

The Problem of 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, The Problem of Sin, Jesus identifies humanity's horror fantasy virtual reality caused by sin and the avoidance of truth about sin, the infinite ways I can sin, how logic is required to solve the problem of sin, and why I must understand what sin is, the effects of sin, and the causes of sin, to be educated in Love. Recorded on the 22nd of February 2019 from 6:40pm in Noosaville, Queensland, Australia.

Jesus:

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

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

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

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

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

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

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

Now if we are going to be sincere about things, we need to at least face that that's the truth, that what we've got on the planet today, is the result of the choices of each of us as well as, the choices that we make collectively. We need to see that as a reality. But for most of us, if you think about it, we completely ignore it, don't we, in our day-to-day lives.

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

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

What is going on, on the planet gets ignored by the majority of us. The news bombards us with a fake reality and advertising bombards us with a fake reality. Even in our day-to-day life, we're more concerned about very mundane issues than we are about the really serious issues of life, the

things that could actually make us happy. We're not really worried about those things. In fact, if anything we try to avoid them where possible most of the time.

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

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

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

Another part of this is that we also live in some fantasy delusions about ourselves. Frequently, we think we're good people when we're not really very good people. For example, if a good person is defined as someone who cares about others, how much of our week is spent caring about others? If we're honest, a lot of it is caring about ourselves and our day-to-day life, our work and our general personal situation, that's what we spend most of our time caring about.

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

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

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

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

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

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

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

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

If you compare the living requirements of a person in the United States, for example, and compare that with any person in the third world, a person in the United States generally takes up at least ten times, and sometimes a lot more, resources of the Earth on a day-to-day basis than a person living in a third world country would.

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

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

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

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

So, that brings us to this problem of sin.

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

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

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

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

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

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

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

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

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

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

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

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

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

Sin is the cause of all our disease, all of our sickness, all the accidents, believe it or not, all the wars, and even the cause of growing old and dying. So, sin is like the major reason for pretty much everything going on, isn't it? Sin's humanity's primary problem. Sin's the main reason why we don't want a relationship with God.

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

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

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

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

Sin and the denial of sin is humanity's primary problem, without a doubt. The question becomes, what are we going to do about that really, isn't it? It's also your primary problem. It's also my primary problem. Every bit of

unhappiness that I experience in my life is because of this way I still sin, same applies to you. It's our primary problem. It's our primary problem individually and collectively.

Now there's another problem associated with it.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In order to correct my sin, I must identify and understand the causes and effects of each sin. You can see why we've called this session, this session that we're doing this week, Understanding Sin & Its Causes, right, it's quite

clear, isn't it? Because without doing that, we're not going to see what sin creates and we're also, not going to see how to solve it.

So, what is my current situation? And I'm making these statements categorically. I don't understand what sin is. The reality is, if I understood everything about what sin was, I would have no sin and therefore, I would have no pain and suffering and therefore, I would be completely happy all of the time.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

And then the third thing is, what is the true cause of sin? How does this corruption occur of my values, my morals, and my faith, how does that drive my behaviour and distort and corrupt my desires that actually cause me to go ahead and sin? What's going on there? Because if I can get rid of that part of it, then all the other things would disappear, wouldn't it?

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

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

You can see that if you can take away wanting to sin, then the sin probably wouldn't happen anymore, right, so we want to sin because we don't

understand its effects. We don't understand the correlation between what we choose to do and the negative consequences of what we choose.

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

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

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

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

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

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

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

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

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

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

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

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

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

I can examine the principles surrounding my sin which is what we really want to do so, that's the point of our week, examine the principles around my sin. But ignoring it, it's not going to work and if you're honest with

yourself, it hasn't worked, right, if you're honest with yourself, it hasn't worked. If I do it one-by-one, then I'm probably going to sin more than what I can talk about and what I can resolve in the course of a day so, that's not going to be very effective.

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

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

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

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

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

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

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

This fourth group is really a key part of your education in Love. It's the most unpalatable part for most people, right, that's what most people don't want to understand, this particular problem, problem with sin. But we've got to understand what is NOT Love before we can correct that, right. We need to

understand the effects of living a life without Love, we need to understand it. We need to understand why I choose to live a life without Love.

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

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

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

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

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

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

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

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

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

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

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

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

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

Mary and I want to have this conversation with you because it's such an important thing to grasp. You have the solution to your life's problems in the

palm of your hand, if you understand sin. Doesn't that like give us a lot of hope to resolve things, and even if we don't resolve all of our sin before we pass, at least if we know this information, we know how to.

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

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

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

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

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

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

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

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

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

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

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

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

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

No worries, well thank you for your time tonight.

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

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