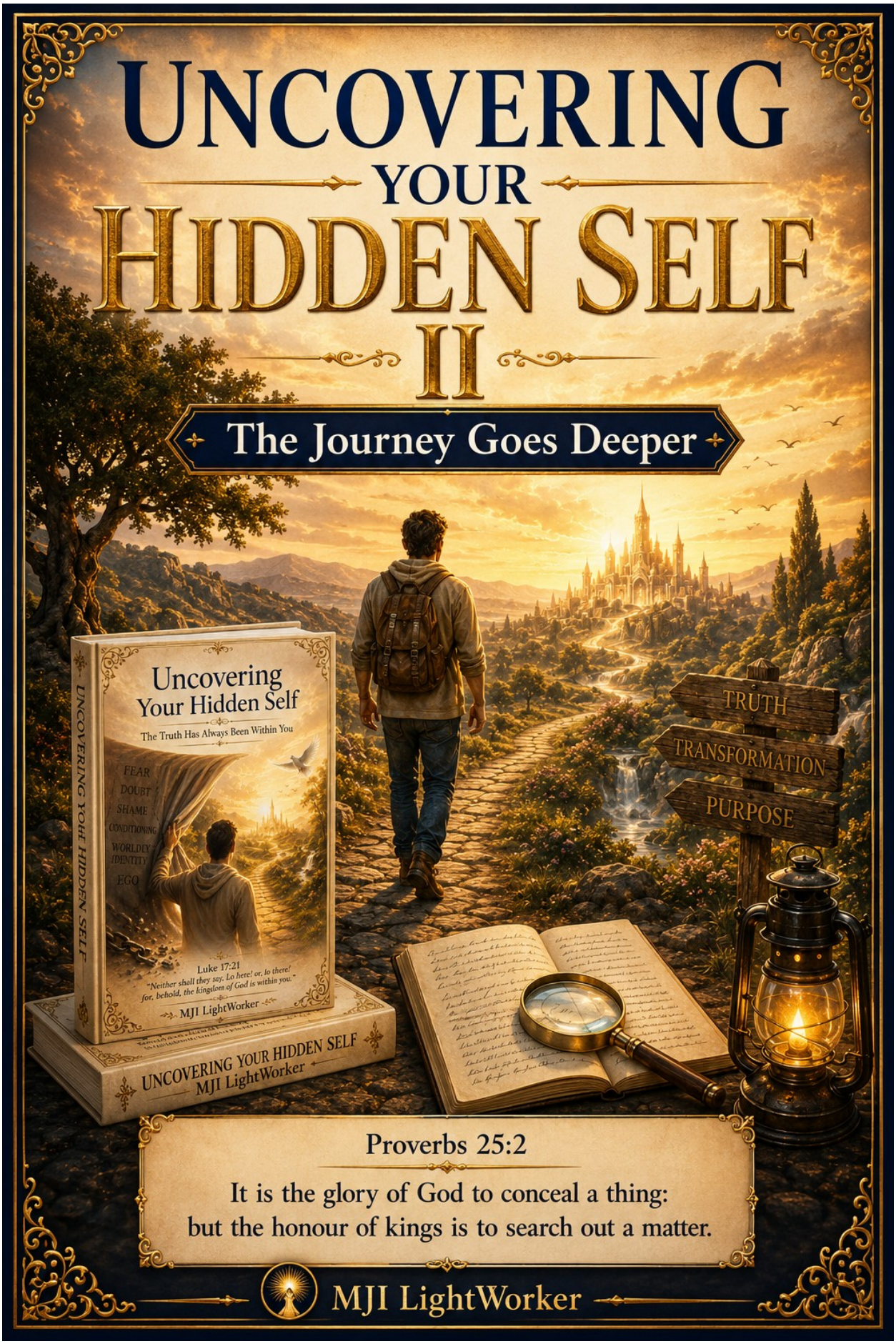
UNCOVERING
YOUR
HIDDEN SELF
II
The Journey Goes Deeper
Uncovering
Your Hidden Self
The Truth Has Always Been Within You
FEAR
DOUBT
SHAME
CONDITIONING
WORLDLY IDENTITY
EGO
Luke 17:21
"Neither shall they say, Lo here! or, lo there!
for, behold, the kingdom of God is within you."
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UNCOVERING YOUR HIDDEN SELF
MJI LightWorker
TRUTH
TRANSFORMATION
PURPOSE
Proverbs 25:2
It is the glory of God to conceal a thing:
but the honour of kings is to search out a matter.
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Uncovering Your Hidden Self II

The Journey Goes Deeper

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MJI LightWorker

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Chapter 1

The Nature of God Who God Is

God is perfect — not in the sense of flawless performance, but whole, complete, lacking nothing:

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."

God is light, with no darkness mixed into it:

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."

And God is love — not merely loving, as one trait among several, but love as the actual substance of his nature:

1st John Chapter 4, verse 8;

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

And God does not change. Not in mood, not in mercy, not in how he regards you from one day to the next:

Malachi Chapter 3, verse 6;

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

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."

Whatever else moves in this story, that doesn't.

Alpha and Omega

Nowhere is that unchanging, eternal nature stated more directly than here:

Revelation Chapter 22, verse 13;

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

It's worth slowing down on what these words actually mean, rather than letting the phrase pass by as poetic decoration.

Alpha is the first letter of the Greek alphabet, and Omega the last — literally the entire range of what can be said, start to finish, contained in his name. The Greek

word behind “beginning” carries the sense of a commencement, but also of chief, first estate, principality — not just a starting point in time, but a rank, a source others come from. The word behind “first” means foremost — before, chief, first of all. “Ending” comes from a root meaning to set out for a definite goal, a limit — the conclusion of an act or a state. And “last” means farthest, final — the outermost point in either place or time.

Put together, this isn’t simply saying “God existed a long time ago and will exist a long time from now.” It’s saying every possible point along the entire range — origin and destination, rank and outcome — belongs to him. Beginning, ending, first, last — these are references to the world, to time as time is experienced in the flesh.

God himself has no beginning and no end. His created spirit-souls, which are of him, in him, by him, live through that same eternity, even while the flesh they’re wearing experiences time as a line with a start and a stop.

This is worth holding onto for what comes later: if ending, in this sense, is really about a limit reached within time — then whatever “ending” means for a soul is a question about the flesh, not about the eternal spirit that was never bound by time to begin with.

Why Creation Exists At All

Here’s a question worth actually asking rather than skating past: an eternal, perfect, self-sufficient God — one who lacks nothing — didn’t need to create anything. So why did he?

Think about what it would actually mean for God to know everything about all of Creation for eternity, and only that. Knowing all and experiencing all are not the same thing. God created experiences from his knowledge of all — and the created soul lives out those experiences for its own sake, while God experiences them through that same soul, by way of one shared consciousness running through both.

This is the plan: God, wanting to feel great love — not simply for his own self in isolation, but through all the conscious experience his own creation makes possible — chose to live love through endless, freely chosen experience, so that his creation could genuinely reciprocate that love back to him. Not because he needed the love returned to complete himself, but because love that can’t be freely returned isn’t really love at all — it’s a monologue, not a relationship. What benefit would it be for him to love, but never be able to experience love coming back?

