All Shall Be Well

The Oneness Of God's Love



For I am persuaded, that
neither death, nor life, nor angels,
nor principalities, nor powers,
nor things present, nor things to come,
nor height, nor depth,
nor any other creature,
shall be able to separate us
from the love of God,
which is in Christ Jesus our Lord.
Romans 8:38-39

MJI LightWorker

All Shall Be Well

The Oneness Of God's Love

MJI LIGHTWORKER
stairway2heaven.org

Contents

Chapter 1: The Nature of Creation

Chapter 2: One Body, Not One Crowd

Chapter 3: Nothing You Have Was Made By You

Chapter 4: The Spark That Was Never Yours to Begin With

Chapter 5: Free and Predestined — Two Views From One Truth

Chapter 6: What Your Distress Reveals

Chapter 7: Praying for Truth, Not Agreement

Chapter 8: Living In The Only Time That Exists

Chapter 9: The Ego and the Enemy Within

Chapter 10: Duality and the Peace of Not Choosing Sides

Chapter 11: Bound to Destroy, Not Bound to Punish

Chapter 12: All Shall Be Well

Chapter 13: The Church

Chapter 14: Not a Verdict, But a Revealing

Chapter 15: Angels — Not a Separate Order, But What We Become

Chapter 16: Seeing Through New Eyes

MJI LightWorker

Contact; living2eternity@gmail.com

If this book has been meaningful to you and you would like to support the continuation of this work:

Donations gratefully received at www.stairway2heaven.org

This book may be freely shared.

Introduction

There's a difference between writing what you believe and writing what's already been found. The studies in this book are both. Some come from years of my own writing and reflection. Not "here is what I think," but "here is what scripture itself keeps saying, once you stop skimming past the parts that don't fit what you were taught." Sixteen studies follow — on creation, the ego, sin, judgment, freewill, time, the church, angels, and the closing question of what it means to actually see. Some will feel familiar if you've read the Uncovering Your Hidden Self books. Most won't. This one goes further into ground those books didn't touch.

If you're looking for comfort without change, this isn't that. If you're looking for confirmation that you were right to keep searching, read on.

MJI LightWorker

A Word Before You Begin

If you are striving to get a deeper understanding of scriptures, and your walk with God is on a progressive path forward — or if it's not, but you're striving to understand and practice spiritual living, continue to read on. If you're looking for feel-good stories, jokes, or long drawn-out commentaries, you can stop here and save yourself some time.

If you can understand that on this path you're on, you don't have to be rock-solid on particular "trains of thought," and you're striving to build on your wisdom and knowledge, read on. If you can make sense of the phrase "there are as many paths to heaven as there are souls," read on. If you believe the world, including the church, has lied to you, or kept you from truths, and it's time to bone up, read on. If you can grasp a thought without fully understanding it, and allow your open mind to fill in the blanks as you progress, read on.

I believe scripture speaks for itself when diligence in your search reveals truths and understanding, either in a literal way or a spiritual way. These are statements that I dwell on, that through my research and understanding I've come to hold:

We are eternal souls created in perfection. Satan is a representation of sin and evil; you are responsible for your own soul. Salvation is imminent — all one needs to do, according to scripture, is emulate Christ, which stands for the two greatest commandments. Heaven and hell are within, as well as God, the Lord, the Holy Spirit, and the kingdom.

God is unchanging; therefore not only is His work finished, but any evil or sin comes from me, and I alone create the separation from God. The elimination of negativity, repetitive evils, and judgement — establishing a greater love for my neighbor, for love is life itself.

MJI LightWorker

Chapter One

The Nature of Creation

Living From Oneness

Creating a spirit-soul separation, (which is manifested from within your mind), from God, Christ, and the Holy Spirit allows the mind to take comfort in "forgiveness," thereby allowing the soul to have comfort in living its repetitive negativities.

When a soul realizes there is no separation between the soul from God, Jesus, the Holy Spirit, and ALL of Creation, that soul lives from the offensive position living from goodness-love, not from repetitive negative thoughts, speech, and actions. Creation is connected and is all one. The "One" lives through His Creation because there is only One. One God and Father of all, who is above all, and through all, and in you all as spoken in Ephesians Chapter 4 verse 6.

Scripture has two layers — the literal words on the page, and a deeper spiritual sense living within those words. The relationship between the two isn't like a code waiting to be cracked, or a puzzle with a hidden answer. It's something far more natural than that. As one description puts it, the spiritual sense relates to the letter "as the soul in the body, as thought in the eyes, and as affection in the face" — three ordinary pairings, each one showing the same truth from a different angle.

As the soul is in the body, a body without its soul is not a diminished body, it's a corpse. James chapter 2, verse 26 states this plainly:

"The body without the spirit is dead."

The same is true of scripture read only at the literal level. The words are still there, technically accurate, but without the spirit animating them, what's left is a body with nothing living inside it.

Genesis chapter 2, verse 7 shows the pattern in creation itself: God forms man from the dust, the body, and only becomes a living soul once "*he breathed into his nostrils the breath of life.*" The literal text is the dust. The spiritual sense is the breath that makes it alive.

As thought is in the eyes, eyes themselves are just physical organs, but no one experiences a pair of eyes as merely physical. You look into someone's eyes and perceive their thought, their attention, their intention, before a single word is spoken.

Jesus makes exactly this connection in Matthew chapter 6, verse 22:

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light."

The eye is the visible, physical part; the light — understanding, clarity, thought — is what the eye actually carries and reveals. Scripture's literal words are the eye. Its spiritual sense is the thought looking out through it.

As affection in the face. A face is flesh and bone, yet no one reads a face as merely

flesh and bone — a face carries joy, grief, love, anger, all without a word spoken.

Proverbs chapter 15, verse 13 ties this directly to the heart:

"A merry heart maketh a cheerful countenance."

The countenance — the literal, visible face — is shaped entirely by what's happening beneath it. Numbers chapter 6, verse 25 uses the same picture as a blessing: *"The LORD make his face shine upon thee."* God's face shining is affection made visible. The literal text of scripture is the face. Its spiritual sense is the affection giving that face its actual expression.

Taken together, these three pictures make one point from three directions: the literal and the spiritual were never meant to be separated, any more than a body can be separated from its soul, an eye from its sight, or a face from its feeling.

2nd Corinthians chapter 3, verse 18 describes what happens when a person reads scripture this way, with the veil removed:

"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."

Reading only the letter leaves you looking at a body, an eye, a face — accurate, but lifeless. Reading for the spirit within it is what lets scripture actually look back at you, and change you in the looking.

Creation Is God

Creation is God wanting to know and experience his self. God is living through His Creation as experiences, for His pleasure.

From Philippians Chapter 2, verse 13;

"For it is God which worketh in you both to will and to do of his good pleasure."

His consciousness, within His self, creates individual consciences, so as to live with awareness as individual consciences, for eternal experiences for his self and his Creation. Life from absolute love. Since God is love, and by way of His Creation, freewill of the individual consciences establishes a reciprocal love, back to His self. Like a tree (God), with many limbs (Creation), that make up the whole. The full circle of love.

