

Uncovering Your Hidden Self

The Truth Has Always Been Within You



Luke 17:21

*"Neither shall they say, Lo here! or, lo there!
for, behold, the kingdom of God is within you."*

MJI LightWorker

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PREFACE

"Conformed To This World" Indoctrination

Indoctrination is the process of teaching someone to accept a set of beliefs, ideas, or doctrines without questioning or critically analyzing them. Unlike education, which encourages curiosity and independent thought, indoctrination focuses on instilling one-sided, unquestionable ideologies.

Jesus taught people to think from within themselves. He did not try to change people, but to enlighten them — to free them from the bondage that life in the flesh projects. Key word there: projects.

Moses said it first, centuries earlier in Deuteronomy Chapter 30, verse 19;

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."

A choice, set before the individual's own free will. When Jesus came, he fulfilled this scripture.

Now from Romans Chapter 12, verse 2;

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

2nd Corinthians Chapter 6, verse 17;

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

Most of what we call objective truth is really just inherited software running in the background. From birth, we're handed systems built to make large groups of people predictable and manageable — what counts as intelligence, what counts as worth, what a life is supposed to look like on a timeline, who deserves dignity based on nothing more than where they were born. Once you start noticing it, it's hard to un-see.

Religious indoctrination is the oldest version of this, and the most convincing, because it deals with the eternal and the unseen rather than the ordinary. Its rules feel absolute rather than learned. It works through a handful of familiar moves: a monopoly on who's allowed to speak for God, and the idea that a person is born fundamentally broken and must earn their way back to being worthy. Fear is an inherited flesh trait and used to override a person's own spirit-conscience. And the habit of pointing people outward — to a priest, a hierarchy, a text — instead of toward their own direct experience of God that emanates from the heart.

A life free of that isn't a life with no structure. It's a life where you become the one testing what's true, rather than the one being told. Where experience is trusted over dogma, where your worth isn't measured by output or approval, where "I don't know yet" is a comfortable thing to say, and where goodness comes from an honest recognition of the life in another person rather than fear of a rulebook.

Jesus Taught

Strip away centuries of institutional teaching and political editing, and the core of what Jesus taught looks exactly like a blueprint for breaking free of exactly this.

Jesus challenged the gatekeepers directly — healing on the Sabbath, telling the religious establishment the rules were made to serve people, not the other way around. He offered direct connection over intermediaries: "*the kingdom of heaven is within you*" is about as complete a statement of that as scripture has.

Jesus lived entirely outside the systems that measure a person by wealth or status, and he spent his time with the people those systems had already written off. And when asked to summarize the entire law, he didn't hand back a longer rulebook — he handed back one word: love. Compassion for God, compassion for your neighbor. A self-generated compass, not a fear-based one.

The great irony of history is that a teacher who spent his life pointing people toward the divine already within them had his legacy turned into one of the largest institutionalized systems of dogma the world has ever seen. He taught a way of being. What came after turned it into a religion about him.

INTRODUCTION

What did Jesus actually mean — and why has it been so hard to fully receive?

Most people have read the words of Jesus. Far fewer have truly received them. Jesus Speaks is not another religious study — it is an invitation to encounter the words, heart, and mind of Jesus through the true spiritual self God created you to be. Through four lenses — his teachings, his reactions, his interactions, and what he said about others — this series reveals a Jesus that religion has largely missed.

Before diving into the individual studies, the six foundational studies are strongly recommended. They establish the framework that makes everything else come alive and changes the way you receive everything Jesus said. Whether you are a lifelong Bible believer or a spiritual seeker who has never quite found what you were looking for — Jesus Speaks was written for you.

Before You Begin lets ask the question; Who Are You Really?

Most people approach the teachings of Jesus the same way they approach everything else in life — through the thinking mind, the reasoning brain, the self that has been shaped by the world around them. They read his words, they understand the language, they follow the stories. And yet something remains just out of reach. The words land but don't quite transform. The truth is heard but doesn't fully take hold.

This is not a failure of faith. It is not a lack of intelligence. It is something far more fundamental — and until it is understood, no amount of Bible reading, church attendance, or spiritual study will produce the change that Jesus was actually pointing to.

The problem is this: you are not who you think you are.

And the self you are reading from right now — the thinking, reasoning, reacting self shaped by years of life experience, by the world's values, by fear and pride and habit — that self is not equipped to receive what Jesus was actually saying.

That is not an insult. It is the most liberating truth you will ever encounter.

Because once you understand it — once you see clearly what is actually happening inside you — everything Jesus ever said begins to open up in ways you never imagined possible.

You Are a Dual Being — And Most People Only Know Half of Themselves

The foundation of everything in this study series begins here. You must understand this before anything else will make sense.

You are not simply a physical person who has a soul somewhere inside you. You are a spiritual being — created perfect, created eternal, created in the image and nature of God — who was born into a physical body to live a human life.

Read that again. You are not a human being trying to have a spiritual experience. You are a spiritual being having a human experience.

Genesis Chapter 2, verse 7 states:

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Notice the order. First God breathes — that is the spirit, the eternal self, the true you. Then comes the body of dust — the flesh.

The spirit came first. The flesh came second. Yet from the moment of birth into this world, the flesh takes over — and the spirit gets buried under layers of ego, world, and self-protection.

This is the duality at the core of every human being:

The TRUE SELF — Your eternal spirit-soul, created perfect by God, living from goodness-love-truth, indwelt by the Holy Spirit.

The EGO SELF — The mind-brain-flesh identity built up through inheritance, life experience. Shaped by the world, driven by fear, pride, self-preservation, negativity, and the need to be right.

Both exist inside you simultaneously. They are in constant tension. And in most people — most of the time — the ego self wins.

What You Already Carry Within You

Before we go any further there is something you must understand about yourself — something that changes everything about how you approach the words of Jesus.

You were not born empty. You were not born spiritually blank, waiting for religion to fill you with truth from the outside. Your soul-spirit was created with the Word already written in your heart.

Quoting from Jeremiah Chapter 31, Verse 33 states:

"I will put my law in their inward parts, and write it in their hearts."

This means that when Jesus speaks — when a truth lands in you and something inside you recognizes it, resonates with it, knows it to be true before your mind has even finished processing it — that is not coincidence.

That is the Word that was written in you at creation being uncovered. The ego buries it. The world silences it. But it never leaves. It is always there, waiting for awareness to clear the way.

Awareness is the key. If you cannot find love from your outer self it is because it is hidden in your inner self. Look past the flesh — just as Jesus did.

In every encounter Jesus had with every person — the broken, the proud, the seeking, the hostile — he looked past the flesh and saw the true self. The created spirit. The buried Word. The hidden love. He was not responding to what the ego presented. He was speaking directly to what the true self carried.

That is what made him extraordinary. And that is how you are meant to read him.

CHAPTER 1

Who Is God?

Before anything else can really be understood — the ego, the true self, salvation, judgment, any of it — it helps to actually stop and ask the most basic question underneath all of it: who is God, actually?

Scripture is direct about this in a way that's easy to read past quickly. Moses described God's work this way:

Deuteronomy Chapter 32, verse 4;

"He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he."

Not perfect in the sense of flawless performance under pressure — perfect in the deeper sense this series has already spent time on: complete, whole, lacking nothing. Job says something similar, from the middle of his own suffering, which makes it worth more than a comfortable statement made from a comfortable place:

Job Chapter 36, verse 4;

"For truly my words shall not be false: he that is perfect in knowledge is with thee."

Then John names something about God's nature that resolves a question a lot of people carry quietly, half-formed, without ever asking it directly: if God made everything, did God make the bad along with the good?

From 1st John Chapter 1, verse 5;

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all."

Not mostly light. No darkness at all. Whatever else is true about evil's presence in the world, its source was never God's own nature — that's not a side observation, it's the actual message John says he's declaring.

And then, perhaps the most repeated, most foundational claim of all:

1st John Chapter 4, verse 8;

"He that loveth not knoweth not God; for God is love."

Not God is loving, as one trait among several. God is love — the thing itself, not a quality God happens to possess alongside others.

An entire Psalm is built entirely around one repeated claim about this — 26 verses, and every single one ends the exact same way:

Psalms Chapter 136, verses 1 through 4;

"O give thanks unto the LORD; for he is good: for his mercy endureth for ever... To him who alone doeth great wonders: for his mercy endureth for ever."

For ever. Not repeated for emphasis because the psalmist ran out of other things to say — repeated because the point is the constancy itself. The mercy doesn't run in cycles. It doesn't wax and wane depending on how the year is going. It endures.

That constancy is worth its own close look, because it's the answer to a question most people ask at some point without quite naming it: does God change? Does he respond to me differently depending on what kind of week I've had?

Malachi Chapter 3, verse 6;

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

The writer of Hebrews says the same thing about Christ specifically:

Hebrews Chapter 13, verse 8;

"Jesus Christ the same yesterday, and to day, and for ever."

And James makes the same claim in different language — using an image from astronomy, of a star's position never shifting:

From James Chapter 1, verse 17;

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

No variableness. Not even a shadow of turning — meaning not even the smallest, most momentary shift, the way a shadow moves as the sun crosses the sky. God's disposition toward you isn't recalculated based on your last mistake or your last good day. It was never on a sliding scale to begin with.

Put these together and a single picture forms: God is perfect, meaning whole and complete, not a performance to be judged against. God is light with no darkness mixed in, meaning evil's source was never him. God is love — not loving as one attribute among many, but love as the actual substance of his nature. And God does not change — not in mood, not in mercy, not in how he regards you from one day to the next.

This is worth returning to any time judgment, fear, or self-condemnation start to feel like they might be coming from God rather than from somewhere else entirely. The one thing scripture is most insistent about, across law, prophets, gospels, and epistles alike, is that whatever else shifts, God himself never does.

CHAPTER 2

The Ego – Satan’s Fall – Two Bodies

Beginning With The Flesh Mind That Replaced Your True Self

Before we can understand the ego, it helps to go back to where the split between the ego and the true self actually began.

Genesis describes God’s creation as complete and good, stage by stage:

Genesis Chapter 1, verse 26;

"And God said, Let us make man in our image, after our likeness."

And by the sixth day:

Genesis Chapter 1, verse 31;

"And God saw every thing that he had made, and, behold, it was very good."

Very good — not partially good, not good with an exception carved out. At this point, creation was finished, and Genesis Chapter 2, verses 1 through 3 says as much;

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

So where did evil come from, if everything up to this point was good, and God’s work was already finished?

Scripture points somewhere specific: not to the Garden of Eden first, but to heaven itself, before the flesh was ever formed.

Isaiah Chapter 14, verse 12;

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!"

Ezekiel describes this same fall in far more detail, addressed to a figure whose beauty and standing before God is described in language that goes well beyond any earthly king:

Ezekiel Chapter 28, verses 14 and 15 then says;

"Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

Perfect in his ways from the day he was created — until iniquity was found in him. Something went wrong after creation, not as part of it.

Revelation describes where that fall actually landed:

Revelation Chapter 12, verses 7 through 9;

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

Satan fell from heaven from an angelic state and was cast down to the earth. Isn't it interesting that he fell in a sinful, evil nature while he was still in heaven — before the flesh, before the Garden, before any of what happens next in Genesis had even taken place?

To expel that evil from heaven, God established the flesh — the rest of creation, formed after this — where freewill could continue, and souls now placed into flesh bodies would create and live according to their own loves, for better or worse. This is the setting Genesis then walks us into: the Garden of Eden, and the two trees planted in the middle of it.

Now from Genesis Chapter 2, verse 9;

"And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

Every tree was pleasant to the sight and good for food — including both of these. What did eating from them actually mean?

A tree, in this sense, means a human being. Its fruit means the good done by that human being's life. The tree of life, then, means someone who lives from God — because love and wisdom, faith, goodness and truth are God's life in us. The tree of life means people who have those things from God, and who have eternal life as a result.

The tree of the knowledge of good and evil means something different: those who believe they live on their own rather than from God. That the love and wisdom, the goodwill and faith, the goodness and truth that are in them, are their own — not God's. They believe this because the appearance of their own thinking, intending, speaking, and acting as though it originates from themselves is entirely convincing.

Eating from those trees means accepting and internalizing one or the other. Eating from the tree of life means accepting eternal life. Eating from the tree of the knowledge of good and evil means accepting a life lived as though it belongs to you alone.