That rules out the one alternative that would have made this simpler: a soul with no freewill, a “programmed robot” loving God only because it was built to. Instead: souls created with absolute free will, thinking on their own, from God’s own manifestation but not merely echoing it. Not because the spirit-soul is separate from God, but because a love that can only ever be received passively was never going to be love that means anything either way.

Your existence, then, is for God to experience your freely chosen love returned to him — the love that you project back to him across the eternal life of the soul. The life of his created souls is life for your experience, and his.

Where the Trouble Actually Starts

If God created freewill specifically so love could be freely given rather than programmed in, then freewill has to include the real possibility of choosing otherwise. That's not a design flaw. It's the same feature working exactly as intended, just pointed a different direction.

Scripture names the moment this actually happens:

Genesis Chapter 3, verse 5;

"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."

Jesus himself later confirms this same language is genuinely how scripture speaks of it, not a one-off phrase:

John Chapter 10, verse 34;

"Jesus answered them, Is it not written in your law, I said, Ye are gods?"

"Ye shall be as gods" — a little g, not the capital-G God who alone is the source. The nature of the flesh, the mindset of the flesh, is the god in you. That's what the ego actually is at its root: not a separate evil force, but the exact mechanism Genesis 3:5 names directly — a soul deciding, in that moment, to operate as its own small authority rather than as an expression of the one true Source.

The god in you is the ego, and the ego is entirely about protecting and elevating itself. The god in you lives in judgment, because a god, by definition, presumes to know. It designates its own levels of evil, its own hierarchy of how bad a given wrong really is — based entirely on its own self-justifying reasoning. Our Lord never did this. He never graded sin by depth or severity. Missing the mark is missing the mark, whatever the size of the miss.

What This Actually Means for Judgment

Here's where the two threads — God as the only true existence, and the little-g ego as something we create rather than something God authored — meet, and the meeting point resolves a question that's usually left dangling.

God's consciousness is the only true existence, because there is nothing outside of himself. Creation is God's own life, experienced through Creation, for eternity. His created souls, through their own current awareness, carry the appearance of being separate — but that appearance is real only as an experience, not as an actual break in what's ultimately one continuous consciousness.

Your spiritual self is his pure consciousness, and it's only through your own thought

process, or thoughts carried out through the flesh, that anything opposite of love gets created at all. God does not experience opposition to himself, because that opposition is our creation, not his.

That rules out eternal hell directly — not as an emotional hope, but as a logical consequence of what's just been said. He would not judge against himself. Anything in opposition to love is a separation we create from within ourselves, not a rift opened in God's own being. If nothing genuinely exists outside of him, an eternal, unending judgment would mean God holding an eternal grievance against his own consciousness, forever. That doesn't square with a God who is, by his own unchanging nature, love without variance, mercy without a shadow of turning.

The Instruction Manual Already Given

If all of this is true — an unchanging God, creation designed for freely returned love, the ego as a self-authored departure rather than something imposed from outside, and no coherent case for eternal separation — a practical question follows naturally: how is a person actually supposed to live, day to day, in light of it?

Think of your spirit-soul as a kind of machine — one you didn't build, and didn't write the instructions for. You can't perform its functions correctly by improvising from within yourself, because you weren't the one who designed how it operates in the first place. But the instructions always come with the machine. Your instruction manual is the Word — precise, detailed, sufficient for full understanding and use of the life you've been given.

And the manual has already been tested. Jesus lived it — perfectly, completely — which means the testing phase is finished, and no further instructions are actually necessary. That doesn't mean nothing else is worth reading or considering. It means the measure for anything else offered afterward is simple: does it agree with the manual as already tested, or does it quietly add requirements the original manual never contained? Other souls with earlier or different readings of that same, unchanging manual may feel a pull to supply additional explanation. That can be worth hearing. But it's worth asking, honestly, why any of it would be needed at all, if the original instructions were already understood.

Full Circle

Which brings this back to where it started. God does not change — Malachi 3:6, James 1:17, the same unchanging nature stated at the very beginning of this study. Alpha and Omega — every point along the range, beginning to end, belongs to him, and "ending" was always a question about the flesh's experience of time, never about the eternal spirit-soul itself.

Creation exists so that a freely given love could be experienced and returned, not manufactured on command. The ego — the little g — is the cost of that freedom being real, not a flaw in the design. And because nothing actually exists outside of God's own consciousness, the separation the ego creates was never a permanent rift in him, whatever it might feel like from inside the experience of having created

it.

The manual for all of this was written before any of us arrived, tested completely by the one who lived it without deviation, and it still says the same thing it always has: God is love, and love does not change.

Chapter 2

Creation and The Universe

Who Is "Us"?

Genesis records something easy to read past without pausing on it:

Genesis Chapter 3, verse 22;

"And the LORD God said, Behold, the man is become as one of us, to know good and evil."

Us. Not "as I am" — as one of us. The same plural shows up earlier, at creation itself:

Genesis Chapter 1, verse 26;

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

Whatever this plurality within the Godhead actually is, it points to something worth carrying into everything else this series has said about oneness: unity was never the same thing as a flat, undifferentiated singularity. God himself, in his own self-description, already contains a "we" — one God, and yet a plurality within that oneness from the very beginning.

This isn't a claim of multiple gods. It's the opposite — it's the one God, before any soul yet existed, already speaking toward the plurality he was about to create. Being in the flesh or in the spirit, each soul carries its own individual consciousness — that's what makes a soul genuinely individual, and yet still fully a part of the One.

This is God's own design for how life gets to be lived in freedom, and for how he gets to live and experience through those countless individual experiences. The bottom line, underneath all of it, is love given back to him through freewill — not the automatic response of something merely programmed to return it.

The "us" in Genesis was never a negotiation among equals. It was the single Source, already anticipating the many individual points of awareness he was about to bring into being — the very thing that makes love something chosen, rather than something automatic.

One Body, Many Members

That same pattern — oneness that doesn't erase difference — is exactly how Paul describes the relationship between individual souls and the whole:

1st Corinthians Chapter 12, verses 12 through 14, and 18 through 20;

"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, whether we be Jews or Gentiles, whether we be bond or free… But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body."

If the whole body were an eye, where would the hearing be? The passage goes on to make the point directly — the members that seem weaker are indispensable, the parts considered less honorable get more abundant honor, so that there's no division in the body, and if one member suffers, all suffer with it.

This is a genuinely different image of oneness than simple sameness. It's oneness built entirely out of difference, each part necessary precisely because it isn't identical to the others.

Ephesians Chapter 4, verses 4 through 6;

"There is one body, and one Spirit… one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Not One Lost

This same oneness is what makes the promise of universal salvation coherent rather than sentimental:

Matthew Chapter 10, verses 29 through 31;

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."

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?"

If oneness is real — if you are genuinely a member of one body, not a separate unit that could simply be discarded without loss to the whole — then these verses aren't just comforting sentiment. They're a description of how a single body actually works. A body doesn't write off one of its own members. It seeks out what's gone astray, because the loss would be felt everywhere else in the body too.

