

Into The Light

“For there is nothing hidden
which will not be revealed,
nor has anything been kept secret
but that it should come to light.”

Mark 4:22, Matthew 10:26, Luke 8:17, 1 Corinthians 4:5
(NKJV)

by

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Because narrow *is* the gate and difficult *is* the way which leads to life, and there are few who find it. (Matthew 7:14, NKJV)

This book is for the few.

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Preface

The journey behind this book has been a life dedicated to understanding the process of growing closer to God. First, it involved experiencing a spiritual transformation through the practices of prayer, meditation, self-examination, confession, repentance, restitution, service, humbling of self, forgiveness, mercy, truth, justice, and more, resulting in healing, purifying, and cleansing. This included a steady focus upon the sensations involved.

The fact that people can grow and change in character proved to be real and achievable, resulting in spiritual freedom. My journey with God involved choices to change inwardly and outwardly. At 18 years old, I was in a special education program with poor social and reading skills. I was an addict with skills in the street. I transformed into a man with a Master's degree in education and counseling. I became a Licensed Professional Counselor and Licensed Independent Substance Abuse Counselor in the state of Arizona. (I let these licenses expire in 2007 for spiritual reasons.)

Around the year 2000, I found the Bible and went to church. I expected to find people who were spiritually wise, but I was disappointed. I was hurt by my expectations. I attended different churches hoping to find people who were wise in the will of God, but had little luck. I was confused about why the church teaching methods would be at such a low level—see Webb's "Depth of Knowledge." People taught with words instead of demonstrations. Sermons and lectures are the weakest form of teaching.

When I began sharing my experiences with Christians in doing the will of God, I experienced people changing the subject, becoming awkwardly silent, or walking away. I was inspired to better understand why. It was easy to find people theorizing, but difficult to find people transforming.

I thought maybe if I found the right scripture verses, they would hear and do them. I created a year-long study of different character topics using concordance-style Biblical research. I did a pilot group for a few months, but it never seemed to go further than theorizing.

I researched pre-conception and found a book written for the C.I.A. It was created to help people guard against their own personal bias when doing international mediation. I found a description about a study on preconceived beliefs. It described how once people form a belief, it will

then require extra evidence to prove their belief wrong. Here's how I see it. Learning truth reveals error. As we are shown the right way, we subsequently learn how we are wrong. This is rarely comfortable. We must continue revealing our errors to learn the path for growth and correction.

I researched cognitive bias and found over 100 different described types—search Cognitive Bias Codex. I researched varieties of deception; Group Think, Asch Conformity, Learned Helplessness, Milgram's Obedience, Self-fulfilling Prophecy, and more. The human brain each day is filled with faulty assumptions, misperceptions, and misunderstandings. This is a proven reality. We error in our assumptions daily and don't/won't see it.

My soul was convicted to research and create materials that might help others better experience God. The first and great commandment is the cornerstone. Then I used the Bible to learn how it described God. I found the Bible describing God with terms like: compassion, merciful, forgiving, not partial, just, true, righteous, good, loving, spirit, and more. Obviously, the great command instructs Christians to increasingly love such principles with their inward all. We can talk about them in the lobby.

God gives us a choice to pursue good or evil, and such actions will bring their consequences—Deuteronomy 30:11-20, Ezekiel 18, John 15:5-8. I did an extensive concordance study to learn how the Bible described good and created the “Good and Evil Quick Reference” tool included in this book. This tool makes it easier to set my mind upon spiritual reality.

I've practiced spiritual growth with successes and failures for over 35 years. I learned through failures and kept showing up to examine myself to see how I can better do the will of God. Testing my assumptions, perceptions, and learnings is necessary because I have a mind full of errors. This book is for the few who make spiritual mistakes and are willing to look at them long enough to find good solutions for improvement.

The magic happens during and after applying corrections. Putting on the yoke of Christ will involve inwardly doing what Christ did. Our fruit proves our faith. When my inward being is growing in the likeness of Christ, my life is better. There truly is nothing better in life than experiencing improvement with God; sincerely doing the will of God. It's a process that grows love and peace inwardly and outwardly. Growing in righteousness will bring good feelings—sensations of being right.

Introduction

Luke 7:50 Then He said to the woman, “Your faith has saved you. Go in peace.”

