

DIVINE TRUTH

Understanding Sin & Its Causes

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

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

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Preface

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

This compilation is a draft transcript (transcribed by Pat Stewart) from the Education in Love Assistance Group in February 2019 of Understanding Sin & Its Causes. It is only a partial transcript of the complete AG. This compilation consists of the following topics (followed by Q&A's):

Problem with Sin

Jesus identifies humanity's horror fantasy virtual reality caused by sin and the avoidance of truth about sin, the infinite ways I can sin, how logic is required to solve the problem of sin, and why I must understand what sin is, the effects of sin, and the causes of sin, to be educated in Love

Understanding Sin:

Mary presents a definition of sin, discusses the reasons for our perception of sin, examines our current reality in relation to sin and compares it to 1st century life, and briefly summarizes the "Understanding Sin" session

Creation of Sin

Jesus reviews concepts surrounding God's Love, God's Law, and human choice, before discussing God's definition of sin, the human creation of sin, human insanity regarding sin, the effects of individual desires, and the need to awaken to sin before love and a relationship with God are possible

Awakening to Sin

Jesus presents the process of awakening to sin, contrasts morality and ethics, discusses moral direction and condition, gives examples of moral flaws, tells the story of sin playing out in our personal lives, and explains the personal requirements and qualities to develop to awaken to sin

Attitudes to Sin

Jesus discusses why I must examine my attitudes to sin if I wish to remove sin, God's attitude to my sin, seeing sin as my personal choice, where my attitudes to sin come from, general beliefs about sin held by most people, and then briefly summarizes some common specific negative attitudes to sin

Other than parts of this Preface, I did not write any of the material in this book. All information came from the Divine Truth (divinetruth.com) website.

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The Problem of Sin

Recorded on the 22nd of Feb 2019 in Noosaville, Queensland, Australia.

Jesus:

Well, the problem of sin, hey, when you got your notes and you started to read through your notes, you probably didn't realise, right, that the problem of sin is a pretty big problem, isn't it?

And if we have a look at the things like, what's actually happening on Earth today, in terms of the destructive things that are going on, on Earth today, and all of us have some, we play some part in it but also, we've experienced the negative results of it to a large degree.

We here, most of us are from countries that are Western or have enough money in order to travel and so forth, but for a large majority of the population, they don't enjoy the benefits that we enjoy at all. In fact, what we see in a lot of places is war, famine, food shortages, diseases, there's a lot going on, on the Earth today, isn't there, that is causing a major destruction on the planet but also, major source of unhappiness for people that are living here.

There's all this going on that's going on all the time and yet, how much do we really notice it? For most of us, we think we've got a problem if the car won't start in the morning or you know, we lost \$500 with some person who took our money from us without giving us value, we start to worry about that, but for the majority of people on the planet, that's not reality. Reality is they don't even have \$500 or for many, a dollar to spend on anything, a US dollar or an Australian dollar to spend on something.

For most people, survival is the main problem that they face in their day-to-day life. Just getting enough water and food to be able to eat, or have their family eat in the course of a day is the bigger problem, or their own safety is their biggest problem. How do they maintain a place of safety for themselves or their families, that's their biggest problem?

When we examine what's going on in the world today, if you look at it honestly, it's pretty horrific really, right, and this is what we need to see is that we have really created a horror reality. And we all contribute to this horror reality. It's a terrible thing that we do to not only each other but also, the environment in which we live so, that's reality.

These problems, the war, famine, and all these other kinds of problems, they exist because of our choices, whether it's our individual choice or a collective choice, they exist. These are problems that exist.

Now if we are going to be sincere about things, we need to at least face that that's the truth, that what we've got on the planet today, is the result of the choices of each of us as well as, the choices that we make collectively. We need

to see that as a reality. But for most of us, if you think about it, we completely ignore it, don't we, in our day-to-day lives.

It's like we've a different set of glasses on, it's almost like, you know, I don't know how I'm going to go drawing some glasses, but here we go, some sunnies for you, right, but these particular glasses are special ones. You know, what they do is firstly, anything we don't want to see, they block those out for us, right, so anything we don't want to see on a day-to-day basis, we get to not see them. Anything we really want to see, even if it's not there, they show it to us.

This is what happens, and this is all based on basically our emotions, isn't it? That's what we're doing with selectively seeing the world around us. In reality, we are living in a fantasy for most of us, aren't we? And most of us think that it's reality, that's the disturbing thing, we think it's reality, but it is actually a fantasy.

What is going on, on the planet gets ignored by the majority of us. The news bombards us with a fake reality and advertising bombards us with a fake reality. Even in our day-to-day life, we're more concerned about very mundane issues than we are about the really serious issues of life, the things that could actually make us happy. We're not really worried about those things. In fact, if anything we try to avoid them where possible most of the time.

We're really going around with this sort of virtual reality. We've really got these, sort of, glasses on, if you like, that are very selective in terms of what we see and therefore, what we feel. Because obviously, if you see some things that you don't want to see and you can block it out, then you don't have to feel about those things, right, and that's the reason why we do it.

So, we're living in this fantasy while at the same time, there's this, outside of that fantasy, there's this horror reality going on, all at the same time and most of us don't face that in our day-to-day life. We don't even look at that in our day-to-day life. It's not only that we don't look at it, but we also claim we have no control over it, that we have no control over the horror reality that's really going on.

It's always like somebody else's problem, right, something that we can ignore and somebody else will solve that, somebody else will have to do some things to fix that up. Some government officials need to make different choices and then, everything will be better is the way we see it, but that's not reality. The reality is collectively we must make different choices if things are going to change.

Another part of this is that we also live in some fantasy delusions about ourselves. Frequently, we think we're good people when we're not really very good people. For example, if a good person is defined as someone who cares

about others, how much of our week is spent caring about others? If we're honest, a lot of it is caring about ourselves and our day-to-day life, our work and our general personal situation, that's what we spend most of our time caring about.

On one hand, we define caring about others makes us a good person, but in our day-to-day life, the proof is in our actions. We barely demonstrate that care in any single day, unless there is some hook in it or some kind of monetary or other kind of reward for doing it.

So, do we really care or are we just living in this fantasy delusion that we're a good guy or good girl and that, everybody should believe that we are even though it's quite clear that we really don't have much care ourselves.

The problem is, is that we're really living this as our real life. It's how we see ourselves and it's also, how we see the world around us that is flawed when it comes to the reality that we're really facing on the planet.

Now for most of us, we don't even want to reflect upon that. Even just talking about it makes us feel depressed, doesn't it? Like me just saying that in this opening part of this presentation makes you feel depressed, and we go, oh no, the next six days isn't going to be just depression after depression after depression, is it, like it's not going to be this, what am I going to do about the world situation?

The reality is that each of us can do something, but we choose generally, not to. And most of the time, we do it because we try to avoid how we feel about it. We feel ineffectual, unable to make things change on a large scale, but you can see, can't you, that if every single person did what they could, then things would change on a large scale.

But because most of us are doing as little as we can, things are not going to change on a large scale. You can't expect one person to come along and save the world like this. You can't expect that because it is our collective creation. To change a collective creation requires collective effort. It makes sense, doesn't it?

Each person on the Earth at the moment is mostly motivated by selfish desires and passions, that's what mostly motivates us, but that could be different. We could make that different. How do we do that? How do we make change in reality, is the real question?

Now what we've got to see initially is this next thing, that the more and more that we engage addictions, as we talk about here (pointing to slide), the more affluent the society, usually the more addictions they have.

If you compare the living requirements of a person in the United States, for example, and compare that with any person in the third world, a person in the United States generally takes up at least ten times, and sometimes a lot

more, resources of the Earth on a day-to-day basis than a person living in a third world country would.

And it's no different for us here in Australia. We live in a very affluent society and so, therefore, we have the same usage of the world's resources. The more the society and individuals expect addictions to be met, the more affluent the society becomes, the more they expect that. And so, many of us don't realise how much we want our addictions met because it's so easy to meet them. You go, easy, like my life doesn't feel that easy most of the time, but if we compared that to somebody in the third world, it would feel pretty easy, most of the time.

Everything is sort of relative in some ways, isn't it, and we forget that. We are looking through our own eyes, our eyes are the window, our window to the world, but not everybody has that same experience as we do and we need to start seeing that, if we're going to change.

When this horror reality of the world's situation intrudes upon our fantasy, our virtual fantasy, how do we react? What do most of us do? Don't we just maintain a state of denial? Don't we just ignore it? Don't we just try to even engage more of the fantasy so that we can suppress how it makes us feel when we look at the reality.

This is how most of us react, isn't it, to this horror reality that the world has that we actually have participated in creating even though we might not believe that.

So, that brings us to this problem of sin.

Why have we got such a horror reality and why is that we are addicted to ignoring it? Well, that's the problem of sin. Sin creates this reality.

So, let's firstly define what sin is, and you're going to see this definition many times, right, over the period of these presentations so let's look at it. It says sin is the existence of will or desire in disharmony with God's Love and Principles. There's a will or a desire that is not in harmony with God's Love, not in harmony with God's Laws so, that's on one side.

And then, it could also be, the absence of will and desire in harmony with God's Love and Principles. So, in other words, it's just that I'm not actively trying to do the wrong thing, I just have no desire to do the right thing, right, that is also sin from God's perspective.

The first one is called a sin of commission. In other words, I'm actively breaking law. I'm actively breaking the Principles of God's Love; that's the sin of commission.

The second one is called a sin of omission. I'm failing to do the right thing. I'm failing to make adjustments to bring, to even desire to do things in harmony with God's Way.

Now from God's perspective, sin is those two things whether the will or desire is acted upon or not. Now that's a very interesting thing.

You see, if you look at the definition that most people in like, in religious faiths have, for example, about sin, you'll see that for the majority of them they say, you have to actually take an action before you've sinned. But this (pointing to definition) is saying, no, just the presence of the feeling inside of you, is the sin, just the state is the sin.

This is something we are going to talk about more and more over the course of the next six days with you, the difference between how God sees sin and how the world sees sin.

If that is sin (pointing to definition), you can see that pretty much on the course of any day, the majority of us are faced with situations where we either have done either the first thing and that is, we've taken an action that we know is probably not that good, but we want to do it, so we do it; or we have avoided taking an action we know is good because we say we're afraid or we just don't have the resources or the time or whatever other excuses we give ourselves, we avoid taking the action that we know is good.

And you can see in the course of a day, that can happen like tens, hundreds of times perhaps even, couldn't it, so that is a problem, that's part of the problem of sin. We need to come to terms with the fact that sin, without us understanding or realising it at this stage, sin is the cause of all of our pain and suffering. There would be no pain and suffering if there was no sin, so that's a good reason to stop sinning, to stop the pain and suffering.

Sin is the cause of all of our own unhappiness. So, the only way we can be happy is to stop sinning, right.

In the course of a normal person's life, you know, we have moments of happiness generally, don't we, but how many of us would say every single day is like living a bliss, right, wouldn't that be great, wouldn't it? Where every single day, you know, you've got the right relationship, you've got the right friends, everything is working smoothly for you, it's so wonderful, life is like a wonderful experience, that would be great, wouldn't it?

Well, that can only happen if we don't sin, that's only possible without sin. Sin is the cause of all our relationship issues. Well, that's an interesting thought, isn't it? The thing that makes us most unhappy generally, is our relationships, particularly with our partner, you know, our sexual partner. If we want to be happy with our relationship, we've got to stop sinning in that relationship, that's the way to be happy with it.

Sin is the cause of all our disease, all of our sickness, all the accidents, believe it or not, all the wars, and even the cause of growing old and dying. So, sin is like the major reason for pretty much everything going on, isn't it? Sin's

humanity's primary problem. Sin's the main reason why we don't want a relationship with God.

You can see that obtaining the truth about sin is going to allow for correction and change, but if we don't want the truth about sin then, correction and change is not possible either.

When I first met many of you, for some of you, it's like, how long ago, probably twelve years maybe, for many of you, some it's even longer. How many have known myself or Mary for longer than twelve years who are sitting in the audience? No one. Alright, let's go down.

Yes, Dennis, certainly has - twelve and one-half, yes, so there you go. How many ten years? Yes, like quite a few. How many like five years you've known ... yes, quite a lot so, that's of course, without the other two all added together.

In that time, the question needs to be asked, have we changed much? If we haven't changed much, it's because we don't understand sin because if we understood sin, we would change.

Sin and the denial of sin is humanity's primary problem, without a doubt. The question becomes, what are we going to do about that really, isn't it? It's also your primary problem. It's also my primary problem. Every bit of unhappiness that I experience in my life is because of this way I still sin, same applies to you. It's our primary problem. It's our primary problem individually and collectively.

Now there's another problem associated with it.

In group three, remember in 2016, November group 2016, we went through God's Laws and remember we said, there's an infinite amount of laws, and we couldn't talk about law without talking about principles because if we started to focus on the laws, we'd still be there talking about laws, and we still wouldn't understand most of them, right?

So, there's an infinite number of laws. Okay, so that means there's an infinite number of ways to demonstrate love, which is great, isn't it? It means that you've got an infinite number of choices to be loving, but it also means there's an infinite number of ways to sin.

That's a bit of a problem, isn't it? Because there's an infinite number of laws, there's an infinite number of ways to sin, we could be discussing individual sins for the rest of your existence, and still not understand all the ways you sin. That wouldn't be very productive in a discussion where we're trying to help people become more loving, would it?

Imagine like, you know, you're there, you've got, you know, your nails are all long like you know you see some of these some of these guys, your hair is all long and you've washed (smelling his armpits) and you smell pretty bad and you're just still sitting there trying to learn about sin. (Laughter)

We want something that's a bit quicker than that, don't we, if we're going to learn about sin, certainly we would. Because sin is such a complex problem, because of the complexity of the laws involved in sin, we need a way to resolve the discussion in a productive way so that we can stop sinning and make choices that mean that we can stop a lot of sins at the same time. Makes sense, doesn't it?

With any problem, we've got to have some logic to solve the problem. If there is an infinite number of ways to sin, how do I stop sinning. You can see that, at face value, it might look like that I really haven't got a hope in hell, and I'd probably end up in hell too at the same time, right, that's what it seems to be, but it's not like that.

Just like we focused on God's Laws with principles, so too we can focus on sin with principles, right, and that can help us resolve a lot of issues, but let's look at the process of what a logical procedure is, right.

Firstly, you've got to identify the problem, don't you, before you can solve it. You've got to understand it, you've got to define it, you've got to work out what the problem really is. Then you've got to identify the causes of that problem somehow. You've got to be able to understand the cause and how the cause relates to reducing the problem. Then you've got to correctly identify a solution so that you are proposing a solution to a problem.

If it's the real solution to the problem, the problem should disappear completely, shouldn't it, right? Then, of course, we've got to act (Laughs) which most of us don't want to do many times, but we have to act to remove the causes of the problem. We have to do something to make sure that the solution is applied to the situation because without the solution being applied, no change can happen.

We monitor the result to ensure that we've correctly identified the problem and the solution and that the problem disappears. Obviously, it's no good just going, I'm trying to do this and I'm trying to do this, and every day I'm trying to do it, but every single day you have the same result, that's no good, is it, so that has to be done.

If the solution does not remove all of the effects, at all times, in every situation, then the cause has been incorrectly identified. Now this is a critical part, isn't it, of our understanding. It has to remove all effects, in all situations, at all times.

Now, how many solutions, as humanity, do we come up with that actually do that. But if you think about it practically, that it will be the solution won't it, that's the actual thing that will work. This is why we must understand that, if the solution only gets rid of half of the problems, or half of the time, or half of the situations, then it's not the right solution. There's a different solution that will get rid of all of the problems, in all situations, at all times.

Now it's very interesting to see how even science doesn't apply that. That's why we spend decades investigating things like cancer and other diseases and yet, the solutions only solve the problem some of the time because they're not the right solutions.

But nobody wants to hear that because they want at least some of the solutions, some of the results to be applied so, they ignore the fact that it's not the right solution because it doesn't remove all of the effects, in all situations, at all times. Logically, if we find the right solution to a problem, then the entire problem will disappear, that applies to sin.

We have to find the right solution and then all the problems will disappear, right. Applying the wrong solution to a problem usually just creates more problems, doesn't it?

And this is also what I notice happening on Earth today a lot, we see there's a problem, we try to find a solution, the solution fits 80% of the time, but for the other 20% it just creates a whole heap of other problems. And then we need to come up with other solutions for those particular problems which all do the same thing, and, in the end, what are we really doing?

We're creating more problems rather than actually having a complete solution, so that's not good. We can correctly analyse data or not. We have to understand, you know, that the incorrect analysis of data causes further problems.

And I've given this example before, you know, how in New York they did a study, and they found that crime increases when ice cream is sold. But there was a missing piece of the data and that was, you eat ice cream when it's summertime. And when people are hot and bothered, they're more stressed so, was that that cause of the crime or was it the ice cream? (Laughter)

We've got to correctly identify what the cause was, right, and this is what we need to do with sin. We need to understand sin itself, and what it does and its effects and its causes.

So, let's just look at solving the problem of sin for a moment. Since we have to apply logic in order to solve the problem, we must take the same approach with the problem of sin, as we do with every other thing that we're trying to logically solve.

In order to correct my sin, I must identify and understand the causes and effects of each sin. You can see why we've called this session, this session that we're doing this week, Understanding Sin & Its Causes, right, it's quite clear, isn't it? Because without doing that, we're not going to see what sin creates and we're also, not going to see how to solve it.

So, what is my current situation? And I'm making these statements categorically. I don't understand what sin is. The reality is, if I understood everything about what sin was, I would have no sin and therefore, I would

have no pain and suffering and therefore, I would be completely happy all of the time.

So, I mustn't know what sin is, mustn't understand what sin is if I'm unhappy. If I'm causing any pain and suffering of any kind, whether it's to myself or others, I mustn't know what sin is. I don't understand what the cost of sin is, the effects of sin.

In other words, I take an action, often times I'm believing that, that action is a good thing, it's going to have great results, but really it finishes up having terribly results. Most of the time, I don't even know that. I can't even predict that and so, many of us, this is why we've ended up not doing anything because we go, I thought I was doing the right thing and look at that result, I just got a bad thing happen.

I don't want that bad thing happening so, I'm just not going to do that thing anymore, that caused that, in your own mind, that's how we think. I'm not going to do that anymore and then after two or three or four or five or ten or fifteen or one-hundred times we've done that, we start going, I don't want to do anything at all because I'm so afraid that everything that I'm choosing to do is going to end up with some negative effect and from God's perspective, that's a sin as well.

Not doing anything at all, is what the majority of people on Earth do, right now. They live out their day-to-day life without making any changes that impact the rest of society, that's what we do. So, that has causing bad problems, and so I can't even do that, what do I do?

Have you ever heard of the Pavlov's dog experiment, where they would electrocute a dog to get him to jump from one place to another? And what they found after a while, if they electrocuted one spot and electrocuted another spot, when he jumped to that new spot and they electrocuted that spot, eventually he would just stay in one place getting electrocuted without moving and for many of us, that's what we're doing in our life.

We're staying in one place with all this pain and suffering without even moving anymore because we don't even know how to avoid the pain anymore, how to mitigate it.

The third thing is I don't understand, and this is the important thing when we think about it, I don't understand why I want to sin. But you would think, if sin is the cause of all this pain and suffering, and all the planet has all this pain and suffering then surely, it would be great if I didn't sin, so why do I want to sin?

There must be things driving us or motivating us to sin, mustn't there, that we need to have a look at, right, but I can't do anything about what I don't understand. I can't make changes; I can't have a happier life. If I don't

understand what's going on then, I can't do anything different. I can only do something different when I understand.

The reality is for most of us here, we don't understand sin. We don't understand sin at all, and that's okay. We just need to say, I don't understand, that's a good acknowledgement to make right at the beginning.

Unless I understand sin and its causes, I cannot hear or apply information about removing sin from my life, that's a fact. Unless I understand it, how can I remove it.

Remember our next group who knows, how many years' time, that will be, but our next group is Removing Sin and Its Causes. How can we do the next group if we don't understand this group, understanding sin and its cause?

We don't know what to remove, we don't know how to do it. So, you can see why we have to have this conversation. I must understand sin and its causes before I can remove the effects from my life. The reason why we're here, hopefully, is to help you identify the problem of sin, not only globally but also, in your personal lives. We want to know what it is, how it's created, how can I awaken to it, how can I become aware, and what my attitudes to sin are.

That is our first two days, that's what we're going to be talking about, tomorrow we start doing that.

Then I need to know, what are the costs, the effects of sin. See a lot of the times, we're not understanding the cost. Nowadays, we sort of think, oh yes, I've got this problem, and I've got that problem, but it's not because I sin. It's for some other reason. It's like, it's that mongrel over there who did that to my life or it's, you know, the fact that my wife she won't do what she's told or whatever it is. We believe it's got nothing to do with our sin.

We're not understanding the cost of sin, the effects of what we choose to do and the demands of God's Law upon the sinner. We don't understand the pain and suffering is related to sin. And we don't understand the processes of compensation, reparation and correction either because if we did, we'd probably be corrected by now, wouldn't we?

You think, how much pain have you had in your life already? As you get older, you generally have more and more pain, don't you, like there's aches and pains that start developing and everything starts wearing out, right? You think that if I knew how to, you know, could relate the effects of sin to a cause then surely, I would have dealt with it, wouldn't you, logically. Obviously, I don't understand, otherwise I would have probably already dealt with it.

And then the third thing is, what is the true cause of sin? How does this corruption occur of my values, my morals, and my faith, how does that drive my behaviour and distort and corrupt my desires that actually cause me to go

ahead and sin? What's going on there? Because if I can get rid of that part of it, then all the other things would disappear, wouldn't it?

All of the effects of sin would go if I could identify that, and that's going to be the key to our conversation with you this week. We do that in the last two days. You could think of the last two days of this week's group as the sort of, the business end. (Laughter)

The rest is sort of leading you up to the business end, right, as to what you can do about - what's the real problem because from God's perspective, the real problem isn't your sin. The problem is that you want to sin.

You can see that if you can take away wanting to sin, then the sin probably wouldn't happen anymore, right, so we want to sin because we don't understand its effects. We don't understand the correlation between what we choose to do and the negative consequences of what we choose.

You can see why we have to have the first two days and then the next two days, right, because we need to understand the correlation of what I chose to do and the effects before I'll get enough motivation to go, hang on a second, I can change this. I can do something different. I can stop my effects of sin by addressing the causes of sin within me, I can do that. I have the power to do that, each of us does. But I can't hope to do anything constructed about my sin, unless I correctly understand it, I can't.

This is why many of you have been listening to Divine Truth for such a long time, but have not understood what to do, you see, because we haven't really had this conversation before. And the main reason why we haven't had this conversation before is because none of you wanted to have the conversation.

Have you noticed that every time we have a talk about like desire or love or truth, everyone's like yes, pretty enthusiastic about that, but when we start talking about sin, what people do wrong, how depressed does everyone get about that conversation? That's a pretty hard conversation now.

We've had some discussions, of course, where we've tried to raise the subject at different times, but what we generally find, there could be like three-quarters more people there (pointing to audience), but one-quarter turn up because it's only those who are brave enough to face the reality that turn up, and you are here. So, something's saying that you're brave enough to face the reality, right, so that's a good start.

Obviously, once we've presented this information, we can look at removing the sin, but we need to understand it first. Obviously, we can't discuss every sin. We've got to discuss some principles about sin which means that we're going to have to just relate to some of the principles of law that we discussed in our third Assistance Group, isn't it?

Remember there were principles that govern all of God's Laws so, there must be principles associated with sin as well.

Given that sin is potentially infinite just like law is infinite, then it means that we need to look at principles rather than actual individual sins.

Since there is an infinite way to sin, how can we approach the material, quite simply, time prevents us from discussing every sin so, what do we do? We can only provide a simple introduction and then present some principles. Makes sense, doesn't it?

Then we're going to, Mary and I, are going to wait for you to have some questions. You'll find in this series, this week, that we've given you plenty of opportunity for questions. In fact, there's more time where you can ask questions than there is for us to present material. You've got, I think it's a total of twelve opportunities to ask questions throughout, is that right Mary, twelve? You've got twelve opportunities to ask questions, every one of those opportunities is at least one-hour long and many of them are one-hour and one-half long so that you've got plenty of opportunity to engage with the material if you want to, so ask your questions.

Trust me, you're going to want to ask the questions, yes, because we want to understand this sin thing so that we can stop it, so we can have more happiness in our life. How can we do that without asking questions?

So, take away those cards later in the day when you go from here tonight, and start asking questions, and we'll try to answer as many as we can.

Since I sin in countless ways every day and most of us, have no idea we're doing it, let's face it. If we had an idea, we do it, we'd probably stop it, right, so we have no idea we're doing it. I have a choice to either ignore it all together which most of us have been doing for a long time now, doesn't work very well, not really, so I can ignore it all together.

I can examine my sins one-by-one which is like man, that's going to be a slow process, particularly if I'm doing one hundred every day. One-by-one is taking me, you know, to talk about one might take one hour so you're actually creating more sin in the course of a day than what you can even talk about in the course of a day, so that would be a bit pointless, or I can do the third thing.

I can examine the principles surrounding my sin which is what we really want to do so, that's the point of our week, examine the principles around my sin. But ignoring it, it's not going to work and if you're honest with yourself, it hasn't worked, right, if you're honest with yourself, it hasn't worked. If I do it one-by-one, then I'm probably going to sin more than what I can talk about and what I can resolve in the course of a day so, that's not going to be very effective.

If I examine the principles, now I might be able to actually change a whole slew of things that I do in one moment. In other words, I might be able to stop sinning in one-hundred different ways just by understanding one principle. Now that obviously, makes sense to be the best solution, doesn't it?

If we're going to remove sin, we want to be able to identify these areas that we're sinning, like big areas we're sinning and then just stop that area through stopping its cause, and all of a sudden hundreds of things that I do where I sin will no longer happen anymore and I'll feel the benefits of that.

So, let's look at our education in Love. The whole reason why we're here is to be educated in Love. I've got to understand what is NOT Love.

We talked in the first group, remember in 2016, the very first group, we talked about five really important qualities really, love, truth, humility were three, and then there was action and faith, right. So, there's five main qualities or desires that we need to develop in order to deal with anything and have an education in Love.

In the second group, we talked about two primary things, do you remember what they were? It's how to become your loving self by understanding your unloving self, do you remember that that was the second group.

And then the third group we talked about a whole heap of laws, but we looked at them from the point of view of principles, right.

We're going to refer to those over the course of this week again, but why did we do that, because we're laying the foundation for you to understand sin. Now we're getting to the business end of your education in Love really too, you see.

This fourth group is really a key part of your education in Love. It's the most unpalatable part for most people, right, that's what most people don't want to understand, this particular problem, problem with sin. But we've got to understand what is NOT Love before we can correct that, right. We need to understand the effects of living a life without Love, we need to understand it. We need to understand why I choose to live a life without Love.

Now to be educated in Love, we need those three things, but those three things are exactly the same as saying it in a different way. Saying it this way: I must understand that sin and Love oppose each other; I must understand that the world's view of love is severely distorted, remember we called it the erroneous version of love, right; and to be educated in Love, I must be educated to understand that this is the problem.

And that's the same as saying, to be educated in Love, I must understand what sin is. So, any person who doesn't want to know what sin is, doesn't want to Love.

Now, that's pretty opposite than sort of New Age philosophies about love, isn't it, if you think about it. Many of us come from a New Age sort of a background, oh, everybody wants to talk about love but does anyone want to talk about sin. What's the concept of sin? There's no such thing as sin, is what most people want to believe, right and yet, what we're saying here is (pointing to slide), unless we understand what sin is, we will not understand Love. Now that's completely opposite to that New Age philosophy, isn't it?

Then we have people like, you know, who come from more religious background, they think they know what sin is. They believe in sin, but they don't understand the effects of choosing to sin, so do they know sin? If they could see the current relation between the effects that they're getting and the sin, itself, then surely, they wouldn't sin, but no, they don't do that.

And do they do the third thing, understand the causes, the reasons why they sin? To be educated in Love, these three things are necessary. We need to see this is a part of our education. Does that make sense?

That's what we want to do with you this week, those three things. That's our primary reason for being here, to help you first understand what sin is secondly, understand its effects and then thirdly, understand its causes.

You can see the sessions of our presentations, you can see the session, if you look at your session timetables, you can see: first session, understand what sin is; second session, understand the effects of sin; third session, understand the causes of sin.

If we can go away with those three things in mind that we've got a bit of a grasp of what's going on with regard to sin, now we have the ability to act in harmony with Love, far better than we ever did before. But if we go away ignoring sin still, then really there's point in proceeding any further with the course, no point.

I find it very interesting, the very first course that we did, the one about Developing My Will to Love, right, you can see how tied in it is with this. If I don't want to address sin, have I got a developed will to Love, probably not, right?

And then we went to the second group, and everybody liked that group a lot because we talked about yourself, right, isn't that interesting. (Laughter) We like talking about ourselves a lot usually, that's the problem. But the third group, when we started talking about God's Laws, you know we've barely received any questions at all about that group. We presented one of the most complex subjects that could be presented and yet, nobody had any questions about it. What does that tell us? Most of us don't want to hear about law. We don't want to understand law. But without understanding law, you can't understand sin because sin does not exist if law did not exist. Without law, there would be no sin.

Now most of us would like to believe there is no law and no sin but then, what is the explanation for all of our pain and suffering. What do we do there? We search for scientific cures thinking that that is the cause of our pain and suffering, but it's not. There's a very simple cause, it is sin and if we understood sin, we would solve a lot of our problems.

This is why we want to discuss these things with you this week. So, Mary and I are looking forward to this with you, and I know when you think about the word sin that you probably think, oh, you can't really enjoy the subject, right, but you can. You can because it can help you understand a lot of things about your life if you understand sin.

Almost every conversation Mary and I have with our spirit friends is about: what don't I get about this; what don't I get about the sin that I'm engaging; what's going on with me because we want to resolve the problem of sin.

Mary and I want to have this conversation with you because it's such an important thing to grasp. You have the solution to your life's problems in the palm of your hand, if you understand sin. Doesn't that like give us a lot of hope to resolve things, and even if we don't resolve all of our sin before we pass, at least if we know this information, we know how to.

Now that's great, right, that's going to help us in our future life because there's going to be a time, hopefully, where we have no sin, and imagine the happiness that is possible with no sin. So, these are the things we need to grasp.

We're hopeful that this session, this education in Love course that we've been designing for you, this is now the fourth instalment of that course, that this course can be a pivotal point in your future.

The other three courses that we've done up until now, the other three sessions or groups that we've done up until now, have been preparing you for this one. Because this one is where, you know, you could say, there's a lot of colloquialisms, isn't there, in Australia but, where the tire hits the road, is one of them, right. Where the tough get going, right, or you could say, where the people who really want to resolve the unhappiness in our life, understand how to do it.

Yes, and that's what we'd like you to go away with, from these presentations this week, to go away with the ability to, with confidence, solve a lot of the problems that you're facing in your personal lives. But not only that, to contribute in a positive manner to the way the resolution of the world's problems.

When I first many of you, many of you said that you would like to be a part of resolving the world's problems. If you don't understand sin, you contribute to the world's problems. This is a way to understand how to resolve the world's problems, as well as your own.

So, it's going to be an interesting week. We're really looking forward to it with you, this week. We're hoping that you engage the process of understanding sin with us this week.

There will be times when you're confronted, there'll be times when we will be able to have a laugh about things because all of us do sometimes, the same thing. But hopefully you'll go away feeling that you have some positive way of resolving your own sin and therefore, some positive way of also, becoming happier than you are now.

Just to remind you, I'm a part of and I contribute to the world's reality. Stop thinking that the problem starts with other people; problems start with myself, right. The problem is big, in the sense that it effects the whole of humanity but it's also, my problem, and that's something I need to come to understand. And we've got to discuss the principles. So, what we would like you to do this week is focus your attention on the principles.

Now there're times when we'll be listing specific sins and you'll go, why is that a sin, right, and how many of you have already thought that when you read the outline? What? Why is that a sin? What's going on there?

Ask questions about the principles, about why things are sin. Make sense? Because then you'll grasp a whole lot of the information.

It's great you're here because, you know, this education you receive this week can be the foundation of you really changing from a state of not understanding Love to starting to grasp Love as well, right, because sin and Love, like we discussed are opposite, opposing each other. If we understand one, we understand how to engage the other to a large degree.

We're looking forward to having the conversations with you this week, and we hope that you enjoy them, but to do that, you probably need to engage the process.

Be brave, like Mary said, you know, Mary pointed out to you just in the last presentation that there're a lot of wonderful things that people have asked in the past that have benefited you, so ask some things and I'm sure it's going to benefit lots of other people, as well as you. So, don't be afraid to engage the process this week, and we'll do our best to help you through understanding sin and its causes.

No worries, well thank you for your time tonight.

Tomorrow morning, 10 o'clock start as Mary mentioned and the very first presentation is called, Understanding Sin, and that's going to also, be the subject of our session starting tomorrow, for two days, Understanding Sin.

Hopefully after two days, you'll have a grasp on what sin is at least and also, some of the feelings or attitudes you have about it will start coming up as well. So, that's our hope for you and we'll see you at 10 in the morning.

Understanding Sin

Recorded on the 23rd of Feb 2019 in Noosaville, Queensland, Australia.

Mary:

Okay, is everyone here, yes. Alright, I'll just have a drink of water, and we can get started. How is everyone this morning, good, yes. It's pretty nice weather for cyclones, isn't it, (Laughter) like for the fact that we're supposed to be in a cyclone.

Alright, we'll get started. This morning, I'm going to give you an introduction to our session, "Understanding Sin". We're going to go over some of the concepts that Jesus introduced you to last night, and I'll give you a little summary of what we'll do in the next two days.

The first thing we're going to do is revise our definition of sin. Now there's some really important elements to this definition. I'll read it out for you and then we can talk about the elements.

Sin is the existence of will or desire in disharmony with God's Love and Principles, or the absence of will and desire in harmony with God's Love and Principles, whether that will and desire is acted upon or not.

You'll remember, I hope, from the previous Assistance Groups where we defined will and we defined desire.

Will is basically my current state, how I am right now with all of my injuries and so on and so forth, and the developed love that I have within me to whatever degree that is. And my desire is my aspirations for the future.

When we're looking at the definition of sin, we're saying, if any of those things, how I currently am or what I want in the future, is out of harmony with those principles that we learnt about in the last Assistance Group, then I'm in a state of sin.

Everyone looks so concerned about that, (Laughter) because we all know where we're at, don't we? But the truth is, we need to know that that's where we're at if we're going to change it, and we've got the tools to change it.

Now also crucially is this one, and I really want to just highlight this with you, the absence of will and desire in harmony with those principles. Because I know a lot of us, for example, when I read out the first half of that definition, everyone goes, oh, yes, all that stuff I've got to get out of me, you know, it's like so bad, but we can't neglect the importance of developing the positive will and desire because equally we have a responsibility for that.

That's a part of the self-responsibility that God imposes upon us, to develop that positive desire. I know a lot of us focus on what is in disharmony within us, but we negate the power of developing positive desire, yes, and equally essentially, whether that will or desire is acted upon or not.

Again, Jesus mentioned this last night briefly where he said, often we assess sin based on our actions, but God assesses sin based on what's in our heart at any given moment. So, we need to understand that moving forward.

Now, the causes of sin are very interesting because basically, the causes of sin are the existence of will or desire out of harmony with God's Love and Principles or when will and desire in harmony with God's Love is absence. Isn't that the same as our definition for sin, itself.

So, that tells us something very important, doesn't it, that sin basically begets sin, doesn't it. By having sin in us, we create more sin, and that is the cause of sin, is having that stuff in us.

The effects of sin that I create in this state, we'll talk about a lot in your second session. But very briefly, I create them when my will or desire is exercised either out of harmony with God's Love or when my will and desire in harmony with God's Love is absent.

So, basically, if we understand the definition of sin, we also understand the causes and we know there's going to be effects. We know the cause of future sin, it's being in this state, and we know that there will be effects because we're in that state. Makes sense, yes?

Let's just have a little chat, we're going to go back to Jesus' discussion last night and talk about our perceptions. Now remember he talked to you about, how we all have these virtual reality glasses that we put (putting on sunglasses) and we go, yes, (Laughter) my life's alright or maybe I've got a few problems, but it's not really because of anything I'm doing, it's all those guys out there.

We live in this state where we try to kid ourselves that everything is basically okay and I'm basically okay, don't we? Yes. Because of that, because we want to be in that state, we detune from what sin really is, our perception of sin has been altered by these glasses, hasn't it?

So, we don't even recognise, a lot of times, that sin is going on because we are in this virtual reality zone. Let's look at what colours our perception of sin. As I said, it's defined by this personal virtual reality and we do make it very pretty, don't we, you know.

There're a lot of reasons why we don't really understand sin already. The first is our childhood experiences. They colour what we decide is sin or not, but a lot of us want to get stuck there, don't we? We want to say, yes, I've got all this sin and yes, it's all because I was never taught the right thing when I was a kid, and I got really hurt, and how can I be expected to deal with that. And that is, then, us in a state of denying the fact that we have a personal choice right now, and that's the self-responsibility that we talked about in the previous groups.

We also, have a lot of corruption in what we view as moral, and what we view as good, and what we believe is the right thing to do. Because we've got these distorted ideas within us, of course we don't really see sin clearly, our whole perception is skewed. That's why we're going to speak a lot about these themes during this week to help you start to identify sin in your life, in yourself.

Corrupt faith, now this one is very powerful and in our third session, we'll talk a lot more about this in a lot more depth, but we need to understand that because our faith is not pure, it's not in harmony with God's Love and Principles, then our perception of sin is also - it's not the true perception.

See when we've got these glasses on, we've got our own version of reality, but God's version of reality is still going on all around us, all of the time. And we have this option to take off the glasses and see what's really happening all of the time, but these four things (pointing to slide) often combine to make us not want to do that.

From Slide: Childhood Injury
 Personal Choice
 Corrupt Morality & Beliefs
 Corrupt Faith

Let's talk a little bit more about the childhood injury. We know by now that there's multi-generational sin or multi-generational injury that comes down to us. Even before we're born, we start to absorb it and then, in our early years, we absorb that as well. And that is essentially because of the desires, the will and desire of the previous generations that were sinful, it's their choices and desires.

So, we come into that soup, don't we? And then, as some of you may have experienced, our family can get a bit mafioso on us, can't it, (Laughs) and, in fact, most families do.

They have a sense of what we believe is right, what we believe is good, how every person should behave, and when one member of the family tries to do something even a little bit different, a lot of families really oppose them, don't they?

They even can make threats, emotional threats, they might not be physical, although in some places of the world, it is physical, but a lot of us might have experienced where we start to hear, well if you do that, then you're going to harm everyone, and you're not loving, and we can't have you in our life if you're going to change the way that you have of perception of reality. So, that's part of why it feels difficult to let go of that multi-generational sin.

Now this one's my favourite, because this is where I get empowered, it's all about my personal choice, but the truth is that a lot of us, we want to keep sinning. We think it's good; I like that feeling. I like the feeling when I have

the chocolate bar that, you know, I don't know - chopped down seventy-five Amazon rainforests to get the very pure cacao, I'm making that up, but you know what I mean. (Laughter)

Or for some of us, it's like, I like that hit I get when I sexually project at someone, and they get a little buzz off that, and I get a little buzz off that and it's a little - nobody really knows, it's not any harm. You know, it doesn't matter where you get your appetite from as long as you go home and satisfy it there, that kind of thing.

We like that feeling and we don't want to see the impact that that has. Because of that, because I'm really hooked on that immediate effect, I detune from the long-term effect of that: the disconnection I feel in my life; the kind of dissatisfaction; the hunger for even more and more sexual encounters to get the buzz because my other sexual life is just not fulfilling anymore; to avoid that sense of the icky self-worth that starts to grow.

And eventually it becomes sickness in my body, but I don't want to know anything about that so that's why I don't understand sin. And I don't want to see the effects of what I'm doing, and this is really important for every one of us to start to see. Sin doesn't just affect us; it affects everyone around us.

The causes of sin that we talked about which is basically being in a sinful state, that doesn't just cause me to sin more, it causes a support of other peoples' sin in the environment around me. While I'm in that state, I support your sin, and your sin, and your sin. That's a very powerful thing for us to begin to understand. And I don't have any motivation or faith to change, changing the cause.

And that's why we focus so much on causes here in this room because basically, unless we do that, we're going to be trying to deal with effects all of the time, and we know that it's the state in my soul, that will and desire, that is going automatically generate more and more choices anyway that will be sinful even if I cease just that one little sin. It's not possible just to cease it by changing an action. I have to get to the cause of my choices and make some changes there.

Okay. Corrupt morality, this is a biggy as well. A lot of us have a lot of misconceptions about what is moral. And they've come to us, not just from our family of origin, but very often through what we have sought out in our lives, what we've exposed ourselves to, the influences, we'll talk some more about influences as we go through the week. What I've actually decided to develop in myself as my own moral code, and it's my own moral code, it's not God's moral code.

This is a good one for the group because we've talked a lot about emotion, haven't we, and a lot of you have attempted to engage this emotional process, but there is the tendency, at times, to focus on feeling emotion without

focusing on the development of really, love-based aspirations within ourselves. And when that happens, you'll find that you don't make much progress because those two things must come together.

Yes, we have to feel our emotions, but it must be with the aspiration to become more moral, and true morality is God's definition of what is right and wrong, and God's definition of what is Love.

Alternately, some of us believe and we attempt to change our values and morals without actually experiencing painful emotion. I've done that a lot, you know, where I see my sin and error and I think, I've just got to stop it, but I don't want to feel all that stuff that's driving it, you know, it hurts, it feels shameful or whatever it is.

So, these are ways that our morality remains corrupt. Emotionally understanding and desiring God's Values and Morality is the key to understanding and removing sin so, we'll talk about that as this week goes on.

Now if you remember in our second Assistance Group, we had this wonderful diagram which I'll put up now.

We talked about your real self, and how that was obscured you had sin within you, you were in pain, but you had all these false definitions of Love which include not feeling pain.

And because you refused to feel this fear, you had this desire, I'm not going to feel any of that pain, it's not loving, then what happened was, you got into a facade, then all the addictions happened and then, we're seeking comfort, and we're kind of angry and by then, we just want to go numb. And we're in total denial that anything's happening.

Now if you think about it, that's a lot like this virtual reality because we can tell ourselves a lot of stories about how great we are, and how great the world is in that place, can't we? So, when we look at corrupt morality, we have to understand that our dishonesty is a part of our corruption, the desire to be in a facade.

Our sexual immorality, the ways that we act out of harmony with God's Love in terms of our sexuality and our sexual expression.

And financial immorality, there is a lot of that in our society today, and we'll talk more about that as the week goes on.

Corrupt faith, as I said, this one is very powerful, and it effects the way that we view sin. So, I actually have faith in what is false. Most of us operate in our lives believing in things that are false, and we believe those things for our future, and that has a large impact on the choices and decisions that we make.

My corrupted faith tells me to desire what causes my own self-destruction, isn't that crazy, but that is what we find. When we start to examine our lives, we're like, why do I keep acting in this way, what is going on? And it's because

we believe certain things are going to make us happy, but they actually cause us a lot of pain.

Conversely, and perhaps even more importantly, our corrupt faith tells us that everything about God and the possibilities of living God's Way, isn't true and it won't work. And that just puts us in a position where, unless we change that faith, unless we make some changes in it, we're never going to act differently because we just feel like there's no point. It doesn't matter how much our brain tells us, no, this will be good for us.

You can see why we get blind almost to sin. We want to not look at sin because looking at sin exposes all of these things within us: the errors in our faith; the errors in our morality; the personal choices we're going to have to change; and the pain of our past.

Let's talk about what's really real, not through our virtual glasses.

I want to tell you a story about the Roman Empire, so around the time that Jesus and I were first on Earth. And some of you might know a bit about society at that time, it's pretty well documented in terms of the Roman rule.

Within that Empire, the Romans lived an incredibly affluent life. They saw that any excess was good and that it should be sought, so sexually and in terms of wealth, there was a lot of pillaging that happened throughout the Earth, and they brought all of these riches from other countries back to their lands, and they built these incredible buildings and monuments, and they felt that food and drink and sex and slavery, all of this was just the way to live.

It was all condoned and, in fact, it was looked up to. The more wealth you had, the more important a person you were, and it didn't matter the means you received that wealth from. So, morality was completely absent in most peoples' lives, God's Morality, and there was a faith that these things would bring about glory from the gods, really, this way of living. Debauchery was very much condoned, and addictions and extravagance were seen as legitimate pleasures to seek.

And it was into this environment that Jesus came, and his heart then, is very much the heart that he has now. It was very much simple in its desire for truth and love, and to show people the benefit of those very beautiful basic ways that a person can live. And, in fact, it was like a healing balm in this incredible environment where there was hardness everywhere.

It was hardness all around, and even though people were supposedly seeking joy and pleasure through all of these activities, there was a real detunement from everyone around them and the real conditions in the hearts of each other.

Compassion was not a quality that was very well expressed or experienced by anyone. So, this incredible opportunity came. This simplicity, this change that was possible was demonstrated and taught, but really, only very few people wanted to listen.

They were so caught up in their frenzy of addiction, and their compulsion to get more and more of these things that they really didn't hear very much from him.

And it was only a few of us who felt moved and drawn, and many of us weren't from that very affluent stratum of society, although some were, who recognised this opportunity and the beauty that love and truth, and that simplicity can actually bring, the connection that that can bring to God and with each other.

So, now I want to talk about, how it is today. Because really in preparing this group, I was reflecting on the fact that it's not so different right now in our society, as it was then, in that Roman society.

We might not build big sandstone temples and monuments, but there's a hell of a lot going on out there in terms of big buildings, and big shopping malls, and bright lights, and there's a lot of consumerism, there's a lot of sexual immorality that's condoned, and there's certainly a huge compulsion that I see growing and growing in society, for the next hit, the next quick thrill, the next quick pleasure, the next avoidance, the next bright shiny thing.

The internet bombards us and we want more and more and more, don't we, and it's very similar.

There's sixty-four of us here in this room and not many are ready in their hearts to feel what is our real condition, and to hear the simplicity and beauty that is possible through having a relationship with God. And that's because we're very self-righteous about this lifestyle that we have. We believe we're entitled, and we believe it's good for us to have it.

Others of us are still carrying these feelings of like, I've just got to survive, and I need all of this affluence to survive. If I don't have it, I'm not going to make it. I've got to keep working, I've got to keep buying, I've got to keep owning, I've got to keep going, all of these things and we're calling that survival. When really, if you think about it from God's perspective, what makes us the most secure, being connect to God, that's it.

We certainly have a poor perception of our current affluence, do we not? A lot of us feel we're living on the edge when really, we're fully clothed, fully fed, we've got somewhere to live and somewhere to go, you know. And here in Australia, we have an incredible system of health and social security and yet, I always encountered people who say how hard they're struggling.

When I compare that to other places that I've been in the world, other places that I've lived, I often think, really, (Laughs) because it seems like you're doing really great, you know, but we want to hold on to these perceptions.