Genesis Chapter 3, verse 5, God states:

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

Verse 6;

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

Verse 7;

"And the eyes of them both were opened, and they knew that they were naked."

This is the moment the flesh mind actually begins. Not because God formed something flawed, but because the soul, now placed into a flesh body, chose to believe it operated on its own becoming its own god, rather than from Creator God.

Our life is God in us. With God in us, we have heaven and eternal life already available. Our death — a spiritual death — is nothing more than the conviction that life originates from ourselves rather than from him. That conviction is what brings hell and a kind of eternal death into a person's experience, and it belongs only to the flesh, not to the soul, which was never touched by it.

This is the origin of a dualism carried by every person who has ever lived in the flesh — two bodies, not one as noted in 1st Corinthians Chapter 15, verse 44;

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

Your soul-spirit was created in perfection, with the Word already written in your heart, long before the natural body was ever formed in the Garden. The natural body — the outward man — began there, in Eden, when you were formed from the dust. But the spirit-soul was created before that, in heaven, in the image and likeness of God.

Paul makes this same distinction between the two selves throughout his letters:

1st Corinthians Chapter 2, verse 14;

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

And from 2nd Corinthians Chapter 4, verse 16;

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."

The outward man is the natural body — formed in the Garden, subject to the flesh mind, the first to react, the first to reason from fear and self-protection. The inward man is the spirit-soul — created in heaven, in perfection, before any of that began.

This is where the ego actually begins, and why it works exactly the way it does.

The ego was not created by God. It was formed by the world.

From the moment you were born into this flesh body, the world began shaping you. Your family, your culture, your experiences, your wounds, your victories, your fears — all of it contributed to building a sense of self. A personality. An identity.

This is the ego. And on the surface it seems like simply who you are. But it is not who you are. It is who the world told you that you are.

The ego operates entirely from the flesh — from the brain's reasoning, from emotional reaction, from comparison and judgment, from the need to protect itself. It processes everything through the filter of past experience and future fear. It is always asking: What does this mean for me? How do I look? Am I safe? Am I enough?

The ego builds its conclusions entirely from the past. How can it be sure those conclusions still hold true in a present moment that may look nothing like the past they came from?

And here is the critical point:

Your first reaction to anything — any situation, any teaching, any challenge — comes from the ego mind. Not from your true self. This is the direct consequence of the fall that happened before the flesh was even formed — the reason the flesh had to be formed at all — and the reason every person now carries both a natural body and a spiritual one, discerning everything first through the mind that was formed in Eden, while the true self, created in heaven, waits to be recognized underneath it.

This is why the apostles kept missing what Jesus said. They were reacting from ego. They heard his words through a flesh filter and their ego translated it into something they could understand — which was almost always something completely different from what he actually meant.

Taken from Romans chapter 8, verse 7, states:

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

The carnal mind — the ego-flesh mind — is literally incapable of receiving spiritual truth. Not because it is evil, but because it operates on a completely different frequency. It is tuned into the world, and spiritual truth operates on a different signal entirely.

The Enemy Within

Here is the truth that most religious teaching never fully addresses — and that Jesus addressed directly and clearly:

Evil, darkness, and negativity do not primarily come from an outside entity attacking you from without. They originate from within. From the ego-flesh mind itself. The enemy is not out there somewhere. The battle is inside.

Most people spend their entire spiritual lives looking outward for the source of their darkness — blaming the devil, blaming circumstances, blaming other people. Jesus himself pointed somewhere far more personal and immediate when he identified where evil actually lives in a person's life.

He pointed inward.

Not to an outside enemy, to the unguarded, ego-driven, flesh-controlled heart that every human being carries. Listen to what he said — and notice how specific and how internal his diagnosis is:

From Mark chapter 7, verses 20 through 23, which states:

"That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile the man."

Jesus listed every form of darkness a human being can produce — and traced every single one back to the same source. From within. Out of the heart.

Taken from Jeremiah chapter 17, verse 9, stating:

"The heart is deceitful above all things, and desperately wicked: who can know it?"

The unregenerated ego-flesh heart deceives even itself. It does not present itself as the enemy. It presents itself as you. Which is exactly why most people never recognize it as the source of their own darkness.

James chapter 1, verses 14 and 15:

"But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin."

And from Romans chapter 7, verse 18, that states:

"For I know that in me, that is in my flesh, dwelleth no good thing."

The solution Jesus consistently pointed to was never fighting an outside enemy. It was always transforming the inside:

Again from Romans chapter 12, verse 2:

"And be not conformed to this world: but be ye transformed by the renewing of your mind."

Now from Ephesians chapter 4, verses 22 and 23:

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind."

Put off the old man — the ego self. Be renewed in the spirit of your mind — the true self coming forward. That is the entire spiritual journey in two verses.

Why the World Makes It Worse

If the ego were simply a neutral starting point, the situation might be manageable. But the world does not stay neutral. The world actively reinforces the ego at every turn.

The world — its systems, its values, its culture, its religion even — is built around the ego self. It rewards ego performance. It punishes ego weakness. It defines success, worth, identity, and meaning entirely in ego terms.

The result is that most people live their entire lives — including their entire religious lives — entirely from the ego self without ever knowing the true self exists.

Even religious practice can become ego-driven. Attending church to feel good about yourself. Knowing scripture to win arguments. Praying to get what you want. Giving to be seen as generous. The ego is remarkably good at wearing spiritual clothing.

Taken from Matthew chapter 15, verse 8, states:

"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me."

Jesus saw this clearly. He was not impressed by religious performance. He was looking for something the ego cannot produce — a heart that is genuinely turned toward the Father. A true self, not a managed self.

CHAPTER 3

The Law

The Old Operating System

To understand why Jesus was so radical — and why even his own apostles struggled so profoundly to grasp what he was teaching — you have to understand what came before him.

The Law of Moses was the operating system God gave to humanity at a time when the true self was almost entirely buried. People needed external rules because they had lost touch with the internal Spirit. The Law told you what to do and what not to do from the outside. It was necessary. It was good. But it was never the destination.

The Law operated entirely through the flesh mind — through obedience, through fear of consequence, through religious performance. It could tell you what was right.

It could not make you right.

From Romans Chapter 3, verse 20;

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

The Law could reveal the problem. It could not solve it. Because the problem was never behavior — the problem was identity. People did not know who they really were. They were living from ego, trying to manage the ego through rules, and wondering why it never quite worked.

Going back one verse;

"For the good that I would I do not: but the evil which I would not, that I do."

That is not a confession of weakness, that is a precise diagnosis of what happens when a person tries to live spiritually through the ego self. The ego cannot sustain spiritual truth. It always reverts to its default setting — the world, the flesh, and self-protection.

The Law was the preparation. Jesus was the transition.

The Holy Spirit — The New Operating System

When Jesus came, everything changed. Not the truth — truth is eternal. But the delivery system changed completely.

Jesus was not teaching people how to keep the Law better. He was introducing them to an entirely different way of living — from the inside out instead of the outside in. From spirit instead of from flesh. From the true self instead of from the ego self.

After his resurrection, he sent the Holy Spirit — and this is where the transition from Law to Spirit becomes complete. The Holy Spirit is not an external force imposing rules from the outside. The Holy Spirit works from within — from the inside of the true self — guiding, illuminating, transforming.

Quoting from John Chapter 14, verse 17;

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

Notice what Jesus says: the world cannot receive the Holy Spirit. Why? Because the world operates through ego. The ego cannot perceive what the Spirit is doing because it is tuned to a completely different frequency.

The Holy Spirit does not work through the ego mind. The Holy Spirit works through the true spiritual self.

This means that if you do not know your true self exists — if you are reading the Bible, attending church, studying Jesus, and doing all of it from the ego mind — the Holy Spirit has nothing to work with. You are sitting in the right room but on the wrong frequency.

This is not condemnation. This is an invitation. Because the moment you become aware of your true self — the moment you begin to step back from the ego and let the spirit self come forward — the Holy Spirit suddenly has a channel. And everything begins to work the way it was always designed to.

Romans Chapter 8; verse 6;

"For to be carnally minded is death; but to be spiritually minded is life and peace."

It Is Finished — Stop Leaving Him On the Cross

Jesus said three words from the cross that religion has largely ignored in practice:

Jesus simply said from John Chapter 19, verse 30;

"It is finished."

Finished. Complete. Done.

And yet humankind has left Jesus on the cross — and repeatedly keeps hanging him back on it — when he declared it was finished.

Every time religion returns to guilt, shame, condemnation, and the need to prove your worthiness all over again — it is putting Jesus back on the cross. Every time the ego convinces you that you are not forgiven, not accepted, not enough — it is hanging him there again.

The finished work of the cross means the separation between you and the Father has been dealt with — completely, eternally, without condition. The true self now has direct access to the Father through the Spirit — without religion as the intermediary, without performance as the price, without fear as the motivation.

Once you have received this — is it not finished for you?

Jesus is not still on the cross. He is risen. He is alive. His Spirit is in you. And he is still speaking — to your true self, through the Holy Spirit, right now.

Hebrews states;

"For by one offering he hath perfected for ever them that are sanctified."

And from Romans Chapter 8, verse 1;

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

CHAPTER 4

The Ego Filter in Action — And the Personal Nature of Spiritual Truth

Why the Apostles Kept Missing It — And Why You Might Too

The apostles walked with Jesus every day. They heard every teaching. They witnessed every miracle. They had the most extraordinary spiritual teacher in human history speaking directly to them — and they consistently, repeatedly, profoundly missed the point.

This was not because they were unintelligent. It was not because they lacked faith. It was because they were listening from the wrong self.

They were hearing Jesus through ego filters — through the lens of Jewish religious expectation, political ambition, cultural conditioning, and personal self-interest. Their ego translated his spiritual teachings into flesh categories it could understand. And in doing so, it completely changed the message.

- When Jesus said the kingdom of heaven is within — they heard a political kingdom coming soon.
- When Jesus said the greatest must be servant of all — they argued about who among them was greatest.
- When Jesus said he must die and rise again — they refused to accept it because it didn't match their ego's plan.
- When Jesus washed their feet — Peter's ego nearly prevented him from receiving one of the most profound spiritual demonstrations Jesus ever gave.

Every single one of these misunderstandings has the same root cause: the ego processing spiritual truth and getting it completely wrong.

Jesus knew this. He was patient with them — endlessly patient — because he understood the problem. He was not just teaching truth. He was trying to transition them from ego-flesh religion into genuine spirit-soul relationship with the Father. More than once, he asked them directly why they still couldn't see past what was right in front of them.

This is not a "what would Jesus do," You have seen the bracelets WWJD— But the question really is; "what will I do."

Be like Jesus.

Religion asks what Jesus did and leaves it there — as an example to admire, a standard to fall short of, a historical figure to reference.

Spirituality asks the deeper question: What will I do through Jesus, based upon his life, his teachings, and his Spirit living through me now?

Jesus didn't say deny yourself once, as scripture states in Luke chapter 9, verse 23. He said to take up your cross "daily."

Jesus did not come to give you a model to imitate from the outside with the ego mind. He came to give you a life to live from the inside through the true self. The difference between those two things is the difference between religion and spirituality. Between law and Holy Spirit.

The apostles made this mistake constantly. They watched Jesus. They admired Jesus. They tried to imitate Jesus — and failed repeatedly — because they were attempting to reproduce from the ego what can only be lived from the spirit.

As you read these studies, ask yourself what will I do through your true self, through his Spirit, in your life, today.

Now from Galatians chapter 2, verse 20:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Not I — but Christ in me. That is the true self operating through the Spirit of the living Jesus rather than the ego attempting to perform religion.

One of the most important things to understand before reading the words of Jesus is this:

There is no salvation for groups of people, governments, countries, or religions. Salvation pertains to the individual spirit-soul.

Jesus saw each individuals as their self. He met individual souls exactly where they were and spoke directly to the true self of each one. Not trying to change them, but to "enlighten" them through the teachings of love.

The woman at the well — one woman, alone, in the middle of the day. Zacchaeus — one man up a tree. The blind man by the road. The leper no one would touch. Nicodemus — alone at night. Every profound spiritual encounter Jesus had was one soul at a time.

This is because the true self is individual. The ego seeks group identity — safety in numbers, validation in belonging, worth from the crowd's approval. The true self stands alone before the Father. Known personally. Loved individually. Spoken to directly.