The Pairs That Make Up Experience

Oneness doesn't erase the felt experience of opposites — it's precisely what holds them together rather than letting them become genuine separation. Scripture describes several such pairs, each one real, each one part of the same single fabric of experience rather than two competing forces:

Mark Chapter 10, verses 6 through 8, on male and female;

"From the beginning of the creation God made them male and female… and they twain shall be one flesh: so then they are no more twain, but one flesh."

Mark Chapter 14, verse 38, on the pull between spirit and flesh;

"Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak."

John Chapter 16, verse 20, on joy and sorrow;

"Ye shall weep and lament… and ye shall be sorrowful, but your sorrow shall be turned into joy."

John Chapter 1, verse 5, on light and darkness;

"And the light shineth in darkness; and the darkness comprehended it not."

Revelation Chapter 3, verse 15, on hot and cold;

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot."

None of these pairs are two competing gods, or two equal and opposite powers locked in permanent conflict. They're aspects of one created order, experienced through the flesh's sense of contrast — the same way the ego experiences separation that was never actually real to begin with.

You can't fully know joy without having known sorrow, or light without having experienced its absence. That's not evidence of a divided universe. It's what experience actually requires, structurally, in order to be experience at all.

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 wears out precisely because it's built to encounter these pairs directly, one at a time, in sequence. The inward man doesn't experience them as opposition at all — only as the raw material a soul is given to grow through.

One Mind, Not One Sameness

Philippians Chapter 2, verses 2 through 5;

"Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

Likeminded was never a demand for identical opinions or interchangeable souls. It's the same structure already described in the body with many members — one

accord, arrived at by many different parts, each looking beyond its own interest toward the good of the whole. That’s the actual shape of oneness this entire series keeps returning to: not sameness, but a genuine plurality — of persons, of experiences, of pairs held in tension — that was never actually separate from the single source it all came from.

Chapter 3

Consciousness and Spiritual Science

Why You Exist

Creation wasn't an afterthought, and it wasn't required. Scripture states its purpose directly:

Colossians Chapter 1, verses 16 and 17;

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible… all things were created by him, and for him: and he is before all things, and by him all things consist."

For him. Not merely by him, as a craftsman steps back from a finished object — for him, meaning creation exists as part of an ongoing relationship, not a completed transaction.

Isaiah Chapter 43, verse 7;

"Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."

Revelation Chapter 4, verse 11;

"Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

For his pleasure. Not because he lacked something pleasure could fill in. Because a love that has no one freely choosing to return it isn't fully love yet — it's potential, waiting for a genuine other to complete the exchange.

The Connection Of Opposition

If that's the purpose, the next honest question is why so much of life feels like duality and opposition — the constant experience of one thing pulling against another, love against fear, goodness against error, an appearance of separation running through nearly everything.

Consider how a magnet actually works. It has a north and a south — a positive and a negative. On a single, whole magnet, the flow of energy runs from the north side straight through the south. One continuous system, two named poles.

Now take two separate magnets, apart from each other. The flow still moves from the magnetic north of one, through the space between them, into the south of the other — connecting what looks, at a glance, like two separate, opposing objects into one continuous flow of energy. That's the actual science of how the poles work, once you see it correctly.

Creation runs on the same principle. When the workings of opposing forces — the

flow between positive and negative, goodness and error — aren't understood, you get the felt experience of repelling energy: a misunderstanding in the mind, mistaking what's actually one continuous system for a hard, real separation. Understanding the positive flow of goodness and love without also understanding the negative — evil, errors — creates the same repelling effect: forces that seem to push apart rather than connect, purely because the whole picture wasn't in view.

This is the same claim already made elsewhere in different language — there is no separation unless you create it — but seen here through an image borrowed from physics rather than scripture alone. The oneness of God and Creation isn't a hopeful sentiment layered on top of a genuinely divided world. It's closer to how a magnet's two poles were never actually two separate things to begin with.

Karma, Understood Correctly

This same misunderstanding is usually what's actually meant by the word karma — though the popular version of the idea gets it backwards.

Karma has nothing to do with your past, and everything to do with your future. It's not "what comes around goes around" — not consequences quietly stacking up for things already done, waiting to be repaid. It's simpler and more immediate than that: the direction of your current desires and choices, without punishment or reward attached, is what continues to unfold from this point forward.

The past is not responsible for the present. Forgiveness is instantaneous because life is always lived in the present moment — the ego is what convinces a person otherwise, establishing predictions and limitations about the future based on things already finished. Judgment happened at Creation — settled, complete — which is exactly why it doesn't interfere with freewill now. There's nothing left over from the past quietly waiting to collect on you. There's only the direction you're currently choosing to grow in, continuing forward from here.

Living This Out

What does actually living this out look like, day to day? Jesus gives the model directly:

Matthew Chapter 16, verse 24;

"If any man will come after me, let him deny himself, and take up his cross, and follow me."

"Follow," in the Greek, means to accompany specifically as a disciple — to be in the same way with. Not admiration from a distance. Walking the same path, in the same direction. Taking up your own cross is exactly this kind of following — which makes it worth asking honestly: why keep hanging Jesus back on the cross, placing your own burdens there over and over, when he's already told you plainly to carry your own instead?

This isn't a matter of having the right words. Paul is direct about where the actual

substance lives:

1st Corinthians Chapter 4, verse 20;

"For the kingdom of God is not in word, but in power."

"Power" here means force — specifically, miraculous ability, might, a mighty work. And that power isn't separate from the fruit already named elsewhere in this series:

Galatians Chapter 5, verses 22 and 23;

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

The fruit of the Spirit is the power. Not a rhetorical case for the kingdom, argued well — the actual working evidence of it, showing up as love, joy, peace, in a life. That's what the kingdom being *"within you"* (Luke Chapter 17, verse 21) is actually made of, day to day: not a location, not a word, but power expressed as fruit, continuing to grow in whatever direction your current choices are already pointed.

Chapter 4

Personal Growth and The Inner Life

Defining Judgement

Judgement is nothing more than making a decision determining good or bad, right or wrong, for a particular thought or action. It's worth being precise about this, because judgement and decision aren't quite the same thing — judgement often carries a degree of authority or a formal process behind it, where decision is simply the general act of choosing.

Even scripture's description of God leans on this same word:

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."

All his ways are judgement. Which means your ways are your judgement too, since you are of him — a path you believe to be correct, in accordance with your own heart, because you are one of his ways.

Self-judgement, understood this way, is a built-in mechanism against making errors — a matter of freely choosing between one path and another. The worldly way is to place the blame somewhere else entirely — on circumstance, on other people, on Satan as the convenient scapegoat. But the honest problem with that is simpler and less comfortable: you are your own satan. You alone are responsible for your own thoughts and actions. You're not going to do something you don't, in some way, love — which makes the excuse-making worth examining closely. If you're having to justify something to your own conscience, it's usually a sign you're not in alignment with your true self to begin with.

Paul states the same principle even more directly: From 1st Corinthians Chapter 11, verse 31;
"For if we would judge ourselves, we should not be judged."

Judging yourself honestly, in the moment, is what keeps outward judgement — from others, or from circumstance — from ever needing to land at all.

Judging Others

Turning that same judgement outward doesn't change what it actually is:

Matthew Chapter 7, verses 1 and 2;

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

James Chapter 4, verse 11;

"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law."