So, if we took off the glasses, if we took them off right now, I'm suspecting what a lot of us would find is already within us that there is a sense of how hard it feels to live this way, and how disconnected everything feels, and that there is, in fact, inside of us quite a hunger, a hunger for some spiritual food, for some love, for some connection.

We called it a sense of spiritual starvation. That's why it's so important to understand sin. It starts to connect us to this process of regaining ourselves.

Our current reality, what is it, are we going to ask that question this week, and do we really want - is this hunger, this spiritual starvation going to be enough for us to hunger for the truth about sin because it really is the gateway, you know.

Alright. So, hopefully that's motivated you to engage with our next session.

Very briefly, what we're going to cover in the next couple of days is the creation of sin, Jesus is going to come and speak to you about that next up, awakening to sin and our attitudes to sin.

And when I think about this session, I think about, look, we can't fix what we don't know. So, this sin, while we all cringe at the definition of like, sin is the will and desire out of harmony with God's Principles and we think, yes, I know that's me, a lot of us don't really see how that is true for us. We just have a sense, yes, well I know I'm not living that way so, I must be in sin, but we don't really want to know how it's really happening.

And what we'll talk about in this session is, what it is that's happening, and why it is, we often find it hard to be specific about the things we need to fix.

Our attitudes to sin, we'll talk about how we can actually wake up to sin in ourselves. We can't fix what we don't understand and what we don't know. So, we're going to be talking about understanding sin and our relationship to sin. You could say, we've got a personal relationship with sin, (Laughter) so time to get even more personal and understand it.

So, in the Creation of Sin, Jesus is going to go through with you again, that framework. Remember that God's Principles create the framework for the laws and the laws actually create the potential for sin to happen. So, you can see why we needed to talk about laws in our previous discussion, in our previous Assistance Group.

It will help you a lot to understand sin and when you go away, if you put the two groups together, the laws and this one, you'll be able to go, oh, wow, now I understand the principle and I understand how sin occurs, I can see, this is how I'm sinning in a very specific way.

We'll talk about, next up, what is sin, the effects of sin and the causes of sin, and we'll discuss how humans, not only create sin, but complicate it all. It's pretty simple really, but we like to complicate things. It helps us act even in more in sin and even ignore the results of what we're doing.

We are in a state of crisis, in the world, in terms of sin. You just have to watch the news really, and you can see that it's gotten out of control, and nobody has a feeling for morality or ethics in the public world that's perceivable, and that is causing a lot of disillusionment in people to grow and grow and grow.

And really, this last point is so important, that God wants to help us remove our sin. God's not up there, arms folded, going, sort it out, you know, you're being a naughty kid; God is so excited if you want to know about it and God wants to help you remove it.

And I really would love to just emphasis that to you guys today, and Jesus will talk to you about it, but you can start to talk to God about your sin. You know, God wants to hear from you. At the moment, we've got this personal relationship with sin and God's like, hey, could have a relationship with me, personal as well, you just got to, you know, be willing to let go, yes.

Our second talk of the day today will be, awakening to sin and we're going to talk wonderfully about the process of awakening to sin, so you know what you need to do. We'll discuss issues relating to morality, ethics, moral condition and direction, and our moral flaws.

That's going to be a theme all the way through which is fun to discuss actually. If we let go of all our judgement, it's really empowering information.

We'll have another story time; we'll talk about the story of sin and how it plays out. And we'll, as we said, we'll talk about the process and the requirements to awaken to sin. We want to identify the sin and the sinner, and the personal qualities that are required to awaken to sin.

So, basically, that gives you a whole tool kit, really, to understand, am I sinning, is someone else sinning because a lot of us get confused about that and then, what qualities am I going to need to develop within myself.

Okay, tomorrow morning, I'll talk to you about attitudes to sin, and we'll talk about why it's so important to examine those attitudes. We'll talk about God's attitude to sin which I just mentioned, and how my personal attitude effects this whole process, and where that attitude has come from.

We'll talk about some general negative beliefs about sin of which there are many. And the final thing we'll do is talk about some really common attitudes that most of us have towards sin, and that can help you with your self-reflective process and going, oh, okay, yes, now I can see there's a big issue I've got going on there.

Alright. So, that's our session coming up. I hope you really enjoy it.

Just remember your sin definition that my sin is my will and desire in disharmony with God's Love and Law or the absence of my will and desire in harmony with God's Love and Law.

We know that we have this distorted perception of reality and perhaps we're going to see even more as the week goes on just how distorted that perception is.

I hope you'll use your question-and-answer sessions to really help you to personalise a lot of the information we'll be presenting.

And we need to ask ourselves; do we want to change? Is that hunger real inside of me and if it is, am I willing to go to some places that might be challenging inside of myself and in my life, in order to no longer be hungry and disconnected from myself, and everyone else all of the time.

We'd like you to get to the end of these two days and just really have a good understanding of what sin is all about. And please use the Q&A sessions, they're there for you.

Alright guys. Thank you.

Enjoy your morning with Jesus.

Creation of Sin

Recorded on the 23rd of Feb 2019 in Noosaville Queensland Australia.

Jesus:

Good morning.

Audience:

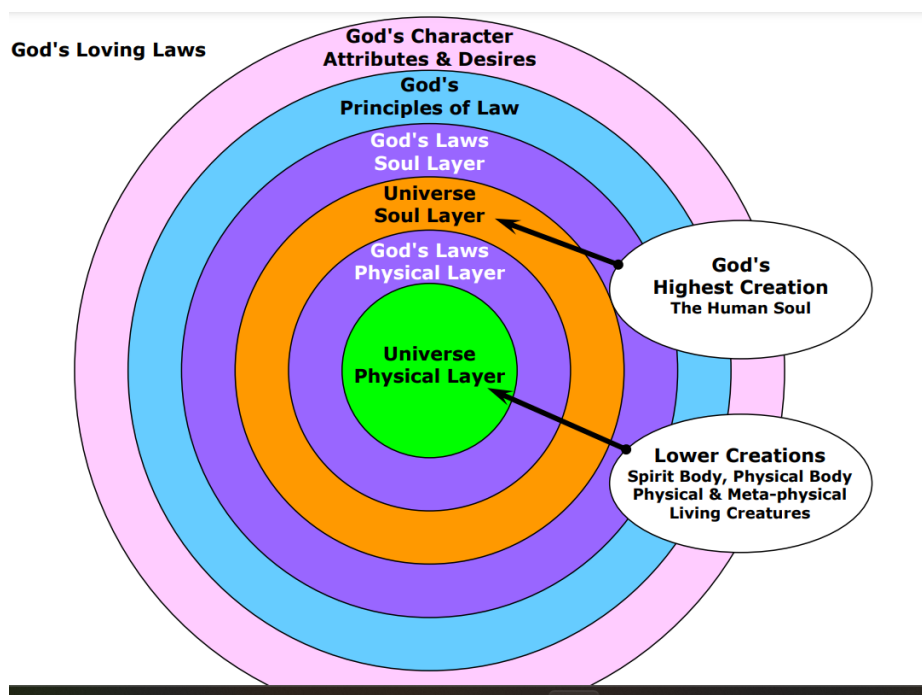
Good morning.

Jesus:

How are you doing, good?

Still a bit uncertain about this sin thing. Could have potential, couldn't it, to sort out a few things in your life if you treat the information in the right manner.

But as Mary pointed out just earlier, we're now going to discuss this subject the "Creation of Sin". How was sin created in the first place? To discuss this, we really need to focus back on to our last AG, the one about Understanding God's Loving Laws because remember we saw this diagram (showing slide), where there was God's Character, and Attributes, and Desires.



If you think of God encompassing the entire universe, and remember we said that the whole universe is really within God, in a way, and that God is outside of the universe, and God created the universe and therefore, everything inside of the universe is created through God's Desire and Passion.

That's the first thing we need to understand, isn't it, that every law that God created, this next layer if you like, the Principles of Law were all designed as a part of God's Nature; they tell us everything about God.

One reason why I really like looking at law is because it tells me things about God's Personality and Nature. If you want to get to know God, get to know God's Laws. That is one way you can get to know God.

What I see is that most people try to ignore the law and try to get to know God at the same time, and that's not really possible.

But then, the Principles of Law go to this, controlling the laws that dominate the soul itself, so remember we talked about the soul really living in a different universe than the physical universe.

We said there were layers, universal layers, and in reality, there are universal layers in the universe. You could say the first layer is this physical layer that our physical body and also, the spiritual bodies of spirits lives in but then, this soul layer is above that.

The soul laws control the soul and dominate the soul. They control what the soul is capable of doing, capable of expressing; it creates a framework for the soul to exist.

These laws are very, very important to understand if we're going to understand sin because you can see there must be a direct relationship between soul-based laws, and then what happens if the soul sins, and what goes on as a flow-on effect down into the physical.

Now we have the soul created, the human soul, the universe in which the soul lives and then, the physical layer, the physical universe, and how God's highest creation is fitting into that soul layer. And remember the lower creations, which is our body, our spirit body, and those kinds of things, all fit into the physical layer. Now at every layer, there are laws.

Now obviously, this process of understanding law is going to be very, very important for us to understand.

But one thing I'd like to mention before we proceed in discussing it, is if you were building a house, you would probably know - let's just do a quick sketch, shall we. Let's say that's the land, and you've decided you're going to build a house on this land, the very first thing you'll probably want to do, assuming this is a square sort of a building that you're going to do, is a decent foundation. Is that, not, right?

As anybody knows, you build a terrible foundation and everything cracks and the whole house comes tumbling down, so the foundation is very, very important to the building. You could say that Love and Truth is our foundation. It's the foundation to the universe, if you like.

Now when you're building a home, you don't build a home thinking of it as a prison, do you? You build a home thinking of it as a place that's going to be a place of refuge, safety, joy, where you're going to experience a fair portion of your life, and usually build a home so you can interact with the outside world, but you're also, building the home for protection against the elements and comforts and so forth, as well, but the first part of building the home involves building the framework, isn't it? The framework upon which everything is going to sit, right.

Assuming in this case, we've got some windows in there, let's say, we want to see the outside world, but everything will fit within this framework, won't it? And even the roof that protects you from the elements, sits on this framework because it needs a structure in order to survive, does it not?

Well, you can see if Love and Truth is the foundation, the framework, you could say, is the laws associated with the universe, itself, that is the framework in which we can thrive. It was created so we can thrive. And it's very important for us to understand this.

When we look at how God's Laws are, they are an expression of God's Love, and God's Absolute Truth or God's Morality. So, Love and Truth are the foundation for the universal framework in which we live. They are essentials.

You notice here in the definition, we're saying, God's Absolute Truth is really saying, God's Morality, and that's really the same as saying, God's definition of what is right and what is wrong. Or, you could say, God's definition of what is true; what is actually true; what is factually true; what is Absolute Truth.

You can see that Absolute Truth has a fundamental part in the creation of law, just like Love, God's Love has a fundamental part in the creation of law. It is the very foundation for the framework of law. Without these two qualities, law could be a nightmarish thing.

Many of us on Earth, in different countries, experience that where there are people who are despots or sadists who finish up running countries, and they create a whole series of laws which are very, very destructive to people living in those countries. So, you can see if the framework is wrong, it makes a nightmare for everybody.

Fortunately, God's framework is all based on this Love and Truth and so, now our soul can live within this framework of Love and Truth in regard to any law that is created.

The laws form a loving framework for the human soul so the human soul can survive, and we need to understand that that's the case, that is the truth. There's a purpose to the law, and it's been created a loving thing. We don't often see that. We often feel that law is an unloving thing.

You think about your day-to-day life where you look at the laws of the country, and frequently we complain about them, do we not, you know, in the way in which we live. Or, for many of us, we just try to ignore them as much as we can because we don't see them as a loving framework for society, but many human laws are a loving framework for society, just like God's Law are a loving framework in which the soul can thrive. And we need to see law like that, particularly God's Law.

The physical universe is really a developmental playground for the human soul to thrive in amongst a framework that is safe and secure, and we need to understand that as a fundamental principle about how God created things. The law establishes personal responsibility for all people living the framework.

It's like in your house, you would have rules, right, in which to live where your entire family, your children and everyone, you would hope, conform to those laws or principles.

And what God has done is established this framework, which is the framework for all humans. It's the same framework for each of us, so there's no inequality, there's no superiority or inferiority, we are all equal and contained within this framework that God has designed for us to live in.

We need to see that as a loving provision of God's and, in fact, when I say, we need to see it, the reality is that it is a loving provision whether we see it or not, right, right. It is a loving provision to create a framework that does not change, but that is safe and secure for the soul to thrive and grow, that was an essential part of the creation of the human soul, God's highest creation.

If you think about it, if there was no law, that's like having no frame. What's going to happen to this house, if there's no frame? Well, the whole thing is just going to collapse down, you might still have a foundation left, but nothing else will be there. It will be just a blank space, in the end, won't it, the whole thing will collapse. So, without law, nothing in the universe could exist, literally nothing.

That also means if we're talking about sin, sin could not exist either, if there was no law, but nothing could exist. You couldn't exist. Your body would not even stay together without law. All the elements and the atoms, the atomic structure of your body would just fly apart if there were no laws governing how it all combines and mixes together. If there was no law, nothing would survive, so there had to be law in order for creation, for any creation to exist. It's a fundamental principle. Love and Truth could not be expressed by or gifted to humanity without law.

Remember we said, nothing could exist without law, that means Love can't exist in the universe without law. That also means that Truth can't exist in the universe without law. So, if Love and Truth don't exist then, of course, it's impossible to express them; they would not exist in order to be expressed.

These are fundamental Truths about God's Universe that we need to grasp, that law is the combining force that allows these things to be shared, and gifted, and expressed, and experienced. Without law, none of it would be possible so, law is a blessing to humanity, not a terrible thing. It's a good thing.

Without specific laws, everything would be uncertain, unpredictable and dangerous, and remember in the third AG, we talked a bit about that, you know, how, imagine all of sudden there was no Law of Gravity. We're on a spinning ball, spinning at what is it, somehow 1200 km per hour, what happens when you're on a spinning thing, spinning at a certain rate, the Laws of Physics say that you just shot off in one direction.

Now without just one law, the Law of Gravity, we'd be all just shooting off into space the moment we were born, how dangerous would that be? We'd be born and die a few seconds later once we hit the stratosphere, right. And so, you can see everything, just without that one law, everything would be very dangerous, right, but that's without just one law.

Imagine if we took away whole slews of laws that govern even the way our body works or the way elements combine, the way atomic structures are made, if we look at right down at the sub-atomic level, if we got rid of all those laws, what would happen? Nothing could survive, but also, we couldn't have experiences, we couldn't have a life, we couldn't have an existence. You can see that - you just take away one law that God has created and immediately dangers exist without that law being present. So, the law creates safety, certainty, predictability, all the things that we need to really thrive.

If you look at a family where a husband and wife are fighting, and arguing, the family is in a bickering state and they have children, how do those children feel? They're tense, unable to thrive because they're in an environment that is unpredictable, uncertain, unsafe, and this is what our universal life would be if God hadn't created laws.

Without law, you can see our entire life would not even be possible. Without law, there would be no framework for survival. So, law is an essential part of our existence, and we need to come to grasp that and appreciate that.

As I also said earlier, law tells us a lot about the Creator of the law and so, we can discover a lot about God by examining law as well.

That's a sub-part, a side-part or side-issue you could say that lets us go, okay, if I just look at things like the Law of Gravity, the Laws of Cause and Effect, the Laws of Physics, the mathematical laws that we can measure - scientists have discovered so far. Just laws that let us transmit energy, transmit waves, transmit information, every law that's been ever discovered has benefited humanity in some way.

Now when I say, every law that has been discovered, it's always been there, it just hasn't been acknowledged or discovered by humanity, and that is what applies to most of the laws governing the soul. They've always been there, just most of us don't know anything about them, and no one's made a really concerted effort, except for probably the last few thousand years, a concerted effort to discover them, but we are all capable of discovering them.

So, this brings us to sin then, without law, sin would not exist. But then you're going, okay, let's get rid of sin just by getting rid of law, well that's not possible because without law, nothing would exist so that's a problem. So, we can't do that. What we need to do is understand sin in a simple way.

Now we've already had two bites at looking at sin, haven't we, last night I mentioned what the definition of sin was; Mary mentioned it again this morning; I'm going to mention it a few times now, (Laughter) just to help you get used to the idea of it, right, but let's first look at the word sin.

When you first heard it, and you read it, it's like one of those four-letter words, isn't it, (Laughter) but it's a three-letter word, right. I find that that's interesting in itself, that on Earth today, sin is sort of treated like a four-letter word.

It's a terrible thing to even talk about, and it's very interesting that even people who are not religious get very upset about the word. It's a bit like the other three-letter word, God. You know, people, whether you're religious or not, most people have a fair few hangups about that word too, right.

And I find that interesting that the word sin has so many negative connotations, right, and mostly that is because sin is aligned with judgement. The main reason why people don't want to discuss their sins is because usually sins result in judgement of some kind.

Now when you think about that, you think about how the world is with that, you can see that - let's say somebody does something wrong by the law of the land. Usually, everybody around them wants them to get caught if it's something that feels really bad, and when they do get caught, what happens?

There's all this judgement that's heaped upon the person, right, and the person in the end, is not looking at why they did what they did, they're looking at trying to slim out of getting away with it, aren't they?

Now you look at particular sins, in particular things like molestation, sexual molestation of children, right. Now we know it happens like a lot in the world, don't we? There's institutions like the Catholic church and other churches that have gone through whole processes because there's so much of it happening and yet, nobody wants to own up to it, nobody wants to pay for it, and nobody wants to identify it and discuss it.

Everyone's uncomfortable about it, and nobody wants to resolve the actual reason why it happens, right, and this is what happens when we ignore the causes of sin and we use a lot of judgement instead, right, that's why these things happen.

So, let's look at the word sin, you can see in the word in the way it's been used historically, that sometimes it's quite clear that it's more like a scientific fact, and then other times, it's quite clear it's more like a judgement, isn't it, with the different words that we use against it.

Let's look at some of these words. Missing the mark of perfection in love. Well, that sounds fairly innocent, doesn't it? In the old times, it was like - the word came from a series of words that meant when you aimed at a target, like with a bow and arrow, and you're aiming at a target, and you miss the bullseye, you miss the mark. That's really all it meant, right.

Now if you think about your day-to-day life, you could pretty much say well, a lot of times I missed the mark in my day-to-day life. If that's all the word sin means, that's pretty innocent, isn't it? It's about making a mistake, not hitting the target, not being accurate. So, that's a fairly innocent way to describe sin.

This one gets a bit tougher, falling short of the glory of God or contrary to the Holy Character of God. Now there's the other three-letter word that nobody wants to talk about either, God. And so, now we're mixing 2 three-letter words, sin, in reference to God and, of course, now people are starting to get a bit complicated about that, right, but all that really means is that God has a Nature that is sinless.

So, anytime we don't meet, or we fall short of, God's Nature, we are falling short of the glory of God. It's quite simple to understand that and that is also, what really sin is.

Transgression against God's moral law, contrary to law, ignorance of law. Well, that's fairly simple. Ignorance of law means I just didn't know. Contrary to law means I did something opposite or contrary to the law. And transgression against God's moral law, for most of us we go, well, how do we know what God's moral laws are anyway, so that's a bit fuzzy, that one, isn't it, for us? What does that mean? For most of us, we just go, oh, that's anybody's guess. (Laughter)

And honestly on Earth, it is anybody's guess, isn't it? Most people make up a religious faith of some kind and they just guess what God might want and what God doesn't. In the Bible, there's a law that says, you must not divorce your wife. That means basically that one-third of all marriages that have ever happened on Earth, at least, have all been a sin because they all got divorced.

But then, what happens with the people who stay together, and they don't care about each other, are they transgressing against God's Law? Well, of course, they are, but nobody says anything about that. So again, we're a bit uncertain about that.

Let's look at the next one.

Unrighteousness, un-rightness, or disharmony with God's Truth. Well, again when we talk about disharmony with God's Truth, it's like, who knows what that is. Unrighteousness, well that comes down to, doesn't it, just what I think is right and what you think is right, and the reality is most of the time, we disagree with what is right. So, now it becomes what I think is right. (Laughs) But here we're talking about, there is an actual right, an actual moral truth, and sin is disharmony with that moral truth.

Rebelling against God, defiance towards God, without respect for God's Law. This one's a bit of a tricky one for most people because most people had the experience, haven't they, when they were children and growing up that there were a lot of laws, particularly in families that are like, they're just bad, right.

And so, we tend to grow up with, sort of, this underlying rebellious streak anyway, where we like to rebel sometime. We sort of see it as a good thing, to rebel, and usually in our teenage years in our family, we do, rebel, don't we, against the family law.

But here we're talking about rebelling against God, but because God's very undefined or ill-defined on the planet today, that's a bit hard to identify for most people as well, what that would actually mean.

Now this one's a bit harsh - corruption, depravity, and iniquity, right. Now there are movements on Earth today that are really saying there's nothing that's corrupt, there's nothing that's depraved. You can do anything you want, right. Now sin is saying, that's not true. There is a definition of what is corrupt or depraved, right. But when you hear the word depraved, in particular, do you feel a lot of judgement in it? You do, don't you?

It's like one of those words, in itself, it means something, you know that it means really corruption or iniquity, but because it has this connotation of judgement, we get pretty complicated about words like that. And so, if someone says, you depraved person, we're probably going to feel pretty upset about that, but that's really what sin has been used as a word, how it's been used historically, but what's God's definition of sin?

Well, we've seen this definition now a few times, right, do you understand it?

The existence of will or desire, now remember will is my current condition and my desire is my aspired to future thing that I'm looking for, so it's the existence of will, my current state, or desire, my future aspirations that are in disharmony with God's Law or Principles or God's Love; or the absence of will and desire in harmony with God's Love.

The first one is sin of commission, remember I mentioned that last night.

The second one is sin of omission, where we know what is right or we might not even know what is right, but we don't care either.

The first one is, we know what is right but we're still going to do what's wrong.

The second one is, we don't really care what's right or wrong, we're just going to do what we want or not do what might be right, and that's whether the will or desire is acted upon or not.

You've seen this definition now quite a few times. So, what's the cause of sin? Mary has already mentioned that. The cause of sin is simply the same things, the existence of will or desire out of harmony with God's Love or where will and desire in harmony with God's Love is absent. The cause of sin is that.

So, the cause of my sin is either my current state feeling like I don't want to do what God says, or my future feelings are, I don't want to do in the future what God says. So, that's sin of commission.

Or it's my current state is, I'm just going to sit back on my chair and relax, and not do anything even though the world around me is crashing down, and I could do something, I'm not going to do anything. And that's my lack of will or desire in harmony with God's Love, right. It's quite simple.

The cause and the effects are quite simply what happens when you do the previous two things, what happens to you, what happens to others.

Now we've finished our group. (Laughter)

You know everything there is to know. It's true, you do, you know everything there is to know. The problem is, what does all that mean, isn't it, that's really the problem. Like sure, that is all there is to know about sin, it's quite simple.

That's why we've called this section, a simple explanation of sin. It is very simple, but what does all that mean, that's something we're going to have to discuss.

So, sin can't exist if my desire was always in harmony with God's Love, so that's a comforting thought. If I bring all of my desires and my will into harmony with God's Love, then I'll also become sinless and becoming sinless is possible.

You see, even the world's religions today will tell you that's not possible, won't they? They will tell you generally, that we're all born sinners, we're all going to die sinners, and we need somebody like Jesus' blood or something to save us from our sin, but if Jesus' blood saved us from sin, why do we all die sinners? Like it should have saved us from sin, and we should all die perfect, right, if that was something that actually worked.

You know, the world's religions are confused really about why it seems we are born in sin, and why it seems we all finish up dying in sin, and why it all seems that we - we seem to all have a very traumatic life in between. And then we start doing things like blaming God for that, if we believe in a God at all.

Or we go and become an atheist because we feel that, well that's all a pretty stupid way of looking at life and to be frank, it probably is, right. And so, we become an atheist who says, there's no such thing as God because that's what the religions have taught us - is God's relationship with humanity is all about God creating us in sin, God sending Jesus to, you know, in terms of Christianity sending somebody to save us from sin, and that person never did save us from sin, and we all die in sin anyway, and our whole life is traumatic anyway so, you know, where's this loving God that everyone says exist. That's basically how everyone sees this aspect of God in relationship to sin.

The difference is though between God's definition of sin, and human definition of sin, is that God's definition of sin encompasses your feelings and emotion. It encompasses what you haven't yet done.

Human definition of sin, if we go back to those other definitions, they all talked about actions, didn't they, that are done, but God's definition of sin is about stuff that has yet to be done, that's interesting, and yet to be acted upon but which exists within us. And you can see why that is the case when we examine this more fully, particularly in our third session this week.

So, God's definition of sin refers to the existence of desire that's inside of us, or the existence of, or the absence of will inside of us. It's not about what we have done. It's about what we could do, what we have a potential to do.

You see, sin creates a lot of potentialities that only result when we're in certain situations or in certain circumstances. It's like growing a seed, isn't it? The potential for life is in the seed, and you put it in an environment and even then, it might not grow, but when the environment is right, because the seed has life in it, it grows. And it's the same with our sin.

You could say, sin is like a potential that exists within us to act upon at later stages, that's what it is. So, if that's what sin is, how is it created? Well, you can see that it's pretty easy to see the relationship with how it's going to be created, isn't it?

So, how is it created? At one time there was no sin. God did not create sin. God created everything perfect. God doesn't sin, so how did sin come to be.

Well, we must now come to understand our desire, and remember in the third Assistant Group, we talked about desire, didn't we? Remember the transformational side of that group which was the last two days of the group, we talked about will and desire, and how important they are. We talked about desire, aspiration, faith and those kinds of principles, and how desire motivates us in our future. God created us to have desires so, that's nice.

There's this whole religious philosophy nowadays, and particularly in some religions like, in some sort of historical Buddhist's types of faith, there's this whole concept of get rid of desire, don't have desires, desires are what are

your problem. That's not how God intended things. God's saying, no, desires are good. They just need to be in harmony with love to be good.

Desires that are out of harmony with love well, they end up feeling bad, right, and so, we don't have to get rid of our desires, we have to remove the desires out of harmony with love, right. So, God created us with desires, we need to see that.

Remember last night I said how, the trouble with sin is we sin here, we sin there, we sin there, we sin there, and in the end, we end up with this sort of feeling that whatever I do, I sin, and so then we stop acting, we stop acting upon desire. That's a big mistake because God created us to have desires, that's how we enjoy life, right.

So, desire forms the basis of choice, it forms the basis of decisions, actions, future life, what drives us. Without desire, we're going to be driverless.

It's like plunking a car in the middle of a town and saying, right, let's watch that car and just see whether over the next thousand years or so, that car gets to another location without anybody touching it. (Laughter) The car, in a thousand years' time, is all rusty and like there's plants growing through it, nature has eaten it up and we're going, hmm, maybe we needed a driver, some one that wanted it to move from one place to another. Desire is what that does.

So, desire for sin and its results is what creates sin. It's quite simple. It's only that, that creates sin. Desire exercised to sin, creates sin.

Now we don't want to get in the trap of going, okay, so all I've got to do is control my desires, do we? Because if we start controlling desires, we're going to get all sorts of confusions about what desire is good, what desire is not so good for us. We need to learn that, no, desires are good, I just need to harmonize them with love and truth, then I will not sin. But while my desires are out of harmony with love and truth, I will sin. It's going to happen.

The creation of sin, obviously, remember again we said, the existence of will or desire in disharmony with God's Love. So, you can see exactly what sin is.

It's will, my current condition or desire, my aspired to future state, that's out of harmony with what love, what God defines Love to be, right, or the second part, an absence of any desire or will to do what God defines Love to be.

Quite simply, as soon as we develop will or desire in disharmony with God's Love and Principles or avoid developing will and desire in harmony with God's Love and Principles, we are sinning, and that's how sin got created.

Sin got created pretty quickly in the human race. You imagine, if you were one-half of the first couple here on Earth, how long would it have taken you to decide that you wanted to do something out of harmony with God's Love?

It's a good question, isn't it, yes, hey, because the instant you did that, sin got created.

We can't really blame the first couple for creating sin because probably most of us in that situation would have done the same thing. And you notice that it's not dependent on whether we're perfect or not, is it? You can have a will and desire in harmony with love and be imperfect, not yet perfected in love, right.

You know this whole concept that oh, I can blame all my sin on my family, my upbringing; I can blame all my sin on my societal upbringing, not true, right. The creation of sin is a human responsibility. Now if it's a human responsibility, who's going to get rid of the sin?

It's like saying, you know, most of us would like God to get rid of our sin, right, so I wish God would just get rid of my sin. How easy would that make your life? You could just go and sin, and then ask God to get rid of it, and God gets rid of it, you go sin again, after a while can you see there would just anarchy, wouldn't there. Sooner or later, it would be complete anarchy if this happened.

If anybody could just ask for God to remove a sin and God did, where is the responsibility for your life, it's not there. God can't allow you to take no responsibility for your sin. Responsibility for sin is human - you know, humans created it, humans have to destroy it. Now God's going to try to help us destroy it, but He's not going to destroy it for us.

That means that all the pain and suffering that goes along with sin, and all the correction and reparation that needs to happen when we sin, and all the reasons why we sin, you know, the causes of our sin, we need to take some responsibility for.

This is when we start to really understand personal responsibility, God's style. So, both the effects and causes of sin can be only removed by the human. God wants to help us, but He's not going to do it without us.

It would, in fact, be very unwise for God to do it without us because we would not see what we've created. We would continue to do sin, not understanding its results, and to truly understand sin, we must understand its results. If we don't understand its results, we're never going to change, right.

To remove sin, it's really quite simple.

We have to remove all will and desire in disharmony with God's Love and Principles that exist within us individually and develop a will and desire in harmony with God's Love and Principles inside of us individually, that's how we remove sin.

Now we've not only covered this group, but we've also covered the next group, (Laughter), that's all we need to know really.

You can see how simple it is, isn't it, really, and yet it's so complicated. We make it so complicated. So, why do we do that? Why do we purposefully complicate sin? What do we get out of it by complicating the whole thing?

A lot of times it's so we can just sin some more, isn't it, that's why we do it, right, we try to complicate things.

Let's look at some of the reasons why we complicate it.

Well, firstly, we have a problem, generally, don't we, we don't like admitting to some things. You know, like, did you leave that mess over there? No, it wasn't me. (Laughter) It wasn't me. Right. And, you know, the wasn't me becomes it wasn't me; it wasn't me (raising voice), and it's almost like a slogan now, isn't it, that most people live their life by, it wasn't me, even when it was.

What is it that we don't want to admit to?

Well firstly, you know, we want to believe our desire is loving when it's not. What does that do for us? Well, it gets us away from living in reality for a start, it helps us live in the fantasy that we're good people when we're not, right. We need to just go, oh, maybe I'm not as good as I thought I was, right. That's okay, isn't it, to face up to the truth of that.

You see, if it was without judgement, we'd probably do it, right, wouldn't we, but because there's so much judgement and punishment associated with these kinds of things happening, we don't do it.

You see, the world's view of law is that when you disobey law, you must be punished. Is that not true? Well, a strange thing with God's Law is that you're already punished. As soon as you broke the law, there's a punishment associated with the breaking of the law so, it's already happened. There's no future punishment in it really because it's already happening right now, it's instant, right, but because in human cases with law, you can delay or even avoid punishment at all.

We try to slip and slim around the issues, right, but we can't slip and slim around God. You broke the law, there is punishment, and the punishment is just like falling off a building, breaking the Law of Gravity. It happens the instant you broke the law (snapping finger). As soon as you broke the law, it was done, right, so none of us have to judge each other about it.

We break the law, it's done. The punishment or the results, consequence of breaking law, is instant so, what's there to judge. It's happened already, it's in us already, right. There's no further punishment needed really, and why try to get out of it, you can't. You can't avoid it.

The main reason why we don't own up to things as humans on Earth is because we do or are able to avoid the consequence of our actions many times, but with God we can't. It's never going to be avoided so, what's the point in trying. Let's just be honest about it.

I want to believe that collective desires are generally loving because I can then maintain a false perception of humankind. In other words, I want to believe that everybody's nice, deep down everybody is.

Now I don't know about you, but that hasn't been my experience, (Laughs) but, you know, maybe that is your reality, right, or your fantasy that everybody is good.

But man, you know, I've met many, many people who view themselves as good people who have done some pretty rotten things, right, so there's got to be reasons. I want to maintain a false perception of love because I want to be selfish, I want what I want without having to pay the consequence of what I want. Most of us probably can recognise that, right.

You're on a diet and there's an ice cream-covered Pavlova or whatever it is, that is your favourite dessert; you're on a diet, what do you do? Most of the time, we want what we want, right, so what do we do, oh, it's just a little bit, (Laughter) you know.

Let's say, you know, we like to drink a bit, and we decided we're going to abstain, you know, New Year's resolution that last into the 2nd of January, (Laughter) right. Why, because we want what we want, and the resolution made no difference, did it? We just want what we want. It's a big problem.

Some other problems - I want to blame someone else for my pain and suffering so, really convenient to go, it wasn't my fault, right, that I'm in pain and suffering, must be somebody else's fault.

Or I want to avoid feeling pain and suffering at all and that's where I turn to substances, alcohol or something that detunes me from my pain and suffering.

Or I want to help others meet their selfish desires so that they meet my selfish desires so, basically what I'm trying to do is barter selfishness. I'll give you what you want, as long as you give me what I want type of viewpoint. That's pretty common too, isn't it?

These are all attitudes that finish up creating sin.

I want to fight, rebel against, belittle, attack, control, punish, judge anybody or anything that tries to stop me from doing what I want, or wants to point out that what I'm doing is wrong.

Mary and I, our inbox sometimes, we get abusive emails come in, and we didn't even talk to them directly about what was wrong. I remember one group we had years ago, we were talking about sex and sexuality, and I made some statements about what was moral in a relationship, and one-third of the audience got up instantly and left (Laughs) because I was talking about sexual morality in the sense of a partnership and not in the sense of sleeping around.

They didn't want to hear what was moral, just turn off the ear, can't turn off the ear, walk out. That's the fastest way to handle that.

So, when it comes to sin, we're really quite, sort of, insane really, we're quite, sort of, crazy. We have some really strange concepts and ideas, right. We think that there's no such thing as sin and then, if there is such a thing, it's definitely not me that does it, its other people, and if I'm in pain and suffering it's all because of what somebody else has done.

It's never because of what I have done and this way, it also distorts our viewpoint of God too because we basically start seeing God as some egomaniacal being, if God exists at all, that God must be some egomaniacal being who just decided to create a horrible life on Earth for all of us to suffer, so that we can learn through suffering what love is.

Have you heard that before? What an idiotic concept. Honestly, it is, like an intelligent being creating suffering in order for you to discover what love is. That's not logical.

Who creates suffering? Oh, who was the one who did the sin? Oh, I've created the suffering, right, because I chose to sin. Now when it becomes a bit more personal, I start to lose some insanity, I become more connected with reality.

What is the human insanity, our derangement, what is it? Well, the first thing is we believe that God's Laws are moveable; we can negotiate with them. Why, well there's lots of reasons why. Remember in the third group, we discussed some of those reasons. Why we see God's Laws as moveable; why we don't see them as permanent.

We discussed the Permanence Principle, remember, and we tried to say to you then that, no, you can't negotiate with God's Laws, but most of us want to. It's like negotiating with a brick wall. It's impossible, but we try, right.

We believe that pain and suffering is a result of God's Creations rather than our own. This is where I see it's very unfair projected at God when you think about it, isn't it, very unfair. Like, God's created this beautiful universe, beautiful soul, connected with these beautiful bodies that we can use. There's a lot of pleasure associated with these bodies.

We can do a lot of things and yet, what we do is, everything that happens that's bad in our life, what we do is we go, must be God's fault, it wasn't mine, right. We believe really that we're better than God or you know that somehow God is causing all this pain and suffering for some unknown reason.

It's funny when you listen to religious philosophers talking to each other, I don't know if you've ever had the opportunity of doing that, but over two thousand years you get to, you know, be able to sit down, watching a lot of things and that's one of the things you get to watch, but it's just interesting watching the philosophy that is determined around God and God's Way of thinking.

Because this comes up a lot where because there's so much pain and suffering on the planet, a lot of philosophers believe that God created pain and suffering for a purpose, right. Now, sure there is a purpose to pain and suffering, but we've got to be careful about who created it.

God created the laws that create its potential, but He didn't create the pain and suffering itself. We do that by breaking or attempting to break the law, right, but it's interesting how much we would like to philosophise that God or someone else is at fault for our actions.

Basically, we've turned God into being the worst of humanity through this insanity.

This is why you've got to be really careful with the way you see sin. You've got to start seeing it as your own creation rather than seeing it as God's Creation teaching you something. The reality is all of us could be sinless and therefore, pain-free and would we still learn? Of course, we would. In fact, if you think about it, we'd probably learn quicker, wouldn't we? Isn't that true?

If you put thirty kids in a classroom and you put a great big stick in front of them and you say, every time you get something wrong, I'm going to belt you, how fast are the kids going to learn in that environment compared to an environment with thirty kids who are in a classroom and the teacher is encouraging and rewarding? Now, they're going to learn faster in the second environment.

We learn faster in a pain-free environment. Who created the painful environment? Certainly, God is not stupid enough to believe that we're going to learn quicker in a painful environment, right. We've got to be careful what we attribute to God here. We're really in a lot of ways blaspheming God. Have you heard that term before, it's a fairly old term, blaspheming God, but that's what we're doing most of the time.

We attempt to ignore the results of, and refuse to take responsibility for our own sin, that's our insanity. You see, if we can take responsibility for it, we can cure it, but if we don't take responsibility for it, and we blame other people for it, can we ever cure it?

You can see generations after generations of humanity have lived on this Earth now, and none of us see that the pain and suffering is a result of our choices. If we truly saw that we would start to change everything, right.

Now when I say, none of us see, it's not strictly true because there is a gradual change towards the better, is there not? Like, you know, one hundred years ago, for example, women could not vote, women were treated as second-class citizens, now one hundred years later, it's not so much the case, right, not in every country at least.

And one hundred years ago, almost in every country, being a homosexual was outlawed by law, right, but now, it's not in every country, it's still in a lot of countries, but it's not in every country. So, there is gradual improvement over generations, but is that how long we want to take to get rid of our pain and suffering, generations?

I don't know about you, but I'd like to see it in my lifetime, wouldn't you, rather than it being, you know, you're looking down from the spirit world, two thousand years' time and going, yes, they still have countries where there's, you know, homosexual people are not allowed to marry. Is that what we want for our life and our future and our children, I don't think so.

Let's look at the reality of sin. The world is in crisis; there's no doubt about that, surely. I think most of us would look at what's going on in the world and go, wow, there's a lot of things going in the world that are not very good.

Let's look at some of them that are popular ones today.

Climate change, like we can see it's changing, can't you see the climate's changing. I think pretty much anybody in their right mind can see it's changing. There's, of course, now enough scientific evidence to prove that it's changing, but I'm sure even before the scientific evidence was presented it was such a clarity, most of us thought there were some changes already going on, and potentially we're facing catastrophic changes, aren't we?

If you look at the majority of the world's population is within the first, what is it, five metres of sea level. If the sea level raises five metres, then you've got major city centres having to move as a result of it, right, huge cataclysmic potential changes happening on the Earth, just in the next fifty years probably.

Scientists have said just recently that they feel that the Earth's temperature is going to raise two degrees by 2050. They say if we all stop using fossil fuels now, it might only be one degree, but it's still going to be pretty harsh at one degree, but you imagine two degrees. It's unimaginable really and yet, that's what we're facing.

How about with children. Most of us say, we love children, right, that we care for children. The reality is that on this Earth, every three seconds a child dies from malnutrition, two every second die from abortion, and three every second die from miscarriage. A total of 250 million children to 300 million children every year die. The spirit world has 300 million children who have

yet to experience life in any real degree arrive in the spirit world, and every one of them has to be educated. It's a massive problem, right, so it's a big problem.

And then, of course, you've got the war, the famine, the diseases, the accidents, the sicknesses that we all experience day-to-day and so, it's pretty obvious the world is in crisis.

You could say, it's been in crisis though for such a long time, hasn't it, and this is the trouble with crisis creep. Do you know what I mean by that? We're born with the world in crisis. So, we're now in our twenties, or thirties, or forties, the world's still in crisis; it's a bit worse crisis, but because it happens over our lifetime, we die with it in crisis.

The next generation is born in crisis, but the next generation doesn't see the prior states and so, we don't see the changes that are happening over these periods of time.

We only see what happens in our lifetime, but trust me this lifetime that you're experiencing, you're going to see some pretty bad changes, unless we face up to this sin.

Everything in the world is about sin.

Sin is not a theoretical concept; it's not something we can philosophise about, it's a reality, right, it's a reality. Many view sin as something independent to the way the world works, and I've heard some of you even say that to me like, you know, God's Way is not practical for the way the world works.

Well, what we're getting now is what most of us believe is practical for the way the world works, is it very practical? It's not, right. Many view their individual emotional condition as something personal, not relevant or having an impact on society or the world in general, right. Don't talk to me about my personal stuff.

You know, for many years, I had the option of sharing truth with you. You think about the first few years of sharing truth with you, remember I talked about a lot of things to do with external truths, truths external to you. You remember how buoyant you were when you heard them.

Like how fascinating it was to hear about the way the universe is constructed, and how, you know, all the layers of the spirit world, and all these truths associated with how everything works, external to you. That was a really fascinating time in your development when you came to hearing Divine Truth, wasn't it?

And then we started focusing attention on you, on your condition, your emotions, your feelings, right. Now, what happened? For many of us, what's happened? The joy of the truth is lost. Why? Because it requires something of me now, something I don't want to do.

I want some external things to happen to fix up everything, but I don't want anything to happen for me, right, and that's our problem. We don't want to see - we don't want to talk about even what is personal. But without talking about what is personal, we have no hope for change, no hope for growth, no hope for the world, really, unless some of us get personal, and start to move through our personal issues.

God's Laws dictate that my personal sin affects me, and all living things at all levels. This is a practical truth. It's happening right now in my life, right now. Choices that I'm making right now affect you. Choices you make right now affect others. It's a practical truth. Sin is a practical reality.

The personal soul condition directs and has the most impact on the creation of perpetuation of sin. We often ask the question, why don't things change? Why doesn't that person change?

You know, you might be having an argument with your husband or wife, why don't you change? What's wrong with you? But how much do we reflect about, how much I need to change?

If you think about what the reality is, only I can change myself, nobody else can do that really, for me. So, unless I see this personal soul condition issue as my issue than nothing is going to change in the world either.

Now, you can imagine if a group of people saw that, and really did something about that, then global change is possible, but if nobody sees their own sin and does anything about it, is any change possible, really?

We're just going to continue doing exactly what we've always done, sinning, expecting a different result, blaming others for it, ending up dying in pain and suffering, passing in the spirit world, and having to go through a few hundred years there learning the lessons.

The reality is, we could make changes in a few short years, but only if we see the reality of sin. So, you can consider sin in a positive light and a negative light, couldn't you? Positive light is the might and power of the soul exercised to recover from sin, what the results might be. Like I said there in the slide, we could create a paradise in a short period of time, you know.

You think about the human collective effort involved in destroying the environment right now, if all of us decided to stop doing that, right now, in every possible way, taking whatever discomforts, we need to take as a result of that decision, and then changing that straightaway, and working towards environmental recovery, how fast would the environment recover?

Well, we've got six billion or seven billion now people on Earth doing that, imagine. That's seven billion ants working together, (Laughter) right, to get something done. That's a lot of work, right, even if it was just manual labour,

it would change quite rapidly, and that's without development of machinery to do it, helping aids to do it.

The awesome thing though is that sin has power in a negative light too, and I say awesome because it shows us the relevance of our decisions, right. The might and power of the soul exercised as sin generates the potential for even more horrific outcomes than we already have.

Historically, you know, there has been a couple of times where the Earth has come to the brink of disaster, like the Cuban Missile Crisis, 1963, 1962 was it, 1963, brink of disaster. Imagine tens of thousands of automatic warheads dropped all at the same time. We've created that potential, humans have. Imagine the disaster, right.

You saw what a place like Chernobyl has done to the area around that, and how un-survivable that became for humans.

Imagine tens of thousands of that all around the planet, how difficult life would be, but that's our potential. We can create these unimaginable disasters just through our sin. So, we can create a paradise or unimaginable disasters, that's the power of our decision here.

That's why it's such an important discussion. The power of our decision to sin or to stop sinning can make huge changes on this planet. But we need to come to terms with the fact that everyone does sin, and we're all going to continue to sin until we become at-one with God, we are.

We just need to acknowledge that we do sin, and that we need to make a decision; are we going to continue doing it or are we going to stop, are we going to change, that's what we need to do. But this is something I'd really to talk with you about in a bit more detail, and that is that God wants me to talk about my sin.

You see, as we mentioned earlier, when we talk about sin, everyone gets a bit ashamed. Have you noticed that in yourself when you were reading the outlines? Did you feel some personal, like shame (squirming and feeling uncomfortable) you know, I do that too. Sometimes you're reading outlines and you're squirming in your seat, as the saying goes. It's very uncomfortable to come to acknowledge those truths, right.

Now that's not how God feels about sin, that's our own shame. It's not how God feels. God knew that we had the potential to create sin. God created laws, as soon as God created laws, and God created the human soul with free will, He knew the potential for sin exists, right.

He's not so hung about it as we are. He knows we do it. He would like us to stop, but you're not probably going to stop if you can't even talk about it. Can you see that? If you can't even say what it is you did wrong then, are you ever

going to stop it? No, probably not. God wants me to share with God about my sin.

He's got the power too, to share through the conscience what sin is, tell me what's going on about my sin. He's also got the power to inform us about how we can change it, what we can do about it. He can do all of those things with us; He wants to do all of those things.

Can you see that we could involve God in the process, but if we're so ashamed of our own sin, we're probably not going to involve anybody in the process, right.

We're just going to go (head down), oh, hope people don't see that, oh no, there's another thing, (Laughter) sort of like, you know, some of those animals that dig a hole in the ground. You know, the echidna here in Australia, it digs a hole in the ground, puts his nose in there, and the whole back end of him is out there, (Laughter) thinking if he can't see you, so he thinks you can't see him, right.

Of course, there's more to his defence of action than that; he's got a whole heap of spikes on the back end, (Laughs) which might prevent you from picking him up and so forth, but this is what we're often like when it comes to acknowledging things, isn't it?

We stick our head in the sand when everything else is still exposed, and we're still creating the problems we're creating. We just don't want to hear that anybody sees it, right.

We want to start talking to God about it. God doesn't judge our sin. He knows every moment we sin; He knows we broke a law.

Every law responds and as we said in our Assistance Group three, God measures every energy transaction, and there are energy transactions between the law and your soul. Every energy transaction that happens, God measures; God knows what's happening. Every time you sin; God knows what happened.

He's the best person to talk to about it. And God doesn't reject sinners. God just rejects the sin; He doesn't reject the sinner. We've got to stop having this viewpoint that I'm going to get rejected and pulled down by God, that's not the way it is. God's trying to show us what's going on. He's trying to expose to us what's happening.