As you read these studies — read them as an individual. Not as a member of a denomination, a theological tradition, or a religious group. Read them as you — your true self, alone before the Father, receiving what Jesus is saying directly to you.

Finally, from Matthew chapter 18, verse 12:

"How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?"

One sheep. Not the flock. One.

CHAPTER 5

Where Are You Right Now?

Understanding Sin

Every person reading these words is somewhere on a spiritual journey. Not everyone starts in the same place. Not everyone is ready to receive the same depth of truth at the same moment.

There are three estates of the soul. The first being damnation, second being reformed, and third, regeneration. Three places a person may find themselves as they encounter the teachings of Jesus, and progress in the growth or evolution:

This is not a theological judgment. It is a description of a state. A person in damnation is living entirely from the ego-flesh mind — completely identified with the world's definition of who they are, operating entirely from fear, judgment, and self-protection, with no awareness that a true self exists.

The Word is buried so deeply it cannot be heard. This is the state Jesus encountered in the hardened religious leaders of his day — not evil people necessarily, but people so deep in ego identity that spiritual truth simply could not penetrate.

The true self is increasingly the operating center of a person's life. Not perfectly — not without moments of ego — but consistently, intentionally, with growing awareness and grace.

The Holy Spirit has a clear channel. The Word written in the heart is being heard and lived. This is the destination Jesus was pointing everyone toward. Not a religious achievement. A spiritual reality. The regenerated soul does not arrive — it continues. Growth is eternal.

That raises a natural question, though — if growth really is eternal, was the destination already decided before any of this growth even started? Paul uses a word that tends to make people uneasy the first time they really sit with it — predestinated. It sounds, on the surface, like it might cancel out everything just said about a soul genuinely moving between these three estates through its own awareness and choices.

Paul uses the word here:

Ephesians Chapter 1, verses 4 and 5; "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

The Greek word behind "predestinated" is *proorizo* — literally, to mark out a boundary in advance. It's built from a word meaning to determine a horizon, a limit. That's worth

sitting with, because a horizon doesn't tell you what happens inside it. It marks the edge of the space you're free to move within.

Paul says the same thing again a few verses later:

Ephesians Chapter 1, verse 11;

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

And again, more specifically, in Romans:

Romans Chapter 8, verses 29 and 30;

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son... Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

Notice the sequence Paul lays out: foreknew, predestinated, called, justified, glorified. That's not a description of a life with no choices left in it. It's a description of a destination that was set before you existed — being conformed to Christ's image — with the actual walking toward that destination still very much yours to do, moving between damnation, reformation, and regeneration at your own pace, in your own way.

Think of it less like a movie script, where every line is already written, and more like a horizon a sailor is heading toward. The horizon is fixed. It was there before the ship ever launched. But every choice about how the ship gets there — which way the sail is trimmed, how the crew responds to a storm, how much time the whole journey takes — that's still genuinely being decided, moment to moment, by the people making it. God predestined the destination — being conformed to the image of his Son, adopted as children, glorified. He didn't predestine that you'd have to arrive there by force rather than by choice.

So the three estates aren't a test with an unknown outcome hanging over them, and they aren't a script you're reading from either. The end is fixed. The path there — damnation to reformation, reformation to regeneration, at whatever pace that honestly takes for you — is still yours to walk.

As you read through these studies — be honest about where you are. There is no judgment here. Jesus met people in all three estates and loved them all equally. He simply spoke to each one from where they were, with what they needed, at the level they could receive.

The religious world has used the word sin as a weapon of condemnation for centuries. But the original Greek word — ham-ar-tee-ahh — does not mean what religion turned it into.

It means simply: an offence, to err, to miss the mark, (and so not share in the prize)

This completely reframes every interaction Jesus had with so-called sinners. When he said go and sin no more he was not threatening condemnation. He was saying — go and

stop missing what you were created to be. Go and live from your true self. The mark is still there. Return to it.

The ego uses sin as a reason to hide from God. The true self uses the awareness of missing the mark as a reason to turn back toward him.

Taken from Romans chapter 3, verse 23, states:

"For all have sinned, and come short of the glory of God."

Come short — missed the mark — fallen short of the fullness of who God created you to be. Not condemned. Just short. And the next verse tells you what that means:

The next verse 24, states:

"Being justified freely by his grace through the redemption that is in Christ Jesus."

Freely. By grace. The mark is not taken from you when you miss it. It is waiting for you when you return.

Everything in this study series is designed to be received by your true spiritual self — not processed by your ego mind. Here is what that looks like practically:

Ask the Holy Spirit to be your guide.

Your first reaction to anything Jesus says will almost always be the ego's reaction. Notice it. Name it. Don't act on it immediately.

Ask instead: What would my true self understand here? What is the "truth" that I believe from my heart, and what is the Holy Spirit showing me beneath the surface of these words?

The truth that is received spiritually changes you from the inside. That process cannot be rushed. Resistance to a teaching is almost always the ego defending itself. When you feel yourself pushing back, get curious rather than defensive.

Ask: Why is this landing on me this way? What is the ego protecting right now? What might the true self receive if I let that ego go?

CHAPTER 6

Living From The True Self

Five Pillars — Practiced Daily With Awareness as the Key

Understanding is only the beginning

You now know the problem. You understand the duality — the true self and the ego self. You can see how the ego-flesh mind operates, where darkness actually comes from, how the world reinforces it, and why the apostles kept missing what Jesus was saying.

But awareness without application is just information. And information alone has never transformed a single human life.

What follows are not rules or religious obligations. They are the natural expressions of what it looks and feels like when a person begins to genuinely live from their true spiritual self. Five foundational pillars — practiced daily with awareness as the key:

1. AWARENESS — The Foundation of Everything

Without awareness nothing else is possible. You cannot change what you cannot see. The moment you become aware that the ego exists — that there are two selves operating inside you — is the moment the true self begins to reclaim its rightful place. Awareness is not a destination. It is a daily, moment by moment practice. You are always either operating from awareness or you have slipped back into ego autopilot without realizing it. Awareness is the switch that turns the light on.

From John Chapter 8, verse 32;

"And ye shall know the truth, and the truth shall make you free."

2. NO JUDGEMENT — Releasing the Ego's Favorite Weapon

Judgement is the ego's primary tool. It constantly evaluates, compares, condemns, and categorizes — yourself and everyone around you. The true self does not judge because it does not need to. It already knows its worth comes from God, not from comparison. No judgement means releasing yourself from the ego's verdict on your past, your failures, your limitations. And releasing others from that same verdict. You see people as God sees them — souls on a journey, doing the best they can from where they are.

Matthew Chapter 7, verse 1 says;

"Judge not, that ye be not judged."

Now from Romans Chapter 8, verse 1;

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

To see the light in this way of life, start by simply neutralizing any negative thoughts in all situations. No opinion, no judgment. Change your world by removing all negative thinking, actions and what you allow yourself to see from your life. The ego tends to be

the first to offer negativity. Realizing that it is not your true self, bury the negative from the mind, and think from your soul.

3. THE WORLD DOES NOT DEFINE ME — Reclaiming Your God-Given Identity

The world has been telling you who you are since the day you were born. Your family, your culture, your failures, your successes, other people's opinions — all of it contributed to building an identity that was never truly yours to begin with. That is the ego self. Your true identity was established before the world ever got to you — created by God, known by God, held by God. The world's opinion of you is irrelevant to who you actually are. Living from the true self means returning to that original God-given identity and refusing to let the world rewrite it.

Jeremiah Chapter 1, verse 5;

"Before I formed thee in the belly I knew thee."

Then from Romans Chapter 12, verse 2;

"And be not conformed to this world: but be ye transformed by the renewing of your mind."

4. NO FEAR — Faith and Trust in the Lord

Fear is the ego's native language. It is always calculating risk, anticipating loss, protecting itself. Fear of failure. Fear of rejection. Fear of death. Fear of not being enough. The ego cannot exist without fear because fear is what keeps it in control. The true self operates from a completely different foundation — faith and trust in the Father. Not blind optimism. Not denial of difficulty. But a deep settled knowing that God is present, God is working, and nothing that happens in this world can touch who you truly are. Faith is not the absence of challenge. It is the presence of God in the middle of every challenge.

Now from 2nd Timothy, Chapter 1, verse 7;

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

And from 1st John, Chapter 4, verse 18;

"There is no fear in love; but perfect love casteth out fear."

Proverbs Chapter 3, verse 5;

"Trust in the LORD with all thine heart; and lean not unto thine own understanding."

5. LOVE AND UNDERSTANDING OF ALL CREATION — Oneness

There is no separation unless you create it.

Creation came out of God and it was all good. Every soul — every human being — came from the same source, was created by the same Father, and carries the same God-breathed spirit within them. There is no separation between you and your neighbor, between you and God, between you and Christ, between you and the Holy Spirit — except what the ego-flesh mind creates.

Your life is His life. His life is your life.

The ego sees separation everywhere — between races, between religions, between the worthy and the unworthy. The true self sees what God sees — one creation, one body, one Spirit, one Father over all and through all and in all.

This is why Jesus had no enemies. This is why he stopped for the Samaritan woman, touched the leper, ate with tax collectors, and forgave the people nailing him to the cross. He was living from the true self — and from that place, there was no one outside the circle of the Father's love.

Lets look at these next 4 verses.

From John Chapter 17, verse 21;

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

Romans Chapter 12, verse 5;

"So we, being many, are one body in Christ, and every one members one of another."

1st Corinthians Chapter 12, verse 13 states;

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free."

And lastly, Ephesians Chapter 4, verse 6;

"One God and Father of all, who is above all, and through all, and in you all."

There is no separation between two points of consciousness — there is only oneness, God.

Jesus modeled every single one of these five pillars — perfectly, consistently, without exception. That is what made him who he was. And as you read through this book, you will see each of these pillars alive in him in every encounter, every teaching, every reaction, every interaction.

Read them not with your ego mind — checking boxes and measuring your performance. Read them with your true self — recognizing what you were always created to be.

Jesus said something that most people quote without fully grasping what he was promising in John Chapter 8, verse 32:

"And ye shall know the truth, and the truth shall make you free."

He did not say the truth would make you informed. He did not say it would make you religious. He said it would make you FREE.

Freedom is not an ego experience. The ego is never free — it is always managing, performing, protecting, comparing. Freedom is a true self experience. It is what happens when the spirit-soul is finally allowed to live from its own nature — its created, perfect, God-breathed nature — rather than from the ego-flesh identity the world imposed on it.

That freedom is what Jesus came to give. Not a religion. Not a set of rules. Not a ticket to heaven while you endure earth. But a living, breathing, present-tense freedom — the freedom of knowing who you really are, whose you really are, and living from that truth in every moment.

He was spiritual, not religious. And he came to make you the same.

Now — with that foundation in place — let us hear what Jesus actually said.

CHAPTER 7

Why Jesus Called Himself "Son of Man"

The Title He Chose for Himself, Not the One Others Gave Him.

Here is something worth noticing the next time you read the Gospels: That title was given to him by others — by the angel at his birth, by the voice at his baptism, by Peter in his famous confession, by the high priest demanding an answer at his trial. The title Jesus used for himself, over and over, in nearly every conversation about his own identity, was the Son of Man.

In the book of John, Jesus references being the Son of God in 5 verses, but the reference is in whom man thinks Jesus is, or making reference to the Son of God, but not stating that HE is the Son of God.

The "Son of man" is stated in scripture 78 of the 85 verses where Jesus states he is the Son of man. The Son of man is to show that connection, and being on the same "playing field" as man.

Matthew Chapter 16, verses 27 and 28:

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."

And from Matthew Chapter 26, verse 64:

"Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

From the prophet Daniel, Chapter 7, verses 13 and 14, who saw a vision centuries before Jesus was born:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven... And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Jesus used the title quietly — not to declare his glory, but to identify with the people around him. He was hungry as the Son of man. He was homeless as the Son of man. He would be betrayed, would suffer, would die — as the Son of man.

The same title that carried Daniel's vision of eternal dominion is the title Jesus used to describe his hunger, his weariness, and his coming death. He held both at once: the authority of heaven, and the full weight of being human.

That is what makes this title worth sitting with. It was never a claim of distance from us. It was the opposite — a repeated, deliberate reminder that whatever authority Jesus carried, he chose to carry it as one of us, walking the same roads, feeling the same hunger, facing the same suffering.