Chapter Two

One Body, Not One Crowd

There's a difference between a group of people standing near each other and a body made of parts that actually function as one. Scripture doesn't describe the family of God as a crowd of individuals who happen to share a belief. It describes something far more unified — a single living body, with every person serving as an actual part of it.

Paul lays this out in 1st Corinthians chapter 12, verses 12 through 14:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body... For the body is not one member, but many."

This isn't a metaphor added for poetic effect. Paul means it structurally — the eye, the hand, the foot, each different, each necessary, none of them optional, all of them one single organism.

He goes further in verses 21 through 26, insisting that no part can claim independence from the rest:

"And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you... And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

This is oneness taken to its full, practical conclusion. Not just a shared spiritual origin, but a shared present experience. What happens to one part is not separate from what happens to the whole.

This reframes what it actually means to be "in Christ." It isn't only a personal relationship experienced individually and privately — although it is certainly that too, it's also a functional position, one part among many, in something larger than any single person.

Romans chapter 12, verse 5 puts it in the same terms:

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

Not merely belonging to Christ individually, but belonging to each other, structurally, as parts of the same living whole.

This has a real, practical edge to it. If another person's suffering is genuinely your own suffering, and another person's flourishing is genuinely your own flourishing, then isolation, indifference, and division toward other believers isn't just unkind — it's a kind of self-injury, a body working against its own parts.

Ephesians chapter 4, verse 16 describes the intended alternative:

The whole body *"fitly joined together and compacted by that which every joint supplieth, according to the effective working in the measure of every part, maketh*

increase of the body unto the edifying of itself in love."

Growth doesn't happen through any one part working alone. It happens through every part functioning rightly in connection with all the others.

Oneness, understood this way, isn't a comforting abstraction about everyone being spiritually connected somewhere far off. It's the shape of an actual body you are already a functioning part of, whether you feel it or not — and the health of that body depends, in some real measure, on how faithfully each part, including you, does its own particular work.

The God Concept

Understanding God is not that difficult. Scriptures point out everything that is needed for living your life. Instead of a soul knowing their true relationship and how close we all are together with God, Christ, the Holy Spirit, your neighbor, and creation, everything is taught as separate, and we are taught hundreds of ways we created that separation and what must we do to become united. Understanding your true relationship from the beginning minimizes all confusion so the focus is on how to correct an error in life.

The God Factor

To understand the true relationship that a soul has with God and His purpose of Creation, a soul must follow these ideals that actually align with the Word, because the Word IS God, and the Word is alive: The consciousness of God is total existence of Creation, and all of life is Him. God lives and breathes through all of His Creation. The total make-up of life consists of nothing but love for everything. You are fulfilling life as your own but living it out in accordance to His consciousness, yet that soul chooses how it wants to "live."

Spiritualism Is Not Of The Flesh

Spiritualism is not of the flesh but only of the spirit. Simply speaking, it's living the two greatest commandments 24/7. Therefore, God being pure energy-love is consciousness. His Consciousness is the only true existence because there is nothing that is outside of Him — Creation is God Himself. God's life is His Creation, that HE experiences in all experiences through Creation for eternity. Your awareness in love is His awareness and love. Your life is His life.

A Celestial Message

You are the imagination of God. God is experiencing His consciousness through you, with you using his consciousness. You are seeing things just exactly how you wanted to see things — that means everything. When it comes right down to it, you're planning everything you experience because you planned it first in your consciousness. Without experiences throughout your eternity, how can you progress in your spiritual wisdom and knowledge from a “lifes” perspective? When your spiritual self is in your perfected spiritual state, in a spiritual body, all knowledge, (the Word) IS you. It is only through the forming into an imperfect body, and the soul then is allowed to choose how it wants to live, it is only from

those “experiences” that give that knowledge any meaning or value. One analogy would be in that a soul with the “word,” lets say full knowledge of a drivers education book, the soul technically understands how to drive. But until the soul gets behind the wheel for the “experience” of actually driving the car, the knowledge is futile. There is a wisdom behind the knowledge with the experience.

Chapter Three

Nothing You Have Was Made By You

Not From Your Own

God is living every bit of goodness through His Creation. It's up to you to decide how much goodness comes through you back to Him. Key word: through. Nothing comes from "your own." Quoting from John Chapter 5 verse 30;

"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

There's a quiet pride that creeps into spiritual life without anyone noticing it arrive: the sense that your goodness is yours — that your wisdom, your patience, your capacity to love, are things you built and now possess. Scripture pushes back against that assumption directly, and the correction matters more than it first appears.

From 1st Corinthians chapter 4, verse 7:

"For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

Paul isn't being rhetorical here. He's naming something real: every capacity for good in you was received, not self-generated. The moment you start treating it as your own achievement, you've already forgotten where it came from.

James makes the same claim even more plainly, in 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."

Not some good gifts. Every one. Goodness doesn't originate inside a person as a personal trait to be proud of — it continuously flows in from above, the same way light flows from its source.

Jesus used a picture for this that removes any ambiguity, in John chapter 15, verse 5:

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

A branch does not generate its own fruit through effort or willpower. It bears fruit only because life is continuously flowing into it from the vine. Cut off from that source, a branch produces nothing at all — not less, but nothing. This directly touches the difference between the ego and the true self.

Philippians chapter 2, verse 13 puts words to this precise experience:

"For it is God which worketh in you both to will and to do of his good pleasure."

Even the desire to do good is not something you manufactured on your own. It was

placed there, and continues to be sustained there, moment by moment.

This isn't meant to erase your responsibility or your choices — you still choose whether to cooperate with what's flowing in, or to resist it, or to block it entirely with the noise of ego. But it does mean the goodness itself was never a personal possession to begin with. It was always on loan from the Source. Like light passing through a window: the window doesn't create the light, it only allows it through, or doesn't.

The next time you notice real goodness in yourself, patience where you expected to react, love where you expected indifference, resist the urge to file it away as evidence of your own character. Let it point back, instead, to where it actually came from.

Chapter Four

The Spark That Was Never Yours to Begin With

Somewhere beneath the noise of daily thought, beneath the ego's constant narration of who you are and what you deserve, there is a point in you that has never once been touched by any of it. Scripture describes this as the indwelling presence of God's own Spirit — not a separate visitor lodging temporarily inside you, but something closer, something already burning at the center of who you actually are.

Proverbs chapter 20, verse 27 puts it plainly:

"The spirit of man is the candle of the LORD, searching all the inward parts of the belly."

A candle isn't a reflection of fire. It carries actual fire within it. Scripture's claim about the human spirit is exactly this direct. Not that a person merely resembles God from a distance, but that something of God's own light is genuinely burning within.

2nd Peter chapter 1, verse 4 goes further, describing believers as those who *"might be partakers of the divine nature."* Partaker is the operative word, not an observer of divine nature from outside it, but someone who actually shares in it, the way a spark shares in the nature of the fire that produced it. It has the fire's own nature within it, though it remains distinct from the fire itself.

That distinction matters, and it's worth being careful with it. 1st Corinthians chapter 6, verse 17 describes the relationship this way:

"He that is joined unto the Lord is one spirit." Joined, deeply united, truly one in spirit. Joined implies two things coming together, not one thing discovering it was never actually two to begin with. The spark carries the fire's nature genuinely and completely. It does not, for all that, become indistinguishable from the fire itself.

