

Attitudes to Sin

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

Recorded on the 24th of February 2019 from 10:30am in Noosaville, Queensland, Australia.

Jesus:

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

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

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

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

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

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

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

In other words, we're using the word fear because it's society accepted, that anybody who's afraid needs to be cared for, looked after, commiserated with, but anybody who's in anger, society perception is, oh, they need to look after themselves, right, generally. What we do is we label a whole lot of our angers as fears, and that helps us get away with actually examining what our true attitudes are.

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

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

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

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

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

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

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

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

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

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

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

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

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

(pause to fix sound system)

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

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

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

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

And these core beliefs, there's not very many of them, in fact. They all revolve three primary areas which are basically what we value in our life,

right, what we morally accept in our life, and what we believe is true for our future, which is our faith. You could say, the way we stated it in the outlines is our corrupt values, our corrupt morals, and our corrupt faith.

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

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

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

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

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

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

You can see that basically what we're trying to do at this stage is say to you, in this conversation, we're trying to say to you, well if you start here and look at some of your attitudes, then you'll start seeing that your attitudes are pretty, like they're pretty off in most cases, right. And then you

can be honest about that and then dig a bit deeper into the system that you've created to support those attitudes. Does that make sense?

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

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

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

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

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

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

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

And so, today you might have an attitude that it's okay to do a certain thing and it happens to be wrong from God's perspective and then, if you don't change that today, then tomorrow you'll have the same attitude probably,

right. And so, you'll commit the same acts of sin, but the sin itself is unchanged, right.

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

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

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

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

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

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

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

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

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

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

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

I would rather go, oh, it's somebody else's fault that I'm like this, like my mummy and daddy, you know, they did a whole lot of damaging things to me and now they're in me and so all I'm doing is acting out what they did to me, and to be honest, that's a bunch of crap. You're an adult now, you're responsible for your decisions. God is trying to enforce responsibility through the law by giving you will.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There's a scripture in the Bible that says, "The desire when fertile gives birth to sin". And that's an interesting way of looking at it, isn't it, how really from a purist perspective, the sin is the desire, right. But what happens is,

usually, is we develop desire over time and the desire intensifies to the point where it gets to motivate our action, right, and therefore, the sinful act is committed after that.

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

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

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

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

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

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

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

The resulting behaviour is going to be, well I see physical law as inflexible, but I believe moral and spiritual laws are all flexible and negotiable.

Therefore, I am able to negotiate myself out of the consequences of any sin I commit. Now most of us have that idea, like I know many people are proud of the fact that they can do that, you know.

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

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

I'm okay, like we said in the law discussion in AG3, I'm okay believing that some laws, physical laws, I'm okay obeying them because I know they're not flexible, right, but when it comes to moral and spiritual laws, I believe all of them are flexible. I believe I can get away with doing anything I want, pretty much, right.

Why? Why do you think God made a whole heap of like physical laws that are all quite fixed and immovable and then, you're basically saying, well, yes, God made all those laws, but all those other laws, moral, if moral laws exist at all, that are all flexible and negotiable. Does that make any sense to you? Is that a pretty inconsistent God if He did that? So, makes no sense.

Another example, I'll just go through, that's a common one, right. I'm a good person; I do what I feel is right. Usually what I feel is right is just determined by my selfish desires, so all the selfish desires that others imposed upon me about what they expect of me. So, living your life by doing what you feel is right is not very advisable if you want to stop sinning, but that's another attitude that drives a certain set of behaviour. Can you see?

Yes, and you can see those relationships all throughout your notebook, can't you, with regard to the outlines that we've already given you. So, we can talk more about that in the questions.

Now what I'm just going to do is just jump to another place, just to show you an example of beliefs and attitudes about sins that are quite - where is it I want to go to, justifications, yes, this one is an interesting one.

Curiosity. This is where many people get in trouble, particularly during their teenage years and a bit younger, you know, like from the age of seven onwards generally, this is where they have a habit of getting into trouble. Because there's no really fixed or firm moral condition or moral direction in a person because, usually let's face it, our parents, if they've taught us any morals at all it's usually with the aid of a stick or some form of punishment, right.

So, there's no, usually in most people even by the time they are or just before they're a teenager, it's very rare to find a person who has any moral development in them really at that age, but unfortunately, we're already now making self-actualised decisions.

We've got no moral development and we're making decisions which obviously, mostly are going to be selfish in nature. One of them is, oh, I'm just curious about the world, now curiosity is a great thing, isn't it, to see and understand what's going on in the world around you, but when you have curiosity for sin, it can lead you to a lot of trouble.

This is one area in life you see happening a lot, where if something's really bad, say happening on television, or on the news or anything, everybody's watching it. Like we're voyeuristic when it comes to other peoples' debauchery, have you noticed that? Yes, there's an example of curiosity or fascination with other peoples' sin, and if you're not careful, that can

develop into a sin of your own, a desire to engage that kind of behaviour to see what it feels like, right.

Fascinated what drives others or my own sexual morality. See, during the formative years after seven, eight, nine, you start to develop sexually in your puberty and then, there's a lot of curious desires that start to come up there, and many people start engaging them through curiosity, start engaging sin in that process. So, by the time they're in their mid-teenage years, they're already - quite a lot of sin has been committed, sexually because they began being curious, but in the end, had a lot of sexual feelings associated which felt good and because there's no moral drive or imperative, it's done without any morality and so, you end up sinning, right.