Finally, the prophet Isaiah had already described exactly this seven centuries before Jesus was born:

Isaiah Chapter 53, verse 3:

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."

He could have insisted on being addressed by his glory. Instead, again and again, he called himself by the name that meant: I am one of you.

CHAPTER 8

Who Did Jesus Say He Was?

Jesus made a series of direct claims about his own identity that leave little room for him to be merely a wise teacher or a moral example. Seven times in the Gospel of John alone, he used the phrase "I am" to describe himself — the same phrase God used to identify himself to Moses at the burning bush saying;

"I AM THAT I AM." From Exodus Chapter 3, verse 14.

From John Chapter 6, verse 35, Jesus said;

"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

Jesus went on to also say from John Chapter 8, verse 12;

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Jesus IS the bread, Jesus IS the light.

Jesus goes on to say;

"I am the good shepherd: the good shepherd giveth his life for the sheep."

Quoting from John Chapter 10, verse 11.

And from John Chapter 11, verse 25;

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

Then again from John Chapter 14, verse 6;

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Jesus came to this earth to show souls "the way." 9 times without repetitive verses from the Gospels, Jesus referenced in his teachings....."follow me."

"Follow me" isn't fundamentally about imitation from the outside — admiring him, mimicking his actions, staying near his body. It's an invitation to take on his internal posture: the self-denial, the release of attachment, the willingness to keep going on the path of righteousness.

Be like Jesus.

These weren't vague spiritual metaphors offered to soften a difficult message. They were claims specific enough to get him killed. When he told the religious leaders, *"Before Abraham was, I am."* From John Chapter 8, verse 58.

They picked up stones to kill him on the spot — they understood immediately that he wasn't claiming to exist before Abraham chronologically, but that he was applying God's own self-identification to himself.

Jesus never left the question of his identity vague or open to interpretation as a matter of personal opinion. He said, plainly and repeatedly, exactly who he was. The only real question left for anyone reading these words is whether to believe him, and follow him.....

CHAPTER 9

Why Jesus Came Humble, Not Powerful

If God wanted to announce his arrival on earth in a way no one could miss, there were far more obvious ways to do it. A king born in a palace. A ruler descending in visible glory, armies at his side, every eye forced to look up.

That isn't what happened. God arrived as a baby, born to poor parents, in a feeding trough, in a small, unremarkable town — and it wasn't an accident or a limitation. It was the plan.

Paul describes this choice directly in Philippians Chapter 2, verse 5:

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

A deliberate choice to set aside reputation, status, and visible glory before he ever arrived.

The birth itself carried this same theme all the way through. There was no palace, no royal announcement to the powerful.

From the account in Luke, Chapter 2, verses 7 through 12;

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. The first people told of his arrival weren't kings or priests, but shepherds — among the lowest-regarded workers of that society, out in a field at night."

This pattern held for his entire life, not just his birth noted in 2nd Corinthians, Chapter 8, verse 9;

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Riches becoming poverty, deliberately, for a purpose — not despite his identity, but as an expression of it.

Why does this matter? Because it reveals something about how God actually moves in the world, as opposed to how power is usually understood. Paul continues the thought from Philippians Chapter 2, verses 8 and 9:

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him."

The exaltation came *after* the humility, and specifically *through* it — not as a reward tacked onto an otherwise separate path, but as the direct outcome of the path itself.

This is a hard truth to sit with in a world that measures significance by visibility, force, and status. God's clearest, most complete act of self-revelation came wrapped not in power but in weakness — a baby who couldn't yet speak, laid in a feeding trough, announced to shepherds instead of kings. If that was God's chosen entry point into the world, it's worth asking what that says about where else his presence might be found: not always in the loudest, most powerful place in the room, but often in the humblest one.

CHAPTER 10

Why The Apostles Didn't Understand Jesus

The twelve apostles left everything to follow Jesus. They walked with him for over three years — heard every parable, watched every miracle, sat across the table from him at every meal. And by nearly every measure in the Gospels, they still didn't grasp what he was actually teaching them.

Part of the problem was where they kept starting from. The apostles had grown up grounded in the Law and the Prophets, and they kept trying to fit Jesus into that framework rather than letting him redefine it. When Jesus spoke of the kingdom, they heard a restored Israel. When he spoke of the Son of Man coming in glory, they heard a conquering king. They were reaching for a literal, external fulfillment of the Old Testament — because that was the only lens they had — when Jesus was pointing them somewhere entirely spiritual.

Jesus named this directly, more than once. After feeding the five thousand, when the apostles were still arguing among themselves about bread, he asked them: And when Jesus knew it, he saith unto them:

Mark Chapter 8, verses 17 and 18;

"Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?"

These were the men who had left their nets, their families, their whole lives to follow him — and he was asking why they still couldn't see past the literal question in front of them to the spiritual point he'd just made.

It happened again when he told them plainly that he would suffer, be killed, and rise again — a statement that had no room for a literal, conquering-king interpretation.

And from Luke Chapter 18, verse 34;

"They understood none of these things: and this saying was hid from them, neither knew they the things which were spoken."

The plainest thing Jesus ever said about himself didn't fit the framework they were still holding onto, so it simply didn't sink in.

Even after the resurrection, two of his followers walked beside him on the road to Emmaus without recognizing him, still confused about how everything that happened could be true. Jesus's response wasn't gentle. It was blunt in Luke Chapter 24, verse 25:

"O fools, and slow of heart to believe all that the prophets have spoken."

Slow to believe not because the prophets hadn't said enough, but because the apostles kept reading those same prophets literally instead of spiritually. And to Philip, one of the twelve, after all that time together:

Then from John Chapter 14, verse 9;

Jesus saith unto him, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"

The apostles weren't distracted or half-hearted followers. They had more direct access to Jesus than any human being who has ever lived since, and they still filtered nearly everything he said through the Law they already knew, rather than the Spirit he was trying to give them. Proximity wasn't the missing ingredient. A different way of reading was.

That different way finally came after Jesus was gone. He told them plainly, before he left:

And from John chapter 14, verse 26;

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Key word in this verse.....remembrance.

It wasn't more time with Jesus in the flesh that finally opened their understanding — it was the Spirit, teaching them to read spiritually what they had only been able to read literally before. And once it came, the same men who couldn't grasp a simple parable became the ones who carried this message to the whole world.

So if you've ever felt like you should understand more by now — like enough years of reading, enough sermons, enough effort should have settled things in your heart that somehow still feel unsettled — take some comfort in the apostles.

They had Jesus himself, in the flesh, every single day, for years, and they still kept reaching for the literal answer instead of the spiritual one. Understanding was never just a matter of trying harder or getting closer. It was always a matter of learning to read Jesus's words the way he meant them — in spirit, not in letter.

CHAPTER 11

Why Did Jesus Speak in Parables?

Jesus rarely explained things plainly to the crowds who followed him. Instead, he told stories — a sower scattering seed, a woman searching for a lost coin, a father running to meet a son who had wasted everything. His own disciples were puzzled by this and asked him directly why he taught this way.

His answer is more pointed than most people realize noted in Matthew Chapter 13, verses 11 through 13:

"Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given... Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand."

Jesus wasn't simplifying difficult truth into easier stories for everyone equally. He was speaking in a way that revealed something to those ready to receive it, while leaving it concealed from those who weren't.

This wasn't Jesus being deliberately obscure or withholding for its own sake. It was a recognition of something true about understanding itself: truth received before a person is ready for it often isn't kept. Jesus quoted Isaiah to explain exactly this pattern:

Matthew Chapter 13, verse 15;

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

A parable requires something from the listener — attention, humility, a willingness to sit with an image rather than demand an immediate answer. Those unwilling to bring that wouldn't have been changed even by a plain statement.

But to those who *did* bring that willingness, Jesus explained everything mentioned in Mark Chapter 4, verse 34;

"But when they were alone, he expounded all things to his disciples."

The same story that left a crowd confused became, for his closest followers, a doorway into "the mysteries of the kingdom." The parable wasn't a wall built to keep people out permanently. It was a filter that separated curiosity from genuine hunger — and for genuine hunger, the door opened all the way.

This is worth remembering the next time a passage of scripture feels stubbornly unclear, or a spiritual truth seems to stay just out of reach no matter how many times it's read. The parables suggest understanding was never meant to be handed over automatically,

regardless of readiness. It was meant to be sought as we see from Matthew Chapter 7, verse 7:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

The same Jesus who spoke in riddles to unready crowds promised an open door to anyone who kept knocking.

CHAPTER 12

What Jesus Meant by "Born Again"

A respected religious leader named Nicodemus came to Jesus at night with real questions. Jesus told him plainly as we see in John Chapter 3, verse 3:

"Except a man be born again, he cannot see the kingdom of God."

Nicodemus's response shows exactly how easy this teaching is to misread in verse 4:

"How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?"

He heard a spiritual statement and reached immediately for a literal, physical explanation — the same pattern that would trip up the apostles again and again throughout Jesus's ministry.

Jesus corrected him directly, drawing a clear line between two different kinds of birth:

John Chapter 3, verse 6 and 7 states;

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit... Marvel not that I said unto thee, Ye must be born again."

This wasn't a call for a second physical event. It was the announcement of an entirely different kind of beginning — one that happens in spirit, not in the body.

Paul described in 2nd Corinthians Chapter 5, verse 17, on what this new life actually looks like once it takes hold:

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Not an improved version of the old self. A genuinely new one — the old patterns, old fears, old ways of seeing the world giving way to something Paul calls entirely new.

This is worth returning to any time the phrase "born again" starts to feel like religious shorthand rather than something real. Jesus wasn't describing a phrase to say or a moment to check off. He was describing an actual second beginning — spiritual rather than physical, real rather than symbolic, available to "whosoever believeth in him" as mentioned in John Chapter 3, verse 16:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

From the Greek Concordance on the word believeth; Having faith and the moral conviction of a religious truth and the reliance upon Christ for salvation.

CHAPTER 13

Religion Of Jesus VS Religion About Jesus

What Jesus Actually Practiced, and What Got Built Around Him

There are two very different things that can be called "Christianity." One is the religion Jesus himself lived — the daily, inward, personal experience of knowing God as Father and loving others the way he loved them.

The other is the religion that grew up about him — the beliefs, doctrines, and institutions built in his name after he was gone. Both carry his name. Only one was the one he actually taught.

Jesus was direct about which one mattered to him. When religious leaders confronted him over outward observance — the correct rituals, the correct appearances, the correct performance — he answered without softening it:

From Matthew Chapter 15, verses 7 and 8;

"Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me."

He wasn't attacking religion in general. He was drawing a hard line between religion that lives in the mouth and religion that lives in the heart.

The religion Jesus practiced needed no temple, no priest, no ceremony to be real. He said it plainly to the woman at the well:

From John Chapter 4, verses 23 and 24;

"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

Not in a mountain, not in a temple, not in the right building with the right ritual. In spirit. That was the whole location of true worship, according to Jesus himself.

This is why he had so little patience for religious performance without a changed heart.

And from Matthew Chapter 23, verse 23;

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

The outward religious system had become so precise about the small things — and so empty of the things that actually mattered: justice, mercy, and faith. Precision without heart is what the religion about Jesus has often inherited from that same pattern.

The prophet Micah asked the question centuries before Jesus was born, and Jesus's whole ministry was the answer:

Quoting Micah Chapter 6, verses 6 to 8;

"Wherewith shall I come before the LORD... Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil?... He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Not sacrifice. Not ritual. Justice, mercy, and a humble walk. That was always what God was actually asking for — long before it got buried under everything that came after.

This doesn't mean church, tradition, and structure have no value — they've carried this message to billions of people across two thousand years, and that matters. But Jesus was clear that none of it is the destination. It's only useful to the degree that it leads a person into the same thing he lived: a direct, humble, loving relationship with the Father, expressed daily in how you treat the people in front of you. Anything less than that is religion about him. What he actually lived — quietly, personally, without needing anyone to see it — is the religion of him.

CHAPTER 14

The Beatitudes: Jesus's Upside-Down Kingdom

At the start of his most famous teaching, Jesus made a series of statements that would have sounded almost backwards to anyone listening. The world calls the wealthy, the confident, and the powerful blessed.

Jesus opened with something else entirely:

Matthew Chapter 5, verse 3:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Not the confident. Not the self-sufficient. The poor in spirit — those who know, without pretense, how much they need God.