Romans Chapter 14, verse 4;

"Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."

God is able to make him stand — which means judgement, aimed at someone else, is ultimately a lack of faith and trust in God to handle what was never actually yours to adjudicate.

Who Actually Judges?

Here's a real tension worth sitting with directly, the way scripture itself seems to invite.

John Chapter 5, verse 22;

"For the Father judgeth no man, but hath committed all judgment unto the Son."

That sounds definitive — all judgment, handed to the Son. But look at what the Son himself says, more than once, about that very role:

John Chapter 8, verse 15;

"Ye judge after the flesh; I judge no man."

John Chapter 12, verse 47;

"And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world."

Jesus was explicitly given all judgment, and just as explicitly says he doesn't exercise it. The resolution isn't a contradiction to explain away — it's a direct answer to a direct question:

Luke Chapter 12, verse 14;

"And he said unto him, Man, who made me a judge or a divider over you?"

Man made Jesus a judge. Not scripture. Not Jesus himself, claiming the role. People assigned it to him, the same way people assign the role of condemner to God more broadly — and then spend their lives afraid of a verdict that was never actually being handed down from that direction.

Training What's Actually Yours to Train

None of this means the ego has to be treated as pure enemy with nothing worth salvaging. It's worth asking what the ego's own functions would look like if they were actually redirected to serve the spirit, rather than compete with it.

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."

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."

The outer man — the ego, the flesh-mind — takes precedence by default, simply because awareness of life comes through the five senses first, not the created spirit. It thinks it's protecting your best interests, mostly by leaning on past experience — experience that may have nothing to do with what's actually true in this present moment. Left unchecked, it judges every detail, feels compelled to reach some verdict about every experience, and justifies itself from a flesh perspective rather than the spiritual one it was actually meant to serve.

But if the ego had any real qualities worth keeping, they'd look like this: confidence instead of anxiety, humility instead of self-importance, empathy instead of judgment, being less self-centered rather than more. Not eliminating the mind-self entirely — redirecting what it does toward the spirit it was always meant to be in service to, rather than in competition with.

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."

The duality of the flesh world — fear, anxiety, resentment, pride, worry — isn't something imposed on you from outside. It's the freedom of the soul, exercised in a direction other than love. The spiritual self doesn't carry those feelings at all; it only carries knowledge of them. Control belongs to whichever self currently has the floor.

All Is Vanity?

Ecclesiastes opens with a hard verdict on the whole project of living in the flesh:

Ecclesiastes Chapter 1, verse 2;

"Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity."

Vanity, in the Hebrew, means emptiness — something transitory and unsatisfactory, and by extension, something designed to lead astray. Read alongside Genesis's repeated *"it was good,"* this isn't God's design failing. It's what happens when the negative side of duality is left running the show.

There's an honest cost to growing out of that, worth naming rather than glossing over. Regeneration — living increasingly from the true spiritual self — doesn't arrive without its own particular sorrow:

Ecclesiastes Chapter 1, verse 18;

"For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow."

The grief here isn't a sign something's wrong. It's what a greater state of alignment with your own spiritual existence actually costs on the way there — a heightened sense of well-being and inner peace, alongside a real sense of alienation from a world still running on the old terms.

Growth transcending a lower way of experiencing life will, honestly, feel lonely in places, even while it's genuinely bringing more peace, love, and understanding than what came before it. That tension isn't a contradiction. It's just what it actually feels like to outgrow something while the people around you haven't yet.

This same honesty applies to how the world's rejection gets experienced, too:

John Chapter 15, verse 18;

"If the world hate you, ye know that it hated me before it hated you."

The Greek word behind "hate" here can mean detest — but by extension, it can also simply mean to love less. That's a real difference, and it's worth deciding for yourself which one is actually happening, rather than assuming the harsher meaning by default.

Not everything that feels like rejection was built to destroy you. Sometimes it's just indifference, or love running thinner than you'd hoped — which is a very different thing to carry than hatred, even when it doesn't feel different in the moment.

1st Corinthians Chapter 2, verse 16;

"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

That's the actual takeaway underneath all of it: the grief of growing is real, the world's resistance is real, but neither one is evidence that the growing itself was a mistake.

Chapter 5

Salvation and Eternal Life

What Salvation Actually Is

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

That claim only holds up, though, if the word sin behind it means what scripture actually says, not what religion turned it into. The Greek word is *hamartano* — properly to miss the mark, and so not share in the prize; to err, especially to sin. Missing the mark isn't a permanent stain. The mark stays exactly where it was. It's waiting for your return, not counting your absence against you.

This reframes something worth sitting with. Why would God want to punish you for a mistake, the same way you'd learn from one and move past it yourself? Jesus said it plainly to a man he'd just healed:

John Chapter 5, verse 14;

"Behold, thou art made whole: sin no more, lest a worse thing come unto thee."

Not condemnation. A redirect. And Paul, describing his own thorn in the flesh, gives the reframe its sharpest form:

2nd Corinthians Chapter 12, verse 9;

"My grace is sufficient for thee: for my strength is made perfect in weakness."

His strength made perfect *through* weakness, not despite it. That's worth holding onto, because it changes what a repeated failure actually signals. The real marker isn't the mistake itself — it's whether a person keeps believing at all:

John Chapter 12, verse 47;

"And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world."

Repetitive error is a *believe not* problem, not a willpower problem — which is really just another way of describing where a soul currently stands: still identified with the ego-flesh mind, in the middle of reforming, or increasingly living from the true self. Three estates, not three verdicts.

Three real, distinct places a soul can actually be — not three separate judgments handed down from outside. Damnation, in the Greek, simply means a decision — not a life sentence. Reformed means what it says: correction already underway, chastening toward change, not punishment for its own sake. Regeneration is spiritual rebirth — a soul increasingly living from the awareness of who it actually is. Nobody sits in one of these permanently. Everybody currently sits in one of

these right now.

Why Loss Is Never the End of the Story

If missing the mark isn't a permanent stain, what about the times a soul seems genuinely lost — not just missing, but gone?

The only way to actually understand "lost" is by understanding that loss is temporary but necessary — a soul experiencing life fully, from its own freewill, creating its own world and manifesting it into reality from its own senses. That's the cost of freewill being real rather than staged. And scripture is specific about what the shepherd does with what's lost:

Luke Chapter 15, verse 4;

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

Until he find it. Not "if." Does Jesus lose one soul? The question answers itself the moment you actually read what the parable says the shepherd does.

This same tension shows up directly in scripture's own words, and it's worth naming rather than quietly stepping around:

Matthew Chapter 7, verse 21;

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Luke Chapter 3, verse 6;

"And all flesh shall see the salvation of God."

Is one of these true and one false? If a person believes in one flesh life to "doeth the will of my Father" and fails, how can Luke 3:6 possibly still be true? The answer isn't that scripture contradicts itself. It's timing. A soul is sifted:

Amos Chapter 9, verse 9;

"I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."

Not the least grain. Whatever sifting is doing, it was never designed to lose anyone in the process — only to separate what's ready to be gathered from what still needs more time. Both verses are true. They're just not describing the same moment.