I can listen to the demands of my sin which is to shut up, don't talk to anybody about it, try to stay quiet about it, keep doing it, but don't let anybody see it, that's the demands of my sin, or I can start talking to God and being open about my sin. If I'm open about my sin, I have a higher likelihood to resolve it, right.

God always wants to hear from me about my sin. He always wants to help me, discuss the issue of sin, clear the issue of sin from my life, that's what God's intention is.

We've got to start seeing God as the friend, our friend, like a kind friend that says, yes, you did the wrong thing there, this is how you can fix it. Do you want to fix it or not?

Not, another type of so-called friend that goes, yes, you did the wrong thing there, stupid bloody idiot, right, and I'm going to belt you about that, you know, and get out a stick and belt you with it, you deserved that. That's how we sort of see God now, isn't it, a lot of us?

This is even if we don't believe in God, we see God like that, you know, and a lot of times that's because of this long-term, two thousand years of Christian history in Western nations that has defined our viewpoint of God as kind of punishing God who is going to torment us. In fact, the whole concept is coming from this whole idea that God will torment you forever, for one sin, right.

That's not how God is. We need to start seeing God as different to that. God's our friend helping us through these things. God's the best person to talk to. God has got an infinite amount of Patience and Love, why wouldn't you talk to God about sin?

Myself and Mary, we talk to God about sin and talk to our spirit friends about sin every day, pretty much. We're always looking at, what's the thing I'm doing wrong here, what's causing this particular pain, what's causing this particular problem? What am I doing that's out of harmony with love that needs to be addressed, right?

You need to start treating it like a bit of a scientific exercise rather than an exercise in judgement. If you can do it that way, you'll get through your sin, but if you have all this lack of compassion, judgement, anger, resentment, and you feel like you're going to get punished and hammered, then we're not going to get anywhere. You're not going to get anywhere with sin, if you look at it that way, yes.

God also wants me to talk to others about my sin. If somebody's cleared away some of their sin in the way that you've got a sin, then obviously, they'd be a great person to talk to.

If someone had a history like where they were just like sexually promiscuous, and now they're not anymore, they've obviously dealt with some of the sin, and you're still sexually promiscuous, what's the best thing to do, have a chat with them. Say, I'm still like you were so, what did you do to solve that particular problem, right? What kind of emotions did you have to process to work your way through that problem?

You can see that if I'm judging myself, am I going to do that, probably not, am I, probably going to go, oh, I'll avoid that problem. I'll avoid talking about it, and we end up living in our personal life of shame. That's not good for us to do that with sin.

Our purpose of this whole group is not to shame you with your sin. Makes sense? We want to have an open discussion with you about sin, and we're happy to have an open discussion with you about your sin as well, with your questions and answers, but we don't want to shame you about your sin.

We just want to show you why it's a sin, and what pain and suffering it causes, and how you can remove the cause of that sin, what can be done to get rid of the cause of that sin. God wants me to remove my sin.

God's immovable on the issue of sin, you know, He's not going to barter with you about it. He's not going to say, oh, you poor thing, you're having a cry about that, so I'm going to let you get away with that now. Or look at all the damage you caused over there, and I know you're sad about it now, so I'm going to let you just not worry about fixing it up; He doesn't do that. We might do that because we don't understand the long-term ramifications of that particular action, right, but God doesn't do it.

He wants us to tidy up our own messes because as anybody who's brought up a child knows, once they learn how to tidy up their own messes, there's a higher tendency for them to never make a mess in the first place, isn't there. That's why God's not going to let us get away with it, but God's not judgemental about it either.

He knows what's going to happen each time. He's ready to assist you. He's put into place mechanisms, which we will discuss over the coming few days; He's put into place mechanisms to help you do it, so stop thinking that God's this sort of person you've got to avoid in this process.

What I've generally discovered in myself with this and remember my first century life's been very different to now so, what I've generally discovered in this life now is that I've had this internal shame which has stopped me from speaking with God about the issues, but after a while I've realised that that's silly.

God's the primary person that can help me deal with those issues. No one else really can identify my sin as well as God can. And God can also help me work out, is it my sin or is it their sin. God can help me work out all those things so, not involving God doesn't make much sense, right.

Whether you involve God or not, you're still going to have to deal with your sin, so my suggestion is, involve God. It's easier.

Honestly, I often think with the amount of sin I've had to deal with over my life, I honestly think that if I hadn't involved God with it, I really just do not know where I'd be right now. I'd probably be dead now, actually.

I was very, very ill in my younger years, very, very sick, and many times in hospital like on the edge, and I could have easily died many times when I was younger. By now, I'd probably be dead because a lot of those things would have caught up with me. I wouldn't have released them emotionally and they would have killed me, right. I wouldn't have lived this long if I hadn't involved God in the process so, involve God in the process.

That's the lesson I learnt probably fifteen, sixteen years ago now. Before then, I tried to do everything myself without God's involvement, wasn't very successful. Obviously, there's plenty of possibilities that come from involving God in the process of awakening to sin.

Imagine you get a relationship with God, you get to receive God's Love, but you also get the ability to love and understand love for the first time, really, and you get happiness of fulfillment, the removal of pain and suffering, that includes physical pain and suffering, right, so that in itself would be a great benefit.

Imagine living a life without any physical pain, like at the moment that appeals to me greatly. I'm in a lot of physical pain at different times now. I've got a lot of attack happening, a lot of spirit attack happening now, 24/7 pretty much now. It has been since 2016, and I'm exhausted by it.

Like I'm going, wow, imagine if I could remove my last bits of my sin which is a lot to do with how I see myself and perceive myself; if I can remove the last bits of my sin, how much of this pain and suffering would I have anymore, none. My life would change significantly without this pain and suffering so, this is a great thing to remember, that there are so many beautiful benefits from actually awakening to your sin.

Remember what sin is created from, the creation of sin is all about my desires in disharmony with God's Love and Principles, or my lack of desire in harmony with God's Love and Principles. Sin is a human creation, everybody has it so, you and I can talk about it, right.

This week, I said to Mary, I'd sort of like this session to be like a fireside chat, do you know what I mean? Instead of me and Mary standing up the whole time talking to you, we're going to sit down on our seats here, and we're just going to ponder about matters with you, have a fireside chat with you about sin. Because we want you to get the idea that everybody sins, and while you might feel ashamed of your sins, at the end of the day, God knows your sins, and all of us need to learn to stop judging sin and start fixing sin.

We are not going to fix sin while we judge it. So, each of us here need to learn to stop judging sin in ourselves and in others, right.

I'd like to see that here we are - we might have someone who's murdered somebody here, right, that they can talk about it, and at least be open about it happening, what would be the cause?

Somebody might have had feelings of molesting a child, that they can talk about it without all of us getting up in arms about it, right, and that doesn't mean that we accept the sin. What it means is that we are not judgemental about the sin, and we can then focus on, how can we help the individual to cure the sin, to get rid of the sin. Does that make sense? That's where we want to go with this.

We want to help you get to the stage where you could openly disclose what you see is wrong, and want to know how to cure it, how to get rid of it, right, rather than feeling like, oh, I feel all terrible and ashamed about having to mention this. We'd like to get beyond the shame part so that we can actually talk about the practical matters of removing the problem. Does that make sense to you? Well, this is what we'd like to do with you.

That's our goal for this entire group now, we're going to try to do that with you. We're going to have this sort of mechanism where, and through the questions and answers, where we can discuss sin.

We can discuss firstly, the theoretical sides of it, you know, how it looks in theory and then, hopefully, we'll have some opportunities to also talk to you about how everything is in practice in your own personal lives.

And I know this is being filmed, but to be frank with you, in the spirit world, everybody learns to be open about their sin, everybody can see everybody else's sin in the spirit world quite clearly.

Also, we need to teach, as a group, we need to teach other people who are watching, right, this is how you need to see what you do wrong. You need to stop seeing it as something to be so ashamed of and feel terrible about and instead, something that we can actually fix, something that we can actually cure, remove the causes of, something that we can discuss openly, and actually repair and correct rather than something that we just need to hold as our personal shame, and carry it on into the future. Makes sense?

Do you reckon you're going to be able to do that with us? Yes, because that's what we'd like to do with you.

Mary and I are going to be open with you about our sins, and we hope that you'll be able to be open with us about yours and we'll be also, plain speaking and blunt about where something is a sin and something that isn't and so forth, but we don't feel judgemental of your sin because we realise that every person here is a sinner of some kind, right.

All of us experience the pain and suffering that results from our sin and so, it's time for all of us to try and remove some of the pain and suffering that results from our sin, and improve our lives. That's how we see it. That's the power of having this discussion with you.

Alright, well I've gone well and truly overboard, haven't I? I think one-half hour actually, (Laughter) but what we're going to now is have a ten-minute break so you can go to the toilet and stuff. So, if we can come back at about, let's make it fifteen past twelve, shall we, quarter past twelve and then, we'll do a Q&A together.

Any questions you might have about this session, if you can leave them at the back for us to grab, that would be good, and we can incorporate that in the Q&A that we're going to have after this.

Thanks guys.

Awakening to Sin

Recorded on the 23rd of Feb 2019 in Noosaville, Queensland, Australia.

Jesus:

Tomorrow, I'll try to be a bit more on time, although actually I'm not giving you any talks tomorrow, so - I've decided to go on strike. (Laughter) Need more pain. (Laughter)

Okay, so the topic of this conversation is, "Awakening to Sin".

How many of you have read the Padgett messages?

Audience:

(raise hands)

Jesus:

Yes, quite a number. You'll notice in the Padgett Messages; there's one very important message that talks about how you can't actually receive God's Love until you awaken to sin.

And most people don't really understand what that means, right, so they think that they can just sort of continue sinning and still receive God's Love, but you need to awaken in order to receive. And for most of us, what we try to do is suppress awakening to sin, we try to stay away from awakening to sin and then, we also try at the same time, to receive some Love.

Isn't that very similar to what we do in our day-to-day life with people. We often do not awaken to the real relationship and yet, we still want love from them. We might be unkind to them or they might be unkind to us; we're willing to put up with all of that as long as they give us a bit of love sometimes, right.

Now God's not like that, of course. God has some fairly important laws that govern the flow of Love, and one of them is that we need to decide to have awakening to sin in order to receive God's Love.

So, this discussion is going to be a very important discussion to the process of receiving God's Love. It's very important to understand, awaken to sin must occur before you can do anything about sin, and so that's why we need to have this discussion with you.

Just a few reminders first. Remember we had the definition of sin, so by now you should be starting to get used to that.

There're the sins of commission which is will or desire in harmony with God's Principles or God's Love; and sins of omission, the absence of will or desire in harmony with God's Principles or God's Love.

Did I say harmony or disharmony the first time?

Audience:

In harmony.

Jesus:

Oh, should have said disharmony, shouldn't I? You can see that there's these two types of sins basically, and both of them involve our condition which is our current state, and our desires which is our aspired to future state so, that's what sin involves.

We know the causes and effects, so we'll just skip over that for a moment, we've talked about that before. What we want to do is look at the process of awakening to sin. We're going to try to be as succinct as possible about this process. We're going to look at two factors regarding the process.

Firstly, there's the process itself, in other words, what we're going to have to do to really fully awaken to our sin, and then there's, you could say, qualities or attributes we're going to need to develop in ourselves to actually awaken to sin, requirements of us, if you like, of what we need to awaken to sin.

And in between those two discussions that we're going to have with you in this presentation, we're going to slot in something called, morality. And it's morality that most of us have a bit of a problem with, right, so we need to have a discussion and introduce a proper discussion about morality.

The basic structure of our presentation is, discussion about awakening to sin, a discussion about morality and then, a discussion about the requirements of what qualities we're going to need to awaken sin.

So, let's get started.

Awakening to sin is recognizing and accepting emotionally that I have a desire to sin. Now I have to accept it, recognize it and accept it emotionally. Now that's the thing that everyone finds the hardest to do.

It's one thing to accept it intellectually, right, to go, yes, I know I'm a sinner. Yes, logically based on what I see in my life, and what I see happening around me, I must be sinning, logically. Well, it's one thing to see it logically, quite another to actually feel it, emotionally.

And that's where we see most people come unstuck when it comes to awakening to sin. While they will give verbal assent to the fact that they sin, emotionally it's almost complete denial about sin.

Now the key is to transit in this awakening phase to go from this verbal intellectual acknowledgement that sin exists within me, to a state where you really feel that it is within you, right, and that is the difficulty. That's why very few people awaken to sin on Earth, even though they might acknowledge it intellectually, right. So, this is something for us to bear in mind.

It's an emotional process of awakening; it's not an intellectual one, right, and this is the tricky part to it. It's going to involve some feelings. It's got to, in fact, involve some feelings before you can actually experience an awakening.

The first emotional acknowledgement we need to have, is that I have a sinful will and desire, right. That is, I have a will to either be in disharmony with God's Laws, or will, to avoid being in harmony with God's Laws, one of the two, and that I have that, that's in me, coming to accept that emotionally, is the important thing.

Now I see many of you have a temptation to accept that, intellectually when you're around people who also accept it, but when you're actually in your day-to-day actual life, you barely consider it.

That's an indication that when you're influenced by people who are positive, you will accept it, but when you're influenced by people who are not positive about the aspect of sin, in other words, not recognizing sin, you don't accept it, so have you really accepted it.

A person who accepts it emotionally, accepts it whether they are in private or in public, do they not? Yes, so that's a good. It's a good way that we can measure, have I really accepted it or not. If I'm still acting the same way with people normally and then, with people who accept some level of God's Truth, I act differently, then that's an indication that I have yet to accept it emotionally. And it's the emotional acceptance of it that is the process of awakening, so we need to bear that in mind.

I also need to emotionally accept that my sinful will and desire creates sinful actions, resulting in pain and suffering to myself, others, and the environment. In other words, it's about coming to accept emotionally that a lot of the pain and suffering that I am experiencing in my life, and the pain and suffering that I help create in my environment and in others, is the result of the fact that I have a sinful will and desire, and it's about accepting that also, emotionally.

It's one thing to go, yes, I can see I do that; quite another to actually feel sincerely that you do, do that, right, and we need to start seeing this emotional acceptance is very, very different than just these words that come out of our mouth. Emotionally accepting that my sinful will and desire are flaws.

They're not a part of my nature; they're not a part of the way God created me; they're not there because my family did whatever they did in my childhood; they're not there because I had some bad experiences; they are flaws that exist in me because I'm choosing to keep them in there and not correct them, that's why they're there. It's an emotional acceptance of that fact.

Now again, it's one thing to intellectually accept that, isn't it; quite another to go emotionally that you start seeing that, oh, these flaws must be corrected for the sake of myself, others, and the environment, otherwise, I'm not going to change, right.

What I notice about sin is most of the time what we're trying to do is, we're trying to hold on to the illusion that we're not sinning while we're sinning, and then on top of that, we refuse to acknowledge that it has any effect on anybody else, even upon ourselves, most of the time.

And this is why we reach for pain killers, and why we reach for substances, and why we reach for alcohol and drugs, and why we want sex for some emotional stimulant to feel good about ourselves or whatever it is, it's because we're avoiding the truth that actually, all of these things that are our sins, harm ourselves and others.

See if you really felt that they harmed you, would you do them? No, you would not do them. So, the fact that we still do them means that we don't really emotionally believe that they harm us. Makes sense, doesn't it?

And to awaken to sin, we have to emotionally accept they harm us, so we haven't yet awakened if we feel that we can still sin with impunity even though we might intellectually acknowledge that's probably not true, but emotionally we're still doing it, it means that we have yet to emotionally accept the truth about our sin and therefore, yet to awaken.

Also, emotionally accept that my sinful actions cannot be fully corrected without correcting my will or desire. This is a very tricky one for most of us, you know, because what we finish up doing, is we finish up going when we start recognizing our sin, we finish up going, hmm I can see my sin is not a good thing, right, intellectually I can see it's causing my damage.

I've heard enough truth about it now and I can see it playing out in my life, and so, what do I do with that? I go, well, maybe all I need to do is just make a long list of all the things that I do wrong and just stop doing them, right. And if I focus on that enough, you know, the whole like 21 days practice thing, then it will become perfect, type of thing.

You know how that theory that people have, that if you practice something consistently for 21 days, after 21 days, it should be completely different. That's their theory, anyway, doesn't work very well, of course, but that's the theory. That does not acknowledge this emotionally, does it?

Emotionally, we're saying here, we can't correct the sin without correcting the will or desire that's in disharmony, or the lack of will or desire that's in harmony. We have to correct that.

It's not just a simple matter of changing our mind, and changing our decision, is it, because our decisions are driven by the feelings that are in us, the condition that's in us, and unless our condition changes, how can what we do change?

Well, we can struggle against it, you know, and this is why you hear in a lot of religious circles, you hear this whole thing of, I'm struggling with my sin, I'm putting up a good fight, you know.

There's a scripture in the Bible that actually says, "Fight the fine fight." I'm proposing that if you have to fight, your sin, the will and desire has not been corrected, and without correcting the will and desire, nothing is going to change. And I have to emotionally accept that my sinful actions are the result of the will and desire in disharmony, or the lack of will and desire in harmony.

If I'm going to emotionally accept that, I've got to give up this whole concept of fighting, of intellectually changing, of doing different and therefore, being different. I've got to stop all that, that's all just crap, right, it's rubbish we need to throw away.

And we need to come to understand that to awaken to sin, I must first awaken to the fact that unless my will and desire change, I will continue to sin. Makes sense, doesn't it?

Surely, it's going to be easier to change your will and desire rather than fighting your will and desire every single day for the rest of your existence in order to stop sinning. See that just causes exhaustion, that's what that does. And many of you have experienced that in the last ten years where you've gone, yes, no, I can see I do that wrong; and I see I do that wrong, and I see I do that wrong, so what I'm going to do is I'm just not going to do that thing wrong anymore. (Laughter)

Now while you're conscious of it, what happens? You manage it for a short period of time, right, just for a short period usually, but get yourself in a situation that's confronting and what do you do? Bang, you're back to your original state, right, and the reason why we do that is because we're not emotionally recognizing that I have to change my will and desire.

I'm trying to do different without realising that I've got to feel different before I'm going to do different, right, so I'll say that again.

"I've got to feel different before I will do different."

So, something's got to change with regard to my feelings with regard to my will and desire, otherwise, nothing is going to change in how I act, right.

Now awakening to sin involves seeing that emotionally. In other words, it involves giving up this intellectual fight with your sin, right. It involves giving it up, stopping it, rather than continuing it, right. You can easily tell someone who has awakened to sin, they no longer try to modify their sins through their force of action or their intellect, they awaken to sin.

The other people who just try to fight, try to fight, try to resist, try to resist their sinful desires, those people never are successful until they have this emotional awakening, never successful in removing sin.

Go ahead and tell me what to do. (reading a pop-up message on the computer)
(Laughter) Well, yes, if that was true. (Laughter)

Okay, I feel an imperative to, this is in the awakening sin, this is emotionally accepting that I feel an imperative to, and take action to correct my sinful will, and desires, and actions, and I compensate and make reparation for the damaging results of my sin.

In other words, emotionally I've got to this stage now if I'm awakening to sin, emotionally I'm going, right, I realise that I sin, I feel it emotionally, and because of that, because it's an emotional feeling, I now have an imperative that develops within me, desires that develop within me that go, oh, I need to do something about this.

I need to stop doing what I'm doing, and I need to take some different actions here, and I need to work through this problem of my will and desire. Not only do I need to do that, but I also need to correct my will and desire, and I need to repair the damage of my sin, what I did wrong. I need to start fixing it up, right.

You could liken it to building a bridge. You know, quite often I've said to Mary in our relationship, said darling, you keep wanting to tear down the bridge between us in our relationship, right. When are you going to stop tearing it down and build the bridge?

The person who has an awakening to sin builds things rather than destroying things. They build relationships rather than destroying them. They take positive actions to repair damage.

Now it does not mean that other people won't resist that action because they will. You know, if you've got a family that says, love is doing this, and you now know that doing that is a sin, and you stop doing that thing, what are they going to do? They're going to complain. They're going to think you're sinning now, before they thought you weren't sinning, and now they think you're a bit of a bastard, you're sinning now, right.

That's what they're going to feel, but it's not true; from God's perspective, you're fixing your sin. So, this is, of course, driven by God's Truth, not by what other people think you should be doing which often, very much diametrically opposed. So, we're going to get to that stage emotionally as well.

If we just go back to that section, (going back to "The Process" section on the slides) the process of awakening to sin involves an emotional process of change. And it involves emotionally accepting every one of those things we

listed, and it involves giving up the intellectual and control-based fight against your sin.

Now for most people that's scary for a number of reasons. See a lot of people, particularly again, people with religious backgrounds have a tendency to believe that if you give up your fight against sin, you're just

Isn't that true? A lot of people feel that, but you're just going to go nuts sinning because there's no restriction anymore. You're not putting any restriction on yourself anymore, and that's not what we're recommending, of course.

What we're recommending is that you give up the fight against your sin and instead, develop the action of looking at your desires, and intentions, and will. So, in other words, changing your focus away from trying to change your actions which are really just the effects of your sin and instead, fix the cause of your sin which is your will and desire exercised in disharmony with love, or your lack of will and desire in harmony with love. They're the things that need to be fixed.

There's one other thing I'd like to say about this awakening to sin and that is, it's much easier to identify a will or desire exercised in disharmony with love than it is to identify a lack of a will or desire in harmony with love. In other words, correcting sins of omission are often much more difficult than correcting sins of commission.

Sins of commission are usually easily identified and therefore, easy to resolve. Sins of omission are difficult because the concept that exists within you is, you're doing the right thing by avoiding situations.

And then it's hard to know which situations you should get involved in and which situations you shouldn't, right, so it's a much harder process to correct sins of omission than it is to correct sins of commission.

And so, to awaken to sin, we need to realise these truths, but we need to realise them emotionally, in our hearts. It's not a head thing, it's not an intellectual thing, and it's not going to be a force of will that changes you here.

Now in particular, men like it being a force of intellectual will, right. And so, we've got to be careful about using our intellect to change what only can be changed emotionally. Using your intellect, all it's going to do is, tire you out. It's going to exhaust you, right. So, you've got to give up that.

The sooner you give up that, the better. You've got to go to the emotions. You've got to go to changing, emotionally changing, firstly, emotionally accepting these things, and then wanting to emotionally change these things. It's the only way forward.

Now I remember when I made that transition in my own life. I was around 33, and I started to instead of trying to do things intellectually, which was my whole life before then. I used to make lists, I think I've explained to you in previous videos you would see, that I used to make lists the night before I go

bed of what I was going to do the next day, and how I was going to fix everything up the next day, (Laughs) which often didn't happen, of course, right. And I used to make these lists and I used to religiously, almost, follow them in order to live my life.

Now I had a very structured and ordered life, but it didn't stop me from sinning. The only time I stopped sinning and therefore, felt the results of the improvement, feeling-wise and also, physically, was when I started to emotionally accept my sin.

When I started to emotionally see these particular points, we're raising with you now, and actually address them, that's the only time I really started to change. And you're going to find the same yourself, this applies to everybody. You have to go through this emotional stage to awaken to sin.

Alright, well let's move on to this issue of morality. There's a lot of philosophy about morality today. Have you noticed that? It's like, is it really wrong? Is that really that bad? You know, isn't that just a personal opinion? Don't worry about this thing called God, God doesn't exist. It's just what feels good to you is what you should do. You know, there's a lot of very grey areas when it comes to human morality.

So, when we're talking about morality, what are we really talking about? Well, you notice that all the definitions of sin, all include some kind of reference to God's Nature or Character or some reference to God.

You know when we played it in creation to sin, how we listed those, you know, the word, sin, corruption, depravity, falling short of the glory of God, and all those kinds of statements we made, you can see there's all these references to law and God, and God's Principles all in the word.

It's sort of like; the word encourages that concept or conceptional thinking. In other words, the word sin encourages the idea that God has moral truths or basically, that God has definitions of what is right and what is wrong, and that is true; God does.

You know that when you connect to your conscience because you ask God, you know, is this right or wrong and He goes, pretty definite about whether it's right or whether it's wrong. Anybody who is connected to their conscience will feel that.

So, it's true that God has a definition of what is right and wrong, and what we're looking at here is God's definition of morality. What God says is right or wrong. What's the difference between that and ethics? Well ethics is the application of the Golden Rule, which is quoted in the Bible of me saying, treat others in the manner that you would like to be treated, basically that's the principle.

But ethics has got some fatal flaws, you know, because if you want to be sexually projected at, and I'm happy to sexually project at you, now we're in agreement with each other and we meet the rule of ethics, do we not? It says treat others in the manner that you would like to be treated, well if I like to be treated by having sexual things coming at me from other people, then I go and do that to other people.

Now is that going to work with morality. No, but it does work with ethics, sort of, doesn't it, if you think about it. So, the fatal flaw is that many people want to be treated in the manner they treat others, even when the manner they treat others is wrong from God's perspective and therefore, a sin.

This is the problem we have in society, isn't it? Society wants us to act a certain way, but what I've noticed is this, if I give people the feeling that they're a great person, I can get almost anybody to do anything for me, right, but I don't do that and so, hardly anybody does anything for me, (Laughs) right, it's very interesting, but if I projected the feeling, they would. They want the feeling, and they won't even do anything without it, right.

We notice it a lot when we get new volunteers to help us like with video production and stuff like that. As long as I give them a good feeling that they're doing a great job, they'll do the job.

But all I've got to do is not give them that feeling; they might have still done a good job, but if I neglect to give them the feeling for that day, they're all upset. They think they've done something wrong, and I keep saying to them, I'll tell you when you've done something wrong. (Laughter) Makes no difference.

Eventually they can't handle it, eventually most people don't do it because they just can't handle not getting this feeling of approval while they're doing something, right. That's a person wanting to be treated in the manner that they treat others but actually involved in a sin while they do it, from God's perspective.

And so, morality prevents us from doing that, prevents us from treating people in the manner they want to be treated and begins us treating people in the manner God says they should be treated which is very, very different than how often they want to be treated. This is where many of you are flawed with regard to sin.

You do treat people in the manner they want to be treated without considering whether the manner they want to be treated is a sin from God's perspective, and because the person doesn't complain about it, you think you're doing good, but from God's perspective, you're sinning. So, this is something to consider.

Morality is acting in harmony with God's Moral Laws which includes thinking, feeling, and acting in a manner that is harmonious with God's Moral Laws even if such thinking, feelings, emotions, and actions are not how others would like to be treated.

So, you know a truth, you know that they don't want to hear that truth, you know that you're going to get attacked if you share that truth, but out of love for them, you would still share the truth even though you know you're going to get attacked, that's what a person with morality would do.

Interesting, hey? How many times do you find yourself doing that? For most people, we go, I'm just going to get hammered, I'm not saying anything, right.

We even do that in our marriages, let alone our - with our friends, and our neighbours, and people who are just acquaintances, or people we just meet for the first time.

It's really interesting though because I do that with you and yet, you still come to the presentations and stuff and yet, in your day-to-day life you don't do it, thinking that everyone's going to reject you.

It's funny how we don't trust God's Laws, hey? We think we're going to get a bad result, so that's where our faith is. Our faith is saying, if you tell the truth, it's not going to work out good for you and so, we don't tell the truth.

But a moral person goes, even if it's not going to work out good for me, I'm still going to have to tell the truth. Don't you think there's a lot of times I'd like to not say anything to you? A lot of times I know I'm going to get hammered.

Like the last group, we removed like twenty or thirty people, most of those people hammered me. I knew I was going to get hammered by some of them, but I had to do it. It was an issue of love. It was an issue of morals, it had to be done, right. That's what a person with morals does.

Ethical behaviour may result in a person sinning, but morality makes sinning impossible. Can you see why? Ethical behaviour says, I'll give you what I would like you to give me. Moral behaviour says, I'll give you what I know God says I should be giving you. Which is, by the way, much more loving than the other, because the other is just a co-dependent barter when you think about it.

The conscience mechanism is God's Way of sharing God's Morality. That's how we know what is right and what is wrong. That's also how we know how to act morally.

We'd just like to talk for a moment about what people do with morality. Most people stop listening to Divine Truth when they receive some direct personal truth about their moral condition. Of all the people who have ever sent me break-up letters, (Laughter) it is a very common thing, by the way.

Every single one of them has done so after I have shared a personal, moral truth with them, only then. Before then, I was the apple of their eye, (Laughter) as the saying goes, right, but as soon as a personal, moral truth

was shared, every single person who sent me a break-up letter has always had a personal, moral truth before it that has triggered a series of behaviour after that. That shows us how much we don't want to hear about our personal morality.

Like I said, a lot of us have a lot of shame attached to it, you know, we're ashamed that something's pointed out, or we don't even want to believe that thing is possible about us, and so what we do is we get angry with the person who shared it, even if we asked for that in the first place.

You know that I rarely, if ever, share anything with anybody unless they ask, right. The only time I don't is if they're in my private space at home or something, but generally I don't share anything unless a person asks, unless a person wants to know and yet, I get attacked every single time, generally.

Like and when I say, every single time, there's some people who is sitting in this audience who haven't attacked me for sharing moral truth with them and, to be honest with you guys, those people who have done that, you're very enjoyable people to be around because I know that, oh, I don't have to go, oh, here we go, I've got to share this truth, and here we go, see what happens now. You know what I mean? Not going to be friends anymore after this, I'll get the break-up letter again, (Laughter) right. It's beautiful when you can share truth with people without there being an impediment of their reaction.

Now surely, you know that even in your relationships, like it's great when you can be truthful and honest, but most of us are scared of doing that even in our own relationships because we know for most people, it's a sensitive issue and they're probably going to go and get angry about the issue, right, that's the trouble.

We've got to give up this thing that we do with regard to morals. We need to want morals. They reject the truth and become angry and resentful, not a good thing, right. So, most listeners of Divine Truth are focused on emotion without any clear focus on developing moral direction and condition.

Oh, yes, I processed this lately, and I processed that, and I processed this, and Mary and I go, well how are you still treating that person? Oh, yes, you're still treating that person very badly, so you might have processed a whole heap of things, but the reality is, has there been any real will-desire change? No, because you're still treating people the same way.

It's when you treat people differently automatically that there's been an actual change. That is an indication that we've actually heard Divine Truth.

So, a person who is moral has a steady growth in understanding God's Moral position on anything; begins to awaken to their own sin; and they desire the removal of addiction. They want to get rid of their addictions, not, don't tell

me about another addiction. They want to actually identify and remove their addictions.

If we don't yet want to see our addictions and anybody who points out our addictions gets a little salvo, you know, like (pointing finger like a weapon and shooting artillery) (Laughter), you know.

I used to know this young guy, years and years ago, he had this wonderful way of you know how when you throw a knife at a wall and it goes (making the sound), you know that sound, he used to go like this (acting like he was shot) (Laughter) whenever he felt somebody was stabbing him in the back, right. And this is the trouble is that we see people who basically are confronting our addiction is somebody stabbing us in the back. But they're not, they're trying to help us usually, right, but no, we would like to see it differently.

A person who is moral does not live in a facade about their own condition, does not try to make things look pretty on the surface. Some of you are really bad with this. You're really addicted to making things look pretty, not good for you, not good for awakening to sin.

Awakening to sin is about raw truth, right, not pretty facade, everything's nice, everything's great; it's not like that at all. It doesn't mean you have to be like, open about oh, everything's horrible all the time, does it. It's about being truthful about what you actually have processed and what you haven't, right, without that, you can't make any change.

A person who is moral is able to consistently feel, and experience, and release emotions relating to their sin, not relating to other people's sin.

What is most of our emotional processing really? It's really just tantruming about other people's sin. They didn't give me what I wanted; they didn't do this for me; they didn't do that for me, and sometimes it's tantruming about the other people not sinning. (Laughs)

They didn't do this thing that I really want, even though God wants them to do exactly that. And this is how we are. We are quite selfishly focused and frequently, when we process emotion, it's not actually processing emotion, not in the way we've defined it. It's actually just having a tantrum, just like a child does. (tantruming)

You know, some of us cry with that and some of us might get angry with that, but at the end of the day, have we done any will-based, desire-based change? No, because the very next day, what are we hoping for from the person, exactly the same thing as we wanted the previous day, right, which is an indication that there has been no awakening.

A person who awakens, doesn't want that anymore. So, we can go through many examples of moral flaws, right. You've got them in your notes so, I'm not going to go through them all.

Now in one of the outlines, I think it's a couple of days' time, pain and suffering outline, I think there's pages of them, right, or is it reparation and correction. I can't remember which one it's in, but there's pages of stuff there. You can analyse yourself and see what's going on for you using those as a reference. You are intelligent people, self-responsible, I don't need to go through them with you, right.

But we do need to see that some of the things we don't think are moral flaws, are moral flaws. So, pretty things, desire to be childish tantrums, two of them I've already discussed. Desire for sex, regardless of morality. Finances, big issue, finances, big issue. Man, Western society, we're so anal about money. Yes, anal about money.

Like money is more important to us than almost any other thing. Like, even people who love each other, they say, you put them in a divorce court, and it's all about the money. They used to love each other, why is all about the money, right. It's because we have some very serious injuries about money, very serious moral flaws.

Poor relationship with truth, I mentioned that earlier, right. This whole thing that we do of like, where opportunity to share truth with somebody, we don't take it; we withhold it, not good. Raving on about love, and then ignoring truth, as if we really know what love is, right, if we ignore truth. If we ignore truth, we don't know what love is, not yet anyway. So, there's a lot of things to look at there.

Let's look at this, the story. Now again, you've got this story in your notes so, I'm not going to labour the points with the story because I want to focus a bit more on the results of the story than the story, itself, right. So, let's look at the story.

First thing is sin entered my soul the moment I was conceived. The reason why is quite simple. When I'm conceived, I've not had previous experiences, so I have a completely open soul that absorbs feelings and emotions from its surroundings which includes its parents so, whatever sins the parents have, are emotionally absorbed by me. They are concepts, beliefs that I absorb.

Now once I absorb them, they're in me, right, there's not much I can do about that. I was intellectually not developed. I couldn't prevent the absorption. The only people who could have prevented the absorption is my parents, and that's their sin that they didn't even try to do that, right, that's their sin. But because of this absorption, the way I feel, think, and act is largely directed by the sin that's in me now.

Saul asked the question about, you know, influences. Remember we talked about influences and motivations in the previous question & answer session, and you know, this gets back to that, doesn't it, saying my motivations are now in me.

Now they might have come from all sorts of sources, but they're now in me. Only I can act upon them or choose not to, and only I can remove them or choose not to. No one else can do those things for me, now they're in me.

So, while we've had this terrible impediment from the beginning of our life after conception, which is the result of our parents not wanting to release their sin, right, at the end of the day, the sin is now in me, and now I've got choices to make. I can choose to act upon it or not. So, what do I do?

The sin of my forefathers taints my perception of the world. Remember Mary had the glasses on this morning, the glasses are hand-me-downs. Do you get that? They're my parents' glasses handed down to me. So, however my parents see the world, perceive everything, is how I now see the world, perceive everything.

Now this usually happens until I'm seven, or eight, or nine years of age and then, I start the process of rebellion, but unfortunately, the sin is in me. Even if I rebel against the way my parents act upon it, I'm likely still going to sin because I'm going to still act upon the sin that's inside of me rather than acting in a pure way.

I'm going to do what's wrong even though I think it's right. That's the problem, right. Then what do I do? Well once I believe a sin is right, I'm going to do it, aren't I? If I believe something's right, I'm going to live my life like that. I'm going to do it.

So, if I believe that it's right to calm a person down when they're feeling afraid, because that's what I was taught was right and that's what I want from people, if I believe that's right, can you see that every time someone is afraid, I'm going to calm them down. And I'm probably just going to do that automatically, right. I'm just going to, oh, she's afraid, now if I was taught that by my mother, but not my father, then I'll do it with women, but probably not with men.

But my perception of what is right and wrong, from God's perspective, has been distorted. I don't really know what is right and wrong, I'm just going by the hand-me-downs, the glasses that my parents have handed down to me is my reality. So, I'm living in a fantasy, but I think it's reality. I think it's the way that everybody sees the world, but it's not.

Now some things society believes is true so, everybody thinks the same way, but other things, only my family thought was true, or only my family tree thought was true and so, I think the way they think. And this is how we get concepts like my family is better than your family.

That's how nations come to be, in fact. Right in the early days, there were no nations, but what happened was families started to squabble with each other, and they all decided eventually that the squabbles were too much trouble and

so, they separated from each other, and families went some way and other families went other way, and each family had specific genetic traits, and some of them even right at the beginning time, created their own forms of speech, languages in order to create separation from the other families. Interesting, huh?

Yes, when you talk to the spirits who observed that, it's quite fascinating.

You imagine right at the beginning everyone spoke the same language, whatever that was, only Amon and Aman really can tell you what that was, and then after a short period of time, there were already different languages. In the Bible they call that the Tower of Babel. The time when God confused the languages of people is what it says. (Laughter)

Oh goodness. (Laughter) The things God has meant to have done. Why would God confuse the languages when confusing languages creates division, right? As Mary knows, I get very frustrated with language. (Laughs)

In the spirit world, once you're in the Celestial spheres, it's really, you know, everything is telepathic, of course, so you know, there's no real need for language, but below the Celestial heavens, there is language still, but by the time you reach the sixth sphere, it's very rare for anybody to speak a different language, you know, like very rare situation because it creates separation.

Yes, but we're lovely, we want separation, don't we, so we perpetuate the sin. So, often, I know my sins are wrong, but I don't care about the full consequences, so I want what my sin gives me, so I do it. That's what I want. The final outcome is death, but here I'm not talking about physical death, just physical death, getting old and dying is all about sin, of course, but I'm talking about the death of your soul.

The soul gets squished into this, you know, like, there's people who arrive in the spirit world, you can't even recognise them as a person hardly. They're so detuned from every desire, from every emotion, all they want is sin, sin, sin, and they're whole body is struggling even to stay together. It's like they have leprosy. They have flesh falling off of them, literally.

Where do you think all these things about zombies and stuff came from? It came from places in the spirit world where there are people like that, right, it's terrible, all because of this incessant desire to sin, right and yet, you think of all those things as a fantasy.

But, you know, honestly, there's not too many people who arrive say in the top of the first or early second sphere of the spirit world who want to visit the hells because it's hard to go there if you don't love people. It's hard to go there because there's people are just in so much suffering because of the sin they created on Earth.

It's a terribly damaging thing - damage your physical body; your spirit body; your moral condition; the way in which you desire things; the way in which you act; the kinds of things you look for.

A lot of people pass this Earth, and they are in such a frenzy, they don't even know they've died, don't even know they've passed. They live like that for years, some hundreds of years, I've seen some thousands of years like that, literally not even knowing that they've died. They're still living as if they're living here, yes. You sometimes see them in places like, that used to be gold fields and mining camps and everything, you know. You go there and they're still there.

They're some of the spirits from 300 years' ago, they're still mining the land as if they're finding gold, still living their life, not even conscious they've died. You can talk to them, but it's hard to talk to them because they don't even want to talk to you. They're so incessant about getting the gold, you know. What can you do? Until they have an awakening to sin, not much you can do. This is why the awakening is so important.

So, how does this play out? Well, you guys have seen examples of this, like what we find generally happens is this, most people come to us, right, and eventually they want some feedback. They want some feedback about their life or their personal circumstance or situation, and you know, of course, because we love them, you know, anybody who asks, we try to help them if we can. If we have the time to do that, and we can, we try to do that, so we do. We try to give some feedback.

In the last group, we did this, didn't we? Remember we had those feedback sessions about truth, we called them Truth Sessions, remember, hard to handle for all of you. All of you felt a bit embarrassed. But our point wasn't to embarrass everyone, it just to highlight issues of love that we're not being addressed.

We think, as Mary said in the introduction last night, that if a person comes to our seminars, that that's what they want, but that's not necessarily true, right, but this is what we'd like it to be so, that's what we do. So, what do they do? Well, the majority, firstly, refuse to see the sin that's within them, right, so that's the first thing we usually try to do.

The next thing we try to do is we deny vigorously that we have sinned. If we can't deny it with the person who is telling us, we go around to everybody else and deny that what the person told us is actually not true, right.

Now, honestly, I've had this happen to us thousands of times, literally, in the last ten years. Every person who has gone down the road of sending us a break-up letter, has always done this. You can predict it.

I say to Mary, yes, we're going to have to say something to that person because they're either, in our life, they're not going to like it, this is where it's going to be in three months. Sure enough, that's where it is, three months' time, usually sooner, usually sooner.

We've predicted it with our families, Mary and I, both with our families. Oh, we're going to have to say something here, or say something there, and sure enough, next day, you can even predict the next day what's going to happen because of this denial of sin, you see. They claim that the person highlighting sin is the person with the sin. That's a good trick, hey, right.

Interestingly, if the person highlighting sin had the sin, wouldn't they struggle to see their own sin, probably, but you know, we don't think about those things. So, it's not logical, obviously, but that's what we do.

We ask for truth, somebody points out the truth to us, then we go, no, that's not true, you're the one with the problem, right. You're the one with the problem, and then when they don't accept that they are the one with the problem, what do we do, we go around and garner support for the fact that they're the problem.

Now, how many of you have been approached by other people who are upset with me because of what I said to them.

Audience:

(hands raised)

Jesus:

How many people? That's quite a lot, it's almost half of this audience, right. Interesting. That's this (pointing to paragraph on slide), that's what we do. You see, when we sin and we don't like to face our sin, we want other people to agree with our sin. So, what do we do, we run around and say, I'm not the problem, that person's the problem, right, that's what we do?

It's the way to dissemble from the sin, isn't it, a way to get away with seeing the sin. They and those who support them then attack, denigrate, and are condescending about the persons who highlighted the sin. So, this is when we, Mary and I, generally start to get the nasty emails flying in. Because the nasty emails now are, not only come from the person who asked for the assistance in the first place who now disagrees with us, but they now come from all the people that they garnered support from.

How many times we receive information like, this person sends, the way you treated such and such, that was really bad, blah, blah, blah, blah, you know. What happened in the years leading up to why we did that particular thing, right, nobody wants to talk about that, of course.

The garnering of support means that, not only does the person, in fact, many people don't even send the break-up email, what they do is get their friend, Joe Blow, to send the break-up email, and Mary Smith, and Mary Jones, and

Mary, you know, they just get everybody else to do their dirty work for them because they don't have the bravery or courage to do it themselves.

They don't even want to acknowledge that they are behind it, right. That's all not very cool, but it's all what we do in our sin, right. This is how the story of sin plays out. And those who support them, continue their sin.

It's very sad because what we see is the person themselves continues to sin, the very sin that was highlighted to them in the first place, but not only that, they garner support for their sin. So, now the people who are supporting them in their sin are sinning too, so now both are sinning whereas, before that wasn't happening so the situation is actually worsening.

And then they and those who support them go and teach other people that not only are they not sinning, but the very person who pointed it out their sin is the sinner, right, that's basically what they're saying. And so, they're distorting God's Moral Truths even further.

So now, not only are they getting support, but they're actually teaching a falsehood and there are serious consequences with God's Laws for teaching falsehoods, right. And they don't realise what's going on that their condition now is severely degrading, very rapidly because they desire to teach what is actually false, right.

The final result is the highlighted sin still defines their life, so they're still sinning there, but on top of that the additional sins committed mean they are now degrading their condition which is going to cause them more pain. So, where we tried to help them with their original problem, now because of the choices and decisions being made, not only do they still have the original problem, but now they've got a whole series of other problems that they're going to have to fix and repent for at some point. What a disaster, right.

It would be far better to just go, I'm really upset, but I've got to control myself at least, and look at the reason inside of myself why I just want to go and rage at everybody and get all this support, and teach all the things that are now, what you know ten minutes ago, I thought what was being said to me was true, now I believe everything that was said to me was false just because my moral condition was highlighted.

So, you can see the story of sin and how it interplays with our version of morality. It's a very, very dangerous process to do. I would recommend to you, if you're going to get upset with what anybody says to you, don't go around blasting them, right, because all that does is make your situation worse.

Instead look at why you want to blast them, you see. What was the desire, the motivation to do so? A person who awakens to their sin doesn't go off their tree at people all the time without, firstly feeling about their own condition, right.

Now we're looking at the very important requirements to awaken to our sin. Now this is a very interesting area because unless I see sin how God sees sin; I can't cease sins. Sees sin how God sees sin, I can't cease sin. (Laughter) It's almost like, what are those things called where you do that.

Audience:

(unable to hear)

Jesus:

Yes. So, I can't stop sin unless I see the sin, unless I awaken. And I can't compensate for or be corrected for sin unless I see sin as God sees sin. And I can't ask for forgiveness if I don't see the sin, right. And I can't receive God's Love if I don't see the sin. And my awakening to sin is, obviously, an important part of doing all those things, isn't it?

You can see that unless I awaken to sin, and see sin as God sees sin, I am not going to have any awakening or any change in a way that I commit my sins. So, that's an interesting thing. I've got to wake up.

Sometimes I feel like grabbing people, you know when they do the thing I just described earlier, I feel like grabbing (shaking them), wake up you silly person. You know, look at where you're going, turn around, look, look, look. You know, if you could see the spiritual condition of what's going on around them, and how darken it becomes through the choices and decisions, you'd all want to go, wake up, wake up, you know what I mean. It's a terrible result when we make choices and decisions that attract a whole lot of darkness around us, not good at all.

So, the first part of awakening to sin is being able to correctly identify who did the sin. Were you surprised when you read this section of your outline? It's sort of like, who did the sin? Most of the time we go, who cares who did the sin, right, but who did the sin is quite important to identify because the person who did the sin is the person who needs to correct the sin.

If you don't know, who did it, if you don't know when it's you and when it's somebody else, then you're going to try to correct things that you can't correct, and also, you're going to ignore things that you need to correct because you blame others for them instead.

So, the sin I received from my parents from the time of conception onwards, who's sin is that? Mum and dad's, quite obvious, right, that one.

Injuries I receive from others from the time of conception onwards that entered me before I had development, who's is that? Well, that's not my sin, that's other sin, isn't it? Yes. God's Laws attribute that correctly.

Now it starts getting a bit tricky because injuries which I willingly accepted from others because of my own co-dependence, who's sin is that? Yes, interesting, isn't it, that's my sin.

My willingness to go along with other people's sin is my sin.

The sin which I generated by acting on the injuries, so I could have chosen not to act on the injuries, could I not, yes, so that's obviously, my sin.

My desire to avoid feeling about the injuries. Well, I'm suppressing my own emotions by deciding to not feel about it so, who's sin is that? Nobody else has got control over my emotions, my sin, right.

You can see my sins are starting to rack up, right.

My desire to act in harmony with the injuries that other people perpetrated or want me to satisfy for them or myself. Now what do I mean by that? Well sometimes, somebody else wants you to do something for yourself that is actually a sin, but you often see this after a break-up, you know, when a person's had a break-up, let's go out and get drunk and get laid, right.

That's a statement you hear quite frequently, right, maybe not in your circle, but it certainly was a statement I heard very frequently when I was in my twenties. That's wanting me to satisfy myself by avoiding something, isn't it? Now my desire to act in harmony with that even though I'm being influenced is my sin.

My desire to deny, rationalise, defend, or self-righteously justify my sin, well that's quite obvious who's sin that is, isn't it, my sin.

My desire to break God's Laws in order to satisfy my own addictions, well that's pretty obvious who's sin that is, isn't it, my sin.