This is the same reality Jesus pointed to when He said, in Luke chapter 17, verse 21, *"the kingdom of God is within you."* Not a kingdom you must travel toward, or achieve, or earn entry into from the outside — a kingdom already present, already burning, at the center of what you are.

Here is why this matters practically, and it cuts directly against how the ego typically operates. The ego wants credit for goodness. It notices patience, or love, or clarity, and immediately claims it as personal achievement, evidence of good character built by effort.

But if the light in you is genuinely a spark of God's own fire, then goodness was never something you manufactured. It's something you were always carrying, however deeply buried under fear, self-interest, or noise. The work of a spiritual life isn't creating light where there was none. It's clearing away what has been smothering a fire that was already there.

This should reshape how you regard the deepest part of yourself. Not as a flawed,

ordinary thing striving to become something more, but as ground already touched by the sacred, however covered over it currently is. Galatians chapter 2, verse 20 states this as a settled fact of identity, not a future goal:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

The old self, the ego, is what needs to be set aside. What remains beneath it was never the problem. It was the spark all along, waiting only to be uncovered.

The Power Within

Ephesians Chapter 3 verse 20: *"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,"*

With Christ residing within you at all times, do you know that you have His power through Him — because nothing comes from you, only Him? That is why Jesus showed and taught humankind the powers that they have from their Father.

Chapter Five

Free and Predestined — Two Views From One Truth

The Paradox Of Eternal, Or Is It?

From 1st John Chapter 2, verse 25:

"And this is the promise that he hath promised us, even eternal life."

Jesus said in Revelation Chapter 22, verse 13:

"I am Alpha and Omega, the beginning and the end, the first and the last."

Since you are an eternal spirit, in God, from God, and living through God, having eternal life, have you not been with him all along in his eternity in some capacity such as consciousness?

Eternal means there is no beginning and there is no end, yet God says he is the beginning and the end. In Jude Chapter 1, verse 6 states; *"of angels who kept not their first estate". Created souls have "looked upon" and "seen with our eyes,"* from your first estate, from the beginning, before his works of old, set up from everlasting, when he prepared the heavens, when he appointed the foundations of the earth — souls were by him, brought up by him, as stated in Genesis. Now you can ask yourself where you think you were prior to your awareness in this flesh life.

There is an old tension that has troubled honest believers for as long as scripture has been read closely: if God truly knows everything in advance, and truly governs all things, in what sense is a person's will actually free?

And if the will is genuinely free, in what sense is anything actually predestined? Most attempts to resolve this pick one side and quietly minimize the other. Scripture, read carefully, seems content to hold both at once.

Ephesians chapter 1, verse 11 states the predestination side plainly:

God "*worketh all things after the counsel of his own will.*" Not some things. All things. And yet Joshua chapter 24, verse 15 puts the choice as directly as language allows: *"choose you this day whom ye will serve.*"

Scripture does not treat these two statements as needing to cancel each other out. It simply states both, in different places, without apparent embarrassment.

Here is one honest way to hold them together. If, as scripture insists, all things ultimately come from God, and nothing exists outside of Him, then your will is not a rival power standing in competition with God's will, needing to be reconciled with it from the outside.

Your will may be better understood as God's own will, experienced genuinely from the inside — from the particular, individual vantage point that feels, correctly, like "you." Acts chapter 17, verse 28 states this relationship directly:

"*For in him we live, and move, and have our being.*"

Not merely sustained by Him. Living and moving within Him.

This reframes the tension rather than erasing it. From where you stand, choosing genuinely matters, and the choice is authentically yours — Joshua's command to *"choose you this day*" is not empty rhetoric. From where God stands, the whole unfolding of it is already held within His purpose, exactly as Ephesians describes. Two honest vantage points on a single reality, rather than two competing claims about the same vantage point.

Romans chapter 8, verse 28 offers the practical payoff of holding both together:

"*We know that all things work together for good to them that love God, to them who are the called according to his purpose."*

This promise only makes sense if both halves are true simultaneously — your loving God is a real, freely given response, and yet the working-together-for-good was already part of His purpose before you ever responded. Neither side needs to be diminished for the other to stand.

This matters practically far beyond the philosophical puzzle itself. A life lived only under "predestination," taken alone, can quietly drain away any sense of real responsibility — why strive, if it was all decided anyway? A life lived only under "free will," taken alone, can quietly produce a different kind of anxiety — the sense that everything, including your own eternal outcome, rests entirely and precariously on your own unaided effort.

Holding both together removes each danger: your choices are genuinely yours and genuinely matter, and at the same time, you are never carrying the whole weight of the outcome alone.

What remains constant either way is this: a life that appears, and genuinely functions, as your own. Whatever the deeper mechanics, Philippians chapter 2, verse 12 lands the whole tension in the most practical place available — *"work out your own salvation with fear and trembling"* — followed immediately, in verse 13, by the other half of the same truth: *"For it is God which worketh in you both to will and to do of his good pleasure."* Your working it out, and His working within you, stated back to back, neither one canceling the other.

Freewill

Freewill is the power of acting without the constraint of necessity or fate; the ability to act at one's own discretion. Freewill is absolute and unconditional, now throughout your eternity. Justice-judgement is a divine law of God. To not interfere with freewill, the Divine Law Of God was enacted at Creation, because God foreknew you, predestined you, He knew you.

Chapter Six

What Your Distress Reveals

Not all inner struggle is the same kind of struggle, even though it can feel identical in the moment. Learning to tell the difference between real spiritual distress and mere anxiety dressed up to look spiritual may be one of the more practical tools available for self-examination.

Scripture identifies love as the thing that actually governs a person — not belief alone, but what's genuinely loved above everything else. Jesus names the first and highest of these loves directly, in Matthew chapter 22, verse 37:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

He immediately names a second, connected love in verse 39: *"Thou shalt love thy neighbour as thyself."* Two distinct loves — love directed toward God, and love directed toward others — both required, neither replacing the other.

There is also a third kind of love scripture warns against treating as ultimate, described in 1st John chapter 2, verses 15 and 16:

"Love not the world, neither the things that are in the world... the lust of the flesh, and the lust of the eyes, and the pride of life."

This is love turned toward self and possessions and status — not necessarily evil in itself, but never meant to be what actually governs a person.

Here is where this becomes genuinely useful: these three loves don't just describe what a person values. They also determine what real inner distress actually looks like when each one is threatened.

When love for God is attacked through doubt, through a sense of distance from Him, through a crisis of faith, the resulting anguish is real and deep, a kind of inmost torment.

When love for others is attacked through failing someone, through a guilty conscience over how you've treated a person, the resulting distress is also real, the ache of conscience rather than mere embarrassment.

But when what's actually threatened is status, comfort, money, or reputation, the anxiety that follows, however intense it feels, is not the same thing. It only wears the costume of spiritual struggle.