He continued in the same direction, one reversal after another in the next verse:

"Blessed are they that mourn: for they shall be comforted."

The world avoids grief. Jesus called it blessed, because comfort meets exactly the people willing to feel their loss honestly rather than numb it.

Matthew Chapter 5, verse 5;

"Blessed are the meek: for they shall inherit the earth."

Not the aggressive, not those who seize by force, but the meek, who wait and trust rather than grasp.

Verse 6;

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Not those already satisfied with their own goodness, but those who know they're still hungry for something they haven't yet reached.

Verse 7;

"Blessed are the merciful: for they shall obtain mercy."

What a person extends toward others becomes the measure extended back to them.

Verse 8;

"Blessed are the pure in heart: for they shall see God."

Not purity as outward performance or ritual correctness, but a heart genuinely undivided, and the reward for it isn't recognition from others — it's actually seeing God.

Verse 9;

"Blessed are the peacemakers: for they shall be called the children of God."

Not the powerful, but those who actively make peace, doing the work of reconciliation rather than merely avoiding conflict.

And then the hardest reversal of all from verses 10 through 12:

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven... Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Not blessed despite suffering for what's right — blessed specifically because of it, joined to a long line of prophets who paid the same price before.

Every single one of these statements inverts what the world typically calls success. Wealth, confidence, aggression, self-satisfaction, and untouched comfort are nowhere on this list. What Jesus called blessed instead were the qualities the world usually overlooks or actively avoids: spiritual poverty, grief, meekness, hunger for righteousness, mercy, purity of heart, peacemaking, and even persecution. This wasn't Jesus offering comfort to people who had already lost by the world's standard. It was Jesus redefining what winning actually looks like — a kingdom built entirely on values the world has never quite learned to recognize as strength.

The Sermon on the Mount does not end with the Beatitudes. It builds to a single command from Matthew Chapter 5, verse 48:

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

If we read "perfect" the way the world reads it — flawless, without error, a life without a single misstep — the Beatitudes become impossible to live and the whole Sermon becomes a burden instead of a blessing.

The Greek behind "perfect" here is *teleios*, and it does not carry the weight of flawlessness. It means complete — a work in progress reaching its intended goal, in the same sense Paul used when he wrote of contending *"toward the mark"* mentioned in Philippians Chapter 3 verse 14, or James spoke of the *"perfect work"* of patience bringing a man to be "perfect and entire, wanting nothing" in James Chapter 1, verse 4. *Teleios* describes growth in mental and moral character over time — an eternal labor, not a single flawless performance.

Seen this way, the Beatitudes are not a checklist of moods and behaviors to master perfectly. They are a description of what completeness looks like at each stage: poor in spirit, mourning, meek, hungering for righteousness, merciful, pure in heart, peacemaking.

Each is a facet of the same *teleios* — the soul being renewed "day by day" as said from 2nd Corinthians Chapter 4, verse 16, not arriving all at once.

This also answers a fear many carry quietly: that the Sermon sets an unreachable standard, and that falling short of it is a kind of failure God is keeping score of. But the perfection Jesus describes is not measured against flawlessness — it is a personal assessment God alone makes of you, in accordance with the completeness of your own conscience as said from 1st John Chapter 2, verse 5. You are not asked to bowl a perfect game. You are asked to keep growing toward the mark, and to trust that the growing itself is the perfection.

CHAPTER 15

How Much Heaven Are You Living In?

What Jesus Actually Meant by the Kingdom of Heaven

The kingdom of heaven, as Jesus described it, isn't a place you go to later. It's a reality already present within every person — *"the kingdom of God is within you"* as stated in Luke Chapter 17, verse 21.

But if it's already there, why doesn't everyone experience it? Why do some people seem to live in something like peace and clarity, while others live in anxiety, conflict, and darkness, even within the same circumstances?

The answer isn't that the kingdom is missing in some people and present in others. It's that access to it is blocked — and what blocks it is the "little g god" within you: the ego-self built out of judgment, negativity, fear, and the compulsive need to be right, superior, or in control. That constructed self isn't evil exactly — it's just not the true self. It's a kind of static sitting between a person and the presence that's already within them.

Paul described this same tension in Galatians Chapter 5, verse 17:

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

Heaven isn't all-or-nothing, it's a matter of degree — you have as much of it as you're living from. And what determines that balance is understanding: the more clearly you understand the kingdom within, and the more you operate from that understanding rather than from the little g "god" of ego, judgment, and fear; the more of heaven you actually carry within you.

This isn't something that happens later, after death — it's the actual lived experience of the soul, available now, in proportion to how much of the kingdom you understand and release yourself into. Paul described this as a progressive unfolding, not a single event:

In 2nd Corinthians Chapter 3, verse 18 states;

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

And this is where it goes beyond the five senses. The five senses measure the material world — what can be seen, touched, acquired, defended. But the kingdom operates on a different register entirely: peace that doesn't depend on circumstances, love that isn't conditional on being loved back, a sense of belonging that isn't threatened by other people's opinions. What the five senses were never built to detect. Jesus named this exact kind of peace himself noted in John Chapter 14, verse 27:

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

This is why two people can face the exact same external circumstances — loss, conflict, uncertainty — and one experiences something like inner devastation while the other experiences something like grounded peace. The difference isn't the circumstance. It's how much of the kingdom within each person has learned to live from, versus how much is still being run by the little g "god" of ego, fear, and judgment. Paul knew this state from the inside:

From Philippians Chapter 4, verses 11 and 12;

"I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound."

There are moments when the Father paces this growth to adapt to certain experiences that help you overcome — not as punishment, but because certain understanding can only be earned by living through exactly what you're facing right now. A seed forced open too early never becomes a tree. What feels like delay is sometimes the exact condition your growth requires. James described this same sequence:

And from James Chapter 1, verses 3 and 4;

"Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work."

This work doesn't end at death. The degree of the kingdom you've learned to live from in this life becomes the starting point for the next stage of growth, not a slate wiped clean. Every ounce of ego released, every moment you chose the true self over the little g, every increase in the heaven you carried within — none of that is lost. It becomes the ground you stand on for whatever continued life and continued growth still lie ahead. What you build here, you carry. Paul described exactly this kind of continuation:

In 1st Corinthians Chapter 15, verse 44, your spiritual body is "raised";

"It is sown a natural body; it is raised a spiritual body."

Jesus himself modeled the far end of that spectrum. He faced betrayal, exhaustion, grief, and eventually torture and death — and never stopped operating from love. Not because the pain wasn't real, but because his access to the kingdom within was complete. That's the target, not the starting point. The invitation isn't to arrive there instantly. It's to notice, moment by moment, which self is running the show — and choose, again and again, to let go of that little g-ego within you.

CHAPTER 16

Truth, Knowledge, Wisdom, and Mercy

Beginning With Truth

Truth, as Jesus taught it, was never man's traditions dressed up as religion. He said this directly to the religious leaders of his day:

Mark Chapter 7, verse 9;

"And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition."

Truth wasn't the accumulated customs handed down through generations, however sincerely held. Truth was Jesus himself which he states in John Chapter 14, verse 6:

"I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Not a set of correct opinions about God, but a Person, and a way of living, fully aligned with the Father in spirit rather than in outward form.

John Chapter 4, verse 24;

"God is a Spirit: and they that worship him must worship him in spirit and in truth."

Truth begins here — not with what has always been said, but with what Christ himself actually taught and lived.

Knowledge

Knowledge is what emerges once a person actually goes looking for that truth, rather than assuming they already possess it.

Note; Searching for the truth from the flesh self, not your spiritual self. The spiritual self has all knowledge, the Word. By experiences in a body, would any of that knowledge have meaning.

Scripture is direct about knowledge being a search, not an inheritance:

Quoting from Proverbs Chapter 2, verses 4 and 5;

"If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God."

Knowledge of God isn't handed over passively. It's found — and only by those willing to search for it as deliberately as they would search for treasure. Jesus made the same promise about this kind of seeking:

Matthew Chapter 7, verse 7;

"Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you."

Knowledge, in this sense, is the direct fruit of searching for Christ's actual truth rather than settling for traditional teachings about him.

Wisdom

Wisdom is what happens only after that found knowledge gets applied. Knowledge that stays in the mind, never acted on, produces nothing.

James Chapter 1, verse 22 is blunt about this:

"But be ye doers of the word, and not hearers only, deceiving your own selves."

Jesus told a parable about exactly this distinction — two men who both heard the same words, but only one built his life on them:

From Matthew Chapter 7, verse 24;

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

The one who only heard, without doing, is called a fool in this next verse.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:"

But applying knowledge requires overcoming two specific things first, and scripture names them directly: ego and judgment. Paul described the posture wisdom actually requires:

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

From Philippians Chapter 2, verse 3.

That's the ego problem addressed head-on — wisdom cannot take root in a mind still preoccupied with being right, superior, or first.

Judgment is the other half of that problem — and it runs deep enough, and costs enough, that it deserves its own full look before coming back to finish what wisdom requires.

Understanding Mercy And Sin

2nd Peter Chapter 3, verse 9;

"The Lord is not slack concerning his promise...not willing that any should perish, but that all should come to repentance."

Slack, in the Greek, carries the sense of being tardy — slow. God is never called slow toward mercy. His patience is called longsuffering instead — bearing long, enduring, waiting.

Hebrews Chapter 9 verse 15 puts it directly:

"they which are called might receive the promise of eternal inheritance."

All, at some point in eternity, are called.....

Eternal death is not found in scripture. What is found is a soul, in freewill, choosing its own death for a time — not forever.

Judgment and mercy behave very differently from each other, and scripture is precise about the difference. Judgment tends to build and calcify — it accumulates, gets carried forward, gets held onto.

Mercy is presented as the opposite: available the instant it's reached for, with no waiting period and nothing to accumulate first.

This is because forgiveness was never something a person waits for Jesus to re-supply after each new offense. The debt was already settled, completely, at the cross — once.

From Romans Chapter 6, verse 10;

"For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."

The writer of Hebrews draws a direct contrast with the old system, where priests offered sacrifices daily, repeatedly, because those sacrifices could never fully deal with sin:

From Hebrews Chapter 10, verse 12 and 14;

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God... For by one offering he hath perfected for ever them that are sanctified."

What happens when a person sins now isn't a request for that price to be paid again. It's simply receiving what was already, fully, paid.

That's what makes forgiveness instantaneous rather than a process to complete as said in 1st John, chapter 1, verse 9:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

It's not, "he will eventually forgive after sufficient repentance is demonstrated." The moment of confession is the moment of forgiveness, because the work behind it was already finished long before the confession was ever spoken.

The prodigal son's father shows exactly what this looks like in practice. He doesn't wait to assess his son's sincerity or demand proof of change first:

Luke Chapter 15, Verse 20;

"But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

The forgiveness was already running down the road before the son finished a single word of his rehearsed apology. Jesus modeled this same instant quality from the cross itself, forgiving before anything was resolved, before anyone even asked:

"Father, forgive them; for they know not what they do."

From Luke Chapter 23, verse 34.

So if the debt is already paid and the forgiveness already finished, why does sin still feel like it lingers — unresolved, still weighing on a person long after it happened? Often the answer has a name: bitterness.

Bitterness is a self-destructing mindset — an injury a person creates and then keeps inflicting on themselves, long after whoever caused it has moved on. It can be held against another person, against God, or, just as often, against yourself. And it rarely announces itself honestly. A sharp word, a sarcastic comment, a resentment from years ago that never got named — these settle in quietly, and a person can insist they've let something go while it's still rooted underneath, still shaping how they see everything that follows.

The Greek word behind bitterness carries the sense of something acrid, something that poisons:

Taken from Ephesians chapter 4, verse 31, states:

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice."

Scripture calls it what it is — a poison that roots itself deep, and left alone, spreads into other areas of a life that seemed unrelated to whatever caused it in the first place.

Joseph is the clearest picture of the alternative. Betrayed by his own brothers, sold into slavery, given every reason in the world to harbor a lifetime of bitterness — and instead:

From Genesis chapter 45, verse 5, stating:

"Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life."

Joseph named what happened honestly. He didn't pretend it away. And he still let it go.

This is worth sitting with honestly, not just intellectually: have you searched your own heart for bitterness you've forgotten about, or never quite named — toward someone else, toward God, or toward yourself?

Paul states plainly that, legally, nothing is left outstanding as Romans Chapter 8, verse 1 states:

"There is therefore now no condemnation to them which are in Christ Jesus."