Many times in the Bible, when Jesus heals someone, the credit is given to the person’s faith. Jesus credits “your faith” for healing. It’s what we believe that forms us. Our choices and actions impact our faith. We can change the course of our faith through corrections if we believe.

This book will describe a pathway to walk better in the will of God. Of course, like any other training, we will need to go at it with self-discipline, willingness, and readiness.

Moving into the light involves facing the truth about ourselves. We become ready and willing to look squarely at our inward actions and sensations. We investigate and discover spiritual inward truth. We may learn that we’ve made bad choices which have brought harm. As we persevere down the path of good corrections, many good experiences can follow. Good fruit will develop as we better abide in the will of God. Abiding in the vine will bring inward grace that has spiritual nourishment. John 15.

This book is an attempt to speak spiritual formation truth regardless of bias, feelings, or preferences. It’s not designed to agree with mainstream thought. Its goal is to help us find spiritual facts within our faith and to improve. It’s to be direct, bold, and firm for correction in God’s good.

The proper use of the Bible will involve us changing and becoming “thoroughly equipped for every good work” 2 Timothy 3:16-17. If we are not equipped for good work, we can investigate ourselves for improvement. It’s good to humbly learn our reasons for lack of growth.

We can change. In fact, we can change a lot. Many people do. We will need to choose it with our hearts and minds. With change, often comes struggle. We can learn how struggle is a natural part of improvement and not our enemy. A much better life can come. We can rely upon God’s good more than our trained ideas. We can. Like all growth, this takes time, perseverance, and staying the course. Completing the course is necessary in order to be trained. All this and more will be described in this book.

Read 2 Peter 1:5-9

Because the Bible tells me . . .

“For you were once darkness, but now *you are* light in the Lord. Walk as children of light (for the fruit of the Spirit *is* in all goodness, righteousness, and truth), finding out what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather expose *them*. For it is shameful even to speak of those things which are done by them in secret. But all things that are exposed are made manifest by the light, for whatever makes manifest is light.

Therefore He says: “Awake, you who sleep, Arise from the dead, And Christ will give you light.”” (Ephesians 5:8-14, NKJV)

“But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.” (James 1:22-25, NKJV)

“but *he is* a Jew who *is one* inwardly; and circumcision *is that* of the heart, in the Spirit, not in the letter; whose praise *is not* from men but from God.” (Romans 2:29, NKJV)

“Therefore we do not lose heart. Even though our outward man is perishing, yet the inward *man* is being renewed day by day.” (2 Corinthians 4:16, NKJV)

For best results:

Find the section with the “Good and evil quick reference.” Print a copy, take a picture, and keep it with you to use as a tool to compare and contrast your own thoughts, attitudes, desires, words, goals, demeanor, etc. Think about how to guide your thoughts into better alignment with God’s good. Grow your focus upon it with action and struggle. Concentrated effort involves more energy, effort, and focus. Our thoughts are to abide more in God. We can’t read ourselves into it; we must increase our inward experiences with God’s good for it to grow within us.

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Choosing Light

Points of Light

And the light shines in the darkness, and the darkness did not comprehend it. (John 1:5, NKJV)

Growth with God comes by doing the will of God. Until we grow new good—God’s good, we cannot comprehend light nor understand the evil we practice. Our spiritual insights will remain dull. Read Matthew 13:15.

The choices we make each day with good and evil involve our heart, mind, and soul. It’s so vastly complex that words alone are insufficient for understanding. We must have Godly good experiences for better understanding—doing the will of God in ways that challenge us.

This book is to shine some light for inward spiritual formation. The way to know God deeper is to experience love deeper. Experiencing deeper love is to grow increasingly with the actions defined in 1 Corinthians 13. As we grow more into God’s light, we will become more aware of the evil within us. See John 3:19-21, Mark 4:22, Luke 8:17, Luke 12:3, Romans 13:12, 1 Corinthians 4:5, 2 Corinthians 4:4, Ephesians 5:13, 1 John 2:9.