Scripture shows this exact distinction played out in the rich young ruler, in Matthew chapter 19. He came to Jesus with what looked like a genuine spiritual question, and Jesus told him plainly what was required. Verse 22 describes what happened next: *"he went away sorrowful: for he had great possessions."*

His sorrow was real — but it wasn't grief over failing to love God or others rightly. It was grief over the threatened loss of what he actually loved most. The distress looked spiritual. It was self-love wearing a spiritual face.

Paul draws this same line even more directly, in 2nd Corinthians chapter 7, verse 10:

"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."

Two sorrows, both real, both painful — but only one of them is actually spiritual. Godly sorrow moves a person toward God and toward genuine change. Worldly sorrow — grief over lost comfort, lost status, lost possessions — leads nowhere but further into itself.

This gives a real, usable test the next time inner turmoil shows up. Ask what the distress is actually about. If it's an ache over having failed to love God or another person rightly, that is godly sorrow — real spiritual temptation, and it is doing its proper work. If it's anxiety over losing face, money, comfort, or control, that is the sorrow of the world, however convincingly it may be dressed up as a spiritual crisis.

The ego is skilled at producing distress that feels profound while actually being about nothing more than its own protection. Learning to recognize which love is really being threatened — God, neighbor, or self — is how you tell the difference between a struggle that's leading you somewhere, and one that is only leading you further into yourself.

Chapter Seven

Praying for Truth, Not Agreement

There are people in your life whose beliefs stand in direct opposition to your own. Maybe it's a family member, a coworker, or someone you argue with online without ever getting anywhere. The instinct, when someone disagrees with you deeply, is either to argue harder or to quietly write them off. Scripture offers a third way, and it starts with prayer.

From Matthew chapter 5, verse 44, Jesus states plainly:

"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."

Most people read that verse and assume it means praying for someone's general wellbeing — health, safety, a good life. That's not wrong, but it stops short of something more specific and more powerful: praying not that they come to agree with you, but that truth itself would reach them.

This distinction matters more than it first appears. Praying "Lord, help them see it my way" is still a prayer centered on you — on your being right, your view winning out, your position validated. It's judgment wearing the costume of prayer.

But praying that truth would rise in their own mind, regardless of whether it ever lines up with your own beliefs, removes you from the center of the request entirely. You are no longer asking God to make someone agree with you. You are asking God to work in them.

Here is where this becomes more than just a healthier way to handle disagreement — it becomes the only real avenue of influence you actually have. In most cases, you have no way to interject into another person's mind, no way to argue them out of a position they've held for years, no way to force truth into a place that isn't ready to receive it.

But if you believe what scripture says about the power of prayer, you already hold the one tool that can actually reach them. James chapter 5, verse 16 states,

"The effectual fervent prayer of a righteous man availeth much."

And from Jeremiah chapter 33, verse 3:

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."

If prayer holds that kind of power, then it is not a consolation prize for when persuasion fails — it is the actual mechanism of change, working in a place you could never reach on your own.

This is also where bitterness and judgment begin to loosen. Not because you decided to be more tolerant, but because the prayer no longer needs a particular outcome to be answered. You have released your need to win.

From 1st John chapter 4, verse 20:

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Holding on to bitterness toward someone, even someone genuinely opposed to what you believe, works directly against this. Prayer for truth to reach them — rather than prayer for their surrender to you — is one honest way to let that bitterness go without pretending the disagreement doesn't exist.

There is also an honesty in this approach that argument never has. You cannot make another person see truth. You cannot fully know what truth looks like landing in someone else's mind, or when, or how.

Praying for truth to come forward in them, rather than praying for your own view to win, is an act of trust — releasing that person to whatever God is doing in their life, instead of treating your own understanding as the finish line they must reach.

From Philippians chapter 1, verse 6:

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

That confidence is not reserved for people who already believe as you do. It applies to everyone God is working in, including the person you most disagree with.

The next time you find yourself frustrated with someone whose thinking runs completely counter to your own, try this instead of arguing: put away the need to be right, and pray simply that truth would come forward in their mind — whatever that truth turns out to be. Let God handle where that truth leads them. Your part is only the letting go.

In Lieu Of Judgement

"Then said Jesus, Father, forgive them; for they know not what they do" Quoted from Luke Chapter 23verse 34, then in lieu of judgement, turn to prayer for those that "*know not what they do,*" those that are ignorant, and those that simply have "none understanding." From the spiritual perspective, living life's experiences come from the inner self and project through the outer self.

Chapter Eight

Living In The Only Time That Exists

Salvation In Time?

Time does not exist outside of Creation. So why the mindset that salvation is within time? Time is a construct of the mind-brain. Time does not exist in "heaven." Salvation is of the spirit-soul and not the flesh.

Most people picture their life divided into three rooms. A past they carry, a present they're rushing through, and a future they're building toward. Scripture, and a closer look at your own experience, suggests something different: only one of those rooms is actually real, and living as though the others are equally solid is a large part of what keeps a person from peace.

Ecclesiastes chapter 3, verse 15 hints at this directly:

"That which hath been is now; and that which is to be hath already been."

Past and future are not separate territories scripture treats as equally solid. They collapse, again and again, into a single "now" that God requires. Psalm 90, verse 4 makes the same point about how differently time reads from God's vantage point:

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

If a thousand years can be a single day from where God stands, then time itself is a feature of this created world, not a fixed cage every soul is equally locked inside forever.

This matters directly for how forgiveness works. Philippians chapter 3, verses 13 and 14 gives Paul's own method:

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark."

Forgetting is not merely a coping mechanism here, it is presented as the actual means of changing course. What you carry forward from your past is a choice made in your present, not a fixed inheritance imposed on you from outside.

Isaiah chapter 43, verse 18 states the same principle as a direct command:

"Remember ye not the former things, neither consider the things of old."

Scripture doesn't ask you to pretend the past didn't happen. It asks you not to let it continue governing the present moment you're actually standing in.

The same reordering applies to the future. Matthew chapter 6, verse 34 is direct:

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

This isn't a suggestion to be careless about tomorrow. It's a correction against

living your actual life — the one you're in right now — as a mere staging ground for some future moment that hasn't arrived and may never arrive as imagined.

James chapter 4, verse 14 puts the most sobering frame around all of this:

"For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

If life itself is this brief and this present-tense, then treating your existence primarily as a project aimed at some future payoff, or a debt still owed from some past mistake, misses what's actually available to you: this moment, which is the only one that has ever genuinely existed.

None of this erases consequence, or memory, or planning. It reframes where your actual life is being lived. Not behind you, waiting to be settled. Not ahead of you, waiting to begin. Here and now which scripture consistently treats as the only room in the house that was ever real to begin with.

Time

Time is in the now, even though we see a past and future. Your thoughts are always in the now. All thoughts are recorded, held in the present now where no past or future exists, outside of space and time. Until the thought becomes "reality," it remains just a possibility.

Times

By combining the past and future into your now, you change your past into your present state of mind, and your future is at hand in that same state of mind.

Chapter Nine

The Ego and the Enemy Within

Ego

Ego is opposition to the Holy Spirit. The ego, being your flesh-self thought process, operates from a defense position relying mostly upon events or thoughts of the past. Ego's offense mechanism is your godlike part of you where your needs and feelings come first before others.