My desire to remain ignorant about my sin, is my sin. Isn't that interesting? I want to not know how I've sinned; well, that's just another sin. (Laughter)

It's like you can't even get away with ignorance. When you really understand God's Nature and Personality, you think, it's so good that God did that. It is so good that He did that, yes.

My desire to actively disobey, be ignorant of, or not obey God's Moral Law, right. That's my sin, obviously.

My desire to treat people unequally, even if I'm treating them as superior to me, is my sin. Why? Because from God's perspective, we're all equals, right.

If I have a feeling of superiority or a feeling of inferiority, I am sinning. Interesting, isn't it? See most people think when they've got a feeling of inferiority that's cooler, right that's better than a feeling of superiority, a lot of people think that. Of course, some people think completely the opposite of that, superiority is better, but either way I'm sinning.

My desire to gain support for or involve others in my sin. That's a common thing, right? We need the approval of others in order to continue our sin, frequently, right, that's my sin too.

That's a very short list of what we made just to give you a bit of an idea of how to identify sin. Can you see very little of it was mum and dad's problem, very little of it was other people's problem, most of it is our problem. So, it's not like, oh, you know, it's all somebody else's problem, is it? It's really mostly our problem, mostly our personal problem and that's what we've got to see with regard to sin.

The qualities we're going to need to awaken to sin are, firstly, humility. It's pretty obvious, I think, why we need humility, isn't it? You're going to have to own up to things that, you know, you might feel uncomfortable owning up to, that you might feel it's hard to own up to, that's going to take humility.

To be open to what God shares through the conscience, that's going to need humility. Desire to feel and experience emotion. To actually feel emotion requires humility.

Not many people on this planet like anybody feeling emotion, trust me, like we've been in many situations, Mary and I, we've been criticised for feeling emotion. Not only criticised but also, condescended to quite severely right, yes, people don't like that very much.

To be able to see myself as God sees me, requires humility. Instead of holding on to your own perception of self, having God's perception of you, that requires humility. Because sometimes God's perception of you, while He Loves you and Cares about you, He's not that happy with how you sin.

To be able to accept truth from others, to be honest with myself, all requires humility.

To see my anger as self-righteous, that requires humility.

To emotionally accept my pain is a result of my choices, that's pretty hard, hey? Like most of us reach for a pain killer or something in that place instead of seeing it as my choice, right, yes.

To emotionally accept that I'm equal, that requires humility, particularly for a person who's superior, but it also requires humility for a person who feels inferior. Can you see why? Because a person who feels inferior wants to hold on to their inferiority for different reasons, usually it's because they don't want to stand out and they don't want to be themselves and things like that, right, but if you're humble, you would be yourself even if you stood out. You see. You would do that, so that requires humility too.

We need to develop the conscience. Why? Well, it's pretty obvious, isn't it? We can't see God's viewpoint of what is right and wrong unless God tells us, and if the mechanism via which God tells us is the conscience, then not having the conscience developed is a problem so, we need to develop the conscience.

That means having quiet times for yourself. Contemplating your decisions and actions in your life and asking God about whether those decisions and actions are in harmony with His Morality. Now for most of us we have a terribly busy life, right. Sometimes it's so busy we don't even get time to sit down for five minutes during a whole day.

Now that's not good for us because we need to sit down and have these quiet times where we can contemplate with God what choices and decisions that we're making. We need to make that time as a priority, yes.

You know, we need the conscience so that we can learn to love truth in all circumstances, and to do it, in all circumstances. It's tough, trust me.

Like there's times in the world today where you go, well it would be really nice if I could just slip out of this one, slip out of saying the truth in this situation because I know it's going to create a feral, you know, like a fury coming at me. But a person who's humble and developed the conscience and wants that relationship with God will go, still got to do it, I'm still going to take that action. That's what moral fortitude is, isn't it, taking an action in the face of opposition.

Desire, why do I need desire? Well as we've said earlier, don't shut down desire. Desire is the key to your future life, right. You can't shut it down. You shut it down, it's going to be a disaster for you, so don't do that, don't shut down desire. Seek the truth, hold on to the truth. You need desire to seek and release your emotion as well. You need to have desires to do all of that, so you need desire.

Desire to seek freedom from sin rather freedom from pain, that's hard sometimes, you know. Sometimes I'm in a lot of pain, like I said to Mary sometimes, I know the average person would go to hospital sometimes with the pain that I'm in, right, but I'm trying to seek freedom from sin rather freedom from pain, so I accept my pain and try to work out what it's all about, right. And I've had plenty of times where my pain has been pretty extreme. My pain is the result of my previous career. I like the way we've said that, yes, yes.

Develop sincerity, authenticity, see myself as I truly am, stop portraying myself as different to what I really am. To be able to stand alone in the crowd, most of us don't like that. God wants you to be an individual, right.

We need to learn how to be individuals, stand out, that's fine. We're not standing out for attention or approval, just stand out by being you. Yes, people get to know you, they'll enjoy you. It will be great for your life and also, great for them too. They get to experience you, instead of getting to experience as we said earlier, it's all only what everybody wants you to be.

Now anybody can do that, you know, but you being you, God created you to be you. That's a very important part of your sincerity in your life.

And to be able to honestly acknowledge when we're wrong, that's important too, obviously, isn't it, yes.

And then what about love, the desire to love in all circumstances and situations, no matter how difficult the going's going to be.

Now why are we saying all these things? Well, these five things we've listed are core things we need. They're going to be required of you to awaken to sin. No one in your life is going to really support you very well in awakening to sin because most of them are happy with your sins. Most of them are happy with the way - that's why they're attracted to you. They want you to sin in the way you sin. It's going to be hard to break out of that.

You're going to go through periods where you almost have no friends because every single friend you ever had wants you to sin in a certain way. And you stop sinning in that way and all of a sudden, they don't like you anymore.

Now unless you do these things and have these personal qualities, you aren't going to want to awaken to sin. You're going to say, no, I'm just going to close down, shut down, ignore the whole issue and hope it goes away.

Or many times I hear people say who hear Divine Truth say, I think I'll wait until the spirit world before I deal with that, very silly thinking, very silly thinking. People who have never been to the spirit world don't understand how difficult it is to change in a circumstance that your sin has created. Yes, it's very hard. So, you definitely do not want to put off anything until then, honestly.

The spirit world, particularly the hells of the spirit world, are full of people who have had that thinking, put things off, put things off, put things off, don't resolve things, put things off, put things off, die. Put things off, put things off, put things off, and often they put things off for another one hundred or two years, why? All you're doing is delaying our own happiness. It's a silly thing to do.

And if you could see the condition of some of these people in that place where they are denying their own happiness, it's terrible. Why would you want to do that?

The average place we live here in Australia is probably like about mid-way through the first sphere of the spirit world, right, in terms of its condition. But the majority of people pass in a lower state than that, not understanding that even some of the beautiful advantages we have in living in a place like we have here, are not going to be available to you, you know.

I can walk outside right now and look at the sun and see the sun, and see the brightness and everything's nice and bright, right. Well, if I pass into the middle of the first sphere, what I see outside is just going to be like dusk all the time. It's like, I don't know if ever any of you have been to the North Pole

or you know around the Poles, it's like there in the winter time, you know, you have that tiny little hour of space that it's sort of like, looks a bit like dusk or just before dawn, you know, and then you're back to dark again.

And that's the space that a lot of people live in for a while when they pass in the spirit world because they don't want to awaken to their sin. A person who awakens to their sin never passes to that kind of place, never. You get at least to see some light, you know, and some daylight, and some - you get to have some joys, but remember what I said just earlier, awakening to sin is an emotional process. It has to be done emotionally.

Hopefully you can see from that discussion the importance of firstly, the process of awakening to sin and also, how morality is tied into the awakening.

Also, can see what it's going to require of you in terms of sin, itself, and seeing, correctly identifying the sin, the sinner, and the requirements that you need to develop so that you are able to work through sin, eventually.

The reason why we had this discussion with you is because we would like to see everybody move away from this intellectual acknowledgement of sin itself, into a true awakening to sin, and that's when people change.

Many of you, and we're not saying this to pull you down or everything, but many of you have not changed, right. You know you haven't changed. You're substantially the same person. You've listened to Divine Truth and learnt a lot in that process and sometimes you've applied it, but internally many of you haven't changed. The reason why you haven't changed is because the emotional awakening to sin hasn't happened. Makes sense?

If you can emotionally awaken to the sin, your changes will be quite rapid actually. You'll see these changes occurring. You'll feel them occurring, you'll feel like a different person, right. Sometimes it's going to surprise you how good things are, right, without sin influencing your life.

And sometimes you're going to have a real struggle on your hands because you'll want to kick back into that intellectual fight of your sin rather than actually dealing with it emotionally, but you've got to avoid that because awakening to sin, this process of awakening to sin, is all about doing it emotionally.

Alright, well we'll just have a break for ten minutes and so, it will be twenty past - if we can come back at twenty past three, and we'll probably have about a forty-minute Q&A.

Does that sound alright?

(Applause)

Thanks guys.

Attitudes to Sin

Recorded on the 24th of Feb 2019 in Noosaville, Queensland, Australia.

Jesus:

Well, if you can imagine for a moment that I look like Mary and I'm Mary and I'm (Laughter) speak in a high voice. I'm going to be doing this particular presentation. I haven't got pink toenails; Mary's painted her toenails, and I haven't got that. I should have done that this morning, sorry about that. (Laughter)

I'm sure you would have thought there was something strange with me if I had of. It's funny, that is, isn't it, like a man painting his toenails, it doesn't seem like a proper thing, but a woman painting her toenails is, yes.

Mind you, I don't go much for any bling at all. I've never worn jewellery, makeup or any other thing, (Laughter) except when some girl decided she wanted to paint me up in private to see how I looked as a girl or something. (Laughter) Is that going too far, is it? (Laughter)

Alright. So, this morning's presentation is going to be, as we discussed with you last night, we've decided that we might just shortened these presentations because you've got all the material in your outlines and it seems like, based on what we're feeling from you guys, that you've all at least read your outlines when you come along to the presentation so that's really good.

Rather than sort of go through and labour points, what we want to do instead is to, maybe just do some points that we feel are important to raise, and then what we'll do is we'll get to those practical questions of yours.

This particular presentation which is attitudes to sin. We'll probably only take about one-half hour or so and then we might just have a ten-minute break so you can go to the toilet or whatever and also, put in some questions about it. And then, we'll spend the next sort of hour and one-half probably on answering questions rather than the other way around, rather than doing an hour of presentation and an hour of questions after that. So, that's our general change to the program this morning, so let's get started.

Attitudes to sin, why do we want to examine our attitudes to sin? Well, it's pretty clear, isn't it, if you think about it, that obviously, we've got specific attitudes to sin that we probably don't want to own up to, right. And for many of us, we'd like to call them fears and to be honest, mostly when we're calling things fears, most of the time, they're angers rather than fears.

In other words, we're using the word fear because it's society accepted, that anybody who's afraid needs to be cared for, looked after, commiserated with, but anybody who's in anger, society perception is, oh, they need to look after themselves, right, generally. What we do is we label a whole lot of our angers

as fears, and that helps us get away with actually examining what our true attitudes are.

And also, it's been designed in most cases, to try to get or enlist other people's support for your fears. When you think about it, that's a pretty angry to do, isn't it? Like if you think about why we talk about fears is frequently, because we are trying to get other people to agree with our fears, and to agree that we should not ever have to deal with these fears, that we should not ever have to, you know, do anything that might just touch upon those fears in anyway.

You can see that our attitudes to sin are frequently quite distorted. We have a distorted perception of even our own attitudes towards sin so, that's the reason why we need to look at this subject.

If we understand that my attitudes to sin are crucial to identifying and waking up to the sins that I commit. You see, while I have an attitude that's like, I'm afraid, do you think that in that state that you really want to wake up and see the sins you commit while you're afraid? Isn't it most of the time we're saying, I'm afraid so that justifies pretty much any action I take.

You can see that, unless I see my attitude to sin, I'm not going to see, I'm not going to wake up and identify the sins themselves. All I'm doing is justifying that they should remain. So, that's not a good thing.

And also, unless I understand my attitudes, I won't really examine or understand my motivations to sin.

And also, I can't emotionally release the reason why I sin. In fact, in most cases, I'm addicted to retaining the reason why I sin because that justifies the sin in the first place, right. So, I'm addicted to saying to myself, I would like to retain my motivation to sin because then I can say that I sin and I don't really understand it, and I don't really get it, and I don't really know why I keep doing it. It's a way of letting yourself off the hook, really, isn't it, for examination so, attitudes to sin are very, very important.

Understanding my attitudes to sin helps me become a more logical person not driven from the frenzy of addiction. So, for most of us, most of our sins are tied up with our addictions. You can see that your attitude to sin is going to be changed if you no longer honour your addictions, but for most of us, we want to honour our addictions. We want our addictions met and we have no intention of giving up our addictions if we analyse things truthfully.

In addition, there's the issue of coming to have faith in God and God's Laws and God's Morality. If we don't understand our attitudes, we won't see that our faith is corrupted. In other words, we have faith in things that are not even true.

Now remember yesterday in the Q&A, we were talking I think it was to Shaun, no it was Alex, about the pain, how he had faith that the pain that you have to deal with is going to be far worse than the pain you're already in, right.

Not understanding actually, the pain of dealing with things is actually a lot less and a lot shorter duration than the pain we create through sin so, there's an example of how we have faith in something that's just completely not true. And unless we come to have faith in what is true, God, God's Laws, God's Love, God's Morality, unless we come to have that we're never going to change on these issues.

But to see that we don't have a proper faith, we need to understand our attitudes to the whole thing and one of our attitudes, obviously is, prevent pain at all costs. That's one of our attitudes. And ironically, when you have an attitude of preventing pain at all costs, you generally create far more pain than what you're currently in so, isn't that interesting. So, these are things that we need to analyse.

We also need to understand your attitudes so that you can bring your beliefs and life into harmony or alignment with God's Truth, right, so we need to do that too. Without understanding our attitudes, we won't do that.

And, of course, we're not going to do it for all these other things that we're mentioning here, receiving God's Love, God's Truth, sincerely and truthfully dealing with our life and with others.

(pause to fix sound system)

Alright, so we were talking about attitudes to sin and the need for us to adjust our like - to look at our attitudes to sin at least.

We need to understand that beliefs drive our attitudes to sin and when we say beliefs, we're talking about the beliefs that we have about morals, the beliefs we have about our values, and the beliefs that we have about our faith. In other words, what we believe to be true and what we believe is not true. These kinds of beliefs drive our attitudes.

While today we're going to be examining our attitudes, later in the group we're going to be examining the motivations for our attitudes. Does that make sense? Which are all driven by morals, values and faith.

One good thing about seeing our attitudes is that our attitudes are supported by layers of beliefs. You could say there's attitude and maybe what we need to do is just draw this on the board for you. You could say that we have our attitudes to sin and what drives our attitudes are what we could call some supporting beliefs, right, and there could be like hundreds of attitudes we have, there could be hundreds of supporting beliefs, but primarily there are, what drives our supporting beliefs, are what we could call some core beliefs.

And these core beliefs, there's not very many of them, in fact. They all revolve three primary areas which are basically what we value in our life, right, what we morally accept in our life, and what we believe is true for our future, which is our faith. You could say, the way we stated it in the outlines is our corrupt values, our corrupt morals, and our corrupt faith.

These drive our core beliefs and then, on top of the core beliefs, we put a whole heap of supporting beliefs because that helps mask us away from the core beliefs.

The more we get out of things, you know, humankind, when we're in a process of sin, we always want to get out of things, right, we're always trying to avoid things. We're always trying to mitigate coming to a certain knowledge of something and so, what we do is, we create these layers upon layers in order to mask what's really going on inside of us.

What's really going on is usually this big core system, which is actually quite fundamentally flawed but also, quite fundamentally basic. It's quite easy to understand. And then, we create all of these which are (circling "supporting beliefs" on the whiteboard), and usually there's hundreds of them.

Now things are getting pretty complicated, right, and many of these supporting beliefs drive almost opposing attitudes. So, one day you feel this way and another day you feel that way, and you don't really understand why it is that one day you feel this way, and one day you feel the other way.

And then, they drive the attitudes you have towards sin, of which there could be thousands, literally thousands of attitudes that you have. Because remember there's an infinite number of ways to sin so, the reality is we must have lots and lots of attitudes about these different ways we can sin.

And therefore also, those attitudes have to be supported by a whole heap of things we believe are true, which may or may not be true, right, and usually, of course, sin is all based on lies so therefore, most of the things we believe to be true are actually not true; they're actually lies. And then we get down to the core beliefs like, what's really driving this whole system inside of us.

You can see that basically what we're trying to do at this stage is say to you, in this conversation, we're trying to say to you, well if you start here and look at some of your attitudes, then you'll start seeing that your attitudes are pretty, like they're pretty off in most cases, right. And then you can be honest about that and then dig a bit deeper into the system that you've created to support those attitudes. Does that make sense?

But if you don't look at your attitudes, you'll just go on your merry way ignoring the whole thing, right, and then wondering why every day is another sin or another hundred sins or whatever. And for most of us, to be frank, every time we break one of God's Laws, we have sinned and frequently, we break thousands of laws a day, right.

Now people then worry about that, and they go, well, if I'm breaking thousands of laws a day, what's happening to my condition? Well, your condition, which is your current condition, is exactly what it is right now, breaking thousands of laws a day.

The pain and suffering you're having right now, is the pain and suffering you'll have while you break the thousands of laws a day. It's not going to get worse unless you try to break even more laws, right, and frequently we do try to break even more laws.

Like, a person who has never murdered, once an opportunity comes to murder, decides to murder, right, so they make a new decision, some decision that they haven't made before to sin again, but this time with more severity, then naturally your condition will get worse.

But for most of us, we are sinning in the same ways every day, right, so our condition is not getting worse, it's just what it is right now, that's our condition. It's not going to get worse by sinning the same way every day.

We've already committed those sins, and remember when I say committed the sins, I'm using the word sins loosely because really what I'm saying is, we've committed sinful acts, right, aren't I, because remember in our previous discussion, we can see that sin is the feelings inside of you that drive the actions. Does that make sense?

When I say we commit sins, I'm really saying, we commit sinful acts every day. The sin remains the same inside of us, doesn't it, until we release it.

And so, today you might have an attitude that it's okay to do a certain thing and it happens to be wrong from God's perspective and then, if you don't change that today, then tomorrow you'll have the same attitude probably, right. And so, you'll commit the same acts of sin, but the sin itself is unchanged, right.

But we can also have some desire to engage a sin that we've never engaged before for many reasons, curiosity or other reasons, we'll look at some of those, right, and when we engage that sin, that now is a new set of acts, a new set of actions will be created, won't it, and that sin has to be - desire has to develop so now we're creating a new sin inside of our soul. And in the creation of the new sin, there's a whole slew of actions now that we take, now that we have that new attitude that we didn't have before. Make sense?

A lot of people worry, and they go, oh, I know I'm sinning so what I'm going to do is I'm just going to stop taking actions. Well, that doesn't stop the sin, that only stops the actions you took. The sin still exists and therefore, the motivating force within you to sin remains.

In this course, we're going to be using the term, we sin this way and we sin that way, really what we mean when we're saying that is a shorthand way of saying, we commit a sinful act that is driven by an actual sinful desire; a sin that is a desire that exists within. Does that make sense?

Whenever we use the term commit a sin, what we're trying to really say to you, we're committing a sinful act, and the sinful act is a demonstration that the sin exists.

It's an outward, like show, that the sin, the motivation within to do something in disharmony with God's Love or to refuse to do something that's in harmony with God's Love, the motivation exists within me and so, because that motivation exists within me, I then will have many actions that act out that sin in my day-to-day life.

You can see that one sin, and I think in the example yesterday, when we talked with Arvarna, remember about that subject about the feeling like, you know, everyone needs to love me type of feeling, how that can drive hundreds of sins. Well, what we're saying really there, is it drives hundreds of sinful acts. There's only really one sin. The emotion or the desire to get everybody to believe that, you know, that I should receive this adulation constantly.

There's one sin really, and hundreds of sinful acts, yes.

When we look at our attitude to sin, we need to see that my attitudes to sin, of which there might be thousands, are driven by beliefs, supporting beliefs, of which there might be hundreds, that come from within my core beliefs, of which there might be just a few, right, that drive my sin.

You can see again, if we can get everything back to what are my core beliefs, you can simplify the process of undoing the mess, right, but if you focus on just your attitudes and say, how do I cure this attitude without examining your beliefs, or for most of us, what we try to do is we try to believe that our beliefs remain true while we're trying to get rid of our sinful actions, right.

That's impossible because it's our beliefs that motivate the actions, right, but most of us go, no, what I believe is true and then, why am I sinning, I can't understand, you know. Well, you're sinning because what you believe to be true is not true and you need to accept that at some point, right, and that's why we continue our sin.

My attitudes to sin and beliefs that support my attitudes help me ignore, or justify, or minimise my sins. So, by creating these supporting beliefs and attitudes, what I'm really doing is, I'm saying, I've now got a way to justify to myself why I should be able to keep doing what I do in my day-to-day life, and I should keep getting away with it. Everybody should around me, should keep putting up with it, and the whole universe needs to put up with me being like this because I want to be like this really, but I don't want to even accept that that's true.

I would rather go, oh, it's somebody else's fault that I'm like this, like my mummy and daddy, you know, they did a whole lot of damaging things to me and now they're in me and so all I'm doing is acting out what they did to me,

and to be honest, that's a bunch of crap. You're an adult now, you're responsible for your decisions. God is trying to enforce responsibility through the law by giving you will.

It's time to own up to the fact that while bad things might have happened during our childhood, that certainly can cause us to have a predisposition towards doing something bad, at the end of the day, it doesn't mean we have to.

There's plenty of people who have been treated badly on this planet who don't treat other people badly because of the same reason that other people have and that is, that who do treat other people badly, which is, oh, my parents hurt me and so, now I've decided I'm not going to hurt other people the way my parents hurt me, that could be one decision we make.

Or we can make another and that is, we could say, oh, my parents hurt me so, that means that I should be able to hurt other people, right, now isn't that a personal choice? Of course, it is, so we need to take responsibility for that choice.

If I have many of the attitudes and beliefs listed in the presentation and you've seen in your outline and I think we might have added a few more since even, then I'm sinning and yet, ignoring the fact that I'm sinning.

This is what we're trying to do, we're trying to go here and say, here's my attitudes, if I have these attitudes then it means that I am sinning, without a doubt. Even if I don't think I am, I am because the attitudes you have, show you that there must be something going on with your sins.

My personal attitudes about sin and the beliefs that support the attitudes will greatly determine how much sin I engage, the amount of sin I commit daily, and the ways that I encourage others to sin. Yes, that's why we've got to have this discussion.

What we're going to do is - you already know what God's attitude to sin is from yesterday when I talked to you about that. Remember God is not as judgemental as you are or that other people are about your sins. God's just going, no, something is wrong, or something is right, and God is also saying to you, look, My Law looks after everything.

Like God's not there going, let's count, count her sins, right. Now she's up to 1,366, that turned her from being a marginally good person into now, (Laughter) being a bad person. Do you know what I mean, that's not how it works?

Every sin is measured mathematically by the law and responded to by the Law automatically. And you could say in some ways, the law is impersonal in the sense that it is applied to everybody equally without preference. There's equality in the law, right, and that's the way the law works, isn't it?

Gravity applies to all of us, doesn't it, unless we engage a higher law it does so, so that's how it is with all the laws.

We know what God's attitude to sin is. We'll answer a few more questions about that in the final presentation this afternoon because some of you have asked more questions about that. But we need to understand that God's attitude is basically that while He Loves all of His Children, He doesn't Love the things we do, right, just like sometimes, if you've had children of your own and they've done some pretty rotten things, while you might still continue to love your child, you might not love the things they do, yes, exactly the same as that.

We'll just skip forward, yes, this is where I want to go. (going through the slides)

As you can see, from the discussion I just gave, with regard to the setting up of all of these belief systems and so forth, it does boil down to the fact that sin is my personal choice. It's not about predispositions or about background and while, background can certainly influence the types of sins we commit, at the end of the day, we still are adults, and we can choose to release the reasons why we do things.

It's not accurate to say, oh, I have no choice now because this happened to me when I was little. And this is where you've got to be very careful about processing emotion associated with childhood events because if you're using childhood events to justify sinful behaviour, you've yet to truly process the emotion about a childhood event. You're just in a tantrum really about the childhood event, right, and tantrums can drive some pretty damaging sinful behaviour.

Later on, you'll see, it will be helpful for you to see yourself as a spoilt little brat sometimes, or as a criminal because sometimes that's the way we intend to act, and we've got to understand that this is how we are sometimes.

I can (and frequently do) nurture and develop ideas and concepts that cause a desire or develop a desire to sin.

There's a scripture in the Bible that says, "The desire when fertile gives birth to sin". And that's an interesting way of looking at it, isn't it, how really from a purist perspective, the sin is the desire, right. But what happens is, usually, is we develop desire over time and the desire intensifies to the point where it gets to motivate our action, right, and therefore, the sinful act is committed after that.

We frequently do nurture and develop ideas which are completely different to the ideas that our parents have tried to foster in us. You know, so like our parents might have been like religious and moralistic and so, we decided we were going to be promiscuous and drink all the time as a rebellion to the original problem. Does that make sense?

These kinds of things happen frequently and that is our choice, that's a decision we make. A decision in this case to rebel rather than to feel about how bad it felt growing up in a religious, moralistic environment that you felt controlled. It's all about, usually, avoiding the feelings right. The developed sinful desire becomes fertile and then, sinful actions result.

You can have the sin just start with a seed and the seed could be just somebody saying, oh, you should have a look at that or why don't you just experiment with that. You might even walk past a window and there's a picture, and that's sometimes all it takes, somebody sends you an email, that's sometimes all it takes for the sin to slowly build up and now it's in your head as an idea. Now the idea develops into a desire, once the idea and the desire is strong enough, it will turn into an action, that's all it takes.

Many of your personal sins begin even though you haven't been trained or disposed, predisposed to sin in the manner that I am now currently sinning, right. We can blame our parents for a lot of things that are actually not their fault, right. That's why we - remember we did yesterday that list, my sin versus other sin, and remember the other sin was the first two and then after that, it was all just my sin, my sin, my sin, my sin.

What we'd like to do internally, is we'd like to get all those things that were my sin and still call it other's sin. That's what we like to do, see. We need to understand that a sinless person can choose to sin, but if they've already sinned and got themselves to be sinless, in other words, they've got from their sin to a sinless condition, it's highly unlikely they're going to do it. Because they know all the pain and suffering that's associated with sin so, they're not going to do it, but they could choose to, right, so that's an interesting fact.

We know where attitudes of sin come from, you've got a list of the attitudes there in your outlines so, I think what we need to do is jump beyond that and just look, just briefly at a couple of behaviours driven by attitudes to sin.

Just to give you an idea and you can ask questions about this later, but just to give you an idea about how the belief and attitude results in behaviour so, here is one belief and attitude, moral and spiritual laws are all flexible and negotiable. Pretty much everybody has that idea, right.

The resulting behaviour is going to be, well I see physical law as inflexible, but I believe moral and spiritual laws are all flexible and negotiable. Therefore, I am able to negotiate myself out of the consequences of any sin I commit. Now most of us have that idea, like I know many people are proud of the fact that they can do that, you know.

Like, I remember talking to one lady, she was speeding, and she got picked up by the police and all she did was smile at the guys and they just gave her a warning and let her off. And she drove away feeling so proud of herself that all she had to do was smile at the guys and got off, right. What's that? There's

an example of feeling that moral laws are flexible and negotiable even the law of the land is flexible and negotiable, right, yes.

A good quote from Aphraar from *Through the Mists*, I think it is, "I cannot bribe a fire not to burn." So, why do I expect that when I break these moral and spiritual laws that they're not going to burn, they're not going to hurt somehow? It's a good question, isn't it?

I'm okay, like we said in the law discussion in AG3, I'm okay believing that some laws, physical laws, I'm okay obeying them because I know they're not flexible, right, but when it comes to moral and spiritual laws, I believe all of them are flexible. I believe I can get away with doing anything I want, pretty much, right.

Why? Why do you think God made a whole heap of like physical laws that are all quite fixed and immovable and then, you're basically saying, well, yes, God made all those laws, but all those other laws, moral, if moral laws exist at all, that are all flexible and negotiable. Does that make any sense to you? Is that a pretty inconsistent God if He did that? So, makes no sense.

Another example, I'll just go through, that's a common one, right. I'm a good person; I do what I feel is right. Usually what I feel is right is just determined by my selfish desires, so all the selfish desires that others imposed upon me about what they expect of me. So, living your life by doing what you feel is right is not very advisable if you want to stop sinning, but that's another attitude that drives a certain set of behaviour. Can you see?

Yes, and you can see those relationships all throughout your notebook, can't you, with regard to the outlines that we've already given you. So, we can talk more about that in the questions.

Now what I'm just going to do is just jump to another place, just to show you an example of beliefs and attitudes about sins that are quite - where is it I want to go to, justifications, yes, this one is an interesting one.

Curiosity. This is where many people get in trouble, particularly during their teenage years and a bit younger, you know, like from the age of seven onwards generally, this is where they have a habit of getting into trouble. Because there's no really fixed or firm moral condition or moral direction in a person because, usually let's face it, our parents, if they've taught us an morals at all it's usually with the aid of a stick or some form of punishment, right.

So, there's no, usually in most people even by the time they are or just before they're a teenager, it's very rare to find a person who has any moral development in them really at that age, but unfortunately, we're already now making self-actualised decisions.

We've got no moral development and we're making decisions which obviously, mostly are going to be selfish in nature. One of them is, oh, I'm just curious about the world, now curiosity is a great thing, isn't it, to see and

understand what's going on in the world around you, but when you have curiosity for sin, it can lead you to a lot of trouble.

This is one area in life you see happening a lot, where if something's really bad, say happening on television, or on the news or anything, everybody's watching it. Like we're voyeuristic when it comes to other peoples' debauchery, have you noticed that? Yes, there's an example of curiosity or fascination with other peoples' sin, and if you're not careful, that can develop into a sin of your own, a desire to engage that kind of behaviour to see what it feels like, right.

Fascinated what drives others or my own sexual morality. See, during the formative years after seven, eight, nine, you start to develop sexually in your puberty and then, there's a lot of curious desires that start to come up there, and many people start engaging them through curiosity, start engaging sin in that process. So, by the time they're in their mid-teenage years, they're already - quite a lot of sin has been committed, sexually because they began being curious, but in the end, had a lot of sexual feelings associated which felt good and because there's no moral drive or imperative, it's done without any morality and so, you end up sinning, right.

I love testing the limits of what I can get away with. It's a pretty common one, isn't it, particularly in the Western world, but pretty much anywhere. I notice a lot of children now are like this all the time, all the time.

Like little, tiny children sinning all the time because the parents have not taught them any boundaries at all. So, by the time, the child is four or five, they're testing the limits everywhere, everywhere, everywhere and frequently, sinning quite a lot by that stage because the parents haven't given them any moral direction.

I become mesmerised and curious about how the sin will end. Like if I take this a bit further and take this a bit further and take this a bit further and take this a bit further, you know, you see this happening a lot with things like pornography, sexual things, but you also see it happening a lot with things like money and other things like that where you just take it a bit further.

You know, like oh, I've just got a little bit in the bank now, what I'd like to do is develop a nest egg now, you know, so you take it a bit further, and then, you get a nice car, you know, I've been through this, you get a nice car and yes, it's pretty sporty, you know, and I can do a couple of hundred k's up the road if I want to, you know, and break the law there as well. Oh, now, no, the car doesn't feel good enough anymore like, I've got to go and get a more powerful one, a better one, a better looking one, a newer one, a newer house, a newer boat, a newer car, a newer - right, none of which we really need, but we need it to satisfy our desires of where it will end and what it gives us at the time.

We want to stay ahead of society, we want to be perceived, often times, as a leader of society in what we choose to do, right. Oh, I've met many, many people who do this, right, yes. In the end, you end up going from sin to sin to sin to sin to sin, not understanding every new sin you're creating because it's just driven by just a few basic things of having to exceed the last thing that you did, having to get better than it was before.

And the whole world is governed by this one; why do you think they have investments in companies and shares? Isn't that about this, right? What's the values of shares for it to be beneficial to anybody, have to go, up? Yes, we've got to have a gross output that increases every year, we call it growth. It's not growth, and often times it's not needed, but we do it, why, because it's a perception that we have that everything has to keep growing.

We've got to keep doing more and more and more and having more, the society has to have more in order to be better than it is now and so forth. Enough is never enough. These are things that drive our sin.

When you look at those things, you can see that every tiny little comment we've made in your outline, we could have a couple day talk about, couldn't we really, in terms of what kinds of attitudes, and desires motivated and how it creates sin and what's driving people to do these kinds of things.

Honestly, you can easily go from sin to sin to sin to sin to sin without - and here I'm talking about, not just the actions, I'm talking about creating new desires inside of you if you're not careful because of how society perceives you, how you want to be perceived by the world, there's lots of reasons why you might chose to do it, none of it is going to be beneficial to you in the long run.

I've known a lot of people who pass who become Earthbound because they've, just in an instant, lost all of their wealth and they are so tied into their wealth emotionally, that they can't leave the Earth, and you should see what happens to them. They become so frustrated because the people usually who receive the wealth that you've created never treat it with the same respect or seriousness that you have, right, and so what do they do? They squander it and they use it for all sorts of things you'd never use it for. You imagine, in the spirit world just getting angry and frustrated about what did that person do, you know, and then these spirits start to try and punish the people for doing what they're doing with their money. You know and it just creates more sin, more sin,

They pass into the spirit world and there's still more sin, more sin, more sin, more sin getting created, more desires in them, things that they would never conceive of doing before, they're now doing because of this process that goes on where desire can just be a thought that then develops into an emotion, a motivation and then it develops into the sinful action, yes.

Just want to remind you of these things.

We need to see sin as a personal choice that can be changed or corrected. It's not something that is a given, not something that is unavoidable; it is a personal choice we're making, a decision.

In order to awaken to sin, I must examine my attitudes and obviously, I'm going to need to go further than that, I know I'm going to have to look at also, the supporting beliefs and core beliefs at some point.

I've got to examine my personal general attitudes because some attitudes are like big-picture attitudes, you know, they have an effect in one-hundred different ways, and then some attitudes are, really personal specific-like attitudes that we have that are just yours and nobody else really has them, or if other people do have them, because remember nobody has ever invented a new sin really since for thousands of years, you know, it's like, we've had one-hundred and fifty thousand years of human history, nobody's really come up with some new way to sin in that time.

We've designed a whole heap of new things, and we often can sin faster or more than we could historically. Historically many people couldn't sin as much because they were confined to their own mobilization through their legs rather than being able to speed in a car to the other end of the Earth and do something and get away with it, right.

You know, there're whole ways that we sin in terms of sin more, but new sins are very rare to create a new sin that has not ever been, but we can create a new sin that's not ever been in us, right. That's something that we need to bear in mind.

If we can be reminded of those things so, when it comes now to this discussion that we have with you, what we'd like to do, the Q&A, is we'd like to go through some of your questions about, firstly, the attitudes to sin.

If you can put your questions in there (referring to a box at the back), and I'll grab them in a few minutes time and then, we'll go through those questions first and then, we'll have a break for sort of lunch, and then after lunch we'll have a - I've got a list of questions already that I would like to answer from all your other ones you've already put in and that will be the closing of the understanding sin session which will be question and answers about the entire understanding sin session.

Let's have a break now for ten-minutes, shall we, come back at eleven-thirty and we'll get started on our first Q&A.

Audience:

(Applause)

Jesus:

Thanks guys.

Understanding Sin Q&A

Recorded on the 24th of Feb 2019 in Noosaville, Queensland, Australia.

Jesus:

Number one list and number two list. I have a sneaking suspicion; it will be number one list only. Alright. So, basically, we've come to the end of our "Understanding Sin" session.

Remember there were three talks in the "Understanding Sin" session. There was the "Creation of Sin", the "Awakening to Sin", and the "Attitudes to Sin", that's right. As well as Mary's introduction talk, the "Understanding Sin" and also, the first night, remember the "Problem of Sin".

Okay. So, now what I'm going to do is shuffle. (Laughter)

Mary:

Who gets lucky? (Laughter) Because they're all good.

Jesus:

We can't start with that one unfortunately, because that was the one, we finished with. Okay, Wayne, down in the hotseat, thank you my brother.

Mary:

I always have visions of that show, come on down (waving hands) (Laughter)

Jesus:

Alright, now your question was, is it a sin of omission when I don't point out to my partner when they are sinning?

Participant Male:

Yes, that's the question.

Jesus:

Good question, isn't it? Usually one of the most - the strongest imperatives we have in our relationship is to maintain a relationship.

Many of us know, through years of experience with our partner, that if we point something out to them, there is going to be a reaction of some kind and particularly, if we point out something that is legitimate, and that they, and we both know is legitimate, you know, that there is going to be some sort of fiery reaction. And a lot of the times it would depend a lot upon what our values and our morals are as to what we're going to do with that.

Yes, it is a sin to not point out the sin of another, right, particularly if you're living with that person and their actions are affecting you directly. And can you see why that is the case if they're affecting you directly?

Participant Male:

Well, yes - yes, I'm taking up, I'm putting sin on myself because I'm not standing up for myself and standing up for what's true or right.

Jesus:

Well yes, the not standing up for self is really a moot point, to be honest. It's the not standing up for what is right which is the real problem, isn't it?

Participant Male:

Yes.

Jesus:

So, this is the problem that we face in our day-to-day life.

Frequently, in our relationships with our partner and our children, whether those children are grown children or just developing, you know, up to teenage years, we are frequently avoiding informing them of the sins they commit, and for the only reason that we want to maintain the relationship, or some kind of smoothness, you could say, in the relationship, right, but the fact that we are avoiding telling them God's Truth is the real issue.

It's not so much about the effect they're having on us, but rather the effect they're having on everybody including themselves. Now if we truly loved our partner, we'd see that every time they sinned, they harm themselves as well as another.

So, if you could picture it for a moment, say you're in the spirit world, and somebody started a process of creating new sin, new desires in them where they act upon them and then take sinful actions. If you really loved them, wouldn't you attempt to point that out to them, at least?

Participant Male:

Yes, you should, yes.

Jesus:

If you really loved them, you would, wouldn't you, but most of the time we don't because we think it's none of our business. Basically, what we're saying is, that love is none of our business. Can you see that?

Participant Male:

Yes.

Jesus:

That loving the person is really none of our business, how does that work? Love surely, if we love a person, surely, that is our business. And a lot of people will say to you, you know, it's none of your business to point that out. Well, the reality is if you're living with the person, everyone of their actions does have an impact upon you anyway, but let's say it is none of your business.

If we think of it very strictly, we could say that everyone of us is nobody else's business, couldn't we? That we all have our personal relationship with God, we all have our condition, we all have our desires or our faith, and that is separate to each other individual so, we could actually then say, that really, it's none of business to say anything to anybody.

We could use that argument, but what would love do? Surely, love would say, well even though it's none of my business what you do, I love you and I don't want to see you get more and more hurt than you already are. Surely, that would be what love would express.

So, how you do it, is very different to needing to do it. Do you see what I'm saying?

Participant Male:

Yes.

Jesus:

So, when it comes to pointing out to my partner that they are sinning, I've got some options, haven't I? Like, the truth is (writing on whiteboard), the first truth is, I should.

Now I'm using the word should here very loosely because if you think about it, what I should be using is the word, (rubbing out "should") if I love, I will point out to my partner that she or he is sinning, if I loved. It's just how much do I love, it really gets down to, doesn't it?

If I really, really love them, then I will do it, but if I love them only as much as they might attack me, and so then I don't want to do it, then my love is pretty limited, isn't it. It's basically saying, I'll love them unless they yell at me and then, I'm not going to love them anymore, right, so I'm not going to point out something to them while they're yelling at me, or something like that. Whereas if I love, I will continue to point it out to them even if they're yelling at me.

Participant Male:

(shaking head yes)

Jesus:

Wouldn't I? Now that doesn't mean you'd be sort of in their face doing it, would it, you'd just calmly pointing out, well now you're doing another thing, you know, that's not very nice. You're sinning again, you know, it's not very nice, and it also is hurtful towards myself and also, others; if you've got children, it's hurtful towards them, when are you going to change this? It's a good question, isn't it, yes.

The real thing is when I say, should, it's really, if I love I would point out to my partner that she is sinning, or he is sinning. But how I do it, if I loved, how would I point out that they're sinning? There you go again, you fucking - you know, like (Laughter)

Participant Male:

No, I won't do that. (Laughter)

Jesus:

Yes, so you can see that. (Laughter)

Mary:

Jesus said the "I" word. (Laughter) That's why everyone's giggling. (Laughter)

Jesus:

Well, I've got to imitate you properly. (Laughter) When things get really heated, you know, things get heated, don't they, yes, yes. Also, you've got to consider, a lot of times things get heated because we sit on things for a long time. We've put up with a certain type of behaviour for years.

This particularly happens in a sexual relationship between partners in the sense that they put up with each other's lack of sexual desire, or demanding sexual desire for years and years and years, and eventually what happens is, there's an explosion and you know, explosions usually are fairly damaging, aren't they, in terms of what we do.

And also, we've got to be careful because sometimes you can be really frustrated, and you've said over and over and over again the same thing over and over again, of course, you're going to get angry about that.

You've got to go out and bash something and just get rid of that anger, and then come in, and try to have that conversation still, right, but at the end of the day, you've still got to point out the sin if you loved the person. If you loved them, you would. It just depends how much you love them.

Do you love them to the point where you're going to be able to break up? That's the real question, isn't it? If you have to, if you have to break up, they're not dealing with their sin and like in the spirit world, this happens very frequently where a soulmate couple gets together, maybe in the fourth or fifth sphere. You know, they recognise each other in the fourth or fifth sphere, generally. And they've gotten rid of quite a lot of intergender emotional injuries by that stage, but there could still be some character flaws left over.

An example, one is, that one of them doesn't believe in God and the other one does. Now the one who believes in God will recognise, the one who doesn't is actually committing a sin, believe it or not. It is a sin to not believe in God because a sin is, remember anything in disharmony with truth, and God exists as a truth, so not believing in God is a sin.

So, now would the partner have judgment about that. No, they wouldn't, right, but would they delay their own progression towards God for the sake of their partner. They wouldn't, would they.

Now let's say their partner said, you don't love me if you leave me and go to the next sphere, what would you do? If you really loved your soul, your whole soul, and you knew that a relationship with God was a way to grow your whole

soul, wouldn't you be prepared in that circumstance to leave your partner, you know it's only going to be for a while.

Of course, the while is dependent on how long it takes the partner to work through the issue, but you know it's going to be a while, would you be prepared to leave your partner, and no longer have a relationship with them until the time where they realise the error. See most people aren't prepared for that.

And so, what happens in most relationships is partners get to a point where they have a happy, comfortable medium, and from then on, both very rarely progress for long periods of time until one realises that the only way to grow and be happier is to continue progressing. And once they realise that they usually have to leave the other one who's more resistive, for a while so that the other one can just sort out why they're resistive. Does that make sense? It's an act of love to actually do that.

See this whole concept on Earth that we have about relationships that, if you love somebody you stick with them no matter what, that's not true. It can't be true because you're basically saying, if they want to not progress and you do, then you're going to stick with them and not progress. Now is that loving your whole soul. No. Is that loving them? No. Is that loving God and God's Principles? No.

So, you can see you end up with a conundrum, right, and the conundrum is, what am I going to do? Am I going to continue my own progression hoping that they at some point will join up with me in the future, or am I going to delay my own progression which just harms both of us? That's a good question for us.

We can start that process on Earth where we realise, yes, helping each other to work through each other's sin is a good thing, right. So, it's certainly a sin of omission to avoid doing that, certainly.

And the key is to look at the emotional reasons, remember the sin of omission is the action I'm not taking, but there is an emotional reason why I'm not taking it, and that's the real sin. The emotional reason is usually things like, if I leave them behind, then I'll be lonely, or if I leave them behind, then I'm worried they'll go off with someone else, or if I leave them behind, what's going to happen to my life.

A lot of times our sins are quite insidious like that because they're sort of like a - there's a lot of selfish reasons why we don't want to leave them. It's not really about them, it's about us, really, in many cases as to why we don't point out to our partner why they're sinning. Make sense?

Participant Male:

(shaking head yes)

Jesus:

The brief answer is, yes, it is a sin of omission when I don't point out to my partner that they are sinning. The reason why is because love would point out and so, therefore, I'm acting out of harmony with the Principle of Love.

Also, being in harmony with truth would also point out things, would it not, so I'm out of harmony with the Principles of Truth. And remember in our AG3 Love and Truth Principles (Education in Love Group 3.1) were the very first primary principles upon which all the other principles were based so, I'm breaking a lot of laws when I break those principles, yes.

So, that requires some level of, what you'd call, courage and also, if you really feel that you two are soulmates and you're going to be together the rest of your life, you've got to have some trust in God and God's Truth at that point.

And what I've found is you've got to trust God's Truth more than even your own pain that you experience when you have to break up for a while. Make sense?

Participant Male:

Yes.

Jesus:

Yes. You got any questions about it mate?

Participant Male:

No.

Jesus:

Pretty clear, hey, yes. Mary wanted to say.

Mary:

No, that's fine, it's fine. I was just looking at your first statement where you said, if I love, I would - and you kind of alluded to it in the end which was, law actually compels me, law demands these things, doesn't it, that's why if I love, I would.

Jesus:

Yes, you know, in some ways you could say law compels me to love and if I loved, I would, right. And so, in some ways you could say I should because the law compels me to love and if I loved, I would, but the reality is, because God's not there with a hammer saying, you do it or else. You're already receiving the result of not doing it. Do you understand what I mean by that?

Participant Male:

Yes.

Jesus:

Yes, so when we're not correcting our partner, we are already receiving the natural results of not doing that. And those natural results include the fact that you can't be close because you and her will have a different feeling or opinion or a feeling about a matter.

You're not completely transparent or open because you're not sharing what you feel is the truth so, you have created a separation between the two of you. Does that make sense? That's the result of not obeying the law; you're creating a separation.

And you're not being loving so, obviously at some point in the future when she does hear that that is the truth, she'll say, why in the hell didn't you tell me, you know. So, there will be some future negative results of you not sharing what you know to be truth.

It's a bit like saying, you know, somebody gets dressed and they leave their shirt hanging out of their undies or something and they walk out the door and then, you know, five hundred yards down the road after 25 people have seen them, one brave person comes up and say, look you've got your shirt hanging out your undies (Laughter), and the person who's next to them have seen it the entire time and said nothing. Who's going to get hammered for that, do you think? (Laughter) Yes, the person who said nothing when she walked out the door.

Mary:

But most of us act like when our partner tells us when we take the first step and our shirt's hanging out, and you say, darling your shirt's hanging, they go, you mongrel for telling me my shirt's hanging out, don't we? That's why you don't want to do it, you know.

Jesus:

But there's always these long-term consequences if we don't anyway. So, you're sort of left in a situation in some ways, aren't you, like, you're damned if you do and you're damned if you don't, but the reality is if you follow God's Principles of Love and Truth, the outcome can always be to both of your benefits, you know, to your benefit.