God created instructions on how to think and behave. The Bible describes how, but many will not follow the how. Being in the light is facing spiritual truth, how we are in error, and how to find the path of correction. Luke 1:79, Luke 8:16, Luke 11:36, John 11:10, John 12:46, Acts 26:18, Romans 2:19, 2 Corinthians 4:6, 2 Corinthians 6:14, Ephesians 5:8, 1 Thessalonians 5:5, James 1:17, 1 Peter 2:9, 1 John 1:7

The light will show us corrective action. We are to walk in it. No correction means no growth. Practice Proverbs 12:1. There is an old saying, “If nothing changes, nothing changes.” The Bible teaches inward change, correction, renewal, formation, and growth. Thoughts promoting or condoning no growth are not good. We must practice resisting thoughts blocking growth. This book can light a path to guide us into growth with God, but each of us will need to walk it. This book is for people who are ready to commit themselves to face personal truth, walk with correction, and move more into the light—the revealing and correcting light of God.

Choose your God

Then Jesus said to him, “Away with you, Satan! For it is written, ‘You shall worship the Lord your God, and Him only you shall serve.’ ” (Matthew 4:10, NKJV)

We all serve some idea, desire, habit, principle, or belief all day, every day. We inwardly convince ourselves consciously or unconsciously where to go and what to do. These thoughts flow out from our faith. The truth is that our faith changes moment to moment. We can be one way in one moment and another the next. Growing with God involves choices to be with God.

“No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.” (Luke 16:13, NKJV)

We must be in the truth about who and what we serve. This means continued, thorough self-examination. Being in the light does not mean with closed eyes. The light helps us to see. We pay attention to our words, thoughts, and choices. We can each day review our actions and attitudes. We can look at where we go and with whom we choose to associate.

We do what we believe is important. We can investigate ourselves with a simple question, “Did I perform a thorough self-examination today?” If not, then it wasn’t a high enough priority. We chose other actions because we believed—convinced ourselves they were more important. Such questions can be humbling and convicting, but remember, it’s good to be humble, convicted, and to repent. We may need to remind ourselves of this truth.

Our course is to discover how to walk better with God’s good, with progressive improvements. We stay long enough with our problems to find solutions and then immediately put them into action. If God is our solution, we will search out new ways to grow in corrective action with God’s good.

We can each day repeatedly ponder questions like, “Why did I do that?”, “What was I thinking?”, “What would God have me do?”, and “How can I do that better next time?” This is a forward-thinking exercise focused on growing, reshaping, and improving our inward selves with God’s righteousness.

Yoke of Christ

Learn the “Law of Reversed Effort” (Take 5 minutes, search it online).

Taking on the yoke of Christ is not about controlling—forcing ourselves to better do what Christ does, but instead, it is giving up the parts of ourselves that go against Christ’s ideas, demonstrations, or instructions. It’s a process of becoming willing and ready to walk more obediently with God. We fully embrace the ways in which Jesus and the apostles teach us.

We identify inward beliefs, one thought at a time, which prompt us into ungodly ways and reset our thoughts upon the will of God, to do it and trust it. Accepting the yoke of Christ is to give our inward all to go and do as Jesus instructs us. If we are yoked, we will do the will of God. We will cease questioning or arguing. We will simply do it, imperfectly. We all sin and fall short, so this will likely be a moment-by-moment experience. We will have successes and failures. Yet as we continue to grow, our successes will outweigh our failures. We can become less burdened by our failures as we experience more and more successes. As we experience more love and peace, we can come to understand our failures as growing points toward increasing love and peace.

When we feel rushed or worried due to fear about missing something, we can set our mind to be with God. Whatever our fear, we can think to ourselves, “trust God and it will all work out” or “this too shall pass.” Our job is less about changing what is outside and more about forming our inward parts. We maintain our inward focus on trusting God. We can use verses in the Bible that help us with this principle. We can use messages that help us be yoked with Christ.

When contrary thoughts lead us away from the yoke, we can identify them and redirect our thoughts back to seeking the will of God. We can humbly pray for strength and guidance.

We must walk in the yoke long enough to experience sensations of love and peace. These real-life experiences can carry with them real spiritual power and influence. Experiencing the love of God and knowing how it is available here and now is a powerful awareness. The yoke is easy if we can stop fighting the direction Christ leads us to go and trust in it.

Trusting God

There are some great stories that illustrate the trusting experience. One is the “Wheelbarrow Story” over Niagara Falls. Here is a shorter one: A man was hiking and slipped off a ledge but was able to grab onto a branch. As he was hanging there, he yelled for help. He then heard a thundering voice saying, “Let go!” With doubt on his face, he looked at the sky and asked, “Is anyone else up there?” Sometimes, we won’t like or want God’s help.

