

Understanding Sin Q&A

Divine Truth Assistance Group: Group assistance sessions putting principles of Divine Truth into action. "Understanding Sin & Its Causes" is the fourth assistance group in the Education in Love series.

In this presentation titled, "Understanding Sin Q&A", Jesus and Mary answer written questions from the audience about the material covered in the entire "Understanding Sin" session including the presentations "The Problem of Sin", "Creation of Sin", "Awakening to Sin", and "Attitudes to Sin".

Recorded on the 24th of February 2019 from 1:30pm 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 "f" 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 you 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)