And so, yes, it's very important to see that as a really important principle to state the truth about how you feel about what's going on with your partner, that's one, but also to try and find out what God's Truth is about what your partner is doing and that's probably more important, isn't it, than your own viewpoint. Because sometimes your own viewpoint will be distorted frequently by your own history, and God's truth might be what they're doing is okay, and you're just having a bad reaction to it; either way, by discussing it, you will sort that issue out, yes.

I find this is particularly the case for many sexual issues between partners because we have a tendency in order to hold on to relationship to ignore many, many issues between each other particularly of a sexual nature because there's shame and other things associated with sexual relationships rather than raising them and discussing them openly and so, open truth in a relationship.

The key to a soulmate relationship is truth, so whether you're with your soulmate or not, you better start practicing it now because sooner or later, that's the kind of relationship you'll have and when I say, sooner or later, I mean sooner or maybe a thousand years later, but at the end of the day, you may as well start doing it now, you know what I mean, rather than later or putting it off for as long as you can.

Every time we put off truth, we not only are sacrificing love, but we're also sacrificing our potential future so, we've got to see that. Every time we don't say truth, we're not only sacrificing love, but we're also sacrificing - our future existence is going to be affected by that decision, and we've got to see that, yes. Good question mate.

Participant Male:

Thank you.

Jesus:

Thank you. Oonagh, where are you? Thank you, a bit shy Oonagh, so come down. Good question.

Mary:

First time here, isn't it Oonagh.

Jesus:

First time. Nice to see you here.

Mary:

Yes.

Jesus:

Very good question you asked. Does - you had a few but this is one I want to talk about - does compensation remain the same for a sin before and after awakening? So, do you get the flavour of that question?

Basically, Oonagh's asking, let's say before you know about the sin and you do the sin, and then afterwards you know about the sin and then still do the sin, is the second one worse than the first?

Mary:

Can I ask for a third as well?

Jesus:

Yes, Mary - can we go for a fourth or a fifth. (Laughter)

Mary:

Which is, I awaken to the sin, I cease the sinful action, but I haven't yet removed the sinful cause, is compensation still the same then?

Jesus:

Okay, so there are really a lot of - it's not just an either or here as you can see from Mary's comment, right, there's a long list of potentials, isn't there, once - when we go from denial right the way to, to awakening to the sin.

So, you could say, if we look at sin generally, that we've got like denial first, (writing on whiteboard) we're denying completely that the sin or this specific sin even exists or is it even a problem for me, right. And then we start to go through some kind of awareness which we would call intellectual. Initially where we go, yes, I can sort of see I do that. I feel a bit of pain and suffering from that, occasionally here and there.

You know, and then we start to get deeper into it emotionally and as we said, the awakening process involves the emotional part of the awakening, right. So, what Mary mentioned is sort of that middle phase where you recognise it is sort of a sin so you stop doing it, but you haven't removed the caused at this stage. And this is the part of the awakening so, you could say here (pointing to "emotional") we're awakening so, let's call it the emotional awakening. But we still haven't really done anything about the sin yet, have we? We've just sort of awakened to it, right, which is a good start because without awakening to it, we're never going to do anything about it so, we have to have the awakening.

But you can see even after awakening, there's a series of things that might happen where I've got to emotionally - do some things like, for example, release the sin itself and then, make correction and reparation for the sin and things like that. So, there's a whole heap of steps that come below it, isn't there, really when you think about it. And so, what you're asking is like, is it better to stay ignorant, really that's the question.

Mary:

Is that the question?

Participant Female:

So, I'm aware, I kind of wake up and say, oh, this is a sin and then, I keep sinning, but every time I reflect then and see like, oh, and why am I justifying and I kind of self-reflect on the sin while still sinning.

Jesus:

Yes, no that's good. We're all sinning until we go through the process of awakening and then removal, right, so at the end of the day, it's a natural part of the process.

Now the real question becomes, what's better from God's perspective? Is it better from God's perspective for you to intellectually be aware that you sin, or to be in complete denial?

Participant Female:

I think intellectually aware.

Jesus:

Alright, so that's going to be better, isn't it, but is that as good as emotionally awakening to the sin?

Participant Female:

No.

Jesus:

No, obviously not, so from God's perspective, if you want to emotionally awaken to sin, that would be better again. And then if you awaken to sin and you want to actually remove it, wouldn't that be better again and so forth? You can see that it's a process of growth in recognising sin. The key is to not let yourself off the hook or desire ignorance. Now what I've heard from a lot of people who have heard Divine Truth and then left, is that they wished they'd never heard it in the first place.

Participant Female:

I think I'm close. (Laughter)

Jesus:

Yes, yes. Okay, so you know, and that's a pretty common thought and then, three years down the track, they go, oh, I heard about it so what can I do now? But it's sort of like, yes, if I, you know, damn that Jesus guy, if I'd never gone to one of his seminars, I would right now. I'd still be with my old partner, and I'd still have my old life, and what a mess I've created now because of just listening to that stupid man, right.

We get a lot of emails saying things like that, but you know, the reality is it's better to know truth than it is not to know it, from God's perspective, you know. I'm sorry I'm not going to apologise for the fact that you're now struggling because you now know some truth because it's a better state for you to know some truth than it is to not know, right.

Participant Female:

(shaking head yes)

Mary:

The reason a lot of us don't like it is because it's harder to deny the pain and suffering once you've heard the truth.

Jesus:

Yes, you become more aware.

Mary:

But God wants us to be aware of the pain and suffering because that helps us to see the problem of sin, you know, yes.

Jesus:

Yes so, a lot of us think that ignorance is bliss, we do, and it's not. Down the track you'll find that if you had chosen ignorance, man there's a lot of problems with that, particularly after you've heard truth, there's a lot more problems associated with that. And there are good reasons why.

It's one thing to do something when you don't know about it, and don't know that it's wrong, it's quite another to now know it's wrong and still do it, isn't it? One is sort of like a state where you didn't really know or reflect or think about it, the other one is a state of being wilful, being rebellious, isn't it?

And so, yes, obviously, the compensation does not remain the same after you awaken to a sin. It becomes more serious, right, but that is to help you release it as quickly as you possibly can.

Participant Female:

I thought maybe God was looking at your motivation there and your desire to get to the bottom of the sin while you're sinning.

Jesus:

God does, but remember a true awakening has a motivation to getting to the bottom of things, right. God has a lot of tolerance, particularly while we're on Earth, and we've talked about this before. There's a lot of lenience given to those people living on Earth, and the reason why is you could choose to make some different decisions tomorrow.

You're still going to get the outcome of your sin because remember that as soon as you break a law, the law responds. It's already responding, right, so let's say I don't know about a law today and I sin, the law is still responding and it's still attributing that sin to my soul, I just don't know.

Tomorrow let's say I know and then I sin, well the law's still responding the same way as it was today, but now I know and so, the fact that I know has an additional burden on me.

I realise, oh, there I go again, and that causes you to reflect more, right, so it certainly does have additional burden on you in the sense that you start to see things you didn't see yesterday, but the law is still going to respond the same way, right.

And if your intention is to cure the sin, then obviously, remember in other discussions we've had, in particular, about the forgiveness and repentance discussions that we had in 2017, [20170823-1120 God's Laws of Forgiveness & Repentance](#) (this link is for Part 1 of 14) we said God measures your intention and motivation as more important than actually what you do.

The fact that you now have an intention to cure the problem, God has more lenience for a person who intends to cure the problem than He does for a person who intends to just keep sinning. But let's say there is no change in intention, so just to answer your question completely, let's say from one day you know about a sin, sorry, you don't know about the sin, the next day you know about the sin, but there's been no change in your intention to do anything about it, under those circumstances, the penalty of the sin on the second day is going to be more severe. Does that make sense?

Participant Female:

(shaking head yes)

Mary:

Whereas, if I hear about it and my intention changes, the penalty will lessen.

Jesus:

It will be less severe. God rewards the motivation that is pure so, the penalty will be less severe.

Mary:

We just have to be honest about our motivation, don't we?

Jesus:

We do, but also there is another factor that comes into play and that is, frequently we feel some guilt, and frequently we measure the guilt as a bigger part of the penalty, but it's not. It's just our feelings about what we've done. Does that make sense? It's not really a bigger penalty; it's just our feelings about what we've now done or what we've recognised we've done in the past.

So, you've got to be careful that you don't go and say, well now that I feel guilty, that's a bad thing. Guilt is a part of recognising that there was a sin committed. It's like someone has accused you, the judge says, guilty. The law is saying that to you every day, it's just whether you see the law as saying that to you every day or not, right.

So, you've got to be careful that some of the emotions that you feel once you become awakened emotionally to your sin, some of the emotions you feel will pertain to things like guilt which is uncomfortable, but it's actually something that was already there in you; you're now just feeling it. Do you follow, yes?

We've got to be careful that we don't then measure that as a compensatory effect because it's not. It's actually an indication that we're growing. The fact that we feel guilty today about something that we never felt guilty about yesterday, is an indication of growth. Do you see? True sinners that are intentional don't feel guilty. Do they? They just run head-long from one sin to the next without there being any guilt involved. So, it's a good question, yes, does that answer it?

Participant Female:

Yes, thank you.

Jesus:

Yes, good day.

Mary:

Now I just remembered one that you wanted to do first, do you remember it?

Jesus:

Oh, which one?

Mary:

I think it might be that one actually, it's that one, yes.

Jesus:

Yes, Jean, where's Jean? Come down, thank you.

Mary:

Jean's first time too, I think.

Jesus:

Yes, welcome Jean, first time in the hotseat.

Participant Female:

Yes, scary.

Jesus:

Just hold that mic up a little bit so everyone can hear. I know you don't like hearing yourself, but we like hearing you. So, very good question you've asked Jean.

You said, I believe that I am my sin. I am this ugly, horrid, self-righteous, arrogant, angry, hateful person, so angry at God, blaming Him that I'm so blocked to even actually facing my truth about sin. Yes, this is a - it's a common thing so, that's the first thing we need to say.

The fix to this problem is to see things as God sees them, right. Now the way God sees it is this, yes, imagine this (drawing on whiteboard) is your nice pristine half of the soul that God created, right, that's Jean. And what's happened during your life is that you, and other people, have sort of, I don't have a brown one, but imagine this is brown (holding up a marker) (Laughter).

We're throwing a whole heap of mud at Jean, right, now sometimes it was your parents who threw the mud and a lot of times, it was you, threw the mud at yourself, (Laughs), you know, we do silly things, right, and like we say later in this course, you know, you see the illustration we had about jumping in the mud.

We're not content with just throwing mud, we've got to get in it and roll around it like a pig in a sty, right. So, that's what we do and so, we get covered in mud. Our soul gets covered in mud.

Now the problem is, by the time we reach adulthood, we have this tendency to believe that the mud that is on us, is actually us, which is really what you're saying, right. And it's not a truth because it's just mud on us and this is what we need to see.

If I splattered you with mud now, with your nice clothes on and whatever and I just got a - splattered you with mud, would you go, now that's me and I'm going to stay like that the rest of my life? No, you wouldn't, would you? You'd

go, oh, I'm a bit dirty, I think I'll just go home and chuck the clothes in the wash, and you know have a shower and get myself clean, wouldn't you?

That's the attitude you need to have to your sin. I can chuck myself in the wash, get myself clean. Throw myself in the shower or the bath, get myself clean. If you have the other attitude, can you see that it's highly unlikely you'll even start to attempt to get yourself clean. Because you already believe that it's just dirty to the core so, how are you ever going to clean it; you're not even going to try. Do you see what I'm saying? A lot of it is about getting God's perspective about your sin. When we believe the sin is ourselves, we haven't got God's perspective about the sin, you know.

For all of the people who've returned to Earth, we were in a completely clean pristine state and the moment we came to Earth, we immediately became dirty again, right. And the contrast between where we were and where we are now are so great that all of the people who returned have this terrible viewpoint of themselves, like just terrible amount of shame about their condition, but what I've found for myself is that you have to let yourself see that it's just mud on you that can be washed off.

If you don't see it like that, you're not even going to try to wash it off. And you're going to get very angry with everybody and everything. You're not even going to attempt to clear it all. Make sense?

Participant Female:

Yes.

Jesus:

So, the good attitude to have is, this mud can be cleaned off of me. Sure, I might have had mud thrown at me initially, and then I might have even decided to roll around in the mud a bit, but I can get out of the mud and have a wash.

In most Western nations, they've had a Christian background, even if they're not Christian now, their history, their multi-generational history is Christian. As a result of that, there's this very strong feeling in a lot of Christian society that we're a born a sinner, we die a sinner, we're dirty from inside out, we can't be trusted, and all of these kinds of feelings are quite prevalent in society that has had a Christian background.

The problem with those belief systems is they basically tell you there's nothing you can do about the situation of sin, right, somebody else has to do it for you. And, in fact, the whole Christian teaching is, Jesus' blood saves you from your sin which is basically saying, someone else had to do something for you, in this case, God, had to do something for you to save you from your sin and nothing could be further from the truth.

There's no need for God to save you from your sin because you can save yourself from your own sin, that's easy enough to do once you understand the process. But the problem with the belief is it stops you from even trying, and this is the problem with this belief that you're holding on to, that it stops you from even trying.

So, you need to have a more loving compassionate and patient view of yourself, and you need to just see that actually, you need to feel eventually the truth from God that Jean is pristine, the soul of Jean is pristine, and it's just absorbed some impurities that Jean can chose to release and that God will help her release, if she chooses to release them, yes.

But if you hold on to the idea that you are the mud, that you are the impurities, then it's highly unlikely you're going to ask God to help you release them. You're also probably going to blame other people and God for putting them there in the first place, that's what our viewpoint would be, and it's highly unlikely that you're going to take any real action to remove them which means that you're just delaying your own happiness in the long-term. Make sense?

Participant Female:

Yes.

Jesus:

So, my suggestion is, talk to God about how He sees Jean.

Participant Female:

(shaking head yes)

Jesus:

Right, and you'll be surprised to know that God sees the mud as separate to Jean. He doesn't see the mud, the sin, as Jean; He sees the sin as sin. It's a separate thing, a separate entity even. It's a thing that's entered you whether you've allowed it to enter you, whether it's been forced upon you, or whether you chose it, it entered you, but it can just as easily exist you, get out of you as it got in. And this is what we need to remember.

Participant Female:

Yes, thank you.

Jesus:

No worries, good question. How many others of you felt that way, like sin is just, yes, quite a number?

Denise. Thank you. Alright, now Denise's question is sort of like two-parted, but she's asking, are consequences the same for number one, admitting to look at your own sin and its cause, and then, number two, taking action to identify your sin, but incorrectly identifying the sin and its cause.

In other words, at the beginning you're just in complete denial, you don't even want to see what your sins are, right, and so, you decide you're not even going to look at it, and you're not even going to try and find the cause.

Or the second course of action is, you try to find the cause, but you end up attributing it to the incorrect cause.

What's worse, right? This is a loaded question, Denise.

Participant Female:

It is.

Jesus:

And the reason why it's a loaded question is because often times, emotionally, we desire to incorrectly identify the cause, right. A person who is truly sincere never incorrectly identifies the cause of sin. It's only a person who is insincere who incorrectly identifies the cause of sin, right. Now when I say insincere, what I mean is, there's things you'd like to hold on to or believe that you're not seeing in yourself.

Now we've had, Mary and I, have had these conversations many times where Mary's said, oh, it's because of this and I'm going, no, it's not, it's because of that, right, haven't we (asking Mary)?

Mary:

(shaking head yes)

Jesus:

And I'm trying to think of some examples, can we, can you, does any pop to your head?

Mary:

Oh, just like, I don't know, when we first met a lot of things.

Jesus:

Here's a good one. When we first met, Mary pandered to women like, you know, it was a life and death thing for her.

Mary:

Yes.

Jesus:

Like, basically if a woman was in the room and the woman didn't like me, then Mary didn't like me.

Mary:

And I just was completely driven to get the approval of women and I had radar, I could tell if a woman was disapproving of me or any of my associations and that was the woman that I gravitated towards because I had to get rid of that feeling coming towards me.

Jesus:

And you ladies do project at other women if they like men that there's something wrong with them, a lot, right, you do. To be honest, like many of you have had bad experiences with men in the past and then if one woman doesn't have that, you have a tendency to really get at her about what's wrong with her, you know, the way she treats men is not right, you know. We all should be like a camaraderie of angry women towards men, is a common feeling that many women have so, you've got to be careful of these kinds of things.

But for Mary, what it was, was that she was so needy for the approval of her mother, right, that she just needed the approval of other women who were not like her - see her mother is never going to give her approval so, she gave up seeking that years ago. But instead, found people like her mother and then tried to get their approval, right, and in doing that, most of those women were like angry with men. So, to get their approval, what does Mary got to be, angry with men, right?

Now Mary sometimes comes to me, oh, I just treat men terribly, you know, I go, do you treat men terribly when you're by yourself with men, that's not what I see. Like what I see when you're by yourself with men is that you treat men quite equally, right, but when you're with a woman who doesn't want you to do that, now you treat men terribly.

Mary:

So, I wanted to attribute my problem to being a problem with men because I really didn't want to deal with this ginormous issue in my life which is my problem with women.

Participant Female:

And your problem with your mother.

Mary:

Yes.

Jesus:

Specifically.

Mary:

Specifically.

Jesus:

The hurt emotion is with her mother, yes.

Mary:

Yes, but I didn't even want to really say that was there. I didn't want to deal with my grief with mum for like years, did I?

Jesus:

No, no.

Mary:

And we would have these conversations, and I would say, look I treat you badly or I've treated some other man badly and it's because I've got all these issues with men and Jesus would ...

Jesus:

Well, what I would point out to Mary is sometimes what I saw her doing was if a woman and a man had exactly the same attitude, the man was a bastard and the woman was fine and I'm going, hang on a second, like that's not equal, like they've got the same attitude. They're both wrong and you're treating one terribly and you're treating the other like she's fine.

Mary:

And I would say - basically I didn't want to attribute the problem to where the problem was that I had an unethical, unequal standard for how I behaved and treated men and women. I wanted to say, no, they've got different opinions, can't you see that's different in that way or whatever it is.

Participant Female:

Yes.

Mary:

So, was I really sincere, is the question, getting back to your question? Was I really sincere?

Jesus:

And that's why I say, it's sort of a loaded question.

Mary:

Exactly.

Jesus:

Because basically, when we take action to identify a sin but incorrectly identify the sin, we're obviously, number one, not listening to God about the sin because He can always correctly identify the sin for us. You know, so if we had the conscience in tune, we've got a problem (talking to the sound crew)

So, yes, if we're taking action to identify a sin but incorrectly identifying the sin, we're not connected to God via the conscience, are we? God can share with us what the truth is about the sin, right, He can. So, we're obviously, not wanting to hear from God about it because if we wanted to hear from God about it, God would share so, that's an issue.

And then secondly, often times we prefer to incorrectly identify the sin because it blames somebody else for their sin rather than us for our real, you know, our sin, or because it focuses our attention on something that is really

small rather than the big giant thing that's in us that we don't want to feel about.

Participant Female:

Avoiding something else, okay, yes.

Jesus:

Yes, so there's many reasons why we might incorrectly identify the sin, but if - let's say it was just a mistake where we've incorrectly identified the sin and its cause. I'm suggesting to you that it's highly unlikely it's a mistake in the first case because there's so many emotional reasons why we want to do this, usually it's driven by an emotion, but let's say, on the small chance it is a mistake, obviously, God is going to take that as if, well you're trying to find the cause, isn't He?

Participant Female:

Yes.

Jesus:

But that's only if you're not using the misidentification as an excuse to stay away from the real thing.

Participant Female:

Okay, so if you identify the wrong cause and you still get the same results, like your results will show you that you identified the wrong cause.

Jesus:

The reality is your actions will continue, your sinful actions will continue.

Yes, so quite often people say to me, oh, I've dealt with that, and I'll say, no, you haven't because I know that because your action just with me right now, was exactly the same as it's always been so, you haven't dealt with it. You think you have, but you haven't.

You've tried to attribute it to a cause that is not true. When you attribute a sin to its actual cause and deal with the actual cause, the sin and its actions disappear.

Participant Female:

... and everything changes.

Jesus:

... and everything changes. So, if everything's not changing ...

Participant Female:

It's the wrong cause.

Jesus:

It's the wrong cause.

Participant Female:

Again.

Jesus:

And we have very many, very slippery reasons for doing that because we want to believe we're a good person or at least trying.

Participant Female:

Yes.

Jesus:

Right, but there's really no intention to deal with the actual problem.

Participant Female:

Yes.

Jesus:

Yes. You see this a lot with sexual matters, in particular. And the reason why you see it a lot with sexual matters is because there is a lot of deep, emotional shame often connected with sexual matters. And so, they're like big feelings we don't want to ever feel and so, what we do is we skirt around the issue, you know, trying to deal with the issue through different means.

Mary:

(passing Jesus a note) (Laughs)

Jesus:

Mary's giving me notes.

Yes, so a lot of sexual issues are not as sexual as they are about power. In other words, a person who's been abused, for example, in their childhood, frequently reverts to a power situation with sexual relationships with their partner. And what they do is they use the sexual relationship to gain power over their partner sexually and they call it, not - you know, I shouldn't have to deal with my abuse, but the reality is, it's a seeking of power over their partner that is the sin, right.

And in fact, it's very interesting because most sexual abuse is about power so, any rape or sexual molestation of children and stuff like that is usually about power and yet, frequently the victims of abuse in their childhood then seek power over their partners sexually so really, in some ways, they're abusing power in the same way they've been abused. Does that make sense?

Participant Female:

Yes.

Jesus:

This is why these sexual matters are sometimes very murky and we prefer to misidentify the problem as a different problem under those circumstances in particular because we don't want to see that, oh, if I really deal with this

problem, I'm going to have to give up this power of wanting power over another, this desire to have power over another which is the actual sin, right. So, a lot of times I notice that people who've been sexually abused grieve their abuse, but they don't correct the sin of wanting power over others.

Participant Female:

(crying) okay.

Jesus:

So, they end up abusing others as a result, yes.

Participant Female:

Yes, I understand that thank you.

Jesus:

Yes.

Mary:

This is why if you remember when we talked to Joy yesterday about feeling our condition where we're at, really right now, it gives us a lot of good information.

A lot of us, even who want to be aware of being harmed sexually in the past, have a tendency to go, well I just need to feel the hurt about that without fully connecting to how much I want power, how much I want my partner now to feel. It's almost like we decided, if I don't have control and power, then I'm going to feel controlled and powerless, and I don't want to have that.

I'll cry a little bit about being harmed and hurt, but I don't actually want to deal with that power/control differential because if, you know, and I have to see the sin of wanting the power and control that I want right now, it's my sin right now.

Participant Female:

So, we go on causing hurt because we don't want to go to that painful place.

Mary:

We end up creating the exact same feelings that we're trying to avoid in ourselves in our partner.

Participant Female:

So, you end up in a position of weakness really.

Mary:

Well, no, you think you're in power, you think it's not weak at all, that's the problem.

Jesus:

The other person ends up feeling the same thing that you're trying to avoid feeling.

Participant Female:

Okay.

Jesus:

Any male who's lived with a woman who's been abused and is a loving man, usually finishes up feeling like he's getting abused sexually by getting ignored sexually and so forth, for that reason because the woman wants power over him because she wants to avoid dealing with the power problem that happened in her childhood. Does that make sense?

Participant Female:

Yes.

Jesus:

Yes so, we can do a lot of things in our desire to avoid our childhood hurt. We do a lot of things to do that.

So, your question is such that you've got to be very careful because the incorrect identification of sin and its cause, is frequently driven by an internal motivation to incorrectly identify the sin and its cause.

Participant Female:

Okay.

Jesus:

Does that make sense? And this is where it requires a lot of real deep self-honesty, yes. And frequently we do, particularly when we hear Divine Truth at the beginning - like many people who have heard Divine Truth at the beginning, for the first three or four or five years, that's what they try to do. They try to incorrectly identify their own sins and the sins of others and the causes so that they can avoid dealing with their biggest issues.

Participant Female:

Yes, yes.

Jesus:

Yes, so we've got to be very careful about that, but as I said, if it was an actual mistake, not driven by an emotional avoidance then, of course, God would feel that it's better to actually take some action than it is to take none.

Participant Female:

Thank you very much.

Jesus:

Good day. There's a mystery person. If you recognise this question, can you please come to the hotseat.

Feeling confused about how to address a big issue after hearing more truth, is it a denial technique? Is that you Monique? I thought I recognised the handwriting. There you go, (passing question to Mary) better write Monique on there for me.

The question really is, I am feeling confused about how to address a big issue after hearing some more truth about the issue, is that a denial technique? Yes, it is a denial technique. We use confusion as a, I would call it as a, point of safety. What does confusion do for you, Monique?

Participant Female:

It means I don't have to act or address it or feel anything.

Jesus:

That's right, that's right, so being confused is almost something you could go to in your desire to avoid dealing with a situation. You can just go, oh, I'm so confused. Now if we ask the question, if I loved what would I do, or if I was being truthful, what would I do? That usually quickly gets us out of confusion, right, but for most people in confusion, they don't even think to go to that place because they want the confusion in the first place, right.

So, we've got to be careful about how we handle our sins. A lot of the ways we handle our sins are driven by avoidance types of emotions. We want to avoid emotion rather than feeling it. Make sense, yes?

Doubt is another one. Honestly, it is very hard to actually doubt what love would do. If you really sit down and feel about things, you can usually see very clearly what love should have done, right.

So, the fact that you're in doubt is usually an indicator too that we're using doubt as an excuse. Doubt, confusion. And frequently in that place too, what we do is we start seeking advice from lots of different people. Have you noticed that?

We now think we're confused and so, what we do is we go off and instead of trying to resolve the confusion as an issue of avoidance, what we do now is we involve everybody else in our confusion. And I've seen many philosophical arguments created during that stage of confusion, where you say, but if I do that, won't this happen; if I do that, won't that happen, isn't that too bad either way.

And you start going down this road of trying, and the more confusing the road, the better it is for you, you think, because at the end of the day, it's gotten you away from the real point, right.

Frequently, Mary and I have had conversations where she says, you're confused and I'm saying, no, you're not, you know. Well, let's look at the situation, here's the truth, are you confused about that truth? She goes, no, so you're not confused. What are you confused about really?

And a lot of times confusion is because of things like not wanting to act, not wanting to act. Indecision is a preferred option than action because you know what you're going to damn well get if you act, you know what I mean, many cases. Like particularly, when you're feeding the addictions of others and you

know that stopping that is going to get some negative response, you know. You know that you're going to get some negative response and so, what do you do? Oh, I'm confused, I don't know what to do.

Yes, there're many people who have been in our lives in the past who are masters at confusion, yes. Confucius - confusion masters (Laughter).

Participant Female:

Thank you.

Jesus:

Thanks for the question though. Yes, Mary's saying that confusion, indecision, and doubt all are masks for fear and anger, and remember I said earlier, fear is usually a mask for anger.

It all results down to usually some anger that you don't want to do something. You don't want to be forced or come to the conclusion that if I loved, what would I do. You don't want to admit to that, you know. Yes, good question.

Laura, where are you, Laura? Yes, thank you.

The question you've asked is, will God automatically show us what action needs to be taken to correct our sin, or does a part of us addressing our sin require the development of desire to want to know how to correct it.

Good question. Does everyone understand that question? Want me to read that out again? So, Laura's basically saying that we have a sin, we've identified the sin. We know it's a sin. We've awakened to the sin, but now we want to go through the process of correcting the sin, right. But in the process of correcting the sin, can I just say to God, can you tell me how to correct the sin, or does God want me to discover how to correct the sin for myself.

What do you reckon it might be?

Considering that God's a teacher and He loves you learning things, and He just doesn't want to tell you things, He wants you to come to your own conclusions about things, what do you think the answer might be Laura?

Participant Female:

Well, when you put it that way, probably He would want us to develop the - like learning ourselves.

Jesus:

Yes, He wants you to develop the desire to know how to correct it. A person who's truly sincere about recognising their sin, see this is the thing about once you truly awaken to your sin and you see all of its problems, and you know, when - not tomorrow, but the next day, tomorrow is a break, but the next day, we talk about pain and suffering.

Once you start seeing all the results of your sin, you then start realising that wow, there's a lot of things that went wrong because of this sin. And then you start contemplating, and a person who is reflective on this matter would go, wow, you know, like that happened, I could correct that, and this happened, and I could correct that now, and oh, that happened, and I could correct that now. And so, you start realising all the ways that you could take to correct things and you could even - there're small picture ways, you can correct things and then, there's also big picture ways you can correct things.

For example, in the discussion this morning I had with Phoebe about her sharing about miscarriage, she wasn't happy just correcting it for herself, she decided to go and put on the net how to correct it for everybody, right, so that's like a big picture way of how to correct it. Does it make sense?

Participant Female:

Yes, I've been thinking about that lately.

Jesus:

Yes.

Participant Female:

Yes, awesome.

Jesus:

Yes, these are awesome things we can do, you see. We can think like - God's a big thinker, right, like universal thoughts (Laughter), is what God has. The more connected to God we get, we start thinking the same way.

Instead of thinking in the little, tiny picture of our own life, we start thinking in the bigger picture of how also, we can help everybody's life, right, by what we do and say and express.

The beauty is that once you discover the ways to correct it, then you'll probably want to do something for your own self about correcting it, but then you'll also want to share the correction.

I'll give you an example of that in my own life. In, I think it was 2004, I gave up eating meat. I gave up eating meat because the two most favourite meals I had which were both meat meals made me feel sick so much that I had to vomit when I started having them in 2004, and then I realised that I can't eat meat anymore, so why that's why I gave up eating meat.

And then after a little while I could feel all of these emotional, ethical and moral issues regarding eating meat so, I decided to start doing something about it in my own life first. You know, so I started correcting my environment where I had done damage and so forth.

But after a while I've gone, you know, there's a lot of meat eating on this planet, right, and it causes a lot of environmental damage, how do you go about recovering from the environmental damage of meat eating? So, what I

decided to do then was buy a property that had been eaten by goats, like so been devastated by goats, and try to recover it and see how much work I had to do to recover it, and how much money I had to spend, and how much slavery outside I had to do with a pick and shovel to recover the land.

And then I thought well, it's no good me just doing this for myself, people need to see how much it takes, how much effort it takes to recover your land. So, what I started doing then was documenting all the things that I had to do to recover the land so that I could eventually share them, and now the organization, the God's Way Organisation, is sharing those techniques that I've used to recover the land. Does that make sense?

But I could have just chosen to do it on my own property, couldn't I, and just recover the land, or I could have just chosen to stop eating meat and now I'm not eating meat anymore, but that wouldn't have corrected, it wouldn't have made reparation for the damage that I've done. All it would have done was just stopped me doing more damage, right, and part of, as we'll learn in the next few days, a part of fixing up sin is repairing the damage of what your sin did.

So, a person who truly feels in their heart and awakening to a sin, will automatically start seeking ways they can correct their sin and also, automatically start seeking ways they can repair the damage of their sin.

Participant Female:

Yes, okay.

Jesus:

And God wants you to do that as a part of your learning process. Unless you know the full damage that, has been done, how could you know how bad the sin was?

Now that I've tried to recover my 40 acres because I've probably damaged more than 40 acres by eating meat in my life, easy, because I would have probably eaten, I don't know, if I add it all up, there's one time in my life for nearly six years that I had three meals a day were meat. So, if I add all that up over six years, you know, I probably ate 60 cows during that period at least.

Now assuming there's a cow per acre which is what it is out our way, that's 60 acres of land that I destroyed, right, just by doing that, besides the 60 cows that were killed on my behalf, right. Now if I took no action at all after eating 60 cows, then am I really that sorry for my sin? I don't know, can I really say I am? I don't think I could, yes.

Participant Female:

What about the - because I know you've talked about meat eating before, but the damage that you do to other people who are shutting themselves down to be able to, you know, slaughter the animals and stuff like that.

Jesus:

Of course, of course.

Participant Female:

How would you sort of begin to repair that?

Jesus:

Well, that's right, there's some things that you'll learn as we'll talk about that you can't even repair, but you would do your best, wouldn't you?

Participant Female:

(shaking head yes)

Jesus:

The fact is that a lot of industries on this planet that we complain about, that are polluting, are feeding our demands. The only way that most of the injuries will stop, most of the industry will stop, that is damaging to the environment I'm talking about, will stop, is by us no longer having the demand for it to continue.

Mary:

A lot of people judge then the people who are shutting themselves down. After they stop eating meat, they start judging the people who are part of the production process when really, they've created the demand for the production.

So, that demonstrates ...

Jesus:

Very unfair.

Mary:

... someone who really doesn't have an awakening to the sin.

Jesus:

So, most vegans on this planet do not have an awakening to the sin of eating meat because if they did, they would see how they shut down people in their past by eating meat. You see what I'm saying and the choices they made so, they wouldn't be so judgmental and condemnatory of those people, would they? They'd instead be trying to help those people by taking different actions, compensatory actions, you know, repairing actions, yes.

So, this is where - it's a good question because it - the reality is God can share with you the possibilities - and even I've frequently done that with other people, said you could do this and you could do that and you could do this and you could do that, very few people do any of the things I've ever suggested because there's no real desire to repair the damage.

It's sort of like, I stopped sinning just to alleviate my own conscience but it's for no other reason, and that's not a sincere repentance for the sin, is it? Because a person who sincerely repents for a sin wants to correct themselves

and also, repair the damage they've done to others and the environment and so forth.

Mary:

And I think love also compels us to want to prevent the sin, prevent other people having needless suffering from the same sin that we engaged in, you know. If they could be made aware before they act and so, a lot of the reason the whole 14 returned was really for that reason, if you think about it.

Jesus:

Yes, if I loved, what would I do? So, if I really understood my sin, what would I do? If I loved people, what would I do? If I've put them in harm's way in my past, what would I do now to repair that? These are all good things that a person who's sincere thinks about those things. You know what I mean, and then does something about them too. Good day.

Participant Female:

Thanks.

Jesus:

Elvira, where are you, yes, if you could come to our hotseat, thank you.

You've asked a lot of questions Elvira, but I'm going to answer your first one. This is your first question, what are the impediments to releasing the false belief that feeling the causes of sin is more painful than the effects of sin? Now this was a very similar, isn't it, question to the one that Alex asked yesterday, wasn't it?

Participant Female:

It came from Alex's question, yesterday.

Jesus:

Yes, yes.

Participant Female:

And this is where I'm really, really, really stuck.

Jesus:

A lot of people are, even if they don't think they are, they are. And the reason why that is, is because we are completely willing to take the effects without dealing with the causes. So, the fact is for most of us, we are completely okay with dealing with the effects of sin without ever touching the cause of sin, so that tells me that we have a belief that the cause of sin is more painful than the effect.

Participant Female:

The thing is I've cried about it so many times, I'm getting nowhere with it.

Jesus:

Well, that's right, when you cry about something that's not the answer then, you're going to get nowhere.

Participant Female:

So, I don't even know what to cry about.

Jesus:

Well, that's good to admit that, at least, (Laughter). Yes, just something to remind all of you, if you think you're dealing with an emotion but there is no change, then you're not dealing with the right emotion. Make sense? When you deal with the right emotion, change is instant after that. So, if you're crying about something and you're crying about today, tomorrow, the next day, the next day, and there's no real change.

Participant Female:

I've been telling myself that I'm doing layers of it.

Jesus:

Layers of it.

Participant Female:

Yes.

Jesus:

Well, unless there's real change, see even if there's layers of it, whenever you deal with a layer, there's a change. So, if there's no change then, you're not dealing with layers, even if you're telling yourself, you are, you're not.

So, the real question though is, what are the impediments to releasing the false belief that feeling the cause of sin is more painful than feeling the effects of sin? Well, there are a lot of impediments actually. The first thing is that we're not correctly attributing pain to the correct cause.

Participant Female:

Well, I've been thinking like this morning that the real cause is that I'm just justifying my fear.

Jesus:

Well, that is a very in-specific thing to say, isn't it, it's not very specific thing. So, yes, you're justifying your fear, but what fear, and what kind of fear, and you know, there's a lot of other questions you could ask in that, isn't there, yes. You see, you've got to be careful, you know, what I notice a lot of people doing is when I say - I'm trying to teach principles, so I teach a principle, and everybody goes, oh, so there's a lot of fear in me so, I'm just going to label everything fear. That's real convenient but, most things are not fear, they're anger.

It might be convenient, but it's not true, you know. A lot of times we're angry about standing out, or we're angry about changing and other people seeing our change, or we're angry about the fact that we know that people are going to disagree with our actions if we take truthful or loving actions, or we're angry about the fact that if we don't feed somebody's addiction, they're not

going to feed ours. In other words, we're angry about the fact that we're not going to get what we want if we stop giving other people what they want, right. There's a whole heap of things we're angry about, but instead of calling them anger, we call them fear and then, we can feel sorry for ourselves about how afraid we are rather than going, no, hang on a second, I'm just pretty angry about the fact that I don't want to do any of these things, right, and feel that for reality.

Getting back to the impediments, not correctly attributing pain to the correct cause is a way of avoiding the cause. We can blame the pain on something else. So now, people do this all the time who take medication. What does medication do for us? It basically says, oh, I've got a chemical imbalance in my brain, so I'm going to take lithium, right, what does that do? It corrects the chemical imbalance in my brain is what people say, right.

So, you're basically saying that God created a chemical imbalance potential in people's brain without their involvement, and that you need a pill that's been manufactured by 20th century science to fix that problem. That's what you're really saying, right, and without that pill, you're going to be a bit crazy, and you need it for your day-to-day life, that's really also what you're saying.

But really when you boil down to it, what you're really saying is that the reason why I act the way I act without this little tablet, is being incorrectly attributed to the wrong cause. It's been attributed to a chemical imbalance that gets created through some other emotional reason that I've yet to identify, and I have no wish to identify and, by the way, science doesn't have any wish to identify it either because if you can make a pill that you can sell to somebody and earn money from it, isn't that better than actually telling them the emotion, and they cure that, and then they don't need the pill, right, so science usually is backed up by many, what we'd classify as, economic reasons so they have an investment in not finding the cause.

Participant Female:

So, my investment is that I don't want to feel my anger or feel how angry I am so...

Jesus:

You know that ever since we met you, one of the very first things we said to you was that you're very angry, right, yes, and you've learnt over the years to control it. You've got a bit more honest about it, but you have learnt over the years to control it because you're ashamed of it, but you've bottled it up. You're not letting it go. You're bottling it up and so, a lot of what you call, fear, what people around you feel is scared of you because they can feel the anger in you, you see, so they're scared of you, but you say you're afraid.

And this is what I notice with a lot of people who say they're afraid, is that they're pretty scary people because they actually have a lot of anger that they're masking by calling it fear, you see. So, we've got to correctly attribute

the pain to the cause, that's number one, but the bigger issue is this, it's one of where you have your faith (writing on whiteboard)

We're going to talk for an hour and one-half and that is definitely going to be a talk, (Laughs) about faith. It's probably the most important talk in this entire group. It's the Saturday morning coming up that's going to be the most important talk in the entire thing because faith dominates pretty much everything.

Now if we just now, for the moment, just identify what faith is, faith is the belief that something is true for your future, right, so the question you asked was, what are the impediments to releasing the false belief that feeling the causes of sin is more painful than the effects of sin. The answer is really quite simple. I believe that in my future, it is true that feeling the cause of sin is more painful.

Jesus:

It's just that simple. I believe it with all my heart that feeling the cause of sin is more painful. I would rather have all this pain in my body, all this pain in my life, I'd rather die than feel. And remember in our second assistance group, we traced that back to this whole concept of this terrible fear we have about emotion.

Every time I've ever seen you get prickly is because you've been afraid of feeling an emotion, right. But remember I'm using the word, fear, as very loosely here because I'm really saying, you're angry about feeling an emotion. Do you follow?

Now why would we be angry about feeling emotion? There're a lot of reasons, isn't there, if you think about it. Things could have happened in your childhood, right, that mean that every time you felt an emotion, you were punished. Naturally under those circumstances, you're going to be angry about feeling emotion. Make sense?

Or it could be that every time you felt an emotion, people humiliated you, that's pretty common, hey? I can't count the number of times I've visited a person through travels or whatever, and I've been up in the room crying, I come down immediately after crying, and all I get is a barrage of condescension. I go from being a nice teacher, you know, who knows a lot about truth, to being a stupid idiot because I had a cry, right, that's very common.

Participant Female:

Really ashamed when I cry.

Jesus:

Ashamed of when you cry, yes.

Participant Female:

(shaking head yes)

Jesus:

So, let's trace the sin, which is the rage, back to its cause, shall we, and remember the rage is just the sinful action, isn't it? The true cause is the sin, the sin is, you're ashamed of feeling emotion, right. Now God wants you to feel emotion so, this sin, obviously, entered you in your childhood, did it not?

Participant Female:

(shaking head yes)

Jesus:

Because how did you get ashamed otherwise, somebody had to project shame at you so, I'm ashamed of feeling emotion.

Participant Female:

Like yesterday, like I, I feel like every time Mary looked at me, I felt ashamed; I would think, God, what am I projecting back at her.

Jesus:

Yes, you go into these panics then, and then you worry, and then you're afraid of what you're doing, like we're not that complicated, you know, if we feel you're doing something, we'll say, you're doing something.

Participant Female:

Yes, but it would have to feel horrible from the other end.

Mary:

Just be careful, Elvira, though when we get into that thing like dramatizing, you know, how does it feel on the other end, oh, my goodness, sometimes that's just a way we're getting away from the shame that we feel. Do you know ...

Jesus:

Yes, can I just stop Mary. Can I stop Mary from calming you down because I don't want to calm you down? What you're doing now is you're seeking somebody to calm you down, right, because of this basic problem, right. You're now in a true terror about feeling your feeling of shame. Do you see what I'm saying?

This is what gets you prickly. You get out of this terror and just crying about it, and then you get like, I'm going to protect this feeling and that's when you get into the prickly phase. So, when you're like this, you're in the seeking like, somebody to make it easy for you phase, but when I see you in your just feeling, feeling and you're panicking, that's not yet at the emotion, but you're going to have to go through that to get to the emotion.

Once you get to the emotion which is actually the shame, itself, about emotion, about being emotional, right, and really in a lot of ways, it's ashamed about being a woman. Like, most women are more connected to emotion than men if they really dig down deep, you can be connected to emotion, but the

reality is this world is set up that emotion is basically condemned as stupidity, isn't it?

If you think about it, it is. Most people think of emotion as something to look down upon. And your father, like honestly, how does he feel about emotion?

Participant Female:

I've never seen him do emotion.

Jesus:

Exactly, like he thinks it's stupid so, it's natural that you're going to have these kinds of feelings. But that's the sin, the disharmony with love that exists inside of you that came from your childhood, but the sinful actions you take, it's a bit like we were talking about with Arvarna yesterday, wasn't it, you know, about her desire for superiority or adulation, approval, and that's what she wants from everybody, right.

But if you get rid of that one emotion, if you got rid of just this shame of feeling emotion, and you could just cry whenever you needed to cry, how easy would your life be then, and how angry would you get then, probably not very often, right, would you get angry then.

So, your faith in what is true in your future, what you believe is feeling this emotion (pointing to "ashamed of feeling emotion") is worse than anything else, and that's why you would rather have the effects of sin, and all the pain that goes along with it than actually do something about changing this faith. Make sense? So, the process is changing the faith, you need to change the faith.

Mary:

Wouldn't that, in fact, change your faith by removing that emotion.

Jesus:

Well, it depends.

Mary:

That's a change in faith.

Jesus:

I might have other emotions that I feel the same thing about, but ...

Participant Female:

So, it's not - is it just shame about feeling emotion because I feel ashamed about ...

Jesus:

... everything.

Participant Female:

... everything.

Jesus:

But the problem is not the shame, you're still seeing the problem as the shame. The problem is the lack of faith in doing it God's Way.

Participant Female:

Oh, God, you told me that in 2013.

Jesus:

That's right, yes. The lack of faith in just trusting that emotions are the way to go. If I just go ahead and cry, just cry about this feeling (pointing to "ashamed of feeling emotion"), bang, just release that, everything will get better. Do you see? The faith has to change before the feeling will happen.

Participant Female:

But I think I was, in the past, I was in a place where I really did believe that, and now it's just turned, it's turned around completely.

Jesus:

It's like - you've got to get into a place of really believing that about every emotion. See you might have been in a place about believing that about grief because grief is more acceptable to cry about, but when it comes to shame, now that's a different emotion. You've got to get into a place where you actually have some faith that feeling shame is going to be better. You follow?

Participant Female:

Yes.

Jesus:

So, just because you feel you resolved a particular emotional problem with one issue, it doesn't mean you've solved them with all issues because some issues are more severe inside of you. I've done a lot of crying, but a lot of my crying hasn't been about how I've been treated. It's about, you know, other things. Now I'm having to work through the issue of how I've been treated, that's a lot harder for me to do that, right. So, I'm struggling with that. I'm completely convinced that feeling emotion is the best way to go, but obviously still struggling with the faith with regard to this particular emotion, otherwise I'd be feeling it, right.

Participant Female:

Yes. Thanks.

Jesus:

Make sense? Good day.

Jesus:

Alright, well it's three o'clock guys, do you - how many more do we have?

Mary:

We've got two left.

Jesus:

Two more to go.

Mary:

Well, plus you know ...

Jesus:

Two more plus one hundred.

Mary:

Plus, two hundred more, yes.

Jesus:

How tired are you guys? You pretty much had enough?

Audience:

No. (Laughter)

Jesus:

Are you being truthful? (Laughter) I just would like to finish off these two, is that alright with you? Okay. Shula, you want, where are you, back in that hotseat again.

Shula's question is, regarding sin, if the laws determine that our thoughts and feelings are measured, not just our actions, are good thoughts and desires then rewarded or are they seen as sins of omission because we didn't do them?

Does everyone get that, shall I, yes. So, let's say we know our thoughts and our feelings are measured, you know God's Laws measure thoughts and feelings, right, not just actions. So, we have a series of good thoughts and desires, but we don't act upon them, right, is that seen as a sin of omission because we didn't do something about them?

What do you think Shula, what's your opinion on that matter?

Participant Female:

Does it depend on, I don't know actually, depend on circumstances or does it depend on - because I know in the laws talk, you said that God rewards thoughts and feelings or something, but then I'm now confused about not doing it.

Jesus:

Yes, because of the fear discussion we had just earlier, right, yes. (Laughter) Yes, so if we think about it carefully, there's ways to experiment with your relationship with God here, isn't there, by using the conscience, so okay. What's God's opinion on having good thoughts and desires, what do you reckon? It's probably pretty good, right. God would be pretty happy with that.

You have good thoughts and desires, let's define them as loving and truthful thoughts and desires. God would be pretty happy with that, wouldn't He, yes? Are we just presuming, or have we actually asked God? Presuming, why are

you presuming, a scientific process doesn't presume things. Ask God, tell me what the answer is. No one's asking God. Yes, what's the answer. Are you sure you asked God or are you just presuming? (Laughter)

Mary:

I asked God and I think that this aspect is what God desires the most.