Trusting God can involve us doing things we don’t want to do. It can feel way out of place yet safe. It can feel as though we are being someone else while doing something we would never do. Others who know us may become perplexed by our actions because we are responding differently.

In team-building exercises, there is an activity called a trust fall. It can be intimidating and scary to let ourselves fall and trust others to catch us. This is similar to trusting in doing God’s good. When we do something we know is right with God, yet unlike our personality, habits, identity, etc., we are likely taking a step toward growth in God’s good. Sometimes, the more risk or awkwardness, the better.

We must inwardly observe our thoughts and feelings for the spiritual activity at work. This can help us have empathy and compassion when helping others to do likewise because we will understand. As we face spiritual truth, both comfortable and uncomfortable, we can uncover and reveal new spiritual teachings about ourselves and the world around us. We must face our inward spiritual realities if we are to grow spiritually.

There is a felt sense of moving from self-will to God’s will. There is a felt sense as we shift from worry to faith, hurry to calm, resentment to forgiveness, and uncaring to compassion. There is an emotional effect.

Through repeated practices of sincere, honest confession, repentance, and restitution, we can learn how they cleanse the conscience and purify the heart. The more we do it and learn from the experiences, the better we can understand how they work. We give ourselves over to the experiment.

Loving our enemy, prayer, and meditation can seem unreasonable. If we can humbly continue despite our contrary reasoning or feelings, we can situate ourselves to learn new spiritual truths.

Price Range

Once upon a time in a land close by, Jose bought a new car. Jose was really proud of his new car and called a friend named Susie. Susie was envious and wanted to get a car too. She said, "I want to buy a car." Jose asked, "What kind of car do you want?" Susie responded, "What kind can I get?" Jose asked, "What's your price range?" Susie thought about it and said, "I want something cheap, but still good." There is an old saying, "You get out of it what you put into it." The same goes with our faith.

What price did Jesus pay? What price did Jesus teach the disciples to pay? Why don't teachers instruct disciples similar to the way Jesus instructed disciples? What price are we paying with our time and effort?

When the whole world seems to invest a few hours a week in their walk with God, that then becomes the norm and expectation. Many do what they see others do. What if we followed Jesus more than the crowd? What if we learned more efficiently how self-examination, confession, repentance, restitution, prayer, and meditation done sincerely and honestly brought increased freedom, peace, and feeling inwardly whole?

Most people who have invested themselves in such formative ways can testify that a better spiritual experience happened as a result. Following the instructions in the Bible better produces a better spiritual experience. Jesus, Moses, and many other characters in the Bible emphasize giving our inward all to God. Yet many of us develop justifications, excuses, rationalizations, assumptions, and opinions that lower investment of heart, mind, soul, and strength. Deception happens. When life gets good enough, our good works seem to settle down and a sense of coasting occurs. Auto-pilot faith is easier and often the behavior of the crowd.

Here's a good truth. People who have persevered in the process described above know better than giving their inward all is better. People who have not invested in said ways often speak as if they know, when they don't, that such practices are not necessary. Why would people act as if they know, when they don't? More importantly, why would we listen to them? Isn't it best to listen to those who really know, those who have walked the walk? The cost of growth with God and most things in life involves more time, effort, focus, correction, and improvement. It is not doing the same thing expecting different results. Many have said "that's insanity."

The price demonstrated

Jesus disciplined daily. Disciples lived with Jesus. Think about the time and dedication invested. Pay close attention to the corrective language from Jesus and the Apostles. Look at the first commandment—at the word “ALL.” Think why it was used three times. What would your “all” look like with your time and effort? How well have you practiced your all with God?

Here are some Biblical terms to ponder; diligent, effort, night and day, train, grow, better, more, increase, perfect, and correct. Beware teachers who oversimplify being with Jesus. Learn the difference between grace and cheap grace. Learn the price Paul paid for his teachings. Can you invest more of yourself to learn and grow with God? How so or why not?

Read Luke 14:25-33

Teachers seek out new Christians to spread the word of God, who have paid a minimal price in time and correction. It's like sending out-of-shape people to teach how to be fit. This system can easily misrepresent God's truth and few will search themselves for how this is a problem. The truth is that we cannot teach someone a path we have not walked ourselves.