I love testing the limits of what I can get away with. It's a pretty common one, isn't it, particularly in the Western world, but pretty much anywhere. I notice a lot of children now are like this all the time, all the time.

Like little, tiny children sinning all the time because the parents have not taught them any boundaries at all. So, by the time, the child is four or five, they're testing the limits everywhere, everywhere, everywhere and frequently, sinning quite a lot by that stage because the parents haven't given them any moral direction.

I become mesmerised and curious about how the sin will end. Like if I take this a bit further and take this a bit further and take this a bit further and take this a bit further, you know, you see this happening a lot with things like pornography, sexual things, but you also see it happening a lot with things like money and other things like that where you just take it a bit further.

You know, like oh, I've just got a little bit in the bank now, what I'd like to do is develop a nest egg now, you know, so you take it a bit further, and then, you get a nice car, you know, I've been through this, you get a nice car and yes, it's pretty sporty, you know, and I can do a couple of hundred k's up the road if I want to, you know, and break the law there as well. Oh, now, no, the car doesn't feel good enough anymore like, I've got to go and get a more powerful one, a better one, a better looking one, a newer one, a newer house, a newer boat, a newer car, a newer - right, none of which we really need, but we need it to satisfy our desires of where it will end and what it gives us at the time.

We want to stay ahead of society, we want to be perceived, often times, as a leader of society in what we choose to do, right. Oh, I've met many, many people who do this, right, yes. In the end, you end up going from sin to sin to sin to sin to sin, not understanding every new sin you're creating because it's just driven by just a few basic things of having to exceed the last thing that you did, having to get better than it was before.

And the whole world is governed by this one; why do you think they have investments in companies and shares? Isn't that about this, right? What's the values of shares for it to be beneficial to anybody, have to go, up? Yes, we've got to have a gross output that increases every year, we call it growth. It's not growth, and often times it's not needed, but we do it, why, because it's a perception that we have that everything has to keep growing.

We've got to keep doing more and more and more and having more, the society has to have more in order to be better than it is now and so forth. Enough is never enough. These are things that drive our sin.

When you look at those things, you can see that every tiny little comment we've made in your outline, we could have a couple day talk about, couldn't we really, in terms of what kinds of attitudes, and desires motivated and how it creates sin and what's driving people to do these kinds of things.

Honestly, you can easily go from sin to sin to sin to sin to sin without - and here I'm talking about, not just the actions, I'm talking about creating new desires inside of you if you're not careful because of how society perceives you, how you want to be perceived by the world, there's lots of reasons why you might chose to do it, none of it is going to be beneficial to you in the long run.

I've known a lot of people who pass who become Earthbound because they've, just in an instant, lost all of their wealth and they are so tied into their wealth emotionally, that they can't leave the Earth, and you should see what happens to them. They become so frustrated because the people usually who receive the wealth that you've created never treat it with the same respect or seriousness that you have, right, and so what do they do? They squander it and they use it for all sorts of things you'd never use it for. You imagine, in the spirit world just getting angry and frustrated about what did that person do, you know, and then these spirits start to try and punish

the people for doing what they're doing with their money. You know and it just creates more sin, more sin,

They pass into the spirit world and there's still more sin, more sin, more sin, more sin getting created, more desires in them, things that they would never conceive of doing before, they're now doing because of this process that goes on where desire can just be a thought that then develops into an emotion, a motivation and then it develops into the sinful action, yes.

Just want to remind you of these things.

We need to see sin as a personal choice that can be changed or corrected. It's not something that is a given, not something that is unavoidable; it is a personal choice we're making, a decision.

In order to awaken to sin, I must examine my attitudes and obviously, I'm going to need to go further than that, I know I'm going to have to look at also, the supporting beliefs and core beliefs at some point.

I've got to examine my personal general attitudes because some attitudes are like big-picture attitudes, you know, they have an effect in one-hundred different ways, and then some attitudes are, really personal specific-like attitudes that we have that are just yours and nobody else really has them, or if other people do have them, because remember nobody has ever invented a new sin really since for thousands of years, you know, it's like, we've had one-hundred and fifty thousand years of human history, nobody's really come up with some new way to sin in that time.

We've designed a whole heap of new things, and we often can sin faster or more than we could historically. Historically many people couldn't sin as much because they were confined to their own mobilization through their legs rather than being able to speed in a car to the other end of the Earth and do something and get away with it, right.

You know, there're whole ways that we sin in terms of sin more, but new sins are very rare to create a new sin that has not ever been, but we can create a new sin that's not ever been in us, right. That's something that we need to bear in mind.

If we can be reminded of those things so, when it comes now to this discussion that we have with you, what we'd like to do, the Q&A, is we'd like to go through some of your questions about, firstly, the attitudes to sin.

If you can put your questions in there (referring to a box at the back), and I'll grab them in a few minutes time and then, we'll go through those questions first and then, we'll have a break for sort of lunch, and then after lunch we'll have a - I've got a list of questions already that I would like to answer from all your other ones you've already put in and that will be the closing of the understanding sin session which will be question and answers about the entire understanding sin session.

Let's have a break now for ten-minutes, shall we, come back at eleven-thirty and we'll get started on our first Q&A.

Audience:

(Applause)

Jesus:

Thanks guys.