But John names the actual mechanism that keeps a person feeling otherwise in this account from John Chapter 3, verse 19:

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Loving the darkness would be a sin that is consistently repetitive. The condemnation described here isn't God renewing a sentence. It's a person choosing to stay in the dark

— still judging themselves — even while the light and the forgiveness are already fully available and waiting.

This connects directly to something Jesus and Paul both said about judgment generally.

Matthew Chapter 7, verses 1 and 2;

"Judge not, that ye be not judged: for with what judgment ye judge, ye shall be judged."

Paul in Romans Chapter 2, verse 1, makes the self-aimed side of that explicit:

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

Paul states the same principle even more directly from the other direction — not others judging you, but you judging yourself:

From 1st Corinthians chapter 11, verse 31, states:

"For if we would judge ourselves, we should not be judged."

Judging someone else, and refusing to stop judging yourself, turn out to be the same posture aimed in two directions at once — and in both directions, it produces the same result: a person living under a sentence that, as far as God is concerned, was already lifted, once and for all.

The sin doesn't remain because forgiveness ran out or was never offered. It remains because the person hasn't stopped condemning — whether pointed outward at someone else, or quietly, persistently, inward at themselves. Have you actually forgiven yourself, the same way you'd want to be forgiven? If not, that is still judgment — just aimed at a different target. The invitation isn't to earn a forgiveness still somehow out of reach. It's to stop judging — others, and yourself — long enough to notice the sentence was already lifted, a long time ago, once and for all.

What Sin Really Means

389 verses in the Bible reference sin with the Greek Definition from the Strongs Concordance Number G266. The base meaning in these verses has the meaning; "properly to miss the mark (and so not share in the prize)," that is, (figuratively) to err, especially (morally) to sin: - for your faults, offend, sin, trespass.

If sin is missing the mark rather than a permanent stain, and if mercy is described in scripture as everlasting — "his mercy endureth for ever" repeats as a refrain through an entire Psalm, (Psalms 136) — then salvation deserves a second look as well.

Much of Christian teaching treats salvation as a rescue: a soul in mortal danger, saved at the last moment from a fate it would otherwise certainly suffer. But scripture never actually describes a soul in that kind of jeopardy.

What it describes, again and again, is a Father who will not leave even one sheep in the wilderness as spoken in Luke Chapter 15, verse 4, a Son who came "to save that which

was lost" in Matthew Chapter 18, verse 11 — not to search for what might remain lost forever, but because loss, in this reckoning, was never intended to be permanent.

Read alongside Titus Chapter 3 verse 5 — *"not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost"* — salvation looks less like an emergency rescue and more like an unveiling.

What is saved is not a soul from destruction, but a mind from its own misunderstanding. Salvation, in this light, is nothing more than right-mindedness restored — the ego's fog lifting so the soul can see what was already true of it: that it was never actually in danger, because it was never actually separate from the Father who made it.

This does not make the offense of sin any smaller. Missing the mark still costs something — the wandering, the wilderness, the years spent chasing a false understanding of who you are.

But it does make room for a wider hope than fear alone allows: how can a soul that was chosen *"before the foundation of the world"* stated in Ephesians Chapter 1, verse 4 ever truly be lost for good?

Back to Wisdom

That's the judgment problem, resolved at its root: the sentence was already lifted. Which brings the question back to where Wisdom left off — what does it actually look like, once ego and judgment both stop running the show?

The clearest proof that knowledge has actually become wisdom is this: the love a person has for themselves and the love they have for others become equal, operating in the same measure rather than in competition.

Jesus named this as the second great commandment, inseparable from the first: *"Thou shalt love thy neighbour as thyself."*

As mentioned in Matthew Chapter 22, verse 39.

Not more than yourself, not instead of yourself — as yourself, the same measure applied in both directions. Paul called this single command the summary of everything else God requires:

A question to consider. Can a soul truly love someone else more than ones self?

Galatians Chapter 5, verse 14;

"For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself."

When ego and judgment are still running, love flows unevenly — generous toward the self, withheld from others, or the reverse. Wisdom is what finally brings those two into balance, and mercy is what makes that balance possible:

Judging others is self-condemnation as stated in Romans Chapter 2, verse 1, but the condemnation itself has already been removed by the cross mentioned in Romans Chapter 8, verse 1, and Hebrews Chapter 10, verse 14. So the only thing keeping a person “unforgiven” is their own continued judgment, of themselves or others, refusing to let go of what’s already settled.

The Bridge:

Truth is what Christ himself taught and lived — spiritual, not traditional. Knowledge is what a person finds only by genuinely searching for that truth. Wisdom is what knowledge becomes only once it’s applied — and applying it requires letting go of ego and judgment until the love you hold for yourself and the love you hold for others finally move as one. Mercy is what makes that letting go possible in the first place: the sentence was already lifted at the cross, long before you stopped holding onto it.

CHAPTER 17

Fear

Why Fear Has No Place in the Kingdom

Fear vs. Free Will

Fear shows up constantly in scripture — but almost never as something to be cultivated. Nearly every time God, an angel, or Jesus speaks directly to someone in the Bible, the first words are some version of "fear not." That pattern isn't incidental. Fear and genuine faith cannot fully occupy the same space at the same time.

Jesus said this plainly to his disciples in the middle of a storm, when they were certain their boat was going to sink:

Taking this from Matthew Chapter 8, verse 26;

"Why are ye fearful, O ye of little faith?"

He didn't treat their fear as a reasonable response to real danger. He treated it as evidence that their faith hadn't yet taken hold. Fear and faith, in that moment, were presented as opposites competing for the same ground in their hearts.

John wrote about why fear and love can't coexist in 1st John Chapter 4, verse 18:

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

Fear brings torment — a controlling, contracting force. Love does the opposite; it opens, releases, extends outward. The two move in entirely different directions inside a person, which is exactly why one has to displace the other. They don't blend.

This matters for free will specifically because fear, by its nature, narrows choice down to self-protection. A person acting from fear isn't freely choosing love, generosity, or trust — they're being driven toward whatever feels safest. Paul makes this distinction directly in 2nd Timothy, Chapter 1, verse 7:

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

In this verse, the word fear actually means fear. God hath NOT given the spirit of fear in the meaning from the Greek Concordance that states fear in this case means timid or faithless, fearful.

Fear is the manifestation of the flesh.

Notice what fear is contrasted with in the Timothy verse. Not just love, but a sound mind, one capable of clear, free choice rather than a mind narrowed down to a single survival response.

This is why fear functions so differently. An example from Proverbs Chapter 9, verse 10, *"the fear of the Lord"* — that phrase describes awe and honor, reverence, not the anxious, self-protective fear that shrinks a person's choices down to almost nothing.

One draws a person toward wisdom and freedom. The other locks a person into a single narrow reaction, over and over, regardless of what love or faith might have chosen instead.

Jesus modeled the alternative completely. Facing arrest, torture, and death — every reasonable justification for fear all at once — he still chose love, still chose obedience to the Father, still chose forgiveness for the very people killing him. Fear was fully available to him in that moment. He simply didn't let it choose for him.

"Let not your heart be troubled, neither let it be afraid" stated in John Chapter 14, verse 27, wasn't advice from someone who never faced real danger. It came from someone who faced the worst of it and still refused to let fear make his decisions for him.

This narrowing is exactly where fear becomes a problem for freewill. The very first recorded human response to sin was fear:...it immediately shrank a choice down to hiding:

"I was afraid, because I was naked; and I hid myself." As stated in Genesis Chapter 3, verse 10."

Adam's response is the same pattern already named — fear narrowing a free choice down to hiding. That's not freedom. It's a kind of captivity, even when no one else is holding the chains.

Fear, by its nature, narrows choice down to self-protection. A person acting from fear isn't freely choosing love, generosity, or trust — they're being driven toward whatever feels safest in the moment. Paul describes the alternative directly in 2nd Corinthians Chapter 3, verse 17:

"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

Liberty, not fear, is the natural condition of a life lived close to the Spirit.

CHAPTER 18

Was Jesus Really Tempted?

It's easy to read the Gospels and quietly assume Jesus had it easier than we do — that because he was without sin, temptation must have bounced off him the way it never truly could for the rest of us. Scripture doesn't support that assumption. If anything, it insists on the opposite.

Speaking about Jesus in Hebrews Chapter 4, verse 15;

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Not tempted in a watered-down, symbolic way. In all points. The writer of Hebrews is deliberate here — Jesus's temptation wasn't a formality he passed through untouched. It was real enough to be felt, real enough to require actual resistance.

The clearest picture of this comes right at the start of his ministry. After forty days alone in the wilderness without food, *"he afterward hungered,"* and it's precisely in that state of genuine physical weakness that the tempter came to him. Quoted from Matthew Chapter 4, verses 2 and 3.

Not to a rested, well-fed Jesus at the height of his strength — to a hungry, exhausted man at his most vulnerable. Each temptation offered something legitimately appealing: bread after weeks of hunger, protection from harm, authority over every kingdom on earth, offered outright. These weren't trivial suggestions. They were aimed at real human needs and real human ambition.

Jesus resisted each one by returning to scripture in Matthew Chapter 4, verse 4, rather than to his own strength:

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

He didn't wave the temptation away as beneath him. He answered it the way anyone else would have to — by choosing, deliberately, in the moment, to hold to something greater than the immediate need in front of him.

That same real struggle shows up again at the end of his life, in the garden of Gethsemane, hours before his arrest.

From Luke Chapter 22, verse 44;

"And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

This is not the language of someone gliding untouched through suffering. He asked, more than once, if there was any other way spoken in Matthew Chapter 26, verse 39;

"O my Father, if it be possible, let this cup pass from me."

The struggle was real enough to produce physical agony. And still, in that same breath:
"nevertheless not as I will, but as thou wilt."

This matters for a simple reason: it means Jesus's example isn't the story of someone who never had to fight for it. It's the story of someone who fought for it every time and chose rightly anyway — hungry, exhausted, afraid, and still faithful.

Then from Hebrews Chapter 2, verse 18;

"For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

He isn't only a model to imitate from a distance. He's able to help precisely because he knows, from the inside, exactly what the fight costs.

CHAPTER 19

In the World, But Not Of It

Jesus never told his followers to leave the world behind. He didn't send them to a mountain, a monastery, or a life of isolation. He sent them straight back into it — into their homes, their jobs, their communities — while asking something much harder than withdrawal: to be fully present in the world without being shaped by it.

He said this plainly in his prayer for his disciples the night before he died:

Quote from John Chapter 17, verses 14 and 15:

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

Notice what he didn't ask for. He didn't ask the Father to remove them from difficulty, from temptation, or from a world that would resist them. He asked that they be protected while remaining fully in it.

Paul picked up this same idea and gave it a practical shape in Romans Chapter 12, verse 2:

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The instruction isn't escape. It's transformation from the inside, so that a person can stand in the middle of ordinary daily life — work, family, conflict, temptation — without being molded by the values running through it.

This is a harder assignment than isolation would be. It's easier, in some ways, to avoid temptation by avoiding people altogether. Jesus didn't offer that option. He ate with tax collectors and sinners, walked through crowded streets, dealt daily with people trying to trap him in his words — and remained entirely himself through all of it.

Matthew Chapter 11, verse 19 states:

"The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners!"

He didn't retreat from that criticism by withdrawing. He simply continued being present, unaffected in his character by the company he kept.

This is also why Jesus used the image of salt and light rather than a wall or a shelter:

Matthew Chapter 5, verses 13 and 14:

"Ye are the salt of the earth... Ye are the light of the world. A city that is set on an hill cannot be hid."

Salt does nothing sealed in the shaker. Light does nothing hidden under a basket. Both only serve their purpose by direct contact with the very thing they're meant to affect — the world around them.

So the invitation isn't to build higher walls between yourself and the world you live in. It's to walk straight into it — your job, your family, your daily conversations — while staying rooted enough in who you actually are that none of it reshapes you into someone else. That's a much harder discipline than avoidance. It's also the one Jesus actually modeled and asked for.

CHAPTER 20

The Woman at the Well

Of all the people Jesus could have chosen to reveal his identity to plainly and directly, he chose a Samaritan woman with a difficult past, alone at a well in the middle of the day — someone with almost every possible strike against her by the standards of that culture: the wrong ethnicity, the wrong gender to be addressed by a Jewish rabbi in public, and a personal history that had already made her an outsider even among her own people.