Good testimonies teach better than books. Good testimonies share and demonstrate the process of renewal. Good testimonies sincerely and truthfully describe a price paid for growth with God. Such testimonies reveal risk, fear, change in character, and rewards of new thought choices.

Wise discernment will involve continuous thinking—separating facts from opinions. We must discern our learning carefully. Many will talk the talk without walking the walk. Will we discern the difference? We must practice comparing and contrasting what Jesus demonstrated and what we follow. If we are to follow Jesus, we are then to do better as Jesus did.

Sometimes the cost of growth involves changing our associations and the people who discourage us from our growth. Many will say things like, “You're thinking too much” or “You're overcomplicating it.” If we compare our efforts with the Bible character's, how they thought, then we will likely find we are not thinking enough. How did Jesus show the disciples to think or pray? The cost of discipleship is not cheap, because the resulting product is the greatest thing we could ever possibly experience.

Biblical Titles about Christian behavior

The character traits and behaviors described in the following verses are to be developed for good Christian formation. God gives us a choice to do good or evil. In order to do more good, we will need to set our minds, hearts, strength, and souls to grow in it. These verses describe how.

Practice reading verses from the list below and learn their commonalities. Be willing to grow in them through experiences. Share what you learn and help others do the same. Why? Because that's Christianity.

"Behave Like a Christian" Romans 12:9-21 NKJV

"Marks of the True Christian" Romans 12:9-21 ESV

"Instructions for Christian Living" Ephesians 4:17-32 NIV

"The Christian's Walk" Ephesians 4:17-32 NASB

"What the Christians Are to Do" Philippians 4:1-9 NET

"What the Christians Are to Do" Colossians 4:2-6 NCV

"Christian Order" 1 Corinthians 11:1-22 NASB

"Christian Conduct" 1 Thessalonians 5:12-28 NASB

"Growth in Christian Virtue" 2 Peter 1:1-15 NASB

"Christian Liberty" Galatians 5:1-6 NKJV

If the instructions are clear, and yet we are not growing in alignment with them, we may have a faith problem. Read some of this scripture every day and pray for God's help to learn it. Be willing to learn it. If we can persevere in this simple process, we can learn, and we can likely witness our inward selves gradually shifting into compliance with the instructions. It needs to be regular, repeated, and with a sincere desire to let them grow within us. If we can give ourselves over to be formed in these practices, our whole being can take a giant step toward spiritual formation.

Where is my growth?

Am I willing to learn about myself? Am I willing to understand where I error and how to improve? Am I humble enough to talk about it?

What am I growing? What am I producing? How am I affecting myself and others around me?

What is being produced from my thoughts, words, and actions? Is it good fruit? Is it self-seeking? What is going on in me? Is it God?

Do I seek the will of God? Do I desire God in my thoughts? Do I want to ponder God's ways? How willing am I to grow with God's good?

What would I rather? Would I rather continue living as I have done or give myself over to God and grow in God's righteousness? Would I rather do what I want or do the will of God? Which will am I choosing?

What is my life? Is it based upon money, status, and physical things? Is it based upon sincere love for others, truth, justice, sincerity, and peace?

Where do I struggle to grow? How is my perseverance to stay with God? How much will I endure to grow with God?

How do I schedule my time? How much is it toward growing with God? How often do I pray with all heart, soul, and strength?

Where am I diligent in my efforts? Is it to win in competitions or to be spiritually right? Where do I challenge myself toward love and peace?

Which do I value more, pride or humility? Why?

Where is my self-deception at work? How hard do I look for it?

Am I being filled from the goodness of God or drying out like a withering branch? How is my heart? What condition is it in? Is it hardened and lacking sensitivity or does it care for the nurturing of souls? Do I seek to pleasure myself or finding pleasure in caring for others?

How are my relationships? How are they honest, sincere, genuine, compassionate, and kind? How are others experiencing my fruit? Is it bitter or sweet? How do I pay attention to know?

How is my mind? Is it racing around or is it at rest? Does it worry? Is it fearful or bitter? How am I calming myself, slowing down, and sensing the good with peace?

And to whom do I associate? Are they seekers of good or practitioners of evil? How do I discern between the two? Do they run from questions such as these or seek them out to explore truth?