The Hardest Verses, Answered Directly

There are a small number of verses that sound, on their face, like they close the door on everything just said — verses that seem to state eternal punishment outright, not as an inference but as a direct claim. They deserve a direct answer,

not avoidance.

John Chapter 5, verse 29;

"They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Look closely at both words doing the heavy lifting here. Resurrection, in the Greek, is *anastasis* — a standing up again; literally a resurrection from death, or figuratively a moral recovery of spiritual truth.

Damnation is *krisis* — by extension a tribunal, by implication justice, specifically divine law. Put together plainly: those who have done evil are subject to a resurrection *from* death — a recovery, a standing up again, a moral recovery of spiritual truth for those being raised from death. It reads as a second chance, not a life sentence.

Daniel makes a similar claim, differently:

Daniel Chapter 12, verse 2;

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

"Everlasting" here is the Hebrew *olam* — properly concealed, that is, the vanishing point; generally time out of mind, practically eternity. Everlasting contempt, read this way, means something has been concealed to a vanishing point — a point where it disappears altogether, into life, free from death. Not duration without end. A concealment that has an actual vanishing point.

And the verse most often raised as the final word on the subject:

Matthew Chapter 25, verse 46;

"And these shall go away into everlasting punishment: but the righteous into life eternal."

Here's what's easy to miss reading it in English: "everlasting" and "eternal" are the exact same Greek word in this verse — *aionios*. The same word describing punishment is the word describing the life promised to the righteous a few words later.

Whatever that word means, it means the same thing on both sides of that comma. And *aionios* itself is properly an age; by extension perpetuity; by implication the world, a period, present or future — distinguished deliberately, in the language itself, from a different Greek word, *chronos*, which means a fixed, measured span of clock-time.

Aionios describes an age, a period, a course — not a sentence measured out in the same way a prison term is measured. Nothing in these words, examined this closely, actually requires punishment without end for the eternal soul — only for a

period, an age, within the flesh's experience of time.

Time Is Not On God's Side of the Ledger

This matters because scripture is remarkably consistent about one thing: whatever judgment is happening, it isn't permanent in the way it's often assumed to be.

Psalms Chapter 103, verse 9;

"He will not always chide: neither will he keep his anger for ever."

Micah Chapter 7, verse 18;

"He retaineth not his anger for ever, because he delighteth in mercy."

Isaiah Chapter 57, verse 16;

"For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made."

Psalms Chapter 30, verse 5;

"For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning."

God's anger is not forever, and every soul, in due time, will possess all things and praise God. That's not a hopeful guess layered on top of scripture. It's what these verses, read plainly, actually say.

Why This Was Never God Condemning Anyone

There's a simpler argument underneath all of this, and it's worth stating directly rather than only through word studies. Jesus, being God in the flesh, never condemned anyone:

John Chapter 8, verse 15;

"Ye judge after the flesh; I judge no man."

If Jesus didn't condemn — and he is God in the flesh — why would the assumption be that God in heaven condemns? There is only one God. Whatever condemnation a person carries, they built it themselves, and they keep rebuilding it every time they refuse to let it go:

Quit hanging Jesus on the cross over and over again because you can.

The debt was paid once. Continuing to act as though it wasn't isn't humility. It's just judgment, redirected inward instead of outward, still doing the same job.

Living From Security, Not From Defense

Once this is actually understood, it changes the posture a person lives from day to day. There are two ways to approach this: from defense, or from offense.

The defensive posture lives from warnings, woes, and fears, and channels blame through a third party — Satan, circumstance, anyone but the self. Scripture does describe real spiritual conflict:

Ephesians Chapter 6, verses 13 through 17;

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day… Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

But the deeper posture doesn't need defensive tactics at all, because it's already operating from the thing the defense was trying to protect:

Mark Chapter 12, verses 30 and 31;

"Thou shalt love the Lord thy God with all thy heart… Thou shalt love thy neighbour as thyself."

Living from love makes the shield almost beside the point. You don't need to defend a position you were never actually in danger of losing.

What Faith Actually Produces

This is also where the old tension between faith and works resolves, if it's read all the way through rather than stopped halfway.

James Chapter 2, verse 24;

"Ye see then how that by works a man is justified, and not by faith only."

Romans Chapter 3, verse 28;

"Therefore we conclude that a man is justified by faith without the deeds of the law."

These aren't in conflict once "works" and "the deeds of the law" are recognized as two different things. Paul draws the real line himself:

Galatians Chapter 5, verses 19 through 21 name the works of the flesh — adultery, hatred, strife, and the like. But verse 22 names something else entirely:

Galatians Chapter 5, verses 22 through 24;

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance… they that are Christ's have crucified the flesh with the affections and lusts."

Helping someone in need is simply the fruit of the Spirit reaching its natural end result. That's not "the deeds of the law" Paul says can't justify anyone. It's what faith actually produces once it's genuinely taken root — which is exactly why James can say faith without it was never fully alive to begin with.

Sealed

All of this eventually comes down to a kind of growth, not a single event. Scripture draws the same distinction in a different image:

Hebrews Chapter 5, verses 12 through 14;

"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… strong meat belongeth to them that are of full age."

Milk is the beginning of understanding — salvation, first contact with the Word. Meat is understanding and living by it, fully. Both are real stages of the same eternal life, not a pass/fail line between them.

And the whole of it is held by something more durable than a promise waiting to be kept:

John Chapter 6, verse 27;

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."

Sealed, in the Greek, means stamped with a signet for security or preservation — fenced in and protected from misappropriation, a mark of genuineness. Not a wish. A seal.

Salvation, then, isn't a cliff edge a soul might fall off if it doesn't perform correctly in time. It's a process — milk becoming meat, missing the mark becoming returning to it, judgment redirected inward finally being let go of — held the entire way by a seal that was never in question to begin with.

Chapter 6

Heaven, Hell and The Afterlife

What Heaven Actually Is

Genesis opens with something easy to read past without noticing:

Genesis Chapter 1, verse 1;

"In the beginning God created the heaven and the earth."

Heaven — singular. The same singular form repeats through verses 8, 15, and 17. One heaven, spoken of as one thing, consistently, right up until a specific moment:

Genesis Chapter 1, verse 26;

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

Then, immediately after:

Genesis Chapter 2, verse 1;

"Thus the heavens and the earth were finished, and all the host of them."

Heavens — plural, for the first time. Before man was created, there was only ever one heaven, spoken of singularly. After man was created, it multiplies. That's not a grammatical accident to skip past. It lines up exactly with what Jesus says heaven actually is once individuated souls exist to carry it:

Luke Chapter 17, verse 21;

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

Heaven becomes plural the moment there are multiple souls, each one now carrying the kingdom within them individually. Not one heaven "out there" that everyone shares access to from a distance — heaven multiplying into every soul it was placed within. Which raises the actual question worth sitting with, the same one already at the center of this whole series: how much of that heaven are you actually living in, right now, today?

What Hell Actually Is

Hell, in the New Testament, isn't one word doing one job. English translation flattens three entirely separate Greek words into the same single English term — and each one is describing something different.