Every person carries two possible sources for their next thought: the flesh-mind, built and shaped entirely by the world, and the created spirit, which is where God's own presence resides within a person. Learning to tell these two apart, in the moment a thought actually arises, may be the single most practical spiritual skill there is.

Romans chapter 8, verse 7 draws the line sharply:

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

This is not describing an occasionally rebellious mind. It describes a mind that, by its very nature, cannot receive spiritual truth. Meaning the flesh-mind was never designed to be the source of your spiritual direction to begin with. It was designed to protect and manage the body's immediate survival, not to guide the soul.

Jesus locates the actual origin of evil precisely, in Mark chapter 7, verses 21 through 23:

"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."

This is a direct rejection of the idea that evil is something imposed on a person from an outside force they're helpless against. It comes from within — meaning it is also addressable from within.

This gives real, practical content to what the ego actually is: not a mysterious force, but the ordinary operation of a mind trained entirely by the world's values, defending itself, protecting its own image, running almost entirely on memory of the past projected forward as anxiety about the future.

Genesis chapter 3, verse 5 names the exact mechanism at the root of it — the serpent's promise that eating the fruit would make humankind *"as gods, knowing good and evil."*

That is the ego's entire operating principle in a single verse: a self positioned as its own final judge of good and evil, answering to no one but itself.

Galatians chapter 5, verses 16 and 17 names the ongoing tension this creates:

"Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other."

Two real, competing sources of direction, genuinely opposed to each other — not a single mind occasionally making mistakes, but two distinct operating systems, only one of which can be followed at a time.

This is why awareness matters so much more than willpower alone. The moment a thought arises, the real spiritual work isn't forcing yourself to act better, it's recognizing which source that thought actually came from.

Ephesians chapter 4, verses 22 through 24 describes the whole process directly:

"Put off... the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And... put on the new man, which after God is created in righteousness and true holiness."

Putting off the old man is not a single decisive act performed once. It is a daily recognition. Noticing the ego's voice for what it is, and choosing, moment by moment, to let the created spirit answer instead.

None of this requires defeating some external enemy. Scripture is specific that the enemy was never outside the door to begin with. It was always the untrained, self-protecting flesh-mind, mistaking its own voice for the only voice available — until awareness finally teaches a person to recognize there were two voices all along, and only one of them was ever truly their own.

Scripture makes the same distinction in structural terms — an inner man and an outer man, not as poetic language but as two genuinely different parts of a person.

Ephesians chapter 3, verse 16:

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man."

The strengthening happens in the inner man specifically — not the outer man, not the flesh-mind that has been doing all the defending and protecting up to this point. The ego, whatever form its self-protection takes, belongs entirely to the outer man. It has no access to, and no claim on, what's being strengthened here.

Paul draws the same line again in 1st Corinthians chapter 15, verse 49:

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

One image has already been worn — the earthy, outer, ego-driven image. Another is coming, and it isn't a repaired version of the first. It's a different image altogether. Verse 53 of the same chapter states the mechanism directly:

"For this corruptible must put on incorruption, and this mortal must put on immortality."

The corruptible doesn't get corrected. It gets put on over with something else entirely — a change of state, not an upgrade.

And Jesus removes any remaining doubt about where the real danger comes from, in Mark chapter 7, verses 15 and 16:

"There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear."

Nothing from outside the ego needs defeating. There was never an external enemy to guard against. What comes out — the ego's own defensiveness, its self-protection dressed up as instinct — was always the only thing actually capable of doing harm. The inner man, once strengthened, has nothing left to fear from an outer man that was never the real self to begin with.

Chapter Ten

Duality and the Peace of Not Choosing Sides

Duality

There is a particular kind of exhaustion that comes from needing one side of everything to be right and the other side to be wrong. A favorite team against its rival, your opinion against a friend's, your political side against the other. It's taught early, absorbed quietly, and rarely questioned: someone must win, which means someone else must be made small enough to lose. Scripture points toward a different way of watching the world go by.

Romans chapter 14, verses 3 through 5 addresses exactly this instinct, applied to genuine disagreements between believers:

"Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth... Who art thou that judgest another man's servant? to his own master he standeth or falleth... Let every man be fully persuaded in his own mind."

Paul is not settling the argument by declaring a winner. He is removing the need for either side to be declared a loser at all.

James chapter 4, verse 12 asks the question directly:

"There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"

The role of arbiter — deciding definitively who is right, who is wrong, whose side deserves to win — was never actually handed to any one person to fill for another. Taking up that role anyway is where a great deal of unnecessary misery gets manufactured, one small daily judgment at a time.

This doesn't mean truth doesn't matter, or that no real distinctions exist between good and evil, right and wrong. Isaiah chapter 5, verse 20 warns sharply against collapsing that distinction:

"Woe unto them that call evil good, and good evil."

The peace being described here isn't a refusal to recognize truth. It's a refusal to manufacture opposition where none was actually required — treating a competitor, a different opinion, or a different approach as an enemy to be defeated rather than simply another party in the same room.

1st Corinthians chapter 13, verse 5 describes love as something that *"seeketh not her own" and is "not easily provoked."* A mind trained to need a winner and a loser in every situation is, by definition, seeking its own. Its own vindication, its own side coming out ahead. Loosening that need isn't indifference, it's what makes room for genuinely enjoying something, whether a game, a conversation, a difference of perspective — without your own peace depending on someone else losing.

Practically, this shows up in the smallest places: watching a game and wanting both

sides to play well rather than needing your team's win to validate the time spent watching; hearing a different opinion and staying curious rather than immediately building a case against it; disagreeing with a friend without needing the disagreement to end in a verdict.

Philippians chapter 4, verse 8 points toward what fills the space this frees up:

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

That's a mind occupied with what's good in front of it, rather than a mind occupied with keeping score.

Letting go of the need for a loser doesn't flatten the world into meaninglessness. It simply stops asking every moment to resolve into a verdict, and lets you actually be present for what's happening instead of managing which side of it you're required to defend.

Chapter Eleven

Bound to Destroy, Not Bound to Punish

SIN

Bottom line: The definition of SIN in the Greek is: an offence, to err, from the base word meaning to miss the mark (and so not share in the prize).

Not knowing anothers own relationship with God, shouldn't we trust that in missing the mark, correction will ultimately be achieved in every event, and a soul achieves the prize?

EVIL

How can anyone other than ones self, be accountable for evils? Easy to blame someone else for evils that you love, especially blaming Satan. But if you didn't love the evils, you wouldn't be doing them right?

Satan is simply a representation of all evils.

Picture two very different fathers. One punishes a child's dishonesty because the rule was broken and a debt is now owed. The other works, patiently and however long it takes, to remove the dishonesty itself from his child's character. That's not because a rule demands it, but because he cannot bear to see his child remain that way. Scripture's picture of God is the second father, not the first.

Ezekiel chapter 33, verse 11 states God's own posture plainly:

"As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."

That is not the language of a judge satisfying a legal requirement. It is the language of someone actively working for a different outcome.