What do my friends enjoy? Do they relish the beauty of love, compassion, mercy, forgiveness, and justice? Do they walk with God in sincere truth? Why do I choose to invest my time with them? Is it based upon money, physical attraction, or what they can do for me? Or is it based upon the beauty of their soul, their focus with truth, and their conviction toward good?

Do I want different? Do I want better? What do I really want? Do I really want God? Do I really want inward freedom, peace, and love?

Am I willing to struggle with God to persevere and endure? Am I willing to be different today? Am I willing to choose new and Godly different thoughts, words, and actions. Am I willing to do it all day? Am I willing to think deeper and find answers to the questions and then return to them again?

Who steers the boat?

We each steer our own boat. We must come to grips with the responsibility we have for our choices and actions. Until we can practice ownership over our choices, we can easily act as though we have no choice. When it comes to spiritual actions, we have before us a tremendous amount of ability to set our minds progressively more in the direction of God's good and grace. We can put that good into practice and grow in it, if we choose it. First, we must own our inward activities.

There are insincere choices and sincere choices. The insincere choice pretends to commit to new action. They say yes without considering whether they really mean it or not. The sincere choice commits to new action. The sincere says yes and does it. The insincere, whatever they say, is based upon deception. The sincere will do it, because they said they will. One follows a good principle and the other an evil principle.

The insincere would benefit greatly from facing their history of poor decision-making and feeling the hurt of their own integrity from failing to do what they said they would do. This can bring in necessary humility to accept corrective action. Until we realize what we do is wrong, we won't make it right.

We all must stop blaming. Our attitude is not the fault of others. We each have our own boat and steer it. Our attitude develops from our own inward cooperation with good and evil. The more evil we cooperate with, the more evil our attitude. The more good we cooperate with, the more good our attitude. We steer our inward attitude through our choices.

We need new options. We can only choose from the list of options we see. If God's good is out of sight, we probably won't choose it. We must bring into our consciousness Godly good options in order to choose them. That means we think about them. It's like looking where we are going. If we do not have a compass to help us navigate, we are likely to get lost. We will likely steer our boat toward evil places.

If we choose to steer our boat continuously toward God's good and righteous ways, we can get there. Then we can continue to live there and experience the amazing grace God has freely given us. It's a choice.

Misguided Crowd

“You shall not follow a crowd to do evil; nor shall you testify in a dispute so as to turn aside after many to pervert *justice*.” (Exodus 23:2, *NKJV*)

It's important to test ourselves to ensure we are following the Bible's instructions, the way it is written. It's good to listen to others' interpretations for ideas, yet we must regularly discern the truth from deception. We must discern errors wherever they are, for corrections.

Our groups, families, and churches are filled with errors. We must practice discerning good and evil within our social networks and groups, for improvements. We examine ourselves within groups. We seek to stay with God even when others don't. If God is our leader, we will stay with God. If we stop following God for the sake of the group, then the group is our leader. When did Jesus speak against groups? Jesus did not walk around trying to fit in with the crowd or go with the flow. The disciples and Jesus spoke God's convicting truth to everyone. They spoke boldly and brought the revealing light. The few lead the crowd for corrections.

Unconscious and misunderstood evil exists within ourselves and others around us. Propagandists, conspirators, and agitators exist. False teachers exist. We must continue to improve our discernment skills.

Read Mark 15:1-12. How do leaders influence crowds today? What would you do if your friends and family were following falsehood?

We must beware that instinctively humankind will resist seeing errors in themselves, their groups, etc. Questions that bring errors into the light may bring defensiveness. People hurled insults and threw stones at Jesus. Jesus revealed uncomfortable truth that challenged the misguided crowd's unconscious behaviors and beliefs. If we lead with God's good boldly and rightly, we will likely face hurt feelings and opposition.

Humility, patience, sincerity, and gentleness with bold convicting truth are a powerful combination for good leadership. We can do this in the lobby.

“See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. Therefore do not be unwise, but understand what the will of the Lord *is*.” (Ephesians 5:15-17)

Be Positive?