The most common is *gehenna*:

Matthew Chapter 5, verses 29 and 30;

"It is profitable for thee that one of thy members should perish, and not that thy

whole body should be cast into hell."

Gehenna comes from the Hebrew for the Valley of Hinnom — an actual, physical valley just outside Jerusalem, used figuratively as a name for a place or state of punishment. The scripture is specific: the *body* is what's cast into it, not the soul or spirit. This is a term rooted in a real location, describing something that happens to the flesh.

The second word is *hades*:

Luke Chapter 16, verse 23;

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off."

Hades means, properly, unseen — the place or state of departed souls. Not a location outside of space so much as a state of being, the way heaven is also, ultimately, a state rather than a coordinate on a map. How could there be a physical location outside of space to begin with?

And then there's a third word, used exactly once in the entire New Testament:

2nd Peter Chapter 2, verse 4;

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

This is *tartaroo* — a reference to the deepest abyss of *Hades*. One verse, one specific context, angels who sinned. Not the general word used to describe the fate of humankind at all.

Three different words. A physical valley tied to the body. A state of being for departed souls. A single specific reference to fallen angels. Flattened into one English word, "hell" ends up sounding far more uniform and absolute than the underlying language actually is.

The Adversary Question

If hell isn't what it's often assumed to be, it's worth asking the same question about the adversary said to populate it. Scripture uses several different words for "adversary," and they aren't all pointing at the same thing.

Hebrews Chapter 10, verse 27;

"But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

The Greek here means, properly, to lie opposite — to be adverse to, in a general sense. Compare that with a very different, specific word used elsewhere:

Matthew Chapter 5, verse 25;

"Agree with thine adversary quickly, whiles thou art in the way with him."

This word is used specifically of Satan, as the arch enemy — a distinct term from the more general one above. Reading the general uses of "adversary" carefully, the reference in most cases points back to one's own self-ego, not an external being lying in wait. Not every "adversary" in scripture is Satan. Most of them are the same adversary this whole series keeps coming back to: the one you already carry, and already have the power to agree with quickly.

Tensions Worth Naming Directly

A few real tensions come up when reading scripture on this subject honestly, and they deserve a direct answer rather than quiet avoidance.

Exodus Chapter 20, verse 13;

"Thou shalt not kill."

And yet:

Revelation Chapter 2, verse 23;

"And I will kill her children with death."

Where's the verse that explains "do as I say, not as I do"? The tension is real on its face. But it resolves the same way the rest of this study already has: resurrection, even here, carries the sense of a standing up again — a moral recovery of spiritual truth, not a final erasure. And the God being described is the same one who says:

1st John Chapter 1, verse 5;

"God is light, and in him is no darkness at all."

Both things are true at once only if "kill" here means something closer to a needed ending — a moral recovery through what looks, from the flesh's side, like destruction — rather than a genuine contradiction sitting inside an unchanging, single-natured God. The tension is worth noticing. It isn't worth resolving by pretending God secretly operates by different rules than he asks of anyone else.

Where You Actually Are Right Now

Mainstream religious teaching describes a stage between this life and heaven — a place where souls are purified of what's left unfinished before entering fully into rest. Scripture never actually uses that specific word. But there's something true buried inside the idea, once it's read correctly: every soul that returns to God after this life returns to its own perfect spiritual self. The goal, the whole way through, is continually improving on one's own heaven.

All souls carry God's grace. All, therefore, return to the spiritual world they came from. And heaven, again, is within — inevitable, not a reward held at a distance pending sufficient purification. This isn't a holding cell before the real thing starts. It's continued growth, in an ongoing wisdom and knowledge that never actually stops advancing.

Before This Life Began

There's a deeper question underneath all of this, and scripture gives it an answer worth sitting with rather than rushing past.

Proverbs Chapter 8, verses 22 through 23 and 30 through 31, describing Wisdom, personified, present before creation itself;

"The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was… Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men."

Brought up with him. Present before the mountains were settled, before the foundations of the earth. Your created spirit-soul was seen, looked upon, in that same beginning — before this flesh life ever started. Which leaves one honest question worth actually asking yourself: where do you think you were, before you became aware of this one?

So, How Much Heaven Are You Living In?

Heaven multiplied the moment individuated souls existed to carry it. Hell, examined closely, is at least two different things — a physical reckoning tied to the body, and a state of being tied to departed souls — never a single, uniform sentence handed down on the eternal soul itself. The adversary most often named in scripture is the one already living inside you, not one waiting outside the door. And whatever this life doesn't finish continues afterward as growth, not detention.

Heaven is my throne, and earth is my footstool: what house will ye build me?

The question was never really about where God rests. It's about where you do.

Chapter 7

Faith, Truth and Wisdom

Religion, and What It Isn't

Religion is generally defined as belief in, and worship of, a superhuman power or powers — a particular system of faith and worship, or a pursuit given supreme importance.

Spirituality is something narrower and, in a way, simpler: the quality of being concerned with the human spirit or soul rather than material things, a sense of connection to something greater than yourself.

The difference that actually matters is this: taking scripture to a deeper level means moving from a surface reading — salvation and baptism as transactions — to a spiritual understanding that sets aside the worldly traditions and belief systems layered on top of it later. Living from that place, faith isn't a checklist. It's a moral conviction — a reliance and assurance through Christ himself.

John Chapter 1, verse 14;

"And the Word was made flesh, and dwelt among us… full of grace and truth."

Love, examined honestly, is life — and it shows up at every depth and degree: affection, devotion, respect, tenderness, reverence, all of it under the same word. That range is worth remembering before assuming there's only one correct-feeling version of what loving God is supposed to feel like.

Why the Words of Jesus Come First

There's a practical reason this whole series returns again and again to Jesus's own words specifically, rather than scripture broadly or tradition generally: study the words of Jesus, the "red" letters, because Jesus complicates and confuses far less than the rest of a book written over centuries by multiple authors, across different traditions and theological concerns.

That doesn't mean stopping at the English translation. Looking up words in a Greek and Hebrew concordance can significantly deepen understanding, since a concordance shows what a word actually meant before it passed through Latin, Greek, and Hebrew into English — and English is a considerably less complex language than either of the originals. Translation sometimes simplifies, or interprets from a different base understanding than the original carried. Checking the source lets you see the full depth of a word's meaning, and apply it to your own understanding at this particular point in your life.

This matters because a soul's relationship with God is genuinely one on one. Nobody can fully know another soul's path, or the depth of their individual relationship with the Lord. Each person seeks their own understanding, in their own depth of the Word, arriving at their own understanding through their own obedience

— proving out its truth for themselves rather than inheriting someone else's finished conclusion secondhand.

Holy, and What It Actually Asks

1st Peter Chapter 1, verses 15 and 16;

"Because it is written, Be ye holy; for I am holy."

Holy, in the Hebrew, means sacred — ceremonially or morally clean. And the word translated "conversation" in that same passage doesn't mean small talk. In the Greek, it means behavior — properly, to overturn, to remain, to live. Being holy is behavior. To overturn one's own behavior, in order to actually remain alive in the way this whole series has been describing.

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 true separation between God and creation, because God is creation. He lives from no other perspective than the love emanating from what he made. The simplicity of the whole of scripture comes down to this one thing: love, on every level, in every degree.