Jesus:

Yes, now Mary's pointed out something to me in secret. (Laughter)

Mary:

Because I asked God and then I had ...

Jesus:

... has to be mentioned.

Mary:

Yes.

Jesus:

... but I'm getting there.

So, a good feeling or a good thought is a good thing, is it not, right. Now we can even logically see that it probably would be a good thing, can't we, but when you ask God directly, you'll get a pretty strong confirmation. Having good thoughts and good feelings, great thing, right. God goes, you ripper, that's a great thing, (Laughter) right. It's a really good thing, yes.

God's pretty happy about you having good thoughts and desires. Okay. How does God feel about not doing them? So, you ask God about that. How does God feel about not doing what is good? We can even ask God about why His answer was given, can't we?

So, okay, how does God feel about not doing them? It's not good, hey, like if you feel God, you'll know, yes, that's not good, right. Why is it not good? You're missing out on the results of doing them, so they're not good. (Laughs) And not only are you missing out on the results of doing them, so is everybody else missing out on the results of not doing them.

Now there are some caveats to what I've just said because the reality is there are situations where you may have a good thought, right, and it triggers a good feeling, and so, you begin to take an action. But then, just as you're taking the action, you then realise that somebody else has done it, right, and so you might then, under those circumstances, decide to no longer take the action, right, but God will actually say that as if you did it. Right. Yes, can you see why? Because you were taking the action until the point you realised that somebody else was doing it.

For example, you notice somebody getting up and they're having a bit of trouble getting out of their chair, they're a bit older, they've got trouble with their hip or something, they need some help getting out of the chair so, you

start going to help them to get out of their chair, right, but somebody over there noticed it too and they go and help them first. That's an example of that, isn't it, and so what happens there?

God attributes both of you as taking the action because you were actually in the process of taking the action, right. But let's say you were another person in the same audience, and you watched them and thought, oh, she needs some help and that's all you did. Do you get attributed with taking the action? Obviously, not. Why, because you didn't take the action. (Laughs)

You just sat there, you noticed, which is great because a lot of the other people probably didn't even notice, so you are at least attributed for noticing, but you didn't take the action so you're not going to get the benefit of the reward, right, for whatever reason, and we have many reasons for not taking actions, right.

Fear, which is not really fear, being one of them. We call it fear, but a lot of times it's, oh, what will they think of me, what's going on, and what's that really? I don't want to be embarrassed; I don't want to get yelled at. A lot of that it's not really fear, is it, it's now like, oh, I'm angry about having been yelled at in my past or being told I shouldn't bother or being told that I'm putting myself in somebody's space and I shouldn't do or whatever, and I'm angry about all those things and so I didn't take the action.

But you can see there're circumstances where three or four people, or more, may take an action, but only one is needed. So, there's usually a person that arrives there first and then the rest can't take the action, obviously, but they will all still be attributed with the action. God's so good about that, eh, yes.

There are lots of people in the spirit world who arrive, and people say to them, look, you did this, and you did that, and they go, no, I didn't, and they say, you tried to. You went to do it, but somebody got there before you, right, it's still attributed.

Mary:

This is what I say to Jesus a lot, about (emotional) - about sometimes he gets a bit down, not often, sometimes he gets a bit down about how things are going, teaching truth and stuff, and I always say to him, yes but, who's the one person on Earth who's done absolutely everything in his power to get it done and continues to do it every day. That would be you (pointing to Jesus).

I even talk to God about that, and I know that God attributes that to you as if it's done because that's your intention, while you are here, that you will do everything you can to get it done.

Jesus:

I don't feel that much yet, you know because I'm having troubles with my own sense of self, yes, but yes...

Mary:

There's a lot between someone having a good idea and doing a few things and facing a bit of opposition and then going, oh look, no one really wants it, to someone saying, look, I'm all in forever. I'm doing it because I think it's a good thing and whatever fear comes or opposition or whatever, I still am going to do this thing because it's moral and it's me expressing me.

Jesus:

Yes, a good loving truthful idea is a good loving truthful idea whether anybody agrees with you or not, but what I notice is most of us need somebody to agree with us before we'll follow through. Yes, it's very rare to find a person who follows through without needing that agreement.

What we all need to do is become people who are able to stand alone, following through on our ideas. Eventually we will have people, other people who come along to assist but, we've got to get used to this idea that we can, you know - when we're standing alone, we're not really alone because we've got a whole heap of spiritual help trying to get us into that, you know, get the thing going.

A lot of times, like it's taken like I've had visions like, when I say visions, I mean I've had ideas or concepts for the last 16 years of what I want to see happen, and in some cases, well in almost all of the cases, none of them have happened yet. Yet. But every action I take is towards those particular things happening, right. Every conversation I have with different people, same.

Many of you I've had conversations with you about what you could do, you could do this, could do that, many of you haven't done it, but one day you'll work out that I had those conversations with you for a reason because a lot of them were about your desires or things that I could see in you that you could do, could chose to if you wanted to, if you loved, you would do.

Yes, and you see the potential of people, right, a lot, as well, and a person who sees your potential will try to engage your potential in their day-to-day interactions with you, yes. So, it's a good question Shula.

Yes, the reality is you're right, a person who has a good desire and thought, that's attributed to them, but you know, as you can feel from God quite clearly, if you don't act upon it, nobody benefits from it.

Honestly, if you look at it - there's 7 billion people on the planet, how often do you think there's a good idea? It must be quite a lot considering that most of us probably have a good idea at least once a day. So, if there's a good idea at least once a day for every person, that's 7 billion good ideas every day. How many of those good ideas actually ever happen? Probably not many of them, right, probably not many, and certainly when it comes to good ideas that are without sin, how many of them happen?

Probably not that many at all, right, but imagine, if we all had a good idea and it was without sin, and we acted upon it. That would be 7 billion good ideas acted upon every day. Do you think in a few weeks we would have the same problems we've got now? Definitely not. Just in a few weeks, we would not have the same problems. So, what does that tell us, that most of us might have a good idea, but hardly any of us ever act upon them. Yes, you can see why God rewards the action, right, yes.

Mary:

And God rewards the action. What I feel from God about it also, is that God just enjoys so much the expression of our nature in a pure sense, in a loving sense. So, when we have these pure loving ideas, often they're an expression of our personality and nature in a loving way because we came up with them and we feel a flavour of something, you know, when it's something creative especially, and when we don't act on it, it's like we've put a block up. It's like we've gone, I'll start the car, but I won't go - I'll just turn it off.

Jesus:

Won't drive anywhere.

Mary:

You know, and so, it's like - God designed emotion and energy to flow and for action to come as a part of that, yes.

Jesus:

So really when we don't take action, we're suppressing our own nature.

Mary:

Yes.

Jesus:

Remember in the last assistance group near the end, we talked about suppressing your own nature. That's something that we need to get away from. That was in the second group, actually, in the very last day, I think we talked about connecting with your personality and nature and expressing it, remember, and this is something we need to learn to do.

And most of us are afraid of doing that because we know that initially, maybe everyone's not going to accept our idea, or our nature, or the way we did it, or anything like that, but none of that really is material, really if you think about it. A person who's got a solid view of what is loving and truthful to do, surely, would just go ahead and do it.

And you don't need approval from anybody to do it, that's a beautiful thing. You don't need approval, you don't need acceptance, you don't need adulation, you don't need glory, you don't need attention, you just do it.

Mary:

And if it's loving and truthful and - you will get gifts through doing it and even if you don't succeed in getting it done, if it's your intention to get it done, God views that as if it's done.

Jesus:

And then during it, as well, as we pointed out earlier, there might be times when it needs to be purified so, certain things will happen to help you purify the motive, go through it. You know, purification of your motivations is going to help you to develop your idea or concept further. Purify it and make it successful, yes. Good on you Shula.

Participant Female:

Thank you.

Jesus:

That make sense. Very last one, Saul, hotseat again for Saul, thank you. Saul's got a very simple statement, partly question that I'd like to read out. It's very nice.

Mary:

Saul's got a few ...

Jesus:

You've got a few very sincere statements Saul. You're a deep thinker, aren't you? Because we're all in mostly a first sphere condition, should we avoid looking at or comparing our parents' successes with those around us, is that not the blind leading the blind. Should God be our foremost reference? Good question, hey?

This is a trap. It relates to the previous question because the previous question was about taking action upon your good ideas, right, and this question is really saying, well, when I wait for everyone around me to agree with my action, I'm really saying, I want everybody in the first sphere to agree with my action, that's really what we're saying.

Now logically, if you want to remain in the first sphere, that's a good thing, to have everyone in the first sphere agree with your action. (Laughter) Does it make sense? But logically, if you want to get to the second sphere, having everyone in the first sphere agree with the action perhaps isn't a good thing, right, and your dead right.

What we need to be doing is focusing our attention on whether God feels it's a good thing. Now there's a very simple mechanism, what's that called? The conscience can tell us whether God thinks it's a good idea. Who cares, you know, and when I say who cares, I'm not sort of saying it blasé, like, but who really cares whether other people think it's a good idea.

If God thinks it's a good idea, it is a good idea whether other people think it's a good idea or not. So, if God thinks it's a good idea, what are you doing about it, go ahead and do it.

The trouble with the comparison is, your dead right, the trouble with the comparison is that every time we make the comparison, we're basically pulling down the potential of our choices and decisions to societal norms or averages. And if we do that, we're going to get what the average outcome is, which is obviously, not very good.

So, what we need to do is at least, we need to stop comparing what we do with other people, it's a very damaging thing to do for our own development. And we need to start looking at what would love do in this situation? What does God want somebody to do in this situation, right? And whether other people agree with me or not, that's the thing I need to do.

Now if we examine that with regard to sin for a moment, can you see that most of us sin the same way that everybody else sins. And we're all comfortable sinning the same way everybody else sins. And can you see also, that remember I drew a line on the board in one of the groups and I said here's the average condition of society, and here is what society, between here and here, is what society will allow the average condition to be. Any variation below that is judged and condemned and punished, and every variation above that is judged and condemned and punished.

So, let's see that with regard to sin. Let's say this is the average way we sin, here is society's tolerance of sin, and here is sin that society feels is extreme, and therefore, needs to be punished and condemned and judged, and here, even though they're good things, is where society believes they are sin and needs to be judged, condemned and punished. It's exactly the same, right, that's a big problem, isn't it?

So, if we measure our success of dealing with sin by society's ruler or yardstick, we are going to end up, with our sin, when we pass, we're going to end up somewhere in this norm. That's where we're going to be. We're never going to get above it because we're constantly trying to do what society is demanding.

So, I thought that's a good thing to ponder about as we leave today, isn't it?

Do you want your life to be the same as everybody else's life just because it makes it comfortable when you're living with everybody else, or would you like your life to be happier than everybody else, above the norm.

Now they may condemn that and go, what's going on there, and every time you are yourself, you know, your true self, they might condemn that and say, what's going on there, what's wrong with you, but as long as God, through the conscience, is saying, go for it girl or go for it guy, you know, why wouldn't you do it?

If you trust God, you would do it, right. And the key is to not accept this norm (pointing to drawing on whiteboard) as being sinless because actually that's what society does. Society is accepting this condition, which is actually, you know, halfway up the first sphere of the spirit world.

You know, if you think about it, another comment that Saul made in one of his statements was that the sixth sphere is really the first sphere.

Mary:

... from God's perspective.

Jesus:

... from God's perspective.

Mary:

... since we created everything under it.

Jesus:

God created the sixth sphere and put humankind there, and then humans created every sphere underneath through their own degradation, right, so from God's perspective, the sixth sphere is the first sphere, right. So, where are we when we're accepting society's norms?

Mary:

Minus six. (Laughter)

Jesus:

Minus ...

Mary:

Minus five.

Jesus:

... five at least, from God's perspective, right. So, we need to sort of gain God's perspective of things rather than holding onto humankind's perspective of things. If you hold onto humankind's perspective of things, you'll definitely continue sinning.

Good day.

Audience:

(Applause)

Jesus:

Thanks guys. (looking embarrassed)

Mary:

(Laughs)

Jesus:

I really badly wanted to stop you there, but I thought - but you keep going. (Laughter)

Yes, so you'll have one day's break now, and then we come back together again on 10am on Tuesday morning. And that session is going to be the "Effects of Sin" session. So, we've just finished the "Understanding Sin" session and now, we want to move forward to the "Effects of Sin" session.

And the "Effects of Sin" session is very interesting because a lot of times we don't realise what the effects of sin are and so, it's very important for us, if we're going to understand sin, we need to understand what its effects are.

So, that's the purpose of our next group. We'll look forward to having those two days with you. It's a pretty intense group, the next two days, because there's a lot of material, you'll notice in the notes that there's quite a lot of pages and material.

And so, again, probably what we're going to do is try to structure things a bit more along the lines we have and that is, highlight just what we believe are the important points of the discussion and then, we'll stop and get on to your questions about the discussion, similar to what we've been doing today.

Mary:

Yes, and you'll see in your outlines, you've got your outline and then some of them, you've got these appendices attached as well, you can ask questions about anything in there.

So, we have a lot of detail in the appendices. If anything, you know, stands out there, you can bring it into the conversation by asking questions about it.

Jesus:

We probably won't mention the appendices in our presentation so, your opportunity to bring in the comments that you want to or the questions you want to ask about them, is during the question-and-answer sessions, yes.

Good day well, have a good day's break.

Don't drown in the surf because it's going to be pretty heavy the next day or so, I think. Most of you are staying here, aren't you, yes so, enjoy the sun and maybe a bit of the pool, relax or something, and just connect a little bit with the material that we've been presenting, and we'll see you again, Tuesday.

Mary:

Thanks for your questions, everyone, it's been really good.

Audience:

Thank you.

Jesus:

See you later guys.

Audience:

(Applause)

Creation of Sin Q&A

Recorded on the 23rd of Feb 2019 in Noosaville, Queensland, Australia.

Jesus:

Okay. Well, the title of this session is "Creation of Sin Q&A", and you've given us a monster-list of questions, so that's really good. (Laughter)

Mary:

That's lovely.

Jesus:

I don't know how I'm going to go, but I'm going to try to answer the ten or so that I have in my hand through the session, but we'll see how we go. We should be finished - what's our time for finishing this particular thing, can anybody just tell me that?

Mary:

We're already one-half an hour late.

Jesus:

We're already one-half an hour over, aren't we?

Mary:

In ten-minutes time, yes, we're supposed to finish. (Laughter)

Jesus:

We finish ...

Mary:

Ten questions in ten minutes and you've got to run to the seat as well. (Laughter) It's like a variation on musical chairs, and next up.

Jesus:

Yes, well, ten questions in ten minutes, I'm not sure how I'm going to go with that, but let's get started straight away, shall we?

Paige, can we have you first in the hot seat, thank you.

Now Paige has asked this question, she said, please explain with examples what is meant by the two states that cause sin, whether acted upon or not and that is, the existence of will or desire out of harmony with God's Love and Principles, or the absence of will and desire in harmony with God's Love and Principles.

Is the effect of both of these states the same from God's perspective, whether they're acted upon or not, and then she clarifies by saying, meaning is the damage caused to self, others and the environment the same for both sins of commission and sins of omission. So, basically, you're asking, it seems Paige, that you want to know whether the damages caused by sins of commission are similar to the damages caused by sins of omission.

Participant Female:

Yes.

Jesus:

Is that right?

Participant Female:

Yes.

Jesus:

Is that the full extent of that question?

Participant Female:

No, because I started to read the outlines, I was hit right at that first definition, it's like, I've got no bloody idea what either of those really mean. (Laughter)

Jesus:

No worries.

Participant Female:

Particularly with the absence, as well.

Jesus:

Yes. Well, maybe if I give some examples, that would probably be good, hey.

Mary:

Why don't I manage the cards darling, so you don't have to?

Jesus:

Yes, if you can just manage the orders - those are ones I'd like to get to; these are ones that I'll probably get to.

Mary:

Yes.

Jesus:

But we'll see how we go. Alright so, so the real issue is, okay, we've got sins of omission, so let's just write that down. Let's start with commission and omission. Now to put it quite simply, commission means we're doing something that's directly against the law, and omission is we're trying to not do something, right.

In other words, we're trying to avoid something, but doing it would be in harmony with the law. You follow?

Participant Female:

Yes, I do that one a lot.

Jesus:

Yes, so a lot of people don't realise that, you know, these two (pointing to "commission" and "omission" on whiteboard), you know, we often overlook these kinds of sins, don't we, where we could have done something positive in the situation, but we didn't.

A common one is this, here's an example of a sin of omission, you've got an opportunity to tell the truth, but you don't, that's a sin of omission. Now, most of us probably do that in the course of a day quite a few times, right, yes. Now the question then becomes, well how dangerous is that? Well, that can be very dangerous if you think about it.

So, for example, someone's speeding along in a car and down the end of the road there, there's a great big hole in the road, and you know the hole in the road exists, right, and so you could run back up the road, but because you're in bit of a hurry you decide, no, I'm just going to let the other person discover it the way I did, right. That could kill the person; that's a pretty serious sin of omission, isn't it, it could result in somebody's death.

And how far away is that from murder? Not very far really, because it was a purposeful choice to not inform somebody that they potentially might die if they do something. Right, so, how serious is a sin of omission, well it depends on the circumstance, doesn't it, how serious it can get? It could get very, very serious, a sin of omission to the point where it almost is the same as a sin of commission in terms of its severity, right.

Now there are plenty of people who know that if they did something, that it would save somebody or help somebody, and they chose to not do it. Now God treats those kinds of sins as pretty serious, right, yes.

So, we've got to start seeing sin of commission, which is like, my purposeful act to sin. I basically desire to sin and I go ahead and do it, whatever it could be that my will is set to sin that way or it could be that I actually want to, you know, desire it, might not have anything to do with my will, but it just might be my desire.

Curiosity is one of those kinds of things, isn't it, sometimes. With commission, we become curious about a certain type of activity that looks attractive to us on the outside; we've never done it before, but it looks attractive and so, we end up doing it. Now in our teenage years, that happens a lot. You know, where you might not have had a sexual activity whatsoever in your life, but you see certain persons engaging in certain types of sexual activity and think, oh, maybe I could do that.

You know, and we're curious about what it might feel like and so forth, and so, what do we do, we chose to go ahead and do it without considering consequences, right. That's an example where we hadn't sin like that in the past, but we develop the desire and away we go and do it, right.

Sins of commission and sins of omission can be very similar in their severity.

Mary:

Could we point out also, that the sin of omission is actually an act. When we chose not to act, we are taking an action.

Jesus:

We are making a choice, a decision.

Mary:

There's a choice in our soul that we've made.

Jesus:

Yes.

Mary:

When we know the right thing to do, and we chose not to.

Jesus:

Yes, yes, and it is by far the most severe way in which the majority of the Western world sins, to be honest, yes. You know, there's a lot of bad things happening in the world in different countries that we, historically have raped the resources of and yet, we do very little to stop it. We just go sort of out of sight, out of mind, we're not going to do that, it's all too hard to solve now and so, we forget about even trying to address the issue at all.

Another thing we do that is the environment quit a lot. We go, well the environment's destroyed now, what can I do about it? I didn't destroy it, but what can I do about it, so that's a sin of omission. We could do something about it, we chose not to. It doesn't matter who destroyed it, does it? What matters is that somebody needs to be willing to fix it up, that's why I bought a property that was badly damaged.

I knew the actions I'd taken in the past had committed that kind of damage, you know, the amount of meat I've eaten. I've probably, you know, might have eaten forty cows in my life, right, and so, now where we are takes forty acres, forty cows, round-about, so I get my forty acres and man, it's heavily damaged.

It's taken me, I don't know, twelve years of very hard work to get it to a place where it's in recovery, right. Most people are not willing to do that, they go, well that's somebody else's, I'll go and get that nice piece of land over there, and what do we do with that, generally we go and damage that, right.

We might not be eating meat anymore, but it's a lot easier to fix up a nice place than it is to fix up one that's been cattle-driven, for example, for years and years and years. It's a bit like what we see when we travel over the rainforest in Brazil, you know, you go from rainforest to cattle country within a blink of an eye in some places, and the cattle country looks like the country where we live, before I bought it.

It used to be a tropical rain forest, and it looks much the same as what Wilkesdale looks like out where we live, and it's just amazing the damage we do and yet, we look at it and we go, it's all done now.

To fix that it's going to be costly, time costly, resource costly, effort costly, no, I don't want to do, I want to spend my life doing some more comfortable things than that, right, so sin of omission.

A lot of the things continue to happen on the planet because of sins of omission so, we've got to be pretty hot on sins of omission, and God's Laws are very much equally focused on those kinds of sins.

Mary:

Our passivity, like Jesus was talking about, about the car that just sits and rots for one thousand years, you know, when we do that in our soul, and we just become passive, there are thousands and thousands of sins of omission that we are creating, that we are committing every day because that's quite a sinful state, yes.

Jesus:

Yes, it's far better to see what is right, you know, and take action to do it to the best of your ability. God doesn't expect you to kill yourself doing it, of course, but God does expect you to use your resources, and your time and your energy and effort to at least undo the things you've contributed to in the past, yes.

So, when it comes to the question, you can see why there's two parts to sin, there's the commission and the omission.

The commission is quite obvious to most people; the omission, not so obvious and yet, just as serious, and can be very, very serious actually. There are many people who have murdered other people in God's eyes by just not telling other people the truth, yes.

Mary:

And, you asked, Paige, is the effect of both these states the same from God's perspective whether acted on or not. While we've used commission and omission to help you guys understand the complexity of sin, God doesn't measure things like, oh, that's a commission one, that's an omission one, you know, it's very, very scientific and precise, the measurement of your soul at any one point.

So, yes, I understand the fears that have driven the question, (Laughter) and the resistances during the question, but yes, it's not quite as cut and dry as that.

Jesus:

Yes, does that make sense, yes?

Participant Female:

Yes, that's great, thanks.

Jesus:

No worries, thank you.

Okay, Paige, you're staying for the next one. (Laughter) It was not by choice; it's just the way it's worked out. Number one question, you asked here was about God wanting me to talk about my sin. You said, why does God want me to talk about my sin with others?

Now, yes, it's an interesting question, isn't it, because a lot of times when we say something like that people go, well you're just trying to expose me to embarrassment and humiliation, you know, and that's not the reason why. Can you come up with ideas of your own as to why God would want you to talk about your sin with others?

Participant Female:

Well, potentially it can help people.

Jesus:

Well, it can help who?

Participant Female:

Myself.

Jesus:

Yourself, in the sense that while you're explaining something to somebody, you start having openness, don't you, to ideas and concepts which they can then share with you, or even God, or God's helping spirits can share with you so, you can receive information this way.

So, you might, in the point of discussion, be closed to hearing something through your conscience, but when you, you know, have a discussion with somebody, now you're a bit open to the whole thing and now, oh, ideas get presented to you which you might not have been presented to you before. Now we've got to be careful who we're talking to, don't we, why?

Participant Female:

Well, that was part of my question.

Jesus:

Yes. If the person is judgemental, if the person wants to use our sins against us, or they want to attack us for our sin, then are they loving?

No. Is it wise to discuss your problems with anybody of that kind?

Participant Female:

No.

Jesus:

No, obviously not, right, so here we're not encouraging you - so it's not a carte blanche to go talk to everybody about your sin. What we're suggesting is you need to choose people who have gone through those particular problems and come out the other end, who have actually gone through resolution.

It's no good talking to somebody who's got no idea about the issue, but also, it's no good talking to someone who's going to use your sins against you at some point in the future just for the point of attacking you or pulling you down. Or, you could say it this way, it's no good putting yourself in a position where other people feel induced to sin because of your exposure of your own sin.

Mary:

Yes.

Jesus:

Make sense?

Mary:

That's what I wanted to mention about also, and I think you mentioned it in your questions there, Paige, about addiction. So, if I'm seeking to talk about my sin with someone and it's just to gain commiseration to help me avoid shame, to help me to go, yes, we all do it and yes, well, that's life.

Jesus:

Oh, you poor girl, everything will be alright.

Mary:

Then obviously, that's not a sincere motivation to talk about my sin. I would talk about my sin with someone if I felt very strongly inside of myself, this is a sin. I'm not going to be moved on that, and I know it's my responsibility to change it.

And I'm going to talk about it because it's a part of my experience, it's a part of who I am, but I would be discerning about who I would talk about it with. I won't be talking about it to just gain attention or commiseration or to support someone else's sin and say, oh don't worry, I did that too.

What we're referring to, in that discussion that Jesus was just having with you, is talking about sin in a really sincere, authentic way when we've made some decisions about sin inside of ourselves and also, talking to people about sin who have some experience with dealing with sin, yes.

Jesus:

You've asked what it looks like in daily life to talk about our sin with others. Well, that's something that our little team at home experiences every day, don't we? It's like we're all pretty open about what's going on and what we've done wrong.

There's no judgement with everybody; we try to help each other see what the sin is, and we try to also, help people work through the sins, but if they don't work through them, we give them time to work through them. Obviously, if they don't work through them at all, then we've got to start going, well, hang

on a second, you just don't want to work through them now, you know, because the reality is, sin is able to be removed.

So, if you haven't removed it over years, then the question now becomes, do you really want to. Is there a true desire or are you just talking about it, right? Every conversation has authenticity and realism in it when you do, and that's what we like about our team that we have got going now. There's about ten to twelve people working in a team at home on different projects. Every one of them has things exposed to them pretty much every day.

You might feel bad when you have it exposed, but there's no judgement coming at you by the rest of the team because everybody knows that we all sin.

Mary:

In those interactions sometimes we're like owning up to our own sin and saying, look, actually I was - I did something like wrong there. I made that decision because I was afraid, and I wanted your approval or whatever. Or sometimes it's other members of the team saying to each other, hey, you're not really connected with the job here, you need to have a look at something.

We're talking to each other about our sin constantly in a very natural, free-flowing way along with talking about, do you like those mangos, you know, whatever. (Laughter)

Jesus:

But we also still get the job done.

Mary:

Yes.

Jesus:

People like talking a lot without doing anything; all the people involved in our team are all doers, you know, we don't hang around talking for no purpose.

Mary:

Well, that's the addictive part, and that's what you're (pointing to "Jesus") alluding to here because it isn't healthy just for everyone to stand around, and just talk about their sin all afternoon, and then go home, and just do the same sin.

Jesus:

Yes, but it is a very nice environment, to be honest. If we all here, got into the same environment, you wouldn't feel judged by anybody, you know, feel criticised by anybody. It's easier to face your issues and your problems, and it's easier to also see them more clearly, and to do something about them as well.

Mary:

I find it's much easier to examine my own condition when other people are willing to be real about their condition, and me real with them because we can all go, what's happening in this interaction. What am I feeling, what are you, but we're not talking about it, we're just sensitive and aware of that and pointing things out to each other?

Jesus:

Yes, so it can be a really nice environment, and it is a really nice environment. It's very hard for people to get used to up front, generally, because they have so much personal judgement, and they think that anything being said to them is a judgement and so, then they often get angry or resentful and so forth. And that then makes it a lot more complicated obviously, but after a person is used to doing it, and is a bit more humble, and open to their own emotional experience, then yes, it can be a very freeing process of being able just discuss what's wrong and then, move on, you know, next thing, next thing.

And if it crops up again and again, the same thing wrong, then discuss why it's cropping up more than once. You know, why is it cropping up today, tomorrow and the next day, and the next day after, and the next week after, and the next month after, there's obviously not much of an imperative to deal with the problem. Then you've got to get a bit more firm about, is this problem ever going to be addressed, or do we all have to be putting up with this problem from you for the rest of our lives because that's not what we want to do here, right.

Yes, so that's very good. Alright, thanks for your questions, Paige.

Anita - where are you, want to come down into the hot seat Anita, thank you. Good day how are you; you just hold that microphone up.

Participant Female:

Yes.

Jesus:

Which mechanisms has God put within and outside of our human souls to assist removal of sin, was the question you asked.

Participant Female:

Yes.

Mary:

A few people asked this question.

Jesus:

Now lots of you asked this question, did you not, so it's a common question there was about fifteen people I think with that same question so, a very good question.

Now obviously, I can't list them all because the human soul is a very complicated piece of machinery for a start, and for us to list every single like mechanism, we'd be here for days and days listing these mechanisms, right, but I can mention a few that we've already talked about that you have not yet seen as a mechanism, right.

So, let's do that and then also, outside of our soul to assist us, well we'll look at some of those mechanisms too. Let's look firstly, inside the soul. God's a very clever designer, of course.

We'll just look firstly, inside the soul, so this is mechanisms inside the soul, and we just need to look at some of the primary mechanisms inside the soul. Okay, number one primary mechanism inside of the soul (writing "prayer" on whiteboard).

What is prayer?

Prayer is the heart-felt longing directed to God for a specific thing, isn't it, whatever the specific thing is. Okay. So, why is that a mechanism of the soul? Well, what happens when you pray is that a heart-felt longing opens your heart.

What it does is it opens pathways inside of your soul, technically this is what it does, it opens pathways inside your soul that allows new information to flow in those pathways.

So, if you could sort of picture your soul like this (drawing on whiteboard), right, and let's say your sin is like this, your sin creates, like sort of, blockages across, right, different types of sin, creates different types of blockages across your soul.

When you're talking about the flow of energy so, if the blue is the energy, the energy is flowing down through your soul, but now it's got to go, you know, find its way and then some places are completely blocked, right, like that and it can't go any further than that in that moment.

The emotional energy, and remember energy can come from other people in the universe, God, but also Love is an energy that God has that can flow through your soul, but if it finds a blockage, you know, which sin has been instrumental in creating, what does it do? It can't flow anymore, right.

What does prayer do? Well, if we're praying about this particular problem (pointing to "blockage in the soul" on whiteboard) there is a, what you would classify as, an opening in the soul in that particular moment.

If you can examine it physically, what it looks like is, like a pathway cut through the blockage, right, that's physically what happens inside of your soul emotionally. A pathway is cut through the blockage that now allows some of the energy to flow through, and like all energy, any energy that opposes other

energy, eventually has an erosion effect, if you like, upon that energy. So, eventually that hole has the potential to get wider and wider and wider if we let it, but without the longing, none of that can happen.

The longing mechanism in the soul cannot be over-estimated. It is one of the most powerful forces that exist within your soul for change. So, you could say, longing is desire, couldn't you, yes, true, sincere desire, so mechanism number one.

Mechanism number two, very important mechanism that very few people on Earth really understand, is faith. We'll talk more about faith later, in terms of this group, when we talk about corrupted faith, but what is faith? Faith is a belief that in the future something is possible.

Now how does that create an opening in your soul? Well, if you don't believe anything is possible, can you see you're not going to ever do anything about it. Do you understand what I mean by that?

So, for example, let's say I gave you a musical instrument. I've got a guitar at the back, not down here with me, I give you a guitar and you've never played a guitar and so, I say, Anita you can play this guitar, right, and you go, it's not possible. Are you going to even try? No, you're not, are you?

You're just going to sit on it, you might look at the guitar, feel like you're useless, and all those other feelings you might have, you're not going to touch the guitar, are you? But if you had faith that it is possible for you to learn a guitar, what will you do?

Participant Female:

I'd try.

Jesus:

Yes, you'd pick it up, wouldn't you, and you'd go, ding, ding, ding, ding, you know, initially that's what I did. You know, it was ding, ding, ding, ding, you know, it took me about ten weeks, you know, the first few weeks it was like clumsy ten-finger clumsiness, you know what I mean.

And after a little while, oh, oh, - I remember the very first time it happened to me where I was watching these notes, and I'm going bing, bing, bing, bing, bing you know, I was learning classical guitar, and I'm just not getting this at all, and then all of a sudden, it was just like bang, ?? (playing guitar), it just all clicked for some reason right.

That was an amazing time because what was possible, I thought might be possible, became reality to a small degree and that, of course, built my faith, right, but initially I had to have some faith.

Participant Female:

Yes.

Jesus:

That it's possible so, faith has a big effect on your soul.

The third thing that is very, very important as a mechanism in your soul is emotion. God created an emotion for specific purposes. Obviously, one of the reasons why God created emotion is that you cannot really have any joyful experience without an emotion, right.

It's sort of like, emotion is like the difference between a robot and a human, you could say. The robot still might be able to do the same thing, but it doesn't feel the same thing while it's doing it because it has no feelings, right. Emotion gives us the ability to have experiences that have impact upon us, emotionally. And so, emotion is a mechanism that God inbuilt into the soul in order for you, as we're saying here, to remove our sin.

Now you can think, we take an action, we sin, right, now the sin exists within us. Emotion can help us get rid of that sin, right; by experiencing an emotion, we can get rid of that sin so, emotions are very important to the removal of sin. And this is why we've spent so much time with you over years and years now, trying to help you with your emotions because they are a very important mechanism in the soul to help you remove sin, right. So, they're inside the soul, they're just a few, right.

Outside the soul, so what are the mechanisms outside of the soul.

Well, the very first thing is, how God created the flowing of energy in the universe, right, so we'll call it (writing "energy flow in the universe" on whiteboard)

Now, what God did was He created a mathematical structure through which everything could be measured, and this is very, very important for the removal of sin because without there being a mathematical structure, there would be no way to measure that you've got rid of a sin. Can you see that?

Remember we said in the third group, that laws all measured the emotion that flows in the soul, or the condition of the soul, mathematically through the energy flow, the different types of energy that flow in the soul, the law measures it.

So, here, what we're saying is, right, the universe is measuring the energy flowing in and out of your soul. It knows every emotion flowing in and every emotion flowing out, and it measures that flow, its type of flow, the type of energy, is all quantifiable through mathematics, right.

Now the fact that it's all mathematical means that when a certain type of emotion flows out of your soul, right, and it carries with it the sin, what happens is, the universe now knows that you are now sinless on that matter.

The laws all know that that is no longer something that will interact with those laws anymore because remember the sin interacts, is an energy signature that interacts, with the law. That's how the law knows you sin by measuring the mathematics of it all.

So, if you think about it from a gravitational perspective, the force of gravity is a law upon your body, right, it's a pull, if you like, upon your body. And so, it and, I'm using terms very loosely here, I know a lot of scientists would, you know, be upset about me calling it a force or whatever, but let's just use it very loosely as we generally sort of understand. It's a force pulling on my body. If I break that law, there's an instant response by the force, right.

The force measures my attempt to break it and depending on the severity of my attempt to break it, will depend on the severity of the result upon my body. My body has a certain limitation, and any action I take will cause a degradation of the body if I exceed the design limitations of my physical form.

The law is really saying, you've now exceeded the ability for the body to sustain its own life, when we get to a severe breaking of this particular law, to exceed its ability for the physical mechanisms within the body to function anymore. They can't function anymore when we break the law to a severe degree, right, and so, when we jump off a ten-story building, we hit the ground headfirst, highly likely, we're going to pass instantly, right.

And the reason for that is quite clear, the body has been designed to not do those kinds of things, to not jump off of buildings ten stories high and then hit the ground head-first. The body is an instrument that has limitations, and the law is created to help us understand those limitations.

And the law measures the flow of energy between, in this case, the physical form and the law, itself. They're interacting with each other in order to create the final result which is, do we stay stuck to the ground which is a good thing, or do we climb up a big building and jump off the thing, which is a bad thing, right.

The same kinds of things apply spiritually and emotionally. The law measures everything coming out of our soul and then applies everything, mathematically to see what the law, how the law will respond to what's coming out of our soul. Without this energy flow in the universe that's mathematically defined, there would be no definition of sin, no way to measure sin, no way to measure the type of sin, no way to measure that the sin has actually been removed.

So, there's an external force, if you like, that God created, a framework for the soul to exist that is external to ourselves that will help us remove sin, right. Now, of course, there's other more obvious ones, right, so such things like, you know, other people.

Others are external to ourselves and yet, they can have a great influence on us removing sin by just explaining how to do it, and telling us what is a sin, and what isn't, right, whether those others are spirits or God or other people, that's a great influence too.

So, does that give you an idea of the difference between ...

Participant Female:

Yes, yes.

Jesus:

... internal, inside the soul mechanisms that God created and then, external, outside of the soul mechanisms, which are law-based mechanisms as well as people that can help us remove sin.

Participant Female:

Would that be a Law of Attraction as well?

Jesus:

Of course, if you look at all the laws, the Law of Cause and Effect, the Law of Attraction, all of these different kinds of laws have all been created to help us remove sin and help us also, maintain a pristine state of understanding what sin is. In other words, understanding when we've done something wrong.

If the law did not respond to a sin, then we would not know what was wrong and what was right, you know, and that could be very damaging to us in terms of our happiness.

So, you know, we want to do what's going to make us happy and we want to avoid what makes us unhappy, right, and without the laws' response, we wouldn't know which is which.

We need the law to respond, mathematically, consistently and permanently to the same action; these are God's external mechanisms. Make sense?

Participant Female:

Thank you.

Mary:

Also, and these interactions between what's within our soul and the external way that the universe operates, there's the conscience mechanism that we've talked about recently in the forgiveness and repentance series (20170823-1120 [God's Laws of Forgiveness & Repentance](#) (this link is for Session 1 Part 1) [The Human Conscience](#) (this link is for Session 9 – the Human Conscience is discussed in S9 to S13))

If anyone would like to hear more about that, you can find that there, but that's a method of communication between ourselves and God which can give us direct feedback about our sin which can help us to remove our sin and even,

we can get information about how to remove our sin via our conscience. That's how Jesus received a lot of information in the 1st century.

There're the various laws you mentioned, the Law of Attraction and the Law of Compensation, so they give us a lot of awareness that sin is happening, or the type of sin we might be engaging in.

And then, there's also laws governing and allowing spirit communication, so from our soul to the soul of other spirits who can give us information about sin, spirits who have sinned in the same way we have. But as Jesus said in this introduction, there's just so many.

Jesus:

Yes, well as you'd expect there's probably an infinite number of ways. The soul has a finite capacity but obviously, the soul is capable of expanding as well, so you can have some mechanisms in the soul that you don't have today, but after you receive some of God's Love, you will have tomorrow.

Mary:

And I always think, well I feel that God loves us so much, and God created us in this amazing playground of a universe and God really, really wants us to be happy. It's an expression of God's Love, and God wants us to understand how to use our free will to love ourselves and others.

So, God is going to build a lot of things into that environment, and in ourselves, for us to learn about sin, and how to remove sin because sin is the cause of our pain and suffering. God is pretty much - everything that God's created has some mechanism to teach us about sin, and how to remove sin.

Jesus:

Yes, thank you.

Participant Female:

Thank you.

Mary:

Okay, next is this one, Thalia.

Jesus:

Thalia, do you want to go to the hot seat, thank you, just be careful walking in front of our video cams there.

So, the first part of your question was this, in what ways does God help us to remove sin? Well, you can see we've already talked about some, what you'd call, mechanisms.

Participant Female:

Yes.

Jesus:

So, this is what we just mentioned to Anita.

Participant Female:

Yes.

Jesus:

The mechanisms that God uses internal to the soul and external. You could call those things, Creations of God, that God uses to help us remove sin, but your question is more about like, what does God personally do, right, isn't it, like to help us remove sin?

Now we've talked about two things that God does with you already, really if you think about it, haven't we. The first thing is that we need to be open to truth, right.

Participant Female:

Yes.

Jesus:

So, how does truth come to us from God, via the conscience. The conscience is an interesting mechanism because what it is, is it's an interplay between a mechanism of the soul that's inbuilt in our soul, right, which is a receptor of truth from God directly, right.

And it also requires a transmitter, obviously, which is God and then, some kind of conduit, doesn't it, some kind of energy flow between the two. The connection with the conscience is a very interesting connection because it involves three parties really, it involves God, ourselves, and then this conduit that allows God to transmit information to ourselves directly, like an electrical, you could call it, like an electrical connection, you know.

The conscience is a mechanism that God uses to help us look at the issue of sin, and it's very powerful because what the conscience does is, through the conscience, God has the ability to tell us directly what is right and what is wrong. Now no other person ever existing really has that capability no matter what their condition.

Now sure, when a person gets into a Celestial condition, they can tell us what is right and what is wrong, but they first had to learn that from God in the first place, right, so really, it's coming from God anyway.

God is the one who can tell you things that no one else can tell you, what is right and what is wrong, and that's physical things that are right and wrong; spiritual things, right and wrong; soul-based, love-based things that are right and wrong; morality things, right and wrong.

God can share every kind of truth through the mechanism of the soul - through the mechanism of the conscience that exists in the soul and this conduit between yourself and God. This mechanism, most powerful

mechanism, that most people don't listen to very much because it is a very quiet mechanism. You have to be open to it in order to listen to it.

If you're numbed out to sin, you know, which we often are, right, we're often numb by our sin, our sin numbs us out, and when we're numbed out to sin, we end up in this state where, you know, we're pretty numbed out to receiving anything via the conscience.

The second mechanism, which really flows from the conscience in a way, it's more powerful than conscience, but it needs the conscience initially in order to be engaged. And that is, and I'll explain that a bit more - what I mean by that is truth needs to come to the human soul, emotionally, it needs to come to the human soul before you, and here I'm saying you or I, before any person can actually start to believe in God's Love being available to them. Do you follow?

Participant Female:

(shaking head yes)

Jesus:

The conscience is the mechanism via which God transmits truth. And the connection via the Holy Spirit which is not - you could say that is the conduit. There's a mechanism in the soul that connects to the Holy Spirit on one end, and then the other end of the Holy Spirit is God's Love being transmitted through that conduit, and the Holy Spirit is the actual physical conduit, the pipe, through which the Love flows, that's the mechanism via which we receive Love.

Now most people still don't really understand the power of God's Love entering the soul because when it does, once it exists in your soul, it opens up pathways inside of your soul that never existed before.

In fact, as your soul develops in God's Love, even the major energy points of your soul change to such an extent that instead of having seven chakras, by the time you're in the eighth sphere, you have thirteen chakras, right, and from then on, it just increases more and more, right, there are more and more energy points, cross-over energy points that occur in your soul.

So, it's very interesting when you examine the way the soul works because God's Love actually transforms the souls in a mechanical way, to actually now allow you to do new things that you couldn't do before and understand things that you couldn't understand before.

And this is what most people don't get when we talk about God's Love, they don't see it as a scientific process, they see it as a purely philosophical process, but it's actually a scientific process of changing the way the soul operates, right.

And the soul now has the ability to connect to things that it could not connect to before, right, so they're God's two primary mechanisms.

Of course, God has an unlimited number, an infinite number of mechanisms to help us, but they're the two primary ones that we need to firstly focus our attention on.

Participant Female:

Thank you so much, thank you.

Jesus:

Good day. Saul, do you want to come down to the hot seat, thanks Saul. Now this will be our last question, unfortunately because we're way over our time, sorry about that.

Good question, Saul, you've asked, when removing multi-generational sin, am I dealing with the weight of the world's willingness to sin on that subject, or do I just engage my own personal effects. Very good question, yes, very good question. The reality is you are dealing with the weight of the world on the subject, this is why it's often difficult. I'll explain why.

So, here's you, Saul, going about his business, right, trying to remove a sin of some kind. Now - but Saul has a history of ancestors, some of whom who have passed, so we've got some spirit people, so I'll draw them up, these are all your ancestors, and they're in spirit, they're spirits. They are trying to influence Saul, and if they haven't made a change yet, on that same sin, they're going to be going, what are you doing Saul? You're just being silly now, that's not a sin, that's not a problem.

So, they're all ready now trying to influence, it's like having people talking to you saying, no, you're going the wrong direction now, mate, you know.

Participant Male:

Yes.

Jesus:

So, you've got them, they're ancestors in spirit.

Then we've also got, obviously, another group of people - we'll draw them a different colour just so we can - which are all of my family that is still alive. And you say, oh, mum, you know, I'm thinking that what I'm doing here is not so good, that's probably a sin, right, that's something I need to address. She's going, that's in me, right, she's going, hang on a second, what Saul just said is in him, that's in me. If it's in me, it can't be a sin, (Laughs) you know, I don't want to hear about that.

So, now she wants me to put pressure on Saul and go, no, no, there's nothing wrong with that, what are you talking about, you know, there's nothing bad there. Now they're having some effect on you now, right, okay.

Now, we've also got another group of people, haven't we, which are, you know, your mates and your friends.

Participant Male:

Yes.

Jesus:

Yes, so we'll call them your friends, we'll call them your friends, but you know, let's just maybe call them your friends, (Laughter) because a person who's truly your friend would help you remove your sin, right, because they'd know your pain and suffering will reduce.

But again, same kind of influences, our family's still alive, they're going, hang on a second, I like doing what Saul's now saying is a sin, you're a bit of an idiot Saul for thinking that's a sin, you know, and then they start putting a bit of pressure, emotional pressure on you, and sometimes even stronger pressure on you to change your mind on the subject.

Then we've got, what else have we got after that - I'm running out of colours so, I'll have to go back to my purple colour, so, we've got society generally, haven't we, society generally.

Now, yes, they all have a specific idea about this particular problem you might face, sometimes it's in harmony with your idea, you know, your sinful idea; other times it might be they have disagreement, but other times they might be completely confused, you know, they might not know either way, but they're having an influence on you too.

But as you'll learn later, in our second group of discussions that we're going to have shortly with you in a couple of days time, these are all things that we're calling influences.

Participant Male:

Yes.

Jesus:

Right, and to be frank, while influences influence you, they do not motivate you. What motivates you is what's in you.

So, if you want to have your family like you, that's a feeling that's in you, needing your family to like you, now you'll listen to the influence, but if you don't care either way, you'll go, no, I want God's view on this, right.

If you want your friends to continue liking you, which is a feeling in you motivating you to accept the influence, then you'll listen to those friends, but if you go, no, I don't care if I have no friends, right, I'm still going to address this particular issue. You can see that the friends won't matter, their influence won't matter.

If you feel that you've got to fit into society, and that you need the approval of society, then the influence of society will enter you, but if you feel that you don't care about how society feels about you, then that influence won't move you or motivate you to change.

Can you see the actual choices and decisions we make, while these are all influences (pointing to “spirits, family, mates” on whiteboard), so let's call them that (“Influences”).

Mary:

...and they do act against us, don't they, they resist us.

Jesus:

They are acting against us.

Mary:

...and they continually provide us with opportunities to continue the sin, not to cease it, usually.

Jesus:

That's right, they actually want us, most of the time, the society wants us to sin because it fits in with their definition of what is right and what is wrong so, they want us to do it. Even though that is the case, and even though it's uncomfortable, the reality is what actually moves us to accept influences is our internal motivations.

Participant Male:

So, in a way, you really need to define yourself individually, emotionally individually.

Jesus:

Correct. This is what God wants us to do. He wants you to be an individual. Saul being individual Saul, is going to be the best benefit to the universe; Saul being a conformist to society, friends, family, ancestors, that's not going to be of benefit to the universe, but God wants you to be what He created you to be, an individual.

Participant Male:

I find so many of my sins are very unoriginal, you know, I feel like I'm just repeating what they did in Rome or any - I feel very unoriginal in that place.

Jesus:

Yes, and you're not being an individual in that place because sin causes us to conform.

Mary:

I really like that play on words, I'm so unoriginal when I sin because it's true, isn't it? We're just doing what everyone else does.

Jesus:

Yes, trust me, you're never going to invent a new form of sin. (Laughter)

Mary:

The only way you can invent something new is to be yourself.