Jesus broke convention immediately just by speaking to her:

John Chapter 4, verse 9;

"Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans."

The disciples were equally startled when they returned: *"they marvelled that he talked with the woman"* spoken from John Chapter 4, verse 27 — this wasn't ordinary behavior, and everyone around Jesus knew it.

He didn't avoid her past either, but he didn't lead with condemnation. He simply saw it clearly: *"Jesus saith unto her, Go, call thy husband, and come hither... For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly"*

Quoting John Chapter 4, verses 16 through 18.

There was no shaming tone recorded here — just direct, complete knowledge of exactly who she was, spoken plainly.

It's in this exact conversation — with this particular woman, not with the religious leaders, not with his own disciples — that Jesus gives one of his clearest teachings about the nature of true worship:

Continuing from John Chapter 4, verse 24;

"God is a Spirit: and they that worship him must worship him in spirit and in truth."

And when she raised the coming Messiah, hoping he might one day explain all things, Jesus answered her with something he rarely said so directly to anyone:

From verse 26;

"Jesus saith unto her, I that speak unto thee am he."

That's a remarkable detail worth sitting with. Of all the people Jesus could have first plainly revealed himself to as the Messiah, he chose her — not a religious scholar, not a synagogue leader, not someone with a spotless reputation. A woman society had already written off.

Her response is just as striking as the revelation itself. She didn't stay quiet about her past out of shame. She ran straight back to the same people who likely already knew her history and used it as her opening line:

"Come, see a man, which told me all things that ever I did: is not this the Christ?"

From John Chapter 4, verse 29.

Her story became not a barrier to sharing what she'd found, but the very thing that made her testimony compelling.

"And many of the Samaritans of that city believed on him for the saying of the woman."

From verse 39.

This account makes something clear that's easy to miss elsewhere in scripture: spiritual truth was never reserved for the people society considered most respectable or most deserving.

It went first, plainly and directly, to someone with every reason to assume she'd be overlooked — and it went through her, not despite her past, but woven right through the honest telling of it.

CHAPTER 21

Faith, Works, And Grace

There's a moment in the Gospels easy to read past quickly, but worth slowing down on. A woman had suffered from a bleeding disorder for twelve years. She had spent everything she had on physicians and only grown worse. She didn't approach Jesus directly, didn't ask him for anything out loud. She simply came up behind him in a crowd and touched the hem of his garment, believing that would be enough.

And it was.

"Immediately the fountain of her blood was dried up; and she felt in her body that she was healed of that plague."

From the account in Mark Chapter 5, verse 29.

But look closely at what happens next, because it's the most striking part of the whole account. Jesus didn't announce the healing. He didn't even know, in that moment, who had touched him.

Verse 30;

"And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?"

His own disciples were confused by the question.

Verse 31;

"Thou seest the multitude thronging thee, and sayest thou, Who touched me?"

Dozens of people were pressed against him in that crowd. But something had gone out of him specifically in response to her touch — not because he consciously reached out and healed her, but because her faith reached toward him and drew on something already present.

When he finally found her, trembling, and she told him the whole truth, his words are worth sitting with carefully:

Verse 34;

"Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

Not "I have healed you." Not "my power has healed you." Your faith made you whole. He named her faith as the operating force, not his own deliberate action.

This pattern shows up elsewhere too. To the blind men who called out to him from Matthew Chapter 9, verse 29:

"According to your faith be it unto you."

And to the centurion whose servant was healed from a distance, without Jesus ever laying hands on him at all from Matthew Chapter 8, verse 13:

"Go thy way; and as thou hast believed, so be it done unto thee."

Again and again, the healing is tied to what the person believed, not simply to Jesus performing an action upon them.

This raises a natural question worth actually answering rather than leaving as a nice feeling: what exactly is this faith, that it could operate this way?

The word faith shows up 228 times in the New Testament, and it isn't always doing the same job. Most of those verses describe faith the way the woman in the crowd and the centurion had it — a settled, moral conviction, reliance on Christ, confidence in the truth of the Gospel:

Matthew Chapter 8, verse 10;

"When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel."

But a smaller cluster of verses uses a different Greek word entirely — one built on the idea of confidence specifically running low, rather than describing faith's presence or absence in general:

Matthew Chapter 6, verse 30;

"Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

"Little faith" here isn't a milder version of ordinary faith. It's its own word, describing confidence that's specifically failed to hold under pressure. Worry crowding out trust in a particular moment, rather than a general description of someone's spiritual state. The woman with the issue of blood, the centurion, the blind men — none of them are described this way. Whatever they had, in the moment they reached for Jesus, wasn't little.

This doesn't diminish who Jesus was — if anything, it reveals something remarkable about how God's power actually moves. It isn't a power that has to be aimed and fired like a weapon, requiring Jesus to consciously will every single outcome.

It's more like a current, present and available, that responds to whoever reaches toward it in genuine trust. The woman in the crowd didn't need Jesus to notice her, plan for her, or even know her name. She only needed to believe enough to reach out her hand.

There's something freeing in that. It means healing, wholeness, and grace were never only available to the people Jesus happened to be looking at directly. They were available to anyone who reached toward him in faith — including, it seems fair to say, anyone who still reaches toward him that way now.

But faith, in its fuller sense, was never meant to stay a private, internal current either. James is direct about what happens when it does:

James Chapter 2, verses 14 and 17;

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? ... Even so faith, if it hath not works, is dead, being alone."

James doesn't soften this. He goes on to point to Abraham — offering Isaac on the altar — as proof that faith and action were never actually separable in the first place:

And from verse 22;

"Seest thou how faith wrought with his works, and by works was faith made perfect?"

Not that works earn what faith already secured. That faith which never produces anything was never fully itself to begin with. The same way a seed that never sends up a shoot was never really a living seed in practice, whatever it may have been in principle. The woman reaching for the hem of his garment wasn't just believing quietly. She was moving through a crowd to do it. The faith and the reaching were the same act.

This is where grace enters, and where it's easy to get the order backwards. Grace isn't a reward faith earns after enough works pile up. Paul is explicit about the sequence:

Ephesians Chapter 2, verses 8 through 10;

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Read the order carefully. Grace saves. Faith is how that grace is received, not what earns it. And works come after both — not the cause of salvation, but what a person who has actually received grace naturally starts doing, because that's what they were created in Christ Jesus to do.

So faith, works, and grace aren't three separate transactions with God. They're one continuous motion: grace moving toward you as a gift, faith as the hand that reaches out — the same hand the woman in the crowd reached out — to receive it, and works as what naturally follows once it's actually been received rather than just believed about.

This also reframes what tribulation and testing are actually doing. Scripture doesn't present trials as punishment for weak faith — it presents them as the place where faith either gets exercised into something real, or gets exposed as something that was never quite taking hold. Paul names the danger directly using a word worth sitting with — reprobate, from the Greek meaning literally unapproved, rejected as worthless on testing, the way a coin fails to pass inspection. Not a soul God has given up on, but a faith that hasn't yet been put to the test honestly enough to know whether it holds.

The invitation isn't to generate more faith through sheer effort. It's to actually receive the grace being offered, let faith be the honest response to that gift rather than a performance — the same reach the woman in the crowd made without a plan, without an

announcement, without even being noticed at first — and let the works that follow be what they were always meant to be: not a separate ledger, but the natural motion of grace once it's taken root.

CHAPTER 22

Peter's Denial and Restoration

Peter made a bold promise the night before Jesus died, one he clearly believed with his whole heart.

Quoting from Luke Chapter 22, verse 33:

"Lord, I am ready to go with thee, both into prison, and to death."

The next verse, Jesus's response must have been hard to hear:

"I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."

Peter wasn't lying when he made that promise. He simply didn't yet know his own limits.

Hours later, exactly as Jesus said, it happened three times. A servant girl recognized him near the fire where Jesus was being held:

"This man was also with him. And he denied him, saying, Woman, I know him not."

From Luke Chapter 22, verses 56 and 57.

Then again, to someone else in the next two verses:

"Man, I am not." And a third time, to another accusation, Peter grew more forceful:

"Man, I know not what thou sayest."

Three denials, each one more emphatic than the last, of the very thing he had sworn hours earlier he would never do.

Then came the moment that must have broken him completely:

"And the Lord turned, and looked upon Peter... And Peter went out, and wept bitterly."

Verses 61 and 62.

Not a word of rebuke from Jesus. Just a look. And Peter's own failure, suddenly, fully visible to himself.

It would be reasonable to assume this was the end of Peter's story — the man who denied Christ three times, disqualified by his own failure, quietly stepping aside from leadership out of shame. That isn't what happened. After the resurrection, Jesus sought Peter out directly, and asked him a question three times — matching, deliberately, the number of his denials:

"Simon, son of Jonas, lovest thou me more than these?... He saith unto him, Feed my lambs" (John Chapter 21, verse 15). Then again: "Feed my sheep" (verse 16). And a third time: "Feed my sheep" (verse 17).

Three failures, met with three direct opportunities to affirm love and receive a fresh commission — not despite the failure, but addressing it precisely, point for point. Peter was grieved that Jesus asked a third time, clearly still feeling the weight of what he'd done:

Again from verse 17;

"Peter was grieved because he said unto him the third time, Lovest thou me?"

But Jesus wasn't testing whether Peter deserved restoration. He was providing it, directly, in exactly the shape the failure had taken.

This is Peter, restored completely, becoming the same man who stood up boldly on the day of Pentecost and preached to thousands (See Acts Chapter 2, verses 14 through 41) — no longer denying Christ out of fear, but proclaiming him publicly, at real personal risk, having already been fully forgiven for the worst failure of his life.

His story stands as direct proof that a complete collapse in a moment of fear isn't a permanent disqualification. It's simply the place restoration meets a person exactly where they are.

CHAPTER 23

Love Your Enemies

Of everything Jesus taught, this is likely the hardest to actually live:

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

That was quoted out of the book of Matthew Chapter 5, verses 43 and 44.

This teaching only makes sense in light of everything already built in this series. If judging another person is really self-judgment mentioned in Romans Chapter 2, verse 1, and if the condemnation a person feels toward someone else keeps them locked in the same darkness as self-condemnation as mentioned in John Chapter 3, verse 19, then an enemy isn't a separate category exempt from that principle. Hatred held toward an enemy is still judgment — and judgment, wherever it's aimed, still lands back on the one holding it.

Jesus gives the reasoning directly, and it's not sentimental — it's about becoming like the Father:

Matthew Chapter 5, verse 45 states;

"That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

God's mercy was never selective, restricted only to people who had earned it or deserved it first. If mercy toward sin is instantaneous and unconditional, love toward enemies is simply that same mercy extended in the hardest possible direction.

Jesus didn't only teach this. He lived it at the exact moment it would have been most justified to abandon it. Nailed to a cross by the very people he was talking about, he prayed:

"Father, forgive them; for they know not what they do."

From Luke Chapter 23 verse 34.

No delay. No waiting to see if they deserved it. The same instantaneous mercy extended toward the people actively causing him the greatest harm of his life.

Stephen, the first martyr of the early church, followed this same pattern as he was being stoned to death:

"Lord, lay not this sin to their charge."

Quote from Acts Chapter 7, verse 60;

He had watched Jesus do this. He did the same thing himself, at the cost of his own life, with no one left to impress and nothing left to gain from it.

Paul explains why this matters practically, not just spiritually:

Romans Chapter 12, verse 21:

"Be not overcome of evil, but overcome evil with good."

Hatred held toward an enemy doesn't weaken the enemy. It only keeps the one holding it trapped in the same cycle of judgment this whole series has been working to release.

Loving an enemy isn't primarily a gift given to them. It's the only way the person doing the loving gets free of what hating them would otherwise cost.

This is, by any honest measure, the hardest teaching Jesus ever gave. It asks for exactly the same posture toward the people who have hurt you the most as God already extends toward everyone, unconditionally, the instant it's reached for. Nothing less than that was ever the actual instruction.

CHAPTER 24

Blessings And Curses

The word bless, in some form, appears more than five hundred times across scripture. That alone says something. This isn't a minor theme tucked into a few verses. It's one of the most repeated ideas in the whole Bible, and yet it rarely gets its own close look.

The Hebrew word behind it, *barak*, is worth sitting with. It literally means to kneel — the posture itself is built into the word. To bless God is to kneel before him in adoration.