What opposes that is worth naming honestly, because it has a long list of faces: negativity, confusion, judgement, criticism, evaluation, condemnation, scrutiny, false discernment, division, negativity, cynicism, despair, hostility. All of it stemming from the same source already named elsewhere in this series — the flesh being its own god, a little g.

Wisdom, Knowledge, and Where a Soul Actually Stands

Proverbs Chapter 1, verse 7;

"The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction."

Fear here means moral reverence — honor, respect. Fools, in the Hebrew, means something closer to perverse, or easily irritated. Not a lack of intelligence. A resistance to being corrected.

Ephesians Chapter 1, verses 17 through 19;

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened."

There's a way to check honestly where a soul actually stands along this path, rather than assuming spiritual maturity by default:

1st Corinthians Chapter 3, verses 1 through 3;

“I have fed you with milk, and not with meat: for hitherto ye were not able to bear it… for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?”

“Carnal,” in the Greek, means pertaining to flesh — bodily, unregenerate. Paul’s diagnostic here is concrete and a little uncomfortable: envying, strife, and division are the evidence of still being carnal, milk-stage, whatever spiritual language gets used to describe the state. It’s not a matter of how much scripture someone can quote. It’s whether envy and strife are still present in daily life.

John Chapter 17, verse 14;

“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.”

“They” is you. To live from the spirit is to overcome the world without needing to leave it. And in that overcoming, you end up being your own teacher — guided by others, but ultimately guided by your own heart in how the Word has been given to you specifically. One size was never going to fit every soul the same way.

Chapter 8

Was Jesus Without Sin?

The Question Worth Asking Carefully

Scripture states plainly, more than once, that Jesus was without sin:

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."

2nd Corinthians Chapter 5, verse 21;

"For he hath made him to be sin for us, who knew no sin."

1st Peter Chapter 2, verse 22;

"Who did no sin, neither was guile found in his mouth."

These aren't verses to argue around. They're direct, repeated, and worth taking completely seriously. But scripture also records Jesus in moments that sound, on their face, like real human anguish, real doubt, even something that sounds like despair — and those moments deserve to be taken just as seriously, rather than explained away as performance or theater.

The honest question isn't whether to believe one set of verses over the other. It's whether "without sin" and "genuinely, humanly struggling" were ever actually in conflict to begin with — or whether that apparent conflict comes from bringing in an assumption about what sin means that Jesus's own teaching never actually supports.

Jesus Pointed Away From His Own Goodness

Jesus was remarkably consistent about not accepting the label "good" for himself, even when it was offered as a compliment:

Matthew Chapter 19, verse 17;

"Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments."

Mark Chapter 10, verse 18;

"And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God."

This is worth sitting with rather than moving past quickly. Jesus doesn't say "yes, rightly so" — he redirects the word entirely, back toward the Father. And this matches something already established elsewhere in this series about judgment: the role of "judge" was one that man assigned Jesus, not one he claimed for himself

He said as much directly:

Luke Chapter 12, verse 14;

"And he said unto him, Man, who made me a judge or a divider over you?"

If Jesus was this consistent about redirecting titles that weren't his to claim, it's worth asking the same question about "sinless" as a static, standing label — whether that's something Jesus claimed outright for himself, or something that gets read into these verses as a settled fact about his identity, the same way "judge" got assigned to him by others rather than chosen by him.

What Sin Actually Means, By His Own Definition

This is the piece that actually resolves the tension, and it's already been established elsewhere in this series: sin, in its original definition, was never a permanent stain or a fixed identity.

The Greek word is hamartano — properly to miss the mark, and so not share in the prize; to err. Missing the mark is momentary. It describes a single act, not a lasting condition.

And Jesus himself taught that sin ends the instant it stops:

John Chapter 8, verse 11;

"Neither do I condemn thee: go, and sin no more."

John Chapter 5, verse 14;

"Behold, thou art made whole: sin no more, lest a worse thing come unto thee."

Notice what Jesus never says in either encounter: he never tells either person to spend time atoning for what's already past. The instruction is entirely forward-facing — go, and stop. The moment the missing-the-mark stops, by Jesus's own teaching, it's over. Not held against the person going forward, and not a state they continue occupying after they've turned back toward the mark.

If that's true for anyone Jesus spoke to, the same logic has to apply honestly to Jesus's own experience in the flesh, since he was genuinely born into it the same way every soul is:

Mark Chapter 14, verse 38;

"Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak."

The flesh is weak — stated by Jesus, about the human condition he shared. Being in the flesh at all means being born into duality, into the same pull toward doubt and self-protection this entire series has already described as the ego's native territory. What matters, by Jesus's own repeatedly stated standard, was never whether that pull was ever felt. It's whether it became a lasting state, or whether it

was returned from immediately.

The Moments That Sound Like Real Struggle

With that distinction in place, these moments can actually be looked at honestly, rather than needing to be softened into something less than what they plainly say.

Luke Chapter 22, verses 41 through 44;

"He was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. 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."

The word translated "cup" here is worth a closer look. In the Greek, it's a drinking vessel — but figuratively, a lot or a fate. Jesus was asking his Father to remove a fate he could see coming, in real anguish, sweating in a way scripture compares to great drops of blood. An angel had to come down and strengthen him. This is not the language of someone untouched by what was ahead of him. It's the language of someone in genuine distress, asking, honestly, if there was another way.

And then, in the very same breath: *"nevertheless not my will, but thine, be done*." The doubt is real. The return is immediate. Both things are true at once, in the same sentence.

Mark Chapter 15, verse 34;

"And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?"

"Forsaken," in the Greek, means to leave behind in some place — in a bad sense, to desert. This is not a performance for the benefit of onlookers. It's a real cry, using a real word for real abandonment, at the most extreme moment of human suffering scripture describes.

If Jesus had unbroken, uninterrupted access to the fullness of his divine knowledge at every single moment while fully inhabiting a human body experiencing crucifixion, this cry becomes difficult to account for honestly.

It reads far more truthfully as a real experience of the same felt distance from God that any soul can experience while genuinely in the flesh — not because the connection was ever actually severed, but because the flesh, by its nature, can lose felt awareness of what's true even while it remains true underneath.

Even the temple, cleared with real force, is worth including in this honest accounting rather than politely stepping around:

Matthew Chapter 21, verse 12;

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves."

Overturned tables. Driven-out sellers. This was a real, forceful, emotional act — righteous anger is still anger, fully felt, fully expressed physically. Whether this constitutes "sin" depends entirely on the definition being used; if sin is a lasting stain, this doesn't qualify any more than anything else here does. If sin is simply the presence of strong emotion, then a great deal of scripture's description of God's own actions would have to be reconsidered by the same standard.

Why This Doesn't Undo "Without Sin" — It Explains It

Put all of this together, and something clicks into place rather than falling apart. "Without sin" was never a claim that Jesus felt nothing difficult in the flesh. Scripture never actually makes that claim — it explicitly says the opposite:

Hebrews Chapter 4, verse 15, continued in full;

"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."