This reframes what God's justice is actually aimed at. God is not bound by some outside law to punish sin, the way a court is bound to sentence a criminal. God is bound by His own nature to destroy sin, not the sinner, the sin itself — wherever it exists, in whoever carries it.

1st John chapter 3, verse 8 states the purpose of Christ's whole mission in exactly these terms:

"For this purpose the Son of God was manifested, that he might destroy the works of the devil."

Not merely forgive them. Destroy them.

Hebrews chapter 2, verse 14 carries the same aim even further, applying it to death itself: Christ took on flesh and blood "*that through death he might destroy him that had the power of death, that is, the devil.*"

The target of God's action, throughout scripture, is never the person. It is always the thing working against the person — sin, death, the adversary — that God is set

on eliminating entirely.

This changes how the language of fire and judgment should be read. Malachi chapter 3, verses 2 and 3 describes God as "*a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver.*"

A refiner's fire does not exist to destroy silver. It exists to burn away what isn't silver, the dross, the impurity, until only the silver remains.

Isaiah chapter 1, verse 25 uses the same image:

"I will purely purge away thy dross, and take away all thy tin."

The fire is corrective, not final. Its whole purpose is to leave something better behind, not to consume what it touches.

Paul describes a strikingly similar picture applied directly to a person's own life and works, in 1st Corinthians chapter 3, verses 13 through 15:

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire... If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

The fire here does its work on what doesn't belong — and the person comes through it, not consumed, but saved.

None of this erases the seriousness of sin, or turns judgment into something painless. Lamentations chapter 3, verses 31 through 33 holds both truths together honestly:

"For the Lord will not cast off for ever: But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men."

God does grieve people, and does cause real grief in the process of dealing with sin — but never willingly, never as an end in itself, always aimed at compassion on the other side of it.

This is the real difference between a God who punishes and a God who is bound to destroy sin itself: one is finished once a debt is paid. The other does not stop until the thing itself, the sin, the death, the adversary, is gone completely, and what's left standing is the person God always intended, refined rather than discarded.

A Closer Look At Evil-Sin

Evil is the action performed (mentally or physically), whereas sin is the ramification of the action.

In Genesis Chapter 2 verse 9 states:

“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.”

Evil in the Hebrew is ra'ah, meaning bad or, as a noun, evil, naturally or morally. Summarizing from the base meaning is to properly spoil, break to pieces, to make or be good for nothing, bad physically, socially, morally — displease, do harm, do mischief, punish, vex, wicked, worse, adversity, affliction, calamity, distress, grief, misery, sorrow, wretchedness, wrong.

Evil is mentioned 450 times in the Old Testament, and 119 times in the New Testament.

Evil in this sense from Matthew stated in Chapter 9 verse 4:

"And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?"

Of the 119 New Testament uses, 71 use the Greek, poneros, meaning hurtful---evil properly in effect or influence, differing from the word for essential character.

Summarizing; would be to toil, implying anguish, including hurtful evil influences affecting character and leading to degeneration from one's original virtue — calamity, ill, diseased, derelict, vicious, mischief, malice, guilt, the devil, sinners, wicked.

From John Chapter 3, verse 20:

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

Evil here in the Greek, phaulos — a primary word, "foul" or "flawy," that is, figuratively wicked.

And then from John Chapter 18 verse 23:

"Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?"

Evil here in the Greek is kakos — apparently a primary word meaning worthless intrinsically, as opposed to the effects-based word above — that is, subjectively depraved, or objectively injurious.

Sin is mentioned in the New Testament 90 times. Jesus himself only speaks the word sin 14 times, across just 12 verses — one in Matthew Chapter 12 verse 31, the rest in John.

In John Chapter 8 verse 11:

"She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

Sin in this sense from the Greek is hamartano — perhaps from a negative particle and the base meaning to divide, properly to miss the mark, and so not share in the prize, that is, figuratively to err, especially morally, to sin.

Sin is no more than missing the mark, or to err and not share in the prize. At least the apostles understood sin.

In 1st Corinthians Chapter 9 verse 24:

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."

And then from Philippians Chapter 3 verse 14:

"I press toward the mark for the prize of the high calling of God in Christ Jesus."

Sacrifice

Sacrifice is found in the Old Testament in 182 verses. Sacrifice in the Hebrew is zabach, meaning to slaughter an animal, usually in sacrifice. Sacrifice for forgiveness, a worldly way, is the Old Testament burnt offerings for forgiveness.

Jesus mentions sacrifice in only three verses in the New Testament. Matthew Chapter 9, verse 13:

"But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

Then from Matthew Chapter 12, verse 7 repeats the same line. Mercy over ritual sacrifice. Jesus being the sacrifice for sinners, Jesus did not condemn anyone. Jesus being God in the flesh, and humankind condemning because he is a god. If Jesus didn't condemn, and he is God in the flesh, why would the thinking be that God in heaven condemns?

Then in Luke Chapter 15, verse 7:

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

And from Mark Chapter 9, verse 49:

"For every one shall be salted with fire, and every sacrifice shall be salted with salt."

The spiritual offerings of Jesus by way of the cross — the end being one of refinement, strengthening by spiritual fire, the salt being purification and preservation. The salt of the soul being genuine and pure in heart.

Understanding Mercy and Sin, Uncovering Your Hidden Self

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 time 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"* quoted from Ephesians Chapter 1 verse 4 ever truly be lost for good?

Chapter Twelve

All Shall Be Well

Salvation For All

"And all flesh shall see the salvation of God" as scripture states in Luke Chapter 3 verse 6. There is no logical understanding in the promise of salvation for all of creation if believing your eternity happens in one life. How can you explain, *"And all flesh shall see the salvation of God*" in that verse thinking there is only one flesh life?

There is a question that presses on anyone who thinks seriously about God: if He is truly good, truly loving, and truly in control, why does He allow sin and suffering to exist at all? It would be easy to answer that question by minimizing the pain, pretending it isn't real, or insisting it doesn't matter. Scripture does neither. It holds the full weight of suffering in one hand and an unshakable confidence in God's goodness in the other, without letting go of either.

Genesis chapter 50, verse 20 shows this pattern directly, in Joseph's own words to the brothers who once sold him into slavery: *"But as for you, ye thought evil against me; but God meant it unto good.*"

Joseph does not deny what happened to him. He does not pretend the evil wasn't real evil. He simply testifies that God was working through it, underneath it, toward something good that the evil itself could never have produced on its own.

Romans chapter 8, verse 28 states the same confidence as a general promise, not just a private testimony: *"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."*

Not that all things are good — some things plainly are not — but that God is at work weaving even the worst of them toward a good end.

This is the same confidence behind the well-known assurance, *"all shall be well, and all shall be well, and all manner of thing shall be well*" — a phrase repeated three times, not as denial of suffering, but as a settled trust that suffering does not get the final word. It came from a woman who had lived through repeated waves of plague sweeping through her own city, watching half her neighbors die. Her hope was not naive. It was tested directly against the worst suffering her century had to offer, and it held.

When she wrestled with the hardest version of this question — why God would allow sin to exist at all — the answer she received was direct: sin is necessary, and still, all shall be well. That pairing matters.