Jesus:

People have been doing 150,000 years of sin and it's pretty unlikely you're going to make up a new one. (Laughter) You might sort of exceed them in capacity. (Laughter)

Participant Male:

Perfect them.

Mary:

Perfect them, I hope not.

Jesus:

Yes, or you might exceed the number of times you did the sin, but the reality is you're not probably going to create a new one, but God wants you to be individual Saul, right.

Participant Male:

Yes, beautiful.

Jesus:

So, being an individual Saul actually means coming to understand that you're internal motivations are, in the end, the thing that really drives you and so, this is a core thing that we'll be talking about again in the next session, and again in the session after.

Motive, what is the motive inside you is, in the end, what determines whether people influence you or not.

Participant Male:

And God can most support me as an individual.

Jesus:

He wants you to be the individual and not only that, He knows too, that you, as an individual, are the best you, that's the strongest you, that's the you He created you to be.

That is also, the time Saul can attract his other half, you, being you, not being conforming. When you're conforming, nobody recognizes you. The other half of you is not going to recognise you while you're conforming to all the influences because you've got all these motives inside of you to do so.

Now some of those motives might be, I need to please my family, or I need to not feel alone. These are just feelings we need to feel and let them go so that we can be an individual.

We want to encourage all of you to be individuals, not be conformists, right, but most of us are conforming to these outside influences because of internal motivations that exist inside of us that we are yet to see as sinful, right.

So, a desire to please my family at all costs is actually a sinful motive for doing something. A desire to have friends, not caring about what those friends do or do to you, is not very good from God's perspective, right, that's an internal motive to have friends at any cost.

Participant Male:

Yes. So, God has to be your priority above all the other influences.

Jesus:

Yes, and not only God, but see God also wants you to be you so, being you needs to be a priority too. You follow?

Participant Male:

Yes.

Jesus:

God wants you to be you so, in your relationship with God, you get to realise, oh, God wants me to be me, not to conform to what everybody else wants me to be, and this is a wonderful thing once you realise it because it means you don't have to worry about what anybody thinks of you anymore. And that can be a great help to you not sinning actually because many of our sins are committed in worry or fear about what other people think.

Participant Male:

Yes.

Jesus:

Yes, good question.

Mary:

Does that answer, because I know you have a second part there where you say, do I just engage my own effects, does God treat us as individuals or as collectives.

God created us as individuals. Even though Jesus and I have spoken about some of the global, collective situations that are happening on the Earth, wars and famines, and even just the way our society works, they're just really a conglomeration, if you like, of all of the individuals sinning so, we have individual effects, yes.

Jesus:

So when these people (pointing to "spirits" on whiteboard) try to influence you, God sees that as their sin; and these people (pointing to "family" on whiteboard) try to influence you, God sees that as their sin; these people (pointing to "friends" on whiteboard) try to affect you, God sees that as their sin, right.

Mary:

You respond, God sees it as your sin.

Jesus:

When you respond, that's your sin.

Mary:

Yes, you can't say it's their sin.

Jesus:

You can't say it's their sin because it's driven by a motive inside of you, just like their desire to influence you is driven by a motive inside of them, yes. Makes sense.

Participant Male:

Absolutely.

Jesus:

Yes, it's very good.

Participant Male:

Thank you.

Jesus:

Good question.

Mary:

Yes.

Jesus:

Well thanks guys for having that Q&A with us. We're over time for the day, but - so if we can come back at quarter-to-two, is that okay with everyone. It's lunchtime now, so you've a lunch break, quarter-to-two is when we'll come back.

Sounds good.

(Applause)

Awakening to Sin Q&A

Recorded on the 23rd of Feb 2019 in Noosaville, Queensland, Australia.

Jesus:

You've got so many awesome questions; I really don't know which ones to choose to be honest. There are so many very good questions. What we're going to do firstly, is just say, so let's ...

Mary:

Oh, here, here.

Jesus:

This is the Awakening to Sin Q&A, I should say, right at the beginning. This is the Awakening to Sin Q&A.

Mary:

That's your, just quick ones.

Jesus:

That's my quick ones, yes. I'll just keep this in my hand.

Mary:

Okay, alright.

Jesus:

Yes, okay. Now quite a lot of you have asked about the conscience or asked about the conscience in an indirect way. Questions like, what is the best way to learn God's Morality; could you explain how the conscience works; how can we connect to the conscience; what do you mean by the conscience, is it awareness or is it awareness with understanding; how can I become more sensitive to God's Morality, these are all questions about the conscience.

What we'd like to say to you is, Mary and I did a series, I think it was in 2017 - 2018, about God's Laws of Repentance and Forgiveness

[20171226-1030 God's Laws of Forgiveness & Repentance](#) (The human conscience starts at Session 9 to Session 13 – this link is for S9P1)

In there, we had four, I think it was four-hour sessions or four- or five-hour sessions, so almost twenty hours of information about the conscience. So, what we would recommend that those people do is to watch those videos about the conscience.

It answers every question that you could probably come up with about the conscience and how it works, what the mechanism actually is, and it describes the interaction or the interplay between God and the mechanism of the conscience that exists in each person's soul. And so, we feel we don't really need to answer those questions because they've all been answered in that series of discussions. Make sense?

Alright, Joy, where are you, Yvonne, okay, you want to come down to the hot seat. We'll start with you first; this one can be dealt with fairly quickly. It's a good question.

Joy's question is, can you see your sin without first seeing the sin done to you? So, I'll say that again, can you see your sin without first seeing the sin done to you?

The answer is completely the opposite way around. You cannot see other people's sin without first seeing the sin you commit.

There's this concept often that, oh, we've got to connect with all the things done to us, you know, in our childhood and then, we'll be able to see what we do to other people. That's not actually true. And, in fact, I've seen so many people try this, and all have failed miserably, to be honest.

The reason why they fail is because unless you see your own sin, you cannot see how you've been hurt by others. And so, everyone who does a lot of emotional work tends to start in the wrong place, right. They tend to start looking at what others do to them rather than looking first, at what they do to others.

Make sense? Do you have any questions about that?

Participant Female:

I have experienced it in a way where I feel how I've been harmed and then, that tips over into I've done that to others.

Jesus:

Yes, and it's never going to be an accurate reflection, never going to be fully properly analysed. You can't actually fully properly analyse it because - this is what I've found through my own personal experience, Mary finds exactly the same thing. Anybody who sincerely processes through their sin finds the same thing and that is, unless you first see your own sin, it's going to be very, very difficult to see how you were harmed. You will believe you've been harmed when you haven't been.

Mary:

Yes.

Jesus:

Right, and you'll also believe that you haven't been harmed where you have been, but if you process through your own sin first, that won't happen. So, it's a very important thing to recognise and it's also, one way that a lot of people get stuck with God's Truth.

Because they think they're processing through the actual emotion of their childhood injuries when the reality is, they're processing through tantrums about their childhood.

Mary:

I've seen many of you do that over the years, you know. Crying and crying about some way that you feel that you were harmed in your childhood, but because you don't want to fully examine - don't take off the glasses of how it is right now, then we don't, we cannot correctly assess how it was back then. We have to want a reality now, before we can actually access the reality then.

Jesus:

Yes, you can't trace your history without first starting where you are now and working back.

Mary:

Which is great if you think about it.

Jesus:

It makes your tracing down things a lot easier, but remember what we're also saying, it also has to be done emotionally. So, you can't start where you are now and try to work yourself back intellectually, right, you have to start emotionally.

It's about seeing your sin now and coming to see your sin fully now, right now, what it is you do now that's a sin, that you can start to trace down and see. This initial phase of discovering your sin, particularly when you are emotionally resistant to doing so does take a lot of sincere effort. That's why you'll need what we listed as the requirements, in the Awakening to Sin presentation. Without those requirements, you're not going to properly see things.

We do feel that has been your case, that you often don't properly see things, and this is the reason why, actually because you're often trying to trace it back to something that is in your childhood, without seeing the sin you're committing right now and then, working from there.

Because you'll find that it'll really surprise you, because you'll work back and you'll see that a lot of the things you thought were bad from your childhood weren't actually sins and then, you'll also find that a lot of things you thought were good from your childhood were actually sins, if you trace them back in this manner. But if you go try to jump over your current state, and look at how others have harmed you, then you're not going to be able to accurately trace anything back, to be honest.

Make sense, yes. And we see a lot of you falling into that trap so it's a great question.

Mary:

Yes, and this is why wanting to know morality is so important because as soon as we desire God's Morality, we can start to assess ourselves as we are right now.

Also becoming sensitive to pain and suffering which we'll talk about in the next session, very important because we connect to the pain and suffering we're in right now, that gives us a lot of information as well about our condition and so on.

Participant Female:

Thank you very much.

Jesus:

No worries, thank you Joy.

Mary:

Nice to see you, Joy.

Jesus:

Yes, good to see you.

Arvarna, your question is, when you are talking about awakening to sin are you talking about sinning as a whole or individual sins? (Laughs)

And a number of you have asked this, Di Marshall, Di you asked pretty much the same question, similar question. Is the process of awakening to sin something which is general for all sin, or is it something which happens with specific sins, with one sin and then it gets stronger?

Mary:

It's a good question.

Jesus:

Yes, good questions. Alright. You'd like it to be about the general sin, wouldn't you? (Laughter)

Mary:

(ding) there it is.

Jesus:

It's like if I could just get rid of them all at once, that would be fantastic.

Mary:

I don't know if I, myself, could if I saw all my sins immediately. (Laughter)

Jesus:

The reality is the way sin has piled up in our soul, if we could say that it's like layers and it's impossible to awaken to all of the sins inside of your soul at the same time, right. And to be frank, it would be impossible for you to emotionally cope with as well.

God designed it in such a way that they come off in layers, but you've got to want them, either way.

Participant Female:

I think what I meant was that, so is it a process of just emotionally realising that we're pretty much sinning all the time or - and then maybe along the way discovering the individual sins or something or not really.

Jesus:

Well, you know, how can you emotionally realise you're pretty much sinning all the time, if you think about it practically, how can you emotionally realise that? It's one thing to realise that we're probably sinning all the time, right.

Participant Female:

Yes.

Jesus:

But can you emotionally realise that you're probably sinning all the time. Would it be the word, probably, that you'd be using. See if you awaken to a sin, would you use the word probably?

Participant Female:

Oh, no. Probably not, right. (Laughter)

Mary:

Definitely not, definitely not, let's get into definites.

Jesus:

So, if I'm using the word probably, like I'm probably sinning all the time, that's an intellectual awareness that it's possibly true, but there's no emotional awakening yet, is there?

Mary:

Can I say, you've got to be careful at this point because a lot of you were on the brink of this, this morning. After my talk at the start of Jesus' first talk, a lot of you went to the edge and he brought you back of really this feeling of like, I'm sinning all the time, I'm a terrible, shameful, hideous person; that's not awakening to sin, that's attacking yourself, you know, and really punishing yourself, that's not what we mean.

Jesus:

It's also not an accurate reflection of what you really feel.

Mary:

No. (Laughs)

Jesus:

Because what you really feel is you still want to sin. (Laughs)

Mary:

When we talk about attitudes tomorrow, we'll see that most of us have a pretty self-righteous attitude about sinning, actually.

Jesus:

You know, a person who awakens to sin is honest about how they feel about it.

It's interesting, probably over the last few years, you (speaking to Mary) have talked to people a bit, haven't you darling, about what you've come to realise about different things and sometimes, Mary's gone through this feeling of like, I realise I'm just a drug addict with certain emotions.

You know what I mean, like needing this emotion to satisfy myself in some way.

Mary:

Yes, part of the awakening to sin is feeling the compulsion. You have to feel your current state and become sensitive to the effects of that state, but you have to feel it first. And a lot of us, what we feel is, no, I bloody want my sin; there's no joy in life without it, you know, what the hell.

Jesus:

When do I get happiness unless I sin, you know?

Mary:

You know, this is drudgery without sin, is really how most people feel. And you have to connect to that and realise that that's how you feel, and in that process, if you're sincere about it, you then begin to feel like, whoa, that's hurting and that's not moral, and actually it's hurting me as well, and hurting others, and that's part of this process of awakening to sin.

So, while Jesus has talked to you about the qualities you need to develop and what the broad concepts are, when it comes to awakening to individual sins, you go through these different phases where you realise how much you want the sin.

And you have to let go of judgement of that in that place, but that's not about condoning this. At the moment you're condoning the sin in yourself, but in awakening, you awaken to the fact of how much you want it, you let go of judgement of it, and you decide I'm going to do something about it.

Because when we're judging it, we're just trying to control it in a way that's not loving, you know. Does that make sense, yes?

Participant Female:

So, does that mean that you might awaken to a number of different sins and then, realise that, you know, you want all of those sins.

Mary:

Yes, at times.

Participant Female:

Yes.

Jesus:

Remember a full awakening is a process. We described it as a process. A process never happens in an instant. So, if you examine the process in your notes, you'll notice that there's like six or seven points in the process, wasn't there?

And if you examine the process, you can see that sometimes on one sin, you might be right at the beginning of the process and then, on another sin you might be right near the end of the process, right, and that's what happens.

But there are ways, of course, that you can get rid of a whole lot of sins, but that's by identifying what is the underlying cause for the whole lot of sins. See sometimes, we have one or two motivations for a whole heap of things we do.

For example, some of our sexual sins, for example, are motivated by just one or two sexual injuries and if you deal with those particular sexual injuries, the causes, all of those sexual sins will disappear, right, and frequently that is the case.

Like I've had the case where I'm working now on the sin of how I perceive myself in a negative light, and that's had a huge effect on my life in a lot of areas, and what I'm finding is if I start removing it, all these different areas of my life are changing quite a lot because I'm starting to remove the actual sin that caused all of them.

So, quite often, one primary cause can link to lots of different sins. Does that make sense?

Participant Female:

Well, that's quite cool, like ...

Jesus:

Yes.

Participant Female:

So, then you don't have to do each individual sin.

Jesus:

Yes, you've got to remember that what you guys are judging as sin, is only the effect of sin.

Mary:

Yes.

Jesus:

And this is why we need to have the discussion about effects, right. At the moment, we're starting - we're just trying to get a grasping of understanding sin itself, but we need to understand that most of the things you see as sin, is not actually the sin itself, it's the effect of the sin itself. And frequently, the sin

itself is like one big problem, and it plays out in hundreds of different ways in your life.

And if you can remove the one big problem, then all those hundreds of different things you do all disappear; they all go away. This is why it's so important to see the difference between the effects of the sin and the causes of the sin.

At the moment when you guys are looking at your sin, a lot of the times you're saying, I do this and I do that and I do that, and when you're describing what you do, you're only describing the effect of your sin, and because there's hundreds of different things that you do, you think, oh, there must be hundreds of different sins.

Participant Female:

Would you mind giving an example?

Jesus:

Yes, yes sure, that's a good thing to do. Okay. So, here's an example, my parents taught me that I'm a great person no matter what I do. Does that one sort of relate, Arvarna, a little?

Participant Female:

I think so, yes.

Jesus:

No worries. So, my parents taught me I'm a great person no matter what I do. Now can you see that could be the source of a lot of sin, couldn't it? Because I could basically go around and do one thing that's actually not very nice, but I'm still a great person, right, and I could do another thing, not very nice, I'm still a great person.

I could take no responsibility for my life, but I'm still a great person. I can do a whole heap of things with other people where they treat, you know, where they have to treat me well and I go, oh, yes, I'm a great person, you should be treating me well, right. You can see that I could treat myself as superior to others in that place, couldn't you, and so every interaction, every interaction I really have, I'm really sinning almost in every interaction.

So, I'm committing hundreds of sins, but it all comes from one problem. You could say, this is the motivation or the cause (writing on whiteboard).

Mary:

Couldn't we call that the sin, babe?

Jesus:

Which is actually the sin, isn't it, because remember we said the sin is the will or desire in disharmony with God's Love, or the lack of will or desire in harmony with God's Love, that is actually the sin, but actually the effects of

the sin are hundreds of different sins or you could call them, the actions that are sinful. And that's why later you'll see we use the term, sinful actions.

So, what you guys do is you go, you look at your sinful actions and you go, wow, I did this and I did that, that's three, four, five, now we're up to 652 today, (Laughter) right, there're my sins, but the reality is that all of them are just sinful actions based upon one sin.

Participant Female:

So, would that be like if I get angry with someone because they don't feel like I'm a great person. (Laughs)

Jesus:

Yes, yes.

Participant Female:

But I feel like they should feel like I'm a great person. (Laughs)

Jesus:

That's right, that's right. There's an example, like there's a sin, a sinful action, but it's based on the actual sin, which is deeper, emotionally deeper, it's what's really driving that sinful action, right, yes.

Participant Female:

Yes.

Jesus:

You know, parents think they're doing the right thing a lot of the times, you know, but in reality, it's frequently wrong because they have concepts, and a lot of times parents like have kickbacks from their childhood, right.

So, their childhood, they might have been treated badly and everything they did was wrong, so now they want to treat their children like nothing they do is ever wrong. You know what I mean. And they don't realise it has a terrible effect on their children. Their children grow up very selfish, and narcissistic, and self-involved and everything, but it's one sin.

It's a big sin, but it's one sin, but it causes lots of sinful actions.

Participant Female:

And then, so with that actual example, could someone get caught up thinking that they are like being hurt by someone who doesn't give them that feeling.

Jesus:

Definitely, yes.

Mary:

Relate back to Yvonne's question.

Jesus:

That's right.

Mary:

Where you can go away and feel like these people are hurting me, they don't love me.

Jesus:

They don't care about me.

Mary:

...because you haven't awakened to your own sin which is the sense of entitlement.

Jesus:

Yes, so the reality is I've got a sense of entitlement that everybody treats me like I'm a great person, even if I'm not, right. That's the underlying thing I was taught and that's what I now believe about myself, that I'm a great person no matter what I do. And I see a lot of this in men and women, it is a common thing.

Sometimes it is even gender related, my father treated me like that, but my mother didn't and so now, with men you have that feeling, but you don't have it with women. There can be all sorts of convoluted, you know, results of the problem. But in the end, yes, if the parents taught you that, you're going to think people are sinning against you if they don't think you're a great person, but no one has to think you're a great person.

God doesn't say, everybody's got to think Arvarna's great. (Laughter) All of you (asking the audience), do you all think Arvarna great, if you don't think Arvarna's great, you are sinning.

Mary:

Sinner.

Jesus:

Let's punish all of these people for thinking you're not great.

Participant Female:

Yes. (Laughs)

Jesus:

Now is it possible for anybody who doesn't know you, to think you're great.

Participant Female:

Sorry, can you say that again?

Jesus:

Is it possible for anyone who doesn't know you to actually think you're great in reality?

Participant Female:

Well, they wouldn't know me.

Jesus:

Exactly, they don't know you, how can they think you're great.

Participant Female:

But I'm pretty sure I've still got a feeling anyway. (Laughter)

Jesus:

Exactly, exactly. It's exactly right. Yes, so this is the thing is that if your parents teach you that, then you're going to have a whole slew of sinful actions, right.

Mary:

In lots of different areas of your life.

Jesus:

In lots of different areas of your life. And the reality is a lot of these sinful actions can disappear with you addressing that one issue. Yes, so that's good news, isn't it?

Remember we said that right back at the beginning, if you deal with the principled issue on the cause then lots of different effects can disappear.

Remember the cause is the sin that exists inside of us which is this (pointing to "my parents taught me that I am a great person no matter what") and this (pointing to "sinful actions") is just the effect. All the things you did as a result is just the effect.

Participant Female:

And then, I guess, like that would mean a lot of people's lives would be a lot better like if I stopped ...

Jesus:

... projecting that at them.

Participant Female:

Yes.

Jesus:

Exactly. Actually, the irony is, Arvarna, they'll all start thinking that you are a nice person, (Laughter) because you're not projecting this crap at them all the time, right. Make sense?

So, the very thing you want, the way you're trying to get it is driven by the injury that is not released, but that injury is actually causing more of what you don't want. And this is often what we don't see, the pain that we cause ourselves by living in the injury.

Living in the sin, we don't see the pain that it causes for ourselves, so then we struggle harder, we get more forceful with everyone. What's wrong with you, you don't like me anymore, and all those kinds of things, and that all just

makes us more obnoxious and therefore, harder to like, and so, this is what frequently what happens with our sins.

Unless we deal with the actual cause, not only do the sinful actions continue, but sometimes they increase, right, because of the result of the attractions that happen.

Participant Female:

Yes, and I've definitely experienced that.

Jesus:

Yes, and there's a build-up of anger then inside of us as well. Why don't they like me, this person doesn't like me, and there's no real reason why that we can identify in ourselves why they wouldn't like us or whatever, there is just a big expectation that they do, and that's the sin.

Nobody has to like you. You're all allowed to not like me.

Mary:

So, if we think back to our definition, sin is a will or desire in disharmony with God's Love and Principles so, your will is set to feel and believe that you are a great person, no matter what, and your desire is to keep receiving that feeling, keep holding on to that belief.

Participant Female:

Yes.

Mary:

I just thought that might be helpful for everyone to relate this definition we keep repeating to you, relate it to something quite specific. This is the state of my will, this is the state of my desire, and my faith of the future. I think people should keep believing this and I want them to, and it's how I feel now.

Jesus:

And also, there's a self-righteousness in it, isn't there, of like, I should have this.

Mary:

I'm entitled.

Jesus:

I'm entitled, that's what everybody should have.

Participant Female:

What the hell is wrong with them. (Laughter)

Mary:

Yes.

Jesus:

What's wrong with them all, yes. (Laughter)

Mary:

So that's the sin and awakening to that sin would change your life in absolutely - in your work, in your home life, in your partnership, in everything.

Jesus:

And a lot of people will feel very differently about you when you change it because people can feel that's inside of a person, you know, that this sort of level of arrogance.

Now some people get attracted to it, you know, and we see that a lot with men in particular with women, where a man who has this kind of viewpoint (pointing to whiteboard) attracts a lot of women around him, but it's all, generally, after a while those women get tired of him because he's too arrogant to live with permanently, but they're attracted to him because of how it makes them feel when they're around him. You know, they've got this great man, but he might not be a great man, he just thinks he is, right, and it's frequently the case.

Once we deal with our actual sin, the sinful actions, there could be hundreds of them, can all disappear at once.

Participant Female:

Yes, I just feel like my life would be completely different and I don't even realise how it would be.

Jesus:

I agree.

Mary:

Yes, just that one sin.

Jesus:

We've noticed like things in your day-to-day life where, you know, you find it hard to hold down a regular job when you're working for other people and things like that, this is all about this - you know, they try to correct an action and you go, no.

Participant Female:

Well, I have been in a job for two years now, (Laughter) so that's a bit different.

Jesus:

Yes.

Participant Female:

But I mean there's still, yes, I'm causing problems there anyway.

Jesus:

Yes, yes don't realise how one sin can play out in our lives a lot and yet, we still like hanging on to that sin like, you know, tooth and nail.

Mary:

Spiderman or someone with extra strength. (Laughter)

Jesus:

... trying to hold on to - you know this concept that must be good, I have to have it and not realising how much it's actually causing a lot of pain and suffering in our life. And because we're not relating the pain and suffering in our life to the sin, we think the pain and suffering is caused by other things.

Participant Female:

Yes.

Jesus:

And often it's not. Often you can see a direct relationship between the pain and suffering and the actual cause. You remove the cause; all that pain and suffering ceases.

Of course, there's history of how you've done it that people will have to deal with, you know, and that's something you can also help because you can apologise for past behaviour once you've actually gone through the change, you see. And a person who is truly repentant would desire to do that, they'd want to correct and repair that, you see.

Even though they know that it's not the actual cause that was in them came from their parents and the way the parents treated them, the reality is, we did take actions that did have demands upon others that were not good.

You'll get to the stage when you process through that, you'll go, oh, there's a few people I need to probably apologise to, you know, about my behaviour.

Mary:

... make some reparations.

Jesus:

Yes.

Participant Female:

Maybe even like thousands of people. (Laughter)

Jesus:

Well, you know, there's a lot of people on the Earth that have like millions of people to apologise to.

Mary:

Yes.

Jesus:

You think if you're a leader of a country and you've acted out your sins on the country, man, you know, you've got lots of apologies to make, you know, so everything is relative, isn't it?

We just need to be willing to go through the process so that we can complete it and be happier and everyone around us will be happier with us too. And the beauty of that is too, you'll end up having a lot better relationships; people will feel more friendly with you, you'll feel more friendly with them and relaxed with them so, it's going to make a significant difference in your life, for sure, yes.

Mary:

Can I say one more thing quickly, Arvarna?

Participant Female:

Yes.

Mary:

And that is that Jesus and I so enjoy how willing you always are to just be open about, you know, your injuries and it's a lovely quality.

Conversely, you have been aware of this injury for a while, so it's lovely that you're open to seeing this about yourself, but there's obviously some resistance to change that you're not dealing with.

Participant Female:

Yes.

Mary:

Does that make sense?

Participant Female:

Yes.

Mary:

Yes, so it's not really conversely, we still enjoy you.

Jesus:

Yes.

Mary:

But do you know what I mean, there's that other side.

Jesus:

But Arvarna it's very good to relate your pain and suffering to the actual injury which you have not been doing. You haven't been linking how people treat you with this injury that's inside of you.

Participant Female:

How people treat me?

Jesus:

Yes, the pain and suffering you feel in regard to, when people don't think you're great or all those things, you're not seeing that all of that, is to help you identify this injury.

Instead, you see it as them treating you badly so, you're not actually joining the dots and saying, this pain that I'm having right now, is a result of this injury, of this sin.

Participant Female:

Yes, I'm getting a bit confused now.

Jesus:

Yes, can I just describe it better? You've got a cause of a sin and then you've got the effect of the sin, right. What you've been doing is you've been seeing the effects of the sin, but attributing it to a different cause, a false cause. A cause being that other people are not treating you right.

Participant Female:

Yes.

Jesus:

The actual cause is this (pointing to "my parents taught me that I am a great person no matter what I do"). You expect a certain type of treatment, that's the cause. But you haven't been attributing the effect of how people react to you as caused by this cause.

And when there's no co-relation, you're not actually then looking at the pain of the effect, right, see the effects cause pain. You're not looking at the pain and tracing it back to the actual cause; you're tracing it back to a false cause.

Participant Female:

Yes, and that's where you obviously don't get anywhere.

Jesus:

That's right, that's why you haven't been getting anywhere, right, so you need to understand that.

Participant Female:

Yes.

Jesus:

Make sense? The actual cause is this problem, not how people react when they're around you; that's not the actual cause, that's an effect, that's the attraction in effect.

Participant Female:

Yes.

Jesus:

Yes, so that's the effect which is related to the pain you feel when you have that attraction.

Mary:

So, can you see your indignation, that's a kind of pain?

Jesus:

That's a pain.

Participant Female:

I don't know what that means.

Jesus:

Your anger, your anger when people don't treat you right.

Mary:

When you feel indignant.

Jesus:

That's a pain because it feels terrible for you. That's a pain, that's the pain.

Participant Female:

But even like I just think people like just say my boss, I feel like she doesn't like me if she doesn't tell me that I'm doing a good job, like what you're saying before.

Jesus:

Yes, yes, you wouldn't cope with our operation, not at the moment. (Laughs)

Mary:

That's a kind of pain as well, isn't it, when you constantly feel she doesn't like me.

Participant Female:

Yes, and like I need her reassurance like all the time.

Jesus:

There's the pain, there's the effect, but you're tracing it back to a cause that is non-existence.

Participant Female:

Yes.

Jesus:

And you're not seeing the real cause which is the expectation you have.

Participant Female:

Okay.

Jesus:

The sin that exists, yes.

Mary:

And also, it's worth considering that the physical pain that you're in a lot has some relationship to this causal so ...

Jesus:

Yes, yes, yes. Physical pain always has a relationship to the emotions associated with these kinds of things.

Participant Female:

Yes.

Jesus:

It's good.

Participant Female:

Thanks guys.

Mary:

Good on you Arvarna.

Jesus:

Good question Arvarna. Okay, so that really answers that one.

Participant Male:

If you can just go back one seat Alex so that the shots can get you, (Laughs) I know it's a bit annoying.

Jesus:

You've asked a very good question and that is, why is the pain resulting from sin not a greater deterrent to wanting to sin again?

How many of you think about that? It's like, I know I'm in pain, I have it again, here it goes again, and you know, I go and do the damn same stupid thing again, right. It's a very good question, isn't it, why is it? Well, there's a number of reasons why.

Firstly, sin desensitises you to pain. So, firstly, you have a pain that results from the sin that you chose, let's change the diagram here so it's the actual cause, so we're actually finding the actual cause, and it has an effect, and then we have a pain associated with that effect.

The problem with sin, remember in this case, this is the sin, the one that we just told to Arvarna, this "my parents taught me that I am a great person no matter what I do", let's say that I have that one, right. Now that's creating a whole series of pain, right, but it also desensitises me to all the types of pain that it creates.

In other words, I chose to sin, it has an effect which creates pain, but the sin itself says, detune from that pain because I still want the addiction met. You follow? So, we're now in an addiction frenzy with this feeling, now addiction frenzies mean that we are no longer sensitive to pain.

I've seen spirits say in the spirit world, they're in so much agony and yet, their addiction is stronger still than the agony they're in, right. And many of us then do things like suppress the agony with you know, substances, like pain killers and stuff like that in order to get away from the pain, or we do it emotionally where we suppress our emotional state in order to get away from pain and so forth.

So, why is the pain resulting from sin not a greater deterrent is because a lot of the times, the sin is already suppressing the sensitivity to pain? So, our sensitivity to pain is diminished. In other words, we're less sensitive to pain.

One of the secrets of dealing with sin is to become very sensitive to pain, right, so it's a very good thing to become sensitive to pain. So, that's number one. That's one reason why the pain doesn't motivate us.

Number two is that a lot of our life is about avoiding pain so, emotionally we are wiring ourselves to avoid any pain in the first place. The whole reason why we are doing the sinful action is so that I can avoid the pain of the sinful belief. You follow?

So, the more pain that comes, a lot of times it's not a very great deterrent, right, because all I'm doing is I get some more pain and then I feel like I want to suppress the pain even more and so, I go around this never-ending cycle by doing more of the sin to get the sinful actions to suppress that pain.

And the reality is for most of us, the pain that is the result of our sin, we believe, we have faith, we believe that that is better than feeling the pain of the actual cause of the sin. Make sense?

In other words, we rather have the result, even though it's painful, than actually deal with the pain of the cause and that's the reason why, frequently, we refuse to respond to the pain even though we're in pain. Because we see the pain as better than, the actual pain that we're feeling as an effect, as better than the pain we would feel if we chose to address the cause.

Participant Male:

So, what's the tipping point?

Jesus:

Sorry.

Participant Male:

Oh, what's the tipping point when that pain from the result of sin becomes too much or ...

Jesus:

Well, that's a very interesting question, it's like, how long is a piece of string type of question because for each person it is quite different.

When you realise that all the pain you've caused as effects, caused by this cause, happens to be worse than feeling the actual cause, the pain of the cause, then you'll deal with the cause.

So, it's like a balancing scale inside of us, we need to come to awareness, this is a part of our awakening process, we need to come to awareness that the pain that we have caused through action, is up here (raises hand above

shoulder), let's say, when sometimes the pain, you know, we believe - it's not about even what is real, it's about what we believe is real.

Let's say for most of you, the reason why you sin is because you believe the pain of dealing with the reason why you sin is that high (raises hand above his head), and so you'd rather sin and have the pain that comes from that high (raises his hand to his shoulder), but it's just a belief about the sin.

So, if I could do it like a scale, I don't know if I'm describing myself very well here, but let's try to apply it like this (drawing on whiteboard). Here's my belief and what we're going to do later is call it my faith. It's what I fully believe is true for my future, that if I deal with that feeling, the cause, this is my sin, this is the cause, right, the reason why I do something, if I deal with that, I'm going to have that much pain doing it (pointing to whiteboard).

And for many of you even believe that your pain will be never-ending which is an impossibility because your finite persons, not possible to be never-ending, but you believe this pain will be never-ending. So, here's this never-ending pain that you believe, it's only a belief, it's not even true, you believe it's true, and here's the pain slowly increasing each time you sin (drawing on whiteboard), right.

Each time you sin there's some more pain, more pain, more pain stacked on each other, more pain stacked on each other, more pain stacked on each other. Now when that pain gets higher than what you believe it's going to be, if you feel the actual cause, than you'll deal with the actual cause. Now for every person that's a different state, isn't it, you can see that?

Now the problem with that is quite clear, it's only a belief, that's the stupid thing about it all. We just believe that it's going to be that bad.

And in Mary and my conversations, frequently, when she's been in a state where she's, you know, got to the state where she needs to feel something, she's always realised that what she believed to be the pain of the actual problem was a lot easier to deal with than actually dealing with the pain of the effects, but see we don't believe that, right, we don't see that as truth.

So, instead what we do is we go, no, we believe with all of our soul that dealing with that problem is going to cause me that amount of pain so, I'm going to tolerate now, higher and higher and higher levels of pain until the levels of pain get so extreme, whoa, that now they even go beyond my belief of how bad that was going to be.

Once that happens, that's when I'll deal with that problem. Interesting hey, that's when I deal with it. So, once I see my pain that I've actually caused to myself by acting in my sin, is higher than the pain that I thought I would have to deal with by dealing with the sin, then I'll deal with the sin.

Participant Male:

Is that why you need to feel your false beliefs.

Jesus:

Yes, this is the interesting thing, obviously there is another option, isn't there? There's another option and that is, this is a false state (pointing to whiteboard). It's only a belief. If I could get my belief down in terms of what I believe it's going to be, then naturally I will tolerate less pain. Does that make sense? So that's another option, isn't it? I could do that, and truth is the thing that does that, truth that you can cope with emotion, you can deal with emotion, you can work through any emotion.

You know, they're truths that once you accept them emotionally, it reduces this figment of your imagination about your pain. It reduces it down and down and down and down until you get to a point where it's now less than what you're currently dealing with so, you deal with it. That's how you deal with anything.

Mary:

There's a problem when we continually detune from the pain that we're racking up. That's what has impacted me a lot when I've started to tune into my pain, and gone whoa, I've been avoiding, I've been detuning, I've been numbing for so long, I haven't noticed how high that stack has gotten (pointing to whiteboard) which is why I'll talk to you in session three or two, two, about pain and suffering.

I'm very passionate about feeling your pain and suffering because you can live in this state where you just numb out to it all of the time, and before you know it, when you finally wake up, when life pushes you to a point of walking up, you go, whoa, there's a lot of pain here that I've done, not the pain, the original pain, the pain I've done in the avoidance of that original pain.

Jesus:

In the effects of sin discussion that we have with you in a couple of days' time, we're going to discuss things like this with you as to why these kinds of things happen. And there's also a point about measuring rewards. We don't need to go into your other question, but it's about progress and why we stall in our progress.

Something I found that's helped me with my faith, sometimes I still have a very strong faith that dealing with this is not going to work out, but I can reflect upon the fact that I've dealt with other things that I felt like that about, or even I've dealt with just aspects of it and the rewards in my life have been immense.

My whole life has changed in that area just by dealing with one part of something that I thought was going to be so extremely painful, but you've got to measure that, Alex. Like you're saying, why do I progress and then I go back

again, often it's because you don't measure the benefit and you want to tell yourself the faith, the impure faith, which is, it's never going to work out.

Participant Male:

Well, just another question I wrote was about, I actually deliberately sabotage my progress.

Jesus:

Most people do.

Mary:

Yes.

Participant Male:

Is that for the same reasons, like ...

Jesus:

Well, there's a lot of reasons for that Alex, again, there's...

Participant Male:

... a fear.

Jesus:

Well, you know, we can blame a lot on fear, but honestly, there's not much that really is about fear. (Laughs) What I've found is that most things are about choice and decision, and what we're trying to avoid in terms of pain and suffering, you know. And, you know, in your case when I first met you, you were severely overcloaked by spirits.

You're still fighting with control of yourself through this process, and I did indicate to you that you would go through a period where you feel pretty harshly dealt with by those spirits, you know, where they're trying to get you under control, and during that time that's when you're going to understand things like courage and morality.

I'm under attack of millions of spirits at any one point in time and it takes a lot of courage and a lot of faith to continue progressing even though you're under attack, right, and that is a good thing for you to learn by the way, to have courage and faith.

And so, remember this problem is all about a corrupt faith, faith that something is true that is completely not true, right. That is how these spirits are going to influence you and you'll accept their influence because you want to because you want to believe them.

The real problem is going to be too bad to deal with and so, you're going just let the pain build up and build up until you realise that actually the pain that you're in is much worse than the pain you could have dealt with. Make sense?

Participant Male:

Yes.

Jesus:

Okay.

Participant Male:

Thank you.

Jesus:

Well, we're way over time guys, sorry about that. Hopefully you've enjoyed yourself though. Now we only answered two of those questions. (Laughter)

Mary:

I know. There's so many, it's not ...

Jesus:

Some of these questions are really good.

Mary:

You're up to these ones, sorry

Jesus:

Yes, some of these questions are really good.

Mary:

There are so good questions, I'm just ...

Jesus:

So, what we're going to do is probably reserve a couple for the end of the session that we can refer to as well which we'll do. You've already handed in like ...

Mary:

... like hundreds

Jesus:

... probably one hundred questions or more.

Mary:

We might have to go through them all tonight.

Jesus:

And so, what we'll try to do is filter some of them out and put some of them into our final end of session question and answer which is one and one-half hour long so that we can answer some more of these questions.

You're finding the questions interesting in terms of helping you understand?

Audience:

(heads shaking yes)

Jesus:

Yes, it's good.

Mary:

Yes, I'm toying with - I just mentioned to Jesus maybe shortening the presentation tomorrow on attitudes to sin so we can free up some more time just for Q&A's.

Jesus:

We've already given you the information in your handouts as to the presentations so, what we're thinking of is barely covering the presentations and actually spending a lot more time answering your questions about the presentations. Does that sound okay?

Mary:

I think that would be good.

Jesus:

There're a few areas though in the presentations that we do want to cover because it's important to cover the information and to make sure you understand it.

But what we'll try to do, I think, from now on in this whole session, in this whole series actually, is we'll try to probably shorten the presentations down quite significantly and use questions in order to help you understand the material instead.

Mary:

So rather than going through our whole outline that we've given you, we might go through just elements of it that we feel that we really want to make sure that you understand.

And when there's long lists of different things, and we're describing examples, that's where I'd encourage you to read those, and if you have a question about a specific example, put it on a card, you know, and we can discuss it, but some of it, like Jesus said earlier, you've read it and you've probably understood the concept involved anyway.

Jesus:

Yes, yes, so, I think that's what we'll try to do. We'll re-jig, we'll re-look at our priority in terms of our, you know, coverage of information because some of it is quite clear and has clarity, other bits might need a bit more explanation and we'll try to focus on those instead.

And we'll probably try and shorten our presentations down to sort of half an hour or forty minutes or so, and that will give us more time to answer more of your questions. So, that's how we'll handle probably tomorrow and from now on, I think.

Mary:

Yes.

Jesus:

Yes, yes. Good day.

Mary:

Thank you so much for your questions.

Jesus:

Thanks for your participation today, guys.

Mary:

It's lovely.

Audience:

(Applause)

Jesus:

Good day. So have a relaxing night if it's possible and have a good morning, tomorrow morning. Tomorrow morning start is 10:30am and it will start with a presentation that Mary is giving on attitudes to sin so, that's where we're at tomorrow.

Thanks guys, we'll see you.

Mary:

See you then, hey.

Jesus:

See you then.

Attitudes to Sin Q&A

Recorded on the 24th of Feb 2019 in Noosaville, Queensland, Australia.

Jesus:

The topic of this presentation is "Attitudes to Sin Q&A", so I'm going to focus on this particular Q&A, just questions associated with the attitudes to sin information that we presented.

If we can start with you, Monique, if you can come down to the hotseat, just move back to the hotseat there, thanks.

You asked a question and a number of you have asked this same question, what do you mean by God is interested in one lost sheep?

I feel for many of you, you still have a strange way of seeing God. One of the things that was most difficult for me in the 1st century was trying to help people who had a very distorted viewpoint of what a parent was, to actually talk to them how God is a loving parent.

When we use the word, parent, so let's just write that word, for many of us that word is a bit of a dirty word, isn't it, sometimes? Or we use the word, mother or father, many of us have feelings associated with your mum and dad that are unresolved.

You might feel that your dad never took much interest in you, you know, he was too busy working all the time or whatever, or that you mother was quite often bossy and overbearing and sometimes she did one thing, and sometimes she did other, she was sort of mixed up with you know with her direction and quite often she was inconsistent with you.

And so, whenever I use the word, God is our parent or God is like our mother or father, a good mother or father, most of us have no idea what a good mother or father really is or what a good parent is, do we? And so, we don't really understand God's feelings for us because we sort of associate those words with what our parents' feelings for us are.

Now, sure there are some people that where the parents have nice feeling for their children, but frequently it's mixed with also other addictions too, isn't it, like fears that they have about their children and so forth, which God, of course, doesn't have.

Whenever we think of God, we often think of God in a distorted way because of our background, of our up bringing. So, that comes down to the question, what do we mean by God is interested in one lost sheep?

Well, from God's perspective, when you sin, when you have sin in you, you are now out of harmony with God's Love and Principles. Does that make sense?

So, here we've got God's Principles (drawing on whiteboard), which are all loving, kind, considerate, they're all working to your benefit and to your aid. You see, when you think about most parents, that's not necessarily what they did, was it? They didn't work to your benefit or your aid because quite frequently, they give you things that you should not have gotten.

In other words, they let you be selfish and get away with it, things like that. Things that you shouldn't have got, they gave you, and then frequently, they didn't give you things that you should have gotten and for some in modern families, it seems that discipline is one of those things. When I say discipline, I'm not talking about smacking the child, I'm talking about actual correction of the child's behaviour.

You know, frequently, parents don't do that, they just let the child run pretty unruly nowadays. Or they give the child a whole heap of things that, you know, things like physical things, but there's not much feeling of love or compassion.

I was down on the bounce this morning, having a bounce and this young fellow brought his child, his little two-year-old he looked to be or just a bit under maybe, and dad was just there, like his child was just playing in the sand and bouncing on the bouncing thing, mat, but dad was really just flicking through his mobile phone. So, was there any connection there, and then occasionally, dad would look over, oh, yes, (laugh) and back to his mobile phone, you know. Now, you know, he probably thinks he's a pretty good dad being out there with his son or, it was his son, but the reality is there's not much connection there.

What's the child feeling under those circumstances? The child is pretty much alone, isn't it? When we talk about parents, many of us feel alone even, many of us feel that our own parents don't understand us, do we not?

In fact, that's a very common thing because most of our parents don't understand us because you know they've been usually quite ?? with their own lives and involved in their own lives, not really understanding us as their children. So, when we see all of that, we go, well, you would compare that with God, we're now sort of attributing God as having all of those kinds of feelings which is not true.

What we mean by one lost sheep is, in Bible times a sheep was considered to be something that was, you know, easily harmed, you know, by the environment, but a precious commodity. And so, back then, we used to use sometimes illustrations relating to sheep whereas goats were a bit more like in your face out there, aren't they? (Laughter)

You know that don't you, because I don't know if you've ever compared a sheep farm with a goat farm, but I tell you what, the goats seem to get in a lot more strife than the sheep.

Because goats have also a natural personality that is more connected to human condition than sheep do, which is interesting in itself, most animals develop in such a way where they have - goats have had a long-standing history with humanity and as a result, they're quite connected to humanity and our responses. You know, I'm talking about domesticated animals here, and often times you see them reflecting the human condition quite frequently.

So, we used to use the term sheep for somebody who could be led but also, could be harmed, right, which is often what we are, aren't we? We could be led, but we also could be harmed. And so, when God's interested in the lost sheep, the lost sheep is the sheep that has been led astray, that has gone away from what you could say, God's Principles or Laws.

Now from God's perspective, every child is precious. You, individually, are precious to God.

We still have this sort of viewpoint for most of us that God is this sort of far-off nebulous concept or idea and that God's Laws, because God's Laws are so fixed and immovable and they all apply to everyone, that that means that God isn't really interested in me, personally. He's just interested in all people, right, and nothing could be further from the truth.

For those of you who had children, if you really love your children, each of your children, you're interested in them personally, aren't you? You're interested in their personal life and what one does and what the other does, can be completely different things, can't they, and you're still interested in their life, aren't you?

You're still personally interested in what they do, and what they feel, and how they think, and how - you know, each child is different because everyone has a different personality that God created so, you get to know each one on their own merits. Well, that's what God's like with you.

He's interested in what you do. He's interested in how much unhappiness you cause for your life. He wants you to be happy. He wants you to experience His Love, just like a parent would want all of their children to experience the love the parent has for them.

So, when we talk about God being interested in one lost sheep, we're talking about you personally being important to God as an individual, not as a collective, but individually, by yourself, important to God.

Now it's very hard to get that concept across when we're talking about God for most people until they truly experience God's Love personally. Because once you personally experience God's Love, you then start seeing how personal it is with you and God.

How personal it is for God that you have a relationship with God, you, not necessarily everybody else, God would like a relationship with everyone, but it is a personal relationship just like a parent would have a personal and quite frequently, different kind of relationship with each of their children, right.

And so, we need to see that God is interested in us to this personal degree. If we see that, that is going to help us hear God, right, but for most of us, we don't see God like that. We still see God as some like energy source, you know, plug in the power, get a hit, off we go type-of-thing. We don't see God as having personality or nature, right, and this is something that needs to change if we're going to have this personal relationship with God.

The beauty of a personal relationship is, you start realising - we did a really lovely channelling, and I don't think it's been put up yet because I'm a bit behind with editing at the moment. I think I'm twelve sessions of editing behind in our video editing at the moment, but we did one, remember we started a series mediumship with Stuart.

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He talks about, once he got to the fifth sphere and developed more in his relationship with God, and he started talking about how it felt that God knew him, and often that God knew him better than he knew himself, and how amazingly beautiful it was to be known, actually known, by somebody. Because the reality is for most of us living on Earth, and also for most of us as we were growing up, as I said even our parents don't know us, and we barely know anybody.

In fact, frequently, we barely know even our partner that we lived with for twenty years or thirty years or so because they only exposed to us what they want us to know generally, but God knows everything.

And while that might sound scary, it's also really great because it means there's no need for subterfuge for any, you know, denial of anything that's within you because it's all - God already knows it's there anyway. And when God can start reflecting back to you, knowledge about you, then you realise how much God knows you, right.

Now this has a great bearing on your attitude to sin because a lot of us get really impersonal about this God thing, right, we do. And in the process of getting so impersonal, we then start thinking, oh, it's all just law, law, law this, law that, yes, you know. Instead of seeing that each law, God had a loving intention for its creation. So, each sin we commit, automatically is against the loving intention.

What that means is, we're harming ourselves and the beauty of having a relationship with God is, God can tell us when we're harming ourselves or even when we're about to harm ourselves, right.

Many of you have asked questions about, what about experimenting, isn't there a possibility that I'll sin if I experiment, and then I'll get myself into more trouble. There's no trouble if you have the relationship with God because you can talk to God, I'm thinking about doing this, what do you think about it?

He can say, well it's got this problem and that problem with it, and it's got this good thing and that good thing, you know, chose the good out of it and get rid of the bad parts out of it and you'll be alright, but He can tell you that upfront before you go ahead and do the thing, right.