And the same word, remarkably, can also mean the opposite under certain use — to curse. The two ideas sit on the same root, which tells you something: blessing and cursing aren't unrelated categories. They're two directions the same posture can face.

Scripture describes blessing moving in five directions, not just one:

We can bless God. God blesses us. We can bless others. Others can bless us. We can bless ourselves.

Genesis Chapter 12, verse 3 lays out God's own pattern of blessing plainly:

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

Notice blessing runs in both directions there — not just downward from God, but reciprocal, moving through relationship. That pattern shows up again in how Jesus told his followers to treat people who were actively working against them:

Luke Chapter 6, verse 28;

"Bless them that curse you, and pray for them which despitefully use you."

And Paul, writing to a persecuted church:

Romans Chapter 12, verse 14;

"Bless them which persecute you: bless, and curse not."

That's a specific instruction, not a general sentiment — bless, and curse not. The two are named as opposites, and the choice between them is presented as exactly that: a choice, not a reflex.

What God calls blessed doesn't always look like what the world calls fortunate. The poor in spirit, those who mourn, the meek, the merciful. It's worth noting here how directly that list connects to this one.

The Beatitudes are, in effect, God's own definition of what a blessed life actually looks like, and it has almost nothing to do with comfort or advantage.

Curses

If blessing is one posture, cursing is the other side of the same coin — and scripture treats it just as seriously.

The Hebrew word for curse, *qelalah*, carries the sense of vilification — speaking ill, calling down harm. The Greek words used for curse in the New Testament — *ara* and *katara* — carry the sense of an imprecation, a doomed pronouncement spoken over someone or something. These aren't idle words in scripture's view. A curse is treated as a real spoken force, not just an insult.

This raises an honest question worth actually sitting with, not rushing past: are there curses you're still carrying? Words spoken over you by someone else, early enough or often enough that they took root. Words you've spoken over yourself. Patterns repeating generation after generation in a family that no one ever named out loud, let alone brought to God.

Scripture doesn't leave the answer to that question as "carry it and hope it fades." It points toward Christ as the one able to redeem exactly this:

Galatians Chapter 3, verse 13 states;

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

Whatever has been spoken over you — by others, by yourself, or carried forward from further back than you can trace — is not outside what the cross already reached.

A few honest places to bring before God, rather than carry alone:

Bless those you've cursed, even quietly, in your own heart. Bless those who have cursed you. Ask Christ to release whatever generational pattern you can name, and whatever you can't. Ask him to release curses spoken over you by others, named or forgotten.

None of this is a formula to perform correctly. It's an invitation — the same one blessing always is — to choose which direction you're going to face.

CHAPTER 25

What Happens After This Life?

Jesus spoke about what comes after death with a confidence that suggests he wasn't speculating — he was describing something he knew directly. The night before he died, he offered his disciples something specific, not vague comfort:

In John Chapter 14, verse 2:

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

Not an abstract idea of an afterlife, but a place, prepared, waiting.

Paul went further, describing not just a destination but a transformation — what actually happens to a person between this life and the next.

Quoting from 1st Corinthians Chapter 15, verse 44;

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

This wasn't presented as guesswork. Paul described it as being sown, like a seed, and raised as something new — connected to the original, but not identical to it:

"Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain... But God giveth it a body as it hath pleased him."

Quoting from 1st Corinthians Chapter 15, verses 36 through 38.

This growth-based language matters. Paul doesn't describe death as an ending followed by a completely separate, unrelated existence. He describes continuity — a seed and the plant that grows from it are connected, even though the plant looks nothing like the seed it came from. Whatever a person has become in this life carries forward into whatever comes next, transformed rather than erased.

Jesus described this continuing life as active, not static — a place of ongoing relationship and purpose, not simply rest. To the thief dying beside him on the cross, he made an immediate promise in Luke Chapter 23, verse 43:

"Verily I say unto thee, To day shalt thou be with me in paradise."

Not a distant, uncertain future. Today.

In 2nd Timothy Chapter 4, verses 6 through 8, Paul captured his own confidence about this transition personally, near the end of his life:

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness."

He didn't describe death as a wall. He described it as a departure — a word that implies movement, a continuing journey, not a stop.

This matters practically, not just theologically. If what comes next is a continuation — transformed, but connected to who a person has become here — then nothing worked toward in this life, none of the growth, none of the character built through real struggle, is wasted or erased at death.

It becomes, instead, exactly what gets carried forward into whatever "many mansions" and "spiritual body" actually mean. The invitation isn't to wait passively for that transformation. It's to keep growing now, trusting that what's built here doesn't stop mattering the moment this physical life ends.

CHAPTER 26

A Lifetime Against Eternity

From 2nd Peter Chapter 3 verse 8;

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

A finite act, committed in a finite sliver of time. How can a sliver of time produce an infinite consequence?

Psalms Chapter 90, verse 4:

"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

This is the question mainstream Christianity rarely asks out loud: if a soul lives seventy, eighty, maybe ninety years, a sliver of time, by any honest measure, how does that sliver carry the weight of forever?

Consider the math honestly.

Fifty years lived comes to 18,250 days. Apply the ratio of the verse - a day standing in the place of a thousand years. That lifetime becomes 18,250,000 years on that scale. Eighty years comes to 29,200,000 years. Vast numbers, and yet still nothing against eternity, which by definition has no end to measure against.

If a thousand years collapses to a day in God's sight, then a single lifetime, a mere breath by comparison, collapses to something far smaller still.

And yet the traditional teaching asks that breath to decide an eternity.

As eternity continues to unfold, forever expanding, without end, the portion of it represented by one earthly life does not grow to match it.

It shrinks.

Proportionally, a lifetime becomes smaller and smaller against the whole, approaching zero the further eternity runs.

If judgment is meant to fit the weight of what was done, how can a decision made in a vanishing sliver of time be made to carry infinite, unshrinking weight?

"For there is no respect of persons with God."

From Roman Chapter 2, verse 11.

And then from Revelations Chapter 20, verse 12:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

Judged according to works, measured, weighed, proportionate. Not according to the length of the moment in which those works were done.

Eternal life and life eternal are named in 47 separate verses across the New Testament. Of those 47, only two — Mark 3:29 and Jude 1:7 — even mention eternal damnation or eternal fire.

What is the underlying true meaning of those two verses? Two, against forty-five that describe nothing but the promise itself.

If eternity truly hinged on a single finite lifetime the way traditional teaching assumes, scripture's own silence on the subject would be strange. It is not the silence of a book straining to warn you. It is the near-silence of a book that has almost nothing to say on the matter, set beside an overwhelming record of promise.

Have you not asked yourself, am I going to make it to heaven or hell when I leave this life?

1st Corinthians Chapter 15, verses 51 and 52:

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Notice the speed of it. A moment, the twinkling of an eye. Paul is not describing a slow transition from flesh to spirit. He is describing an instant change, the same way a thousand years collapses to a day in God's sight. The change out of the flesh's sliver of time is as timeless as the flesh sliver itself is small.

Quoting 2nd Peter Chapter 3, verse 9:

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

Not willing that any should perish. Longsuffering, literally, long-spirited, patient across time without limit. If God's patience is not bound to the sliver of time, then the sliver of time was never meant to be the final word.

"And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

From Hebrews Chapter 9, verse 15.

The called. Not the called-in-a-moment, judged-in-a-moment, sealed forever by a moment, but the called, across the whole of a soul's existence, however long that existence takes to unfold.

A single lifetime was never meant to be eternity's verdict. It is a page, one page, in a book with no final chapter, being written and rewritten until every soul finds its way home.

A CLOSING WORD

Jesus was never as complicated as he's been made to sound. He called himself the Son of Man, not to claim distance from us, but to claim kinship with us. He spoke in parables that required real seeking, not passive listening. He forgave instantly, loved without condition, and asked the same of anyone willing to follow him. None of it was ever meant to be locked behind theological expertise.

What actually stands between a person and this understanding usually isn't intellectual. It's the accumulated weight of tradition — "the commandments of men" taught as doctrine in Matthew Chapter 15, verse 9 — layered so thickly over the plain words of Jesus that many sincere, faithful people never get to encounter them directly.

And there's real comfort in staying on milk rather than moving to meat quoted from 1st Corinthians Chapter 3, verse 2; a real cost in questioning what's always been assumed. That's not a failure of intelligence or devotion. It's simply the nature of inherited belief — it takes real courage to set it down long enough to look again.

Scripture is direct about those who tends to actually break through to this kind of understanding, and it was never a matter of credentials in 1st Corinthians Chapter 1, verse 27:

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

The same truth Jesus spoke plainly. *"Thou hast hid these things from the wise and prudent, and hast revealed them unto babes"* in Matthew Chapter 11, verse 25. Paul confirms from the other side: understanding was never reserved for the most sophisticated. It was reserved for the most willing.

Search for what Jesus actually meant in spirit rather than only in letter. And that search doesn't end here.

In Matthew Chapter 7, verse 7;

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

The invitation was never to arrive at a final, finished understanding. It was to keep knocking — and to live, day by day, a little more from the kingdom already within you than from the little g "god" still competing for that space.

That was always the whole point. Not new information. A different way of seeing what was true all along.

Jesus is the representation of love. Following him isn't about adoring the man — it's about putting into action who he is and what he stands for. It's a way of life demonstrated by example.

A Note on The Journey Of Your Soul

God does not change. He is light, with no darkness mixed into it; love, not merely loving. Whatever else moves in this story, that doesn't.

Your spirit-soul was created by that God, in his image, before the flesh ever existed — perfect, complete, whole.

Evil did not come from him. It entered through a fall that happened in heaven, before the world was formed — not something God authored alongside light and life, but something that broke away from it.

To contain what had fallen, the flesh was formed. This is why every person carries two bodies, not one: a spirit-soul created in heaven, and a natural body formed afterward from dust. The natural body reacts first, protects first, fears first. The spirit-soul, created before any of that began, and waits underneath it to be recognized.

That reacting, protecting self is the ego — not something God built into you, but something the world built on top of you, from the moment you were born into the flesh. It was never the enemy from outside. It was always the enemy within, the unguarded heart Jesus named directly.

The Law came before Jesus because the true self was already buried too deep to hear anything else. It could reveal the problem. It could never solve it.

Sin, in scripture's own definition, was never a permanent stain — it is missing the mark, falling short, nothing more final than that. The mark stays exactly where it was. It's waiting for your return, not counting your absence against you.

Where you actually are on that path — still fully identified with the ego, or in reform, or increasingly living from the true self — is described as three estates, not three verdicts. And however far off the destination looks from wherever you're standing, it was already set before you were: predestined, not as a script dictating your every step, but as a horizon marking where the walking leads. The path there is still entirely yours to walk.

Your awareness in your walk practiced daily is: releasing judgment, negativity, refusing to let the world define you, choosing faith over fear, and seeing creation as one, and not a creation of separation.

Fear is the ego's native language, and it narrows every choice down to self-protection — which is exactly why it cannot coexist with genuine freewill. Faith is what actually reopens that freedom, not by removing every hard thing, but by reaching toward God through it, the way a woman in a crowd once reached for nothing more than the hem of a garment.

Grace comes first — a gift, not a wage. Faith is how it's received. Works are simply what a person who has genuinely received it starts doing, not what earns it in the first place.

Judgment and mercy are not equally matched opponents. Judging another is self-condemnation in disguise — but the sentence itself was already lifted at the cross, fully, once, not owed again for each new failure. What keeps a person feeling unforgiven is rarely God withholding it. It's bitterness, self-judgment, or both, refusing to notice the debt is already paid.

Even blessing and cursing are a choice laid out in scripture as plainly as light and darkness — and whatever has been spoken over you, by others or by yourself, was never outside what the cross already reached.

Salvation, understood this way, was never a rescue from danger the soul was actually in. It's right-mindedness restored — the fog of the ego lifting so the soul can see what was true of it the whole time: it was never truly separate from the God who made it.

And what comes after this life isn't an ending needing to be feared into avoiding. It's a continuation — growth that doesn't stop at death, the way a seed doesn't stop at the ground. The constant promise of eternal life.

That's the whole arc, start to finish: a perfect soul, a fall that wasn't yours, a flesh formed to hold what fell, a long walk back through fear and judgment toward the mercy that was waiting the entire time. A life that is never going to end.

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