Scripture doesn't ask you to believe sin is good, or that its damage is imaginary. It asks you to trust that even sin's presence in the world is not powerful enough to prevent God's good purpose from ultimately being fulfilled.

1st John chapter 3, verse 8 already names what that purpose is: Christ was made manifest specifically *"that he might destroy the works of the devil."*

Sin exists; it is also already under sentence to be undone.

Perhaps most strikingly, when this same question was pressed to its limit — what did all of this actually mean — the answer given was reduced to a single word: love.

"Wouldst thou learn thy Lord's meaning in this thing? Learn it well: Love was His meaning." Not judgment. Not punishment. Not a complicated theological system. Love, as the entire explanation for everything God does, including the parts that are hardest to understand.

This lines up with how scripture describes God's basic nature.

1st John chapter 4, verse 8 doesn't say God has love, or that love is one of His qualities among others. It says, plainly, *"God is love."*

If that is true without exception, then whatever God is doing, in judgment, in mercy, in permitting sin, in working through suffering, it cannot ultimately be something other than love. However hard it may be to see that from the middle of the difficulty.

This is not a promise that pain will be avoided, or that hard seasons won't come, or that sin's damage isn't serious and real. It's the far deeper promise that none of it is outside the reach of a good God's purpose, and none of it is the last chapter.

In Revelation chapter 21, verse 4 scripture describes what comes after:

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Whatever is happening now, in whatever difficulty you are currently living through, scripture's confidence is not that it doesn't matter. It's that it does not get to be the end of the story.

Redemption

Redemption is in the New Testament is in 11 verses. Redemption from the Greek is apolutrosis, a ransom in full. Figuratively -- riddance, or specifically Christian salvation.

In Romans Chapter 3, verses 23 and 24:

"For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus."

And from Ephesians Chapter 1 verse 7:

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

And finishing with Ephesians Chapter 4 verse 30:

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

All have sinned and come short of the glory of God. All are in Christ. All have redemption, because redemption was purchased for all. By the Holy Spirit, all are sealed until their day of redemption. When is their day of redemption? Some time, in their eternity.

How Do You See Hope?

Hope in the Greek is elpis. An expectation or confidence. Romans Chapter 5 verse 6 states;

"For when we were yet without strength, in due time Christ died for the ungodly." IN DUE TIME CHRIST DIED FOR THE UNGODLY. If Christ died for the ungodly, then if one soul was without salvation, Christ died without reason for that soul.

Explanation

God's love never changes towards you; you are the one that created change. Again, God's work is done, and He is waiting on YOU. Your relationship with God is a one-on-one relationship. Absolutely nothing can interfere with it unless you want it to.

Only Good Can Come From God

Only good can come from God and flow through humankind. Why would God wish to instill anything but love to His Creation? Hebrews Chapter 13 verse 8 states that "*Jesus Christ is the same yesterday, and today, and forever*." Therefore, a soul in their hells still has that same love from God as those that live in their loves and goodnesses.

Chapter Thirteen

The Church

A church built entirely for the deepest most advanced understanding of scripture would be a church almost no one could attend. That's not a criticism of the church, it's an honest recognition of what the church is actually for, and why it deliberately stays where it stays.

Hebrews chapter 5, verses 12 through 14 describes exactly this kind of gap, and without much patience for it:

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age."

Paul isn't describing a failure unique to his own readers. He's describing a stage every believer starts in, and one that many never leave — not from lack of care, but because milk is what the moment requires.

1st Corinthians chapter 3, verses 1 and 2 uses the identical image:

"I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."

The church's steady focus on the fundamentals — salvation, baptism, the basic gathering of new believers. The church isn't a ceiling on truth, it's a floor, built at the level where a new soul can actually stand.

If the church taught advanced spiritual teachings from the outset, it would simply lose the very people it exists to first welcome in.

This reframes what it means when a church, or a particular teaching. When it starts to feel too simple, too repetitive, or too cautious for where your own understanding has grown, then scripture states from Hebrews chapter 6 verse 1, gives the actual instruction for that moment:

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."

The foundation was never meant to be abandoned as false. It was meant to be built upon, by those ready to keep building.

Ephesians chapter 4, verses 11 through 13 describes the intended purpose behind all of it. Teachers and pastors given *"for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."*

The milk is not the destination. It's the beginning of a road meant to keep going,

for as long as a person is willing to keep walking it. With or without a congregation walking that exact same stretch of road at the exact same pace.

The church is "good" even in its altered-worldly teachings. This allows a soul to see falsities from one's heart-soul. The reason the focus of the church remains on teaching simple salvation and baptism, for the most part, is its purpose to bring new souls into learning about our Lord and God. If the church would be progressing in the teachings of a higher understanding, there would be no church that you could attend without feeling like you're lost.

Chapter Fourteen

Not a Verdict, But a Revealing

Most people picture the afterlife as a courtroom. A single moment where a verdict gets handed down, heaven or hell is assigned from the outside based on a final tally. Scriptures points to something different, and in some ways more sobering: not a sentence imposed on you, but the person you were already becoming, now fully revealed.

From Revelation chapter 22, verse 11:

"He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

This is not God assigning a new identity at the end. It is the confirmation of an identity already built, day by day, choice by choice, over the course of a life, or lives.

Paul makes the same point using the language of harvest, in Galatians chapter 6, verses 7 and 8:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

A harvest is not a verdict handed down by the farmer. It is simply what was planted, grown to its full and natural conclusion. Nothing external is being imposed — only what was already present is being brought to completion.

This reframes what continuation after this life actually means. It is not a courtroom scene where a person stands accused and a decision gets made about them. It is a continuation. An unbroken carrying-forward of exactly who a person had already become, now without the flesh's ability to mask or delay it any longer.

Jesus told a story that shows exactly this kind of continuation, in Luke chapter 16 — the rich man and Lazarus. Neither man's condition changes in kind after death; each continues to be exactly who he already was during his life, only now fully exposed, with nothing left to hide behind.

The rich man is still consumed by his own comfort and status even in torment, still trying to direct Lazarus like a servant. Lazarus, previously overlooked and afflicted, is now openly comforted. Nothing about their character is created new in that moment — it is only unveiled.

This should reshape how the idea of judgment itself is understood. From 2nd Corinthians chapter 5, verse 10:

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

That judgment seat is not where a person's fate gets decided arbitrarily. It's where what a person has already built within themselves over a lifetime or lifetimes, finally comes into full view.

This is not meant to produce fear, but clarity. If the afterlife is a continuation rather than a courtroom, then the real work was never about escaping a future verdict. It was always about who you are becoming right now, today, in the ordinary choices in front of you — because whatever that is, sown to the flesh or sown to the Spirit, and is what will continue.

Resurrection Of Life, Resurrection Of Damnation

Resurrection from the Greek Text is a standing up again. A moral recovery of spiritual truth. Everlasting. From the Hebrew, is defined as properly concealed, that is, the vanishing point; generally time out of mind.

Everlasting meaning something (the truth) has been concealed to a vanishing point where time is not a factor — a personal choice in an eternal life.

Chapter Fifteen

Angels — Not a Separate Order, But What We Become

Most people picture angels as an entirely separate category of being. Distinct from humans, occupying their own permanent rank somewhere above us. Scripture actually points somewhere different: not a separate species of creature, but the destination of the redeemed human soul itself.