Just like you could go to a good, loving parent and say, look, I'm thinking of buying a house, what do you think about it? And they go, well it's got this problem and that problem, but you can do this, and you can do that, they help you with solutions; it's exactly the same, right.

We need to start seeing God as being able to have a personal interest and a personal communication with us even without us receiving God's Love because that's the mechanism of the conscience.

Our suggestion again to you here is, go back to that stuff that we did in 2017 and 2018 about the conscience in the God's Laws of Forgiveness and Repentance series of discussions [20171226-1030 God's Laws of Forgiveness & Repentance](#) we did in the studio, and really contemplate how you can experiment with the conscience because that will help you start developing this personal chit-chat with God. Where you take things to him just like you would take it to a friend, and you talk to him.

He doesn't want you to do what He says. In fact, what He'll do is He'll tell you what is the right and wrongs of things, but you can still do what you want, right.

It's not like a parent who's going to give you a whole list of things and say, now if you don't do what I just suggested, you're banned, you're disinherited and so forth, right, He's not like that, right, so that's how we need to see God.

So, for yourself, Monique, I know you're asking a lot of questions about God which is really, really good, but the key is to experiment with your relationship with God through those two mechanisms, the conscience and receiving some of God's Love.

When you receive some of God's Love, you know God is interested in you personally but before then, you can experiment with that by talking to God and just seeing what kind of responses you get, but to do it, you've got to be in a nice quiet space, right. Initially in particular, because you're not usually very sensitive to hearing anything coming back at you, you know, God has a nice quiet voice. It's not like a parent who yells and screams at you, right, yes so, it's a good question.

The second question you had Monique was, why must I examine my attitudes towards sin before I can awaken to sin?

Yesterday we said awakening to sin had a series of processes, do you remember those processes? You want to flip back to your notes and get out those processes of awakening to sin, and I'll just pop them up here (going through slides).

Remember this, this is where we started talking about the process. We said in the process of awakening to sin there were a number of steps, right, and we've listed those steps there, right.

You can see the first step is, realising that I do sin. (Laughs) You know, that's a pretty big thing for a lot of people because most people don't think they do. Realising my will and desire are what creates actions, and result in pain so, that's an important part, but why must I examine my attitudes?

This line here says, "my sinful actions cannot be fully corrected without correcting my will or desire in disharmony with God's Love and Principles or correcting my lack of will and desire in harmony with God's Love and Principles".

So, the first one in disharmony; the second one in harmony. Sin of commission (pointing to the first one); sin of omission (pointing to the second one). My sinful actions cannot be fully corrected without correcting my will or desire to engage in sins of commission or sins of omission.

So, if I don't examine my attitudes, how am I going to know what my will or desire is? I really can't know it, can I?

Unless I can examine my attitudes and see what my will or desire is, now remember your will is your current state, in other words, what is it you're desperate for right now. So, you need to know that don't you? Well, that's your attitudes.

Also, what am I desperate for in my future?

You know, like I notice a few of you have asked questions like, I'm really desperate for people recognising that, you know, being ahead of the pack type of thing, I'm desperate for that. That's a desperation for something in your future, right, and to see that, oh, maybe that's creating a lot of my sin, that would be a good thing, to see that's an attitude that you have to sin.

So, you can't recognise your will or desire unless you start recognising your attitudes and your actions. Does that make sense?

When it comes to sin, recognising your actions and then, recognising what attitudes drive those actions, can help you greatly, right. But then you've also got God in your corner, and you can talk to God, what are my attitudes

because He's happy to tell you. If you really want to know, you'll be able to hear Him, right.

He's happy to tell you what your attitudes are. And He's also happy, if you can't hear Him directly, He's happy to try to help other people who can hear him directly, to say to you, this is what your attitude is. He's happy to do both things for you, right.

We must examine attitudes in order to awaken to sin, and we also must, if we really want to do it easily, start connecting to God at least about our sin. Does that make sense? We need to do both things, and if we do both of those things, you'll find discovery of truth about your sins is quite simple.

So, this is the process I engaged in the 1st century, and it's also the process I engaged in this life. When I was about 33 and I went through a big upheaval in my personal life, I realised that I had to be far more sensitive to what is the truth about things if I was going to be happier than I was at the time because at the time, I felt almost suicidal so, like I wanted to sort that out.

And so, what I started realising is, I had to change from just relying on what I was taught to do the right thing, taught to do what everybody thought was the good thing, and in my case, I was a member of a religious faith and they had a whole heap of rules that I was trying to follow and trying to engage.

And I also had a whole heap of personal concepts of what it meant to be a good dad, and what it meant to be a good husband, and all these kinds of things, and I had to look at my entire life more sincerely with truth.

Now once I started to do that, it was amazing how quickly certain things came to me through the operation of the conscience. I started realising, oh, the main reason why I'm numbed out to life is because I don't let myself feel my emotions.

This was something that God taught me right from the beginning that I had to feel my emotions, and I had to give up what everybody else thought of me doing that, and I just had to do it, right. Now I listened and I did that and sure, I got criticised. I still do to this day, you know, get criticised for things.

This morning, I got accused of being a paedophile, basically, by email. You know, these are - people accuse me of all sorts of things, but you've just got forget what people accuse you of and get on with doing the right thing, right. Yes, the woman was removed from one of our - she wanted to come one of these sessions. We told her she couldn't because of her past behaviour and then, instead of just going, fair enough, now she's reported me to the police so, we'll see where that goes. But she wanted to come to one of the groups, that's strange.

But this is where people go, right, and you've got to forget about these kinds of things, and you just have got to move into what is the truth about things. And once you're really dedicated to finding out the truth about things, the truth comes to you quite clearly.

So, on this matter I know the truth is, she's just upset about getting kicked out of one of my groups because I'm tired of her bad behaviour from the past, that's truth. There's nothing else I need to worry about, is there? I know I'm not a paedophile and I know what I do when I notice paedophiles which is quite a lot more than what anybody else does, so I know there's nothing to be concerned about, nothing.

See, most of us are worried about what everybody thinks about us and so, we don't listen to what God's saying to us, right. When God says, give up what everybody thinks about you, you go, no, I can't do that, I can't do, my life will turn out bad if I do that, right. No, it won't; it will turn out better. Trust me, it's really good.

You don't have to worry about what anybody thinks anymore. Like I used to do that, I know how bad it is. I used to stay up late at night worrying, you know, about what was going on the next day, I used to do that. All the planning and everything, I used to do that, you know. I don't do all that anymore.

God, through the conscience, is sharing with me what I need to work on and what I don't need to work on. I like that. It's like having a friend telling me, and a friend that you can trust, you know, like that can correctly assess every situation.

Isn't that great, like, you go to a normal friend, and they've got their own issues, right, they have. They've got their own history, their own different experiences with their own mother and father, they've got their own issues in their day-to-day life, you know, they might have a string of bad relationships, and they might be angry with men or angry with women as a result of that. You just tell them a little thing, and they're up in arms about those things, you know, but God doesn't do all that.

God just says, these are the principles, here is the moral point of truth on the matter, choose what you want to do. It's great, freeing, if you're willing to go through the feelings.

You know, like I had to give up a lot of feelings about what people thought of me, to do that. So, I had a good cry for a few months and got over it. (Laughs) Do you know what I mean?

Yes, so I'm just going to tick office use here, (Laughter) just for Mary's sake. Okay. So, you can see both answers, Monique?

Participant Female:

(shaking head yes)

Jesus:

To awaken to sin, you've got to see your attitudes. If you can't see your attitudes, you're never going to awaken to your sin, and God can help you see all of your attitudes. God can help you see everything, the sin, everything so, it makes sense to connect to God.

Many of us want to see God like we see our parents, and we've got to go through the process of giving that up emotionally. Make sense, yes?

Participant Female:

Thank you.

Jesus:

Good day. Alex, your next. I chose this because it's a good example of seeing the wrong sin. (Laughs)

Alright, so you say, a woman comes into our cafe and projects heavy neediness at me to tell her what she should have.

I can imagine that to be very frustrating. You're sitting there waiting and she's saying, what do you think I should have? (Laughter) You know, like do all of her thinking and decision making for her, right. And, of course, you feel, after a while you get a bit angry with that, and I suppose she's doing this pretty regularly, right, every week is it or every day.

Participant Male:

I seem to attract it quite a lot. I can see my sin to control, but what am I supposed to do with it?

Jesus:

Your sin isn't to control.

Participant Male:

I'm getting angry, isn't that a desire to stop her?

Jesus:

Well, it's a desire to stop her, but that's not the sin, that's the action. Remember, we've got to see the difference between, and this is a good illustration of how to see the difference between sin and action. Sin is a desire which is either in harmony with God (drawing on whiteboard) so, that's absent, right, so this one is the absent so, no pure desire, in other words, or there's a commission one where the actual desire is in disharmony with God, which is present, you know, so that is something that's present within us, something to do. That's the sin.

Then we have, remember, we have the actions and your action is to - your first action, your first response is angry, the second response is desire to control, right, and even your anger is to try to control in many cases, right. Okay, but they're just, they're just actions, they're not the sin.

What's the sin?

You don't want women to have - you don't want to have to do anything for women, you want women to do things for you, right, do you feel that? You can feel that actually.

Participant Male:

Yes, I get confused because mum was, she was very needy too so, I was.

Jesus:

Yes, your mum was needy and it peeved you off as a child, right, you're upset about that and so, now you just want women to do things for you, and you don't want to have to do anything for them, and when they're needy and everything, they just remind you of your needy old mother who just demanded that you do a whole heap of things for her, make a whole heap of decisions for her, and you're sick and tired of all that, and you don't want to feel about that, right.

There's your sin. You haven't released that, right. You've chosen to not release that, instead you prefer to blame the woman. So, if the woman doesn't give you, help you and give you things, do things for you, you're going to be peeved with her no matter what she is and what she does. You follow?

So, the sinful act which is the anger, and the desire to control, and try to manipulate her into just getting it all done with it, or kick her out of your shop, or whatever you want to do, right.

Participant Male:

Well, I've got to be nice.

Jesus:

Yes, all that, you know, you feel like doing that, but then you realise, oh, there's the money side, I might lose a bit of cash from that so, there's another reason why that doesn't happen, right, but at the end of the day, none of that - they are the actions, that's not the sin.

The sin is actually, the desire inside of you which says, I am so tired of giving to needy women that I just never want to do it again, and I'm very upset and angry about that, and I don't want to release that because it was quite painful in my childhood.

I don't want to go to that. I'm not going to go to that. Instead, what I'm going to do is, I'm going to either live with women who give me everything I want, or they can pee off out of my life. Do you know what I mean? You've got one or the other.

Participant Male:

I usually just want to run.

Jesus:

But you're pretty angry doing it so.

Participant Male:

Oh yes.

Jesus:

Yes, so, you know, at the end of the day, it's all traced back to the underlying sin. And it's a false belief, of course, not all women are like that, but you believe all women are like that.

It's not really true though because half the women are the other half which give to you whatever you want, and you're okay with them, but they're sinning doing that too.

So, you're okay with them sinning there because they're feeding the vortex of your sin, you see, your sin, the desire to just get from women without having to give anything. Make sense?

Participant Male:

Thank you.

Jesus:

Good day. Tick office use. Okay, Phoebe, where are you Phoebe? Up there, could you come down to our hotseat because you asked a good question which I've sort of mentioned a little bit about.

The question Phoebe asked is, is the sin of inaction worse than the potential sin of experimentation with courses of action which I'm unsure of, or unsure of the outcome of, or unsure of my own intention of, doing?

This is a question about, is it better to do something than it is to do nothing, really, isn't it? What do you reckon it might be? Do something, yes. Why is doing something better than doing nothing, that's a good question, isn't it?

Well because doing something will bring a result of some kind, right, and remember I said this, the sin is already in you as a desire, right. It's the desire present; it's not the action.

So, let's say you choose to take an action, what's that action based on? It's based on the desires that are already present in you. Can you see that? So, you chose to take an action, you think it's a good action, you chose to take it, but then you get some painful results. What's that telling you?

Participant Female:

Yes, it was that the desire was not loving.

Jesus:

No, it's not telling you that. (Laughter) See you all wanted to say that, but it's not telling you that. What is it telling you? It's not telling you that the desire was wrong because you might have had a desire that was actually pure in that

moment, and you took an action, and you got a painful response. How did the painful response come?

Could it be that while the desire was good, parts of the desire was good, other parts of it were not so good, could it be that? Most probably is, right, because this is where most of us go. Most of us have a very black and white thing about our experiments.

So, what we do is this, we go, right, I'm going to choose to take this specific action, and I take the action, and then I get a negative result. Now just to give you an example of that, I hear it's really, really good to be truthful at all times.

Truth, (writing on whiteboard) so, I remember that, and I go, man, that sounds really appealing. I would really like to learn how to do that, that sounds like it would be quite a lot of freedom in that, it sounds like it might have some advantages, right.

So, your partner comes along and says to you, oh, what do you feel about me doing this? And in the past, you would have gone, well you can do what you want, that's fine, right, but now because you're being truthful, you say, well you've asked me what I feel and this is what I feel. I feel you're a bit of a stupid idiot doing that, (Laughter) right, because the reason why is because of this and that and this and that, you know, that's what I feel, right.

So, before you would have just shut up and just gone, whatever, and now you're saying the truth that you feel. Now it's your truth, it's not the truth, is it, it's not God's Truth. You've just said what you feel. He or she asked you what you feel, so you have to say what you feel.

Like when you guys asked me, do you believe in Earth change events, I go, yes, right, you asked me and I still believe in them so, I'm going to go, yes. I might be wrong. I've said that, right, but you asked me for the truth of how I feel which is different to the truth about how God feels, isn't it?

If you ask somebody for the truth of how they feel, then you should be prepared to get the answer of the truth about how they feel, right, which is how they really feel, whether it's angry, upset, you know, bitter, twisted, whatever it is they feel. And if you're honest and truthful now, you're experimenting with this whole truth idea, you know, which is really out there for the world really, you would say what the truth is.

Now then they go, now you're just being a bitch, like you know, that's not very nice, why do you feel all those things for, now you're just trying to stop me from doing what I wanted to do. You know, and they carry on and carry on at you now and so, now you're getting some painful responses, right, from the person so, what do you decide next time?

They come up and ask, you know, how do I look in these (jeans) (Laughter) right, and what do you do? Well, you got to tell them a whole heap of crap because, is what you think, right. This is what we do. We think that telling

them the truth was the problem, but that's not the problem. The problem is - there're a number of things.

Firstly, my truth could have been distorted so, I'd have to have a look at that, wouldn't I? The whole principle of telling the truth is still good, is it not, so why would I stop telling the truth the next time. It's because I don't understand where the distortions came in. My truth might be distorted, their response might be distorted. Do you see, it could be lots of things that are going on that cause the response that had nothing to do with the truth, but I'm tempted now to blame, telling the truth, as the problem.

Now if we get back to your desire so, you desire to do what you believe is a good thing, but you get some negative kickback for it. Does it mean the original idea was a bad idea? Not necessarily. It could mean that there was a part of the original idea where you needed something from people, or you needed them to honour your decisions, and that part of it was bad, but the actual intention was good. You see what I'm saying? Because frequently when we decide to do something, we decide to do something with a whole lot of mixed emotion in it.

God's trying to help us sort it all out and sort out which bit of that is wrong or a sin, out of harmony with love, but which bit of it is good.

So, when I first started teaching, I'd go, well you know, this whole thing of me having to say, I'm Jesus, that's a bad thing, right, because to be frank, everybody that's ever heard me say that, generally, has gone through months, if not, years of doubt about everything I say because I said that thing, right.

If I didn't say that thing, we'd have tens of thousands of people listening to Divine Truth by now, but because I say that thing, it's still not very many people, right, because everyone has that mistrust. So, I could have said right at the beginning, I really want to teach this truth. I know I'm Jesus, but I'll just keep that to myself, right, couldn't I?

Now if I had have done that, I would have got perhaps a better result than we're getting now, seemingly better result that I'm getting now, because it meets everybody's addictions to not be confronted by that issue, right. But at the end of the day, it was going to work out pretty bad, wasn't it, down the track at some point, if someone honestly asks me who do I think I am, right, then I would have to say, wouldn't I, or what do I say, no comment. (Laughter) Which is what the politicians nowadays say, don't they, or someone, you know, who's on the witness bench, you know, no comment, no comment, no comment.

Now what I realised is that God's going to refine, if I take an action that I believe to be right, and I can see through my own analysis of God's Laws already at this stage that it is a right course of action. It's in harmony with Love; it's in harmony with Truth. It's driven by a desire that is pure and not

motivated by any selfishness. It's not motivated by a desire to receive adulation.

In fact, me saying I'm Jesus usually receives a lot of like pretty bad attack so, I'm certainly, on that issue, pretty clear, you know, that me saying that I'm Jesus is not driven by an impure desire because the reality is I'd like to not say that I am, still, at this stage, because I haven't fully worked through the emotion, but God is going to purify my desire.

So, I get up in front of a bunch of people, let's say, and I've decided I'm never going to say I'm Jesus, and I did do this right at the beginning. I start talking about Divine Truth, put it all on the board, you know, all this Secrets of the Universe stuff [20090926 Overview Of Divine Truth - Secrets Of The Universe S1P1](#), generally, right at the beginning and sooner or later, every single presentation, you know what someone would do? (raise their hand and ask) How do you know all this? (Laughter) What do you say to that, like, no comment? (Laughter) Which is what most of you probably would have done, right, yes.

Participant Female:

With the examples you've used, so your intention, you know that your intention is pure or good.

Jesus:

Not always, no I didn't know. See my intention to not say who I was, was not pure, was it? Can you see why? Because it's allowing people to believe the lie without saying the lie. Do you see what I'm saying? So, I got sorted out the very first presentation, God sorted me out. (Laughter) The person who put up their hand sorted me out.

Participant Female:

So, you should take action on any desire that you have rather than - because I feel like I've just sat and sat and sat on any desire for so long, it's caused a lot of pain.

Jesus:

To be honest Phoebe with you, I've seen you start taking some desires, you know, the website you put up about miscarriage, a lot of really good things you've done there. You've taken some desires, and you've run with them, and in that process, you're going to get some people, you know, attacking, and some, you know - there's all sorts of things that will help purify your desire.

I've had to go to the stage where I realise that not everybody does want to hear the truth even though the truth is such a happy thing, not everybody wants to hear it, you know. I've had to realise how much spirit influence there is on the planet wanting to distract people from truth, you know.

And these are things that you learn by taking action, putting into action your desire, taking the actions and then, letting God tell you things through taking the pure action. So, most of us do know what pure actions are and then, we take them, but because we get mixed results, we then believe the original pure action must be faulty and it's not true.

Like I could have got up there and gone, yes, I'm teaching all this Divine Truth, a person puts his hand up and I could have said, no comment, right, could have said no, no, I don't want to talk about that, right. Now in time, God would have shown me that that was just wrong, but fortunately I was sensitive enough to the ethics of it right from the beginning to not get into that trap. Does that make sense?

But you know, I would have, for the first few groups, that's what happened until I openly disclosed up front and from then on, I never got that question ever again, ever. The Law of Attraction is now showing me, no, I'm on the right path now. I'm being honest about things. Make sense?

So, you've got to follow your pure desires, so your answer to the question is, is inaction worse than the potential sin of experimentation? It's not a sin to experiment. The sin already exists in you.

So, let's say you take an action because you want people to know about miscarriage in your case, right. You take an action, now you know it's going to be a bit tricky, don't you, how people will respond to that particular subject given the fact that you're talking about the mother's emotions. That must be motivated pretty well because otherwise you probably wouldn't even bite it off in the first place, would you, right? So, the original motivation must be pretty good.

So, any sin that's in you, like let's say, you're looking for somebody to really adore you for doing it, and you find a whole series of people don't adore you initially, as a result of what you're doing, and that tells you, oh, the issue is not the fact that I'm doing it because that's a good thing. The issue is that I need adoration and once I give up this need for adoration, you might find you get some adoration actually, you know, or some appreciation for what you do.

You know, these are things you go through, and you've got to realise that the experimentation is not the sin, the sin is usually already in you, and God is trying to help get it out of you. When you do something, you'll see that it's tainted by the sin that's already in you. Don't stop doing, just purify the action by removing the sin. Do you see?

Instead of just stopping altogether, and not doing anything, because you can stop altogether for years, I've seen people do it for a long time.

Participant Female:

Yes, I already feel like I want to with that desire.

Jesus:

Yes.

Participant Female:

I can feel that there are some desires in me that are pure like with that one because it felt good, like I felt good.

Jesus:

Yes, but see in time you do it first, and it feels good and then, you get some negative responses which is normal, that's now triggering the sins that are in you which now say, oh, let's give it all up, let's give up this original good desire. Does that make sense? And that's not what God's trying to do here, He's trying to help you refine or purify your original desire because it is a great thing to do.

A great thing to do like I said there's 150 million miscarriages on this planet every year, surely it would be nice for women to find out why that's happening, truthfully, find out why that's happening. So, you know, that's 150 million mothers who are grieving every year. That's 150 million children arriving in the spirit world without development every year. Now that's a big problem. Anything you can do to repair it is a great thing so, that's a good motivation.

So, if it's now not working very well because there's some attack coming from mothers or some people belittling you as a result of it, that's normal. That's what is happening to help you purify your desire, to get away from needing the approval of other people before you do something. Does that make sense?

Needing the acceptance of people before you think you've done a good thing. You've done a good thing. You ask God about it, I'm pretty sure He'll tell you, you've done a good thing, girl. Do you know what I mean?

You just got to purify these desires about needing everyone to agree or needing everyone to feel good about what you're saying. You've got to get away from that. That's what He's asking you to release now, so it's been identified, release it.

Participant Female:

It's just confusing because, you know, I said I stopped that action you know and so, it's kind of shut down and I feel like - I feel like there's desires in other areas of my life that are opening up too. I feel some how they're bigger or something, like I want to do other things as well and I'm just worried like I just feel afraid that the influences are not good, you know, because I've started some good things and then these other unrelated influences are maybe pulling me away.

Jesus:

Well, that can happen. It can happen where, you know, you start something good, and it can turn into something bad because you're not purifying your underlying desires for doing that good thing in the first place. So, let the process continue.

One thing I see is that most people think of a good thing, they take some initial action to do that good thing, and when it doesn't work out how they expect, and let's face it, most of us expect everything to just go smooth and easy and nice.

When it goes smooth and easy and nice we say, the universe loves me for doing that thing which is a bunch of crap really because there's a whole heap of people who are just supporting your addiction doing that thing, right.

When you are really doing something that is going to change the world, there's very few people, initially, that's going to agree with you. So, we've got to get used to that as, no, I'm going to sit out on this ledge - I don't know if you've seen that picture, you know, in the States, how there's that mountain that's got this great big ledge on the end.

My brother went there one time, and he sat right on the edge, like that, 5,000', I think it is down, and you know, down to the valley, and he's just sitting there on the edge, and he took a picture. And apparently, someone recently fell off it, but you imagine like that's how you're living your life, really, sitting on the edge, right, people are going to criticise that.

So, I'm not suggesting you do that physically, on that ledge, but I'm suggesting you do that with the choices and decisions you make in your life, where you sit on the edge, you focus on what is the good thing to do, you go ahead and do it. You're going to love doing it until everyone starts hammering you for it and then, you've got to work through your emotions about how you feel about people not agreeing with you.

How you feel about people not approving of you.

How you feel about not being adored and loved for what you did.

How you feel about doing something which took a lot of effort and nobody really appreciates it.

You've got to work through all those things. That's how you purify your desire, you see. Make sense? So, yes, take the action, don't sit down and do nothing. Sitting there and do nothing is a big mistake, biggest mistake people make actually, is to sit there and do nothing.

Participant Female:

Yes, thank you.

Jesus:

Thanks Phoebe, good question.

Jorn. You want to come into the hotseat, thank you.

Welcome. You've asked, can you believe emotionally that something is wrong and still go ahead and do it, good question. I just wanted to give you a brief answer because it's going to be answered in the last two days of our presentations.

There are morals, there are values, and then there is the faith that you have. So, I'll just write those things down, morals, values and faith. Now we'll get to them later, right, morals, values and faith, but what we need to come to see is that they have a hierarchy.

The reality is yes, you can believe something emotionally is true, in the sense that you feel the morality of it, but it could be that you value, your value of a different thing is higher. So, values, morals and faith have hierarchy.

In other words, some values are more important than other values, and some morals are more important than other morals, and some faiths blow everything away. Do you know what I mean? They get rid of all your morals and all your values, just one belief of what you believe to be true.

So, yes, you can actually believe something emotionally is wrong, so you can actually feel the morality of something, but because you don't value it, and you value something as more important, you can ignore it and still act in sin. Make sense, yes?

Participant Male:

Yes.

Jesus:

Any questions about that? It's pretty clear.

Participant Male:

This is what I was feeling actually, yes.

Jesus:

Yes so, we'll talk more about that in the last two days of our presentations, but it is something for all of us to bear in mind. Just because you feel there's a certain moral position inside of you on a certain subject, it doesn't mean you're going to live by it because there could be other more dominating factors in your life that are more important to you than that thing that you act upon.

Participant Male:

So, can I ask?

Jesus:

Yes.

Participant Male:

Is it also when you receive some truth from God, and you just shut down emotionally to this because - that you just reject everything and ...?

Jesus:

Yes, it's very common where - let's say we have a certain value stance on something and then, we start to connect to God, just experimenting with the conscience, you know, and we ask God about that thing and we get a very clear - no, it's not a good thing mate, right, from God. And then you go, well, now I don't really want to hear from God because I still want to do that thing, right.

So, this is where we've got to get really honest with ourselves, and be honest with the fact that, yes, the reality is I just got told the truth, but I really still want to do that thing that I want to do. Either I've got to now make a decision to work through that or, in a lot of people's cases what they do is, they shut down the relationship with God, so they don't hear that anymore. Make sense? And it's not a good choice because every time God says something is not a good idea, He's doing it for Love-sake, you know, He's thinking of your welfare and the welfare of others too.

God sort of just steps back and goes, oh, you're going to have to learn from experience on that one now, you know, you're going to have to go through and experience which probably is going to be a bit painful now because you're not listening to me.

You could have just listened and trusted, right, but what happens for most of us is we have some values or some faith or some morals that are in disharmony with what God's telling us and so, what do we do with it? We just dismiss what God has told us, but in dismissing what God's telling us, we also have to dismiss our relationship with God. You know, that's a bit of a problem, isn't it?

You dismiss your relationship with God, now you don't receive all the benefits of the relationship with God. So, I found through experience it's much better to stay open to what God is saying and then, change your life in harmony with it no matter how much resistance you have to it emotionally or not, yes.

Participant Male:

Thank you.

Jesus:

Good day. Look at my time, I've just got a few more, maybe I can squeeze one or two in. Patricia, can we go to you next. Thank you. I'm just going to focus on your number one question that you had on this subject.

Your question was, if I understand correctly, feeling an emotion will cause an out of harmony emotion to dissipate, you mean out of harmony with love emotion to dissipate, and harmonious with love emotion to grow, is this true for sinful desires. I've been hesitant to try it. Good question.

Yes, it is true. So, let's look at emotion. Now remember emotions contained within the soul, it's there, if I'm not feeling it, it's still there, isn't it?

Participant Female:

(shaking head yes)

Jesus:

So, that's one thing I need to remember. Just because I'm not feeling it, it doesn't mean it's not there. (Laughs) So, we've got to be careful, like with sinful desires sometimes you can sort of say, oh, that was a sinful, no, just pop that out the side (Laughter) and suppress my feeling of that, in other words, suppress my feeling of that.

Now the trouble is what we've learnt about the soul already, if you look at the human soul and how it's made, we've done some discussion about that, you can see preclusion operates in the soul which means that if you suppress one emotion, you're suppressing lots of emotions. You can't selectively choose emotions to suppress without actually causing a numbing-down of all your emotions.

This is why most people when they get to be 40, 50, 60, they're already quite numb on a lot of issues because they are suppressing lots of different things, and there's barely anything now that they can feel. So, there's a danger in suppressing the emotion, isn't there?

So, let's say the emotion is a sinful desire, right, which is the question you've asked about. Let's say this emotion is actually a sin. What do I do with it? Now what I'm saying is, you have to feel it. Now you can feel it without acting upon it, or you can feel it and act upon it, or you can suppress it. You can do any of those things.

Which is the best choice? Well, if you feel it without acting upon it, it will flow through you and get released and then, you won't feel it as much anymore, right.

Now you've been afraid to experiment with that. Why are we afraid to experiment with that? Because you know - what are we really afraid of?

Participant Female:

Well, I was afraid that the emotion would grow.

Jesus:

Exactly, you are afraid of like, I'm having this sin, the sin is in me, I know the sin is in me, right, it's there. If I pat around it, put some protection layers around it, build up a nice eggshell around it, put some paper mache over the top of it, paint it with pretty colours, it's no longer there. (Laughter) Is that the truth?

Participant Female:

Well, this was an actual desire and so, it was like ...

Jesus:

I know what it's about. (Laughter)

Isn't that the truth? You think that if you cover it all over and just make out that it's all just going to go away.

Participant Female:

Well, no, I wanted to - well I wanted to make it go away, but I thought that if I kept feeling it that would just feed it.

Jesus:

Yes, no, well if you've got a sinful emotion and you recognise that it's, and is sexual desire a sinful emotion?

Participant Female:

No, but this is not soulmate desire.

Jesus:

How do you know that?

Participant Female:

Logically. (Laughter)

Jesus:

So, your intellect is telling you.

Participant Female:

Well, my understanding about soulmates is there is a geographical - I mean, obviously, I don't know, but given that ...

Jesus:

That's the first point of honesty, yes. You don't know so stop telling yourself you know and by, logic, you don't know. You can't feel your soulmate, can you?

Participant Female:

No.

Jesus:

No, okay, but you do feel sexual desire for somebody, obviously.

Participant Female:

Right.

Jesus:

Right. I said you can feel your sexual desire without acting upon it.

Participant Female:

Right.

Jesus:

Right, can't you, or can you?

Participant Female:

I hope so. (Laughs)

Jesus:

You can, everybody can.

Participant Female:

Okay, yes.

Jesus:

It's just whether you want to or not, doesn't it?

Participant Female:

I can.

Jesus:

See a lot of times what we're afraid of is that if I feel it, I'll act upon it.

Participant Female:

(shaking head yes)

Jesus:

See with sexual desires, it's very interesting because a lot of times our sexual desires flow through us, but they're based on other things other than sex. The reason why we're often attracted to people has got nothing to do with sex.

I think it was in Greece, I did a discussion where I talked about the body, the human body and the chakra points of the human body, right, (writing on whiteboard), seven or whatever it is, one, two, three - it depends who you are, of course, how many there are, but one, two, three, four, five, six, seven, whatever.

Let's say we've got a sin, an emotion that is a sin inside of us that causes the chakra to rotate in a certain area that's opposite to how it should be, and the other person has got the corresponding energy which will feed that emotion, that vortex of sin, if you like, we're naturally attracted to them. And because that opens up the flow of energy in us, we now have a sexual feeling for them as well, right, but is the sexual feeling actually attraction or is it just the fact that being around that person opens up a few of the places that you've been closed down, and now you feel an attraction.

You don't know, do you. So, unless you feel, what the attraction is about, how are you ever going to identify whether there is sin in it or not.

Participant Female:

So, you're saying to feel the emotions so that I can feel what it's about.

Jesus:

Yes, yes, of course. If you don't feel what it's about - what you're doing is suppress, suppress, suppress. This might be bad, might be wrong, you don't know one way or the other. You assume that it might be wrong, so you're going to suppress it and put it all away, but you know what that does, that just comes back and bites you at some point in the future.

Participant Female:

So, the intention - so I need the intention of feeling why I had the attraction.

Jesus:

Yes, and frequently it's because being with that person makes you feel something about yourself that you've never felt before, and that doesn't mean that it's your soulmate, and it doesn't mean even that you're even sexually attracted to them, it just means that it opens up a part of you that you've not had opened up before and because that part is flowing, now some sexual energy flows in you, right. And so, the sexual energy is almost sometimes a subsequent result of this other issue which is the real problem that you need a certain feeling from a person and that particular person gives you that feeling. You follow me?

Participant Female:

Yes.

Jesus:

So, when I met first met you, you were with a person who basically dominated you and you were with them for a reason, right, and that reason made you feel attracted to them. They felt assured, they felt positive, they felt in control of their life to you. They weren't, when I look at the guy, you know, when I first met him, I go, he's not very in control of his life, but you felt he was. He made you feel then safe and secure and everything and so, you feel a sexual attraction to him, but was it really sexual attraction? Isn't it just attraction opening up the sexual flow in you because of these other things?

Participant Female:

Can I ask you a couple of questions then?

Jesus:

Sure, are we now talking about sin or we now talking about your personal life?

Participant Female:

No, about sexual attraction and about soulmates.

Jesus:

Sure, because a lot of our sins are about sex, they are.

Participant Female:

Does the feeling of sexual attraction feel the same as that vortex feeling?

Jesus:

Well for most of us, it does, yes, but it's not true. It's not how it is when you meet your soulmate, no, but for most of us it does, because we don't understand that the sexual flow, for any emotion to flow, it's got to flow through the soul, right. The more of our energy points that are blocked, the more blockage there is to the flow of that kind of emotion. Does that make sense?

Participant Female:

Yes.

Jesus:

For example, I could be a very angry man and if I'm with a woman who's very timid, right, who's very timid, right, I'm going to feel sexually attracted to her because I know she's going to do whatever I want, right. I'm going to think, she is my soulmate.

Participant Female:

Right.

Jesus:

It's not true. The thing that's opening me up is I'm angry, and I'm not feeling my anger, and whenever I'm with a timid woman, she'll accept my anger and rage as a part of me and put up with it and so, I feel attracted to her because she's allowing me to have one of my feelings that I would otherwise have to block. Do you follow?

Participant Female:

Yes.

Jesus:

Yes, and so, now I think I'm sexually attracted, and this timid woman now feels she's sexually attracted to me too. Because when I'm around this angry man, he's, sort of, out there and he's like in everyone's face and everything, he's going to protect me, look after me, that's the feeling. It's not very real because the reality is, he's just as likely to bop you in the nose, right, but we believe it to be true.

He opens up some chakras in her about her worth and her safety, safety, third chakra here, you know, worth, second chakra opens up those kinds of chakras and, of course, they're very closely related to our sexual feelings, open those up and I'll get some sexual feelings too, right. And then I'll go, wow, I'm just horny for the guy.

Participant Female:

Yes.

Jesus:

Right. Is it true? Not really, I'm just horny for the feeling, of feeling like someone will look after me, and that someone is going to care for me, and someone is going to protect me.

Participant Female:

Okay.

Jesus:

Do you see? That's completely different than actually wanting - like having a sexual relationship with the person. You're really having a sexual relationship with their injury.

Participant Female:

With the addiction.

Jesus:

Yes, there's a sexual relationship between your injury and their injury.

Participant Female:

So, we'll be able to feel that. It will feel like sexual attraction, but if we feel it carefully, we'll be able to tell the difference.

Jesus:

If you're honest, you've got to be honest and listen to God. See God can tell you all these things, He says, you know, this guy is a pretty angry man, and you're attracted to him, what's going on? He'll tell you things like that. You know, there's things going on here that - or this guy is a man you can dominate and that's why you like him.

You know, you've had a series of men you couldn't dominate and then, you got sick of them, and kicked them out of your life, what do you want now? You want a man who you can dominate, right. You get a man you can dominate, now you feel attracted to him and some sexual flow happens because now you can dominate him because you've had these bad experiences before, parts of the injuries so, you feel sexually attracted to him, but is he your soulmate, probably not, hey, possibly not, who knows?

You're not going to know until you work your way through the reason why you want to dominate the man, which is the history of the grief associated with the reason why men dominated you. Do you see? And then you go through that and then you realise, I'm not even attracted to this guy. What was I attracted to this guy for?

Participant Female:

Yes, okay. A question about the soulmates - so if the soulmate part of my soul is not open, can I feel sexually attracted to my soulmate or will it just be addiction, it will just be addiction again.

Jesus:

Yes, yes. If the soulmate part of your soul isn't open and you've got all these injuries regarding the opposite gender, even if you meet your soulmate, you'll probably won't even recognise him. Do you know what I mean? But if you do recognise him, it will be highly likely because they've got exactly the same injuries that meet those addictions in you, right. Either way, you've still got to address the issue, right?

Participant Female:

Right.

Jesus:

Yes so, the way to address the issue is to feel the emotion and work your way through the issue of why am I attracted to this person? You know, you can talk to God, is this person what I imagine them to be or are they really like I'm thinking they are because quite often it's quite different, right.

Quite often we want to believe the person we're attracted to has all these qualities. We imbue them with all of these qualities that they don't even have.

Participant Female:

... because that's meeting our addictions also.

Jesus:

Well because they're meeting our addiction in a sexual way, we now want justification for why we feel this fantastic feeling we feel with them, right, yes.

Participant Female:

Yes, okay.

Jesus:

So, we'll paint a pretty picture over the top of what's over there and have the relationship with that. And, like I said, most sexual relationships are actually a relationship between two injuries that are not related to sex at all.

They're related to other emotions that we need fulfilled in our life that are not fulfilled and we are using and they open our - you know, they open the flow of emotion in us and so, we feel a sexual flow as a part of the opening up of those emotions, but it's not actually - like I said, we're sexually attracted to them feeding my injury which is not sexual attraction really, is it?

Participant Female:

No, no, okay, great.

Jesus:

So frequently, people who are soulmates have very different sexual injuries and so, when they walk past each other on the street, they don't even recognise each other because they only are recognising the people or attracted to the people who meet their sexual injury-based demands.

And your sexual injuries are not just related to sex, they're related to how you feel about yourself, how afraid you are, how much grief you have, how much truth you speak. You know, all of the chakra points are all related and the more of them that open with a person at the same time, the more flow of sexual energy there's going to be.

Participant Female:

Oh, okay, so when one chakra starts moving then, the other ones also ...

Jesus:

Well, they start - the next one gets a bit of a knock on the door then as well, doesn't it, and so forth. And usually, the people we're attracted to usually have two to four of the chakra points with the flow of specific emotion in harmony with ours. That's all it needs, two to four.

And it's funny when you work through those two to four emotions, you go from feeling like sexually attracted to them, feeling overwhelmed by their presence to feeling like they're a pain in the neck. (Laughter)

Participant Female:

Okay.

Jesus:

You know what I mean.

Participant Female:

I'm looking forward to that.

Jesus:

Because once you close down it all and they still have the emotional demands they have open, you'll then go, I don't - it's terrible like, it's not what I'm looking for. And this is why we've got to be very careful by acting immorally sexually.

Every time we act immorally sexually, we're just usually feeding some of these other needy feelings that we have within us and we're using the sexual relationship as an excuse to feed them because sex feels nice occasionally. And so, what we're doing is we're feeding them and then, when we work through those issues we realise, wow, I'm not even sexually attracted to them anymore. So, why were you sexually attracted to them in the first place? It has to be because you're sexually attracted to their injury.

Participant Female:

Right.

Jesus:

And their injuries fed your needs, yes. It's co-dependent emotional barter, is really what it is, isn't it?

Participant Female:

Yes.

Jesus:

And you've had a life of that when we met you, up until we met you, you had a life of co-dependent emotional barter with angry men most of the time so, you know that that's the life you've lived up until that point. So, the key thing now to do is to work through those injuries emotionally.

Participant Female:

Well, this was a totally different kind of ...

Jesus:

It's going to be a flip side of that.

Participant Female:

Yes, yes.

Jesus:

Yes., and you can see why; I've already given you the explanation as to why.

Participant Female:

Yes, I heard you, yes.

Jesus:

Yes, because you're sick and tired of those men.

Participant Female:

Yes.

Jesus:

Now you want a different one.

Participant Female:

Yes, I got one. (Laughs)

Jesus:

You want one you can (slap around). (Laughter) Not quite like that, but you know what I mean.

Participant Female:

Well, I hope I wouldn't do that, but I could.

Jesus:

But someone you can control, someone who will pander to what you believe your needs are.

Participant Female:

Yes, he's very compliant.

Jesus:

Yes, and he does.

Participant Female:

Yes, absolutely. He's different.

Jesus:

So not a good sign.

Participant Female:

No.

Jesus:

No, because all you're doing is you've - in past relationships you've had a balance of power that's been you here (hand lower), the man in the power. Now you have enough of those relationships, what happens? You get angrier and angrier (hand raising), usually, right, and then it becomes like, I'm sick of those men, now what do you want?

Participant Female:

Someone I can control.

Jesus:

Someone where you're in the power.

Participant Female:

Yes.

Jesus:

Are either one loving?

Participant Female:

No.

Jesus:

No, so got to let yourself work through that, yes.

Participant Female:

Okay.

Jesus:

Good day.

Participant Female:

Thank you.

Jesus:

No worries. Good question though, good question. Okay. How are we going for time? We're pretty over, hey? (figuring out the time) When am I meant to finish? Forty - six minutes we're over. Okay. Can we squeeze one more in.

Audience:

Yes.

Jesus:

Okay, let's, oh, here's a good one, Shula. Where are you Shula, down to the hotseat my dear sister. So, I'll just tick that one, put the office use. Shula, office use is now ticked, assuming I get to answer. (Laughter)

Okay. Good question. Can you explain what you mean by living in fears creates a loving facade, pseudo spirituality, hypocritical behaviour, pretence, and guise. How many of you feel like you're a very afraid person? Alright, okay. How many of you feel that you have good reason to be a very afraid person? Right, so quite a few. Yes.

Fear is an insidious emotion because fear teaches you that you're not angry. Make sense? Now a person who lives in fear, what they do with it is they create a bubble around themselves which is really saying, I'm a really nice person, I'm just scared. That's why I didn't do the right thing because I'm just scared.

Well, that's why I feel angry now, because I'm just scared, you're making me feel scared, stop making me feel scared, right. So, the reality is that a person who says they're afraid is frequently quite angry but doesn't want to own up to the fact that they're angry, and they use a facade to protect the truth about their fear which is, they want to stay living in fear, right. And you are a person who does want to stay living in fear.

Participant Female:

I do, yes.

Jesus:

Yes, and if you're not careful, you can go, my fear is true, it is justified. It is real. It is something that I should never have to give up, right, and that is quite an angry place when you think about it, isn't it? It's like saying, no, I'm going to stubbornly hold on to the fact that I have a right to be afraid. I have good reason to be afraid. You should never make me feel afraid, right, and then we have a tendency, of course, to even get angry with other people who make you, as the saying goes, feel afraid.

Or what we do is we wrap it all up in a pretty picture which is hypocritical behaviour, pretence, and guise, is it not? It's like portraying yourself to be a nice person when really, as long as anybody doesn't touch your fear, you are a nice-enough person, but as soon as somebody touches your fear, you turn from nice person to monster. Do you see what I'm saying?

Participant Female:

Yes.

Jesus:

Yes, and this is frequently the case with people who say they're afraid. You can easily switch from being a nice person to being a not very nice person and when I say, not very nice, it's even not very nice to not stand up for truth.

So, let's say you're in a situation, you've got the ability to share the truth, your fear is saying to you, don't share it, don't share it, don't share it, you're going to get in trouble, don't share it.

Now let's say it's one of your friends that is getting slandered, this frequently happens with Mary and I, where we're not around the situation and some of you believe yourselves to be my friends, but the reality is when somebody lies about me, you're pretty happy to sit out and let them lie, right. Why? Because you don't want to stand up and say the truth, why? Because you say you're afraid, but that makes you not a nice friend.

While you might feel to be kind, and considerate, and everything in general day-to-day life, the reality is, there's no moral fortitude. Fear causes all moral fortitude to disappear. Can you see?

Participant Female:

So, in that situation, if I'm like, if you're afraid of being attacked by the person for standing up for truth, your value is more of that than ...

Jesus:

That's right, you are valuing your fear more than you value your friends, more than you value your life, your own life even. Most people don't even value their own life more than they value their fears, and particularly, value truth and love. You see, this is where we have, what I would define as, moral inconsistencies. We say we love the truth, but put us in a situation where we've got to stand up for it, what do we do? Say nothing and then, we give ourselves an out and the out is, I was afraid. That's my out, right. A lot of times fear is just an out to not be courageous or an out to not get attacked, a slippery way of avoiding what you believe will be the potential.

Now people surprise me a lot too in this regard, because it feels to me like - a lot of times you presume standing up is going to be a problem. You don't even know, like your faith is such that you believe it's going to be, but you don't know. So, what I've learnt is that sometimes I thought I was going to get hammered, I stand up and I don't get hammered at all.

Participant Female:

So, it's to do with the faith and in the fear and the false expectations of what ...

Jesus:

Correct, you have faith in fear. You believe if you live in harmony with your fear, it will protect you.

Participant Female:

I do, yes.

Jesus:

You do, yes. And what I'm saying to you is, God is saying to you, no Shula, no, your fear is going to attract some pretty negative things which it already has done by the way, right, in your life.

You know, you married a man who was overtly really, if not abusive, certainly controlling because of your fear, right, and you haven't found that very comfortable.

Participant Female:

(shaking head, no)

Jesus:

Right, but you married him because of your fear so, there's an example where you believed in your fear and yet, not a good result.

Participant Female:

No, no because it, you know, I thought he gave me safety and ...

Jesus:

You thought he gave you safety, but eventually he ran off, found another girl, so he didn't really give you safety, did he?

Participant Female:

No.

Jesus:

No, so at the end of the day, your belief in your fear is a false belief in your fear, but you're still not accepting that. You want to say, no, my fear is real, my fear is real. I've got to keep avoiding it in my life, I've got to keep doing things to avoid it and that makes the facade. You, see?

It automatically creates a guise or pretence. Basically, it's a way of saying, I'm a really nice person. Because I'm so afraid of everything, I'm just a really nice person, but actually people who are afraid of everything are not nice people, and the reason why they're not nice is because they never stand up for anything that's right. They never do. They always will slip out of it, you know what I mean, so that's not nice.

Participant Female:

(shaking head, no)

Jesus:

So, we've got to stop giving ourselves excuses for fear. Make sense?

Participant Female:

Yes.

Jesus:

So, the attitude to the sin of fear frequently is, I have a right to maintain my fear. My fear is real, my fear is a positive thing in my life, it protects me, all of which are false statements from God's perspective. And God's trying to help you work through your fear and unfortunately with fear, the Law of Attraction is such that you're going to have fearful events in order to work through fear.

So, you attract some fearful events and then, you get more rigid, more controlling, more resistive, more protective of your life, and withdraw more and more back into your shell and that's not the way to go. The way is to let go of that fear and have good cries about your fear and risk - really process through your fear. Once you get through it, you wonder what the hell am I afraid of?

God has got a lovely secure universe for my soul, what am I afraid of? And then you won't honour your fear. So, one very big attitude to sin is about protecting fear, that's a very negative attitude to sin. Yes. Good question though.

Participant Female:

Thank you.

Jesus:

No worries, Shula.

Okay, well let's have a break now. It's lunch time so, should we come back at half past one? That cool? Yes, good day.

Audience:

(Applause)

Jesus:

Thanks guys.

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