Imagine a mind that is so situated toward staying 'positive' that it develops a system of thoughts to keep it focused in that direction. Whenever anything negative—uncomfortable would become revealed the person would quickly and smoothly turn the subject back toward something 'positive.' But how well are we correcting our discernment to what God describes as positive and good? (See the page, Beware the Monkeys)

Being positive with God means owning our errors and correctively abiding more with God's good. We learn good and evil and what they feel like. We see how practicing evil corrupts and practicing good cleanses. We learn the effects of them, reflect upon it, and share about it.

Being positive with Jesus involves speaking convicting truth. That's what Jesus did. It's about lifting up the humble and broken while humbling the proud and haughty. It's behaving in ways that bring both hope and conflict. Being positive means we speak corrective truth with demonstrations. We will have a good testimony with an improved Christ-like transformed life.

Practicing ways that oppose the will of God and calling it positive is deception. Self-seeking, dishonesty, false-flattery, idolatry, loving money, obeying fear or pride, harboring bitterness or resentment, and insincerity are not positive. Lying to make people happy is still lying. If positive is good, then it will please God's good, otherwise it's not good.

We must build our discernment between good and evil to recognize practiced deception within our circles. "By their fruits you will know them." (Matthew 7:20, NKJV). More light will reveal darkness around us.

Positive — Making time to contemplate, pray, discuss, struggle with, and demonstrate God's good with corrective growth and improvement.

Negative — Practicing evil without growth in God's good. Condoning evil. Would Jesus lie to make people happy or avoid social awkwardness? If our reasoning does not align with God, we ought to look into it more.

Good speech — encouraging growth with God's good, describing what it looks and feels like, and how correcting evil with good is good. We promote doing what the Bible says to do with our own demonstrations.

Be Rude—True Story

[I was an adult volunteer for a high school group. We were all together at a house for games and food. The host had the meal ready, the prayer was done, and we were invited to begin the procession of getting food. About 20 of us stood around in a circle motionless. No one budged. The host repeated the instructions—to get the food. Still, no one moved. So I went and got a plate and then everyone moved, and they moved fast, like a starting gun went off. (Question: Why wouldn't anyone go first?)

At this same event, there was a guy who had to leave early because he had another venue. He was to host another group at a specific time. I saw that the time for him to meet his other friends had arrived. He was with a group of people. Thinking he may have forgotten, I asked him if he was still leaving to attend his other venue. He said, "Well, I don't want to be rude." In my mind, he was being rude to people who were likely already at his place waiting outside for him. (Question: Why would he feel rude if everyone already knew he was leaving early?)

In the first example, why wouldn't anyone go first to get the food? Perhaps because it is commonly taught that the humble go last, but if we compete to be last to demonstrate how humble we are, isn't that evil? This fear of going first, fear of what other people think, defeats the message about waiting. Isn't that still self-serving? How might the host have felt about no one going for the food? Wouldn't the host want someone to step up and begin the procession?

What about scenario two—leaving early? He said he was leaving at a certain time and then didn't for fear of present company thinking he was rude. If we say we are going to be somewhere, will we be late to save ourselves or others from social awkwardness? Why or why not?

Was Jesus worried about hurting feelings or fearful of what others might think? How did Jesus or the Apostles handle social awkwardness? During our meditation, we can bring God's good into our situations and learn. In our social situations, we can set our minds towards the will of God to walk better in it. We can rely more upon God's good than winning approval from others. Abiding better in God's ways is always better than approval from others. The point of not racing to be first is to be humble. Sometimes, going first is the act of humility. We ought to discern the difference.

Beware the Monkeys

The practice of “see no evil, hear no evil, speak no evil” does not agree with God. In fact, it is counterproductive to Biblical instructions. Imagine a new translation of the Bible, which happens all the time, created to remove any mention of evil. The Bible would note only what is good. Faith would no longer involve risk or struggle. The Bible is pro-correction, correction with evil. We all need correction. But will we examine ourselves to see our inward evil practices enough for correction? God gives us the choice.

Many are trained not to acknowledge evil within themselves. Refusing to see evil is to live like a horse with blinders. The wise monkey philosophy teaches avoidance of evil, even to the point of pretending it isn't there. The practice of rebuke and exhortation is to be done gently, but this cannot be done if we are not identifying evil where it exists.

We may be in a world today where speaking the truth about evil will get us canceled. Yet who will we serve, the world or God? Jesus and the Apostles experienced being hated to the point of death. Many of us won't even risk our job or social status. Why? Because of our faith.