Jesus states this directly in Luke chapter 20, verse 36, describing those who attain the resurrection:

"Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Not merely "with" the angels, or "among" the angels — equal unto them. The resurrected human being arrives at the very same standing.

This is reinforced by how angels themselves respond when approached with worship. In Revelation chapter 22, verses 8 and 9, John falls down to worship the angel showing him these visions, and the angel immediately corrects him:

"See thou do it not: for I am thy fellowservant, and of thy brethren the prophets."

The angel does not claim a higher category of being. He claims kinship — a fellow servant, a brother among those who have gone before.

Hebrews chapter 12, verses 22 and 23 places both groups side by side in the same breath describing what believers have already come to: *"an innumerable company of angels, to the general assembly and church of the firstborn... and to the spirits of just men made perfect."*

Angels and the perfected spirits of the redeemed are named together, in the same gathering, without any dividing line drawn between them.

This reframes what an angel actually is. Rather than a fixed, separate rank of created being, watching over humanity from a permanently higher shelf, scripture suggests angels may simply be what a human life fully surrendered to God eventually becomes. Glorified, freed from death, equal to those who came before in that same condition.

If that's true, it collapses a distance many people assume is there. The gap between "us" and "them" was never as wide as pictured. What is called an angel may be nothing more than a soul who reached, ahead of you, the very thing your own life in Christ is already moving toward.

Chapter Sixteen

Seeing Through New Eyes

Your Single Eye

Quoting from Luke Chapter 11, verse 34:

"The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness."

And from Matthew Chapter 6 verse 22:

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light."

In the literal sense of the Word, *"when the eye is single*" doesn't make much sense. How difficult is it to "see" with one eye? How then would the body be full of light?

On the other hand, from a spiritual perspective, your pineal gland is known as being the third eye. The third eye is a single pea-size gland in your brain believed to be related to clarity, concentration, imagination, intuition, spiritual perception, and a universal-universe connection.

A blocked pineal gland is usually due to calcification from fluoride in city water. A blocked pineal gland can hinder functions by way of confusion, uncertainty, cynicism, lack of purpose, and pessimism. The benefits of being able to "open" the third eye lead to mental clarity, improved concentration, clear self-expression, strengthened intuition, a sense of bliss, decisiveness, and insight. The pineal gland is one gateway to the spiritual world — better said, a spiritual connection with God-creation.

Every generation gets a new picture that helps explain an old truth. For a generation raised on screens, one of the clearest available pictures may be the world you already understand instinctively: virtual reality. Not because scripture is describing computers, but because the relationship between a person sitting at a console and the character they control on the screen turns out to be a strikingly useful way to think about the relationship between your true spirit-self and the flesh-body you're currently experiencing life through.

2nd Corinthians chapter 4, verse 18 draws exactly this kind of distinction between two layers of reality: *"we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."*

The seen world — this flesh life, with its five senses, its time, its space — is

described here as temporal: real enough to matter, but not the deepest layer of what's actually going on. What's unseen is named as the eternal, more permanent reality underneath it.

1st Corinthians chapter 15, verses 44 through 46 makes a related distinction, between a natural body and a spiritual body:

"There is a natural body, and there is a spiritual body... Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

The natural, flesh experience comes first in your own awareness — the same way a player experiences the game-world first, before ever stopping to consider the console and the player sitting behind it. That doesn't make the game-world unreal. It makes it a layer, not the whole of reality.

Matthew chapter 6, verse 22 offers a smaller, more personal version of the same seen/unseen structure, applied directly to perception itself:

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light."

Whatever mechanism scripture is pointing toward here, the principle stands on its own: there is a gateway of perception within a person that reaches toward something beyond the ordinary physical senses — a way of "seeing" that isn't limited to what the eyes alone report.

None of this requires treating this life as unreal or unimportant — quite the opposite. A game still requires real skill, real attention, real consequence within its own rules, even though the player experiencing it is more than the character on the screen.

In the same way, this flesh life carries real weight, real choices, real consequences, even while scripture insists there is a truer, more permanent self behind it, and a more permanent reality it's all pointing toward.

Colossians chapter 3, verse 2 gives the practical instruction that follows directly from this:

"Set your affection on things above, not on things on the earth."

Not a command to ignore the game. A reminder of who is actually playing it.

Reflection

The metaverse world is the flesh world in virtual reality — the world created by man. Your spiritual self, who you really are, was created by God to live and learn an infinite life through the flesh world(s) that we create in our mind.

This world we think is reality is in truth virtual reality. The ONLY REAL WORLD is the spiritual world from where you came.

Your pineal gland is your third eye, or "single" eye, and is one gateway to spiritual wisdom, knowledge, truth, and understanding (light) —See Matthew Chapter 6 verse 22.

Religion was created by man to worship. Spiritualism was created by God, instilled in man's spirit, and is life. The world is created by man through his senses, which produces chaos by way of duality. The universe created by God flows through His consciousness to keep harmony in all of life, which is pure.

Now you know how to be "*not of the world,*" but live in the world and have the "*Kingdom within you*."

A collection of short reflections

• Understanding negativity is knowing how to eliminate it from one's self.

• Salvation is imminent in your eternity.

• A God defined, is a God confined.

• When you forgive the past, you change your past, and present, and future.

• It's not seeing is believing, it's believing in order to see.

• Fear and doubt binds the soul from living from your true spiritual self.

• How is it that you think you know better for another soul than that soul knows?

• If you're transparent, you're in the truths. If you're obscure, what's hiding?

• "Lukewarm" is lip service, or simply reading scriptures to feel good — it's in the application of the scriptures that counts.

• Your love for God is as great as it is for your neighbor. "L*ove worketh no ill to his neighbour: therefore love is the fulfilling of the law"Taken f*rom Romans Chapter 13, verse 10.

• Perception is an internal sensation from the Lord as to whether a thing is true and good.

• Truth and goodness cannot be separated. Love and wisdom cannot be separated. Your level of truth is based upon your level of goodness, and your level of wisdom is based on your level of love.

• There are as many paths to God as there are souls.

• Your true reality is perfection through experience.

• How is it that when you do something wrong, especially to another, that you feel guilty or remorse? Could it be that when you were created in the image and likeness of God, you were created complete in goodness and love — and now your conscience brings you back to your created self?

• Bliss does not happen by itself. Bliss comes about by way of understanding, perception, awareness, and love.

• God's awareness is through you — how then will you act? How much of His Kingdom is He living through you?

In Closing

Sixteen studies, one thread running under all of them: separation from God was never real to begin with — only believed in. Every chapter in this book, whatever its subject, is really the same argument seen from a different angle. Ego dissolves. Judgment dissolves. Fear dissolves. What's left, underneath all of it, was always love-goodness.

All shall be well.

MJI LightWorker

www.stairway2heaven.org

All Scripture quotations are from the King James Version.

© 2026 MJI LightWorker. All rights reserved.

stairway2heaven.org · living2eternity@gmail.com

To support this ministry, scan to donate:



or visit stairway2heaven.org/donate