Touched with the feeling of our infirmities. Tempted in all points, exactly like we are. The verse itself insists on the reality of the struggle in the very same breath that it states the outcome. "Without sin," read through Jesus's own teaching that sin dissolves the moment it stops, doesn't mean the doubt in Gethsemane was faked, or that the cry from the cross was theater, or that clearing the temple happened without any real feeling behind it. It means that whatever doubt, anguish, or anger passed through him in those moments, none of it became a lasting state. Every single time, the very same breath that expresses the human struggle also expresses the return: *"nevertheless, not my will, but thine, be done*." That turn, every time, was immediate.

This is, if anything, a stronger example than an untouched, unfeeling perfection would have been. A man who never actually felt doubt has nothing to teach anyone who does. A man who felt the full weight of doubt, anguish, and something like abandonment — and returned to the Father's will every single time, without that doubt ever calcifying into a lasting separation — is proof that his own teaching actually works, under the most extreme pressure scripture records. Not an exception to "sin no more." The clearest example of it.

Chapter 9

Parables and Illustrations

The Parable Of The Computer

Creation can be likened to a computer.

The body-brain is the hardware — the hard drive storing information, the monitor displaying thought as vision, the keyboard implementing action, together completing a task. Consciousness is the software, installed on your own individual hard drive — a pre-programmed created soul, able to adapt to your own personal needs. And the program running underneath all of it is the consciousness of God — the writer and creator of the operating system installed on every hard drive there is.

A few questions worth sitting with, if the analogy holds: if one of these components were missing, would the computer work at all? If a virus gets onto the hard drive, how well does the computer run? And the one that matters most — did the virus come from the programmer?

When a computer is running exactly as it came out of the box, freely doing what you ask of it, where is there any sign of separation between its components at all? Every part is simply doing what it was built to do, together, without division. The same is true of the connection between one computer and another — a network, communicating, whether that connection is noticed or not.

If you understand how that works, you understand something real about how God works too.

A Few Things Worth Carrying With You

Praise isn't a performance. You cannot perform praise for God — praise is obedience, put into action. Glory to God is expressed, not spoken; its only real support is obedience, and obedience is a yearning from deep within the soul. Everyone carries it. The question is whether you actually feel it.

Judgement, likewise, isn't something handed down from outside:

Romans Chapter 2, verse 2;

"But we are sure that the judgment of God is according to truth against them which commit such things."

The truth is life, and life is ever-present. Judgement isn't imposed — it's brought upon oneself, the moment truth is acted against. There's no separate step where God arrives to render a verdict; committing against the truth already is the judgement.

God spoke creation into existence — but the speaking was never the first step. Ten times in Genesis chapter 1, scripture records "God said" or "God called." Every one

of those was a thought, already held, before it ever needed to be spoken aloud. Speaking wasn't how the plan formed. It was simply how it arrived.

A few words worth noticing that scripture never actually uses: luck, and normal. Luck is usually defined as success or failure brought by chance rather than by one's own actions — which raises a fair question: what is the "chance" of luck, if not simply a lack of faith and trust in God?

Normal, meanwhile, is conformity to a standard — which quietly restricts a thing to nothing more than what was already expected of it. Neither concept does much work in a life actually lived by faith.

Where there is no love, there is no truth. Eternal life is God, the Word, and truth together. Where there is no time, there is no death. Where there is time, there is the choice between life and death — which is really just another way of saying the choice was always yours, every single day, not settled once and left behind.

The Word is God, and life itself. Because God is the Word, alive, every created soul will live by and experience those words, because that's what life actually is — and your soul has an eternity to keep living by them. The only real choice is which verses, and which direction.

Love comes from God and flows through humankind. Why would God instill anything but love into what he created? A soul living in its own hell still carries that exact same love from God as a soul living in goodness — humankind creates its own evils, and brings its own judgements upon itself; the love underneath was never withdrawn.

The more you come to understand yourself, the more understanding you'll have for your neighbor. See negativity as darkness, and look to instill more light within yourself instead. Your light extends to your neighbor as it becomes truth — and when you see the light already in your neighbor, they'll start to see it in you too.

You're the Satan. You're Adam and Eve. You're a Jesus. You're the soul that came directly from your God. Realize who you actually are through him, because life only ever flows from him, through you.

Is your perception of life coming from the world's perspective, or from your own spirit? Is the world telling you what to believe, or is your heart saying something different?

Is the truth within you — from your own heart and soul — or is it the mind of the flesh, borrowed from the world? Are you connected to the reality of One, or disconnected from it?

Who is your one?

A Note on the Journey

Before anything else existed, God was already plural in a way that never threatened his oneness. “Let us make man” — not many gods bargaining together, but the one Source, already anticipating the many individual points of awareness he was about to create. Each soul, in flesh or in spirit, carries its own consciousness — which is what makes it genuinely individual, and still fully part of the One. That was always the design: freedom enough to actually choose love, rather than a program built only to return it automatically.

Evil didn’t come from that design. It came from a fall, before the flesh was even formed — and the philology backs up the theology: the word translated “create” in the one verse that seems to say otherwise means, just as easily, to cut away what was blocking the light, not to originate the darkness alongside it. God remains, in his own repeated self-description, unchanging — no variableness, no shadow of turning — the same claim standing at the beginning of this journey and at the end of it.

The self that took shape afterward — the ego, the little-g — wasn’t a flaw in the design either. It’s the direct cost of freedom being real: a soul deciding, in one moment, to operate as its own small authority instead of an expression of the one true Source. That moment repeats itself constantly, in every soul, which is why so much of this whole body of work keeps circling back to the same diagnosis from different angles — a magnet’s two poles that were never actually separate, a signal that doesn’t need distance to still be one, an adversary that turns out, in most of scripture’s actual uses of the word, to be the self rather than something external.

Judgement follows the same pattern once it’s traced back to its source. Man assigned Jesus the role of judge — he never claimed it for himself, any more than “sinless” was ever a claim that he felt nothing difficult in the flesh. He felt all of it — genuine doubt, genuine agony, something that sounds like real abandonment — and returned to the Father’s will every time, immediately, in the very same breath as the struggle. That return, not the absence of struggle, is what his own teaching on sin actually requires: not a stain that lasts, but something that ends the instant it stops. Which means the same grace extends to anyone still carrying weight from something already finished. The sentence was lifted once.

The condemnation a person feels — the quiet sense of still owing something — was settled fully at the cross, a debt paid in full rather than a balance still accruing. Continuing to serve it yourself afterward was never asked of you.

None of this comes without real cost, and it’s worth saying plainly rather than only implying it: growing out of the old way of living brings its own honest grief — a kind of loneliness in outgrowing something before the people around you have. That grief isn’t evidence the growth was a mistake. It’s what the growth actually costs on the way to somewhere better, the same way sorrow and joy were never two competing forces so much as two ends of the same single thread.

Which is really the last thing worth carrying forward: oneness was never sameness. A body with one member would be no body at all. The eye still needs the ear, the parts considered weaker still get the most honor, and the whole of it only works because none of the parts are actually identical. That’s not a metaphor stretched to fit a spiritual point — it’s the literal shape of what “one body, many members” has always meant. You were never asked to disappear into the One. You were asked to be fully, individually yourself, freely giving back the one thing a program never could: love that was actually chosen.

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