If our leaders in the church are withholding truth for fear of being canceled or arousing bitterness, then our teaching is tainted and influenced by fear or control. Strong faith involves risky action. Learn the faith of Abraham and why it is the benchmark. Let's practice training up Abraham's faith instead of acting like we can't, as if it's too much for us. Jesus shunned and accused religious teachers. He was hated, attacked, and killed. Read Matthew 23. Imagine yourself following Jesus in conflict. WWJD.

We need challenging questions about our thoughts, attitudes, and behaviors. Avoiding them is contrary to Biblical instructions. Are we doing what the Pharisees did? When pretending is condoned or encouraged, like fake smiles and false flattery, wouldn't that be acting like the Pharisees? How so or why not? If we do not find evil, we can't correct it.

Fear of struggle, hurt feelings, and scaring people exists for Godly good reasons, partially to humble us. Discomfort teaches us. In order to grow closer to God, we are required to walk through it. Examine the stories in the Bible about this and see the truth. We all must face our inward evil and go to God sincerely and humbly. Contrition and supplication are good.

Negative effects of monkeys

Woe to those who call evil good, and good evil; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter! (Isaiah 5:20, NKJV)

Let's agree that the following is evil, because the Bible declares it as evil. Self-seeking, pride, insincerity—pretending, deception—dishonesty, bitterness—resentment, and idolatry. Now examine ways such evil is condoned, practiced without correction, or modeled by leaders. Seek God in prayer for good corrective actions. What did Jesus do?

Examples of negative effects from avoiding evil:

Code of silence — People choose not to discuss harmful things that happen. (This often involves pretending, insincerity, and lying.)

Elephant in the room — A group of people act as though a problem does not exist. They avoid discussing it out of fear of hurt feelings.

Cancel culture — People who speak the truth and try to reveal the elephant can be attacked and removed from the group.

Ostrich effect bias - bury one's head in the sand to avoid negative or uncomfortable information

We can't be perfect - People use this phrase to avoid struggle in growth.

Half truths - See only information one believes to be positive and good while not testing one's self to ensure that belief is accurate and correct.

Conformity - Fear of losing; people in our lives, social status, job, money, attendance—Some might think, "Gotta keep them coming."

Examples of good corrective teaching - Acts 18:24-28, Romans 2, 1 Corinthians 4:14-21, 1 Timothy 4:1-11, 2 Timothy 3:16, Titus 1:7-16

Will we choose to see the evil that is present to set goals for corrections? We can choose to abide better in God, or not. God gives us choices. Think about all the corrective language in the Bible and how we can do likewise.

Darkness

“Therefore, take heed that the light which is in you is not darkness.” (Luke 11:35, NKJV)

The world is full of darkness, and it will want us to cooperate with it. Walking in the light is to be a contrarian to the world and even our own dark-trained ways. Many of us are so trained in darkness that we believe it is normal and therefore correct. Walking in more truth and sincerity is different. It feels different. We must have faith that being different with God is good. We must become aware of our dark ways, repent and abide more in God’s good. It’s thy will be done, not our own.

The effects of darkness can be subtle, moderate, or extreme. Our practice of evil pride, self-seeking, deception, insincerity—pretending, anger, bitterness, idolatry, etc.—corrupts and destroys in various degrees and levels. We can feel empty inside, alone, disconnected, loveless, miserable, and the world will provide worldly ways to manage it. There are rarely practiced Biblical solutions for such conditions. Our inward condition results from our experiences, perceptions, and choices.

It can be difficult to stop doing what we are trained to do. If we choose the yoke of Christ, we choose to set aside ungodly training. We apply concentrated effort with God’s good for new training. We decrease attention to evil—darkness— and increase attention to good—light.

Jesus instructs, “take heed,” which means to be careful. That means we improve our attention with inward good and evil to discern it better. We continue to grow our understanding. Low understanding of light and darkness develops weak discernment. Improving our discernment is the goal. Better understanding with good will better situate us to do it. When convicting truth comes, we must pay attention and learn from it.

We must place our inward perceptions and choices into the light and learn. Patience, perseverance, and endurance are part of growth. We will need to improve our practice of walking in the sandals of Jesus, or at least the apostles. We will need to increasingly give ourselves over to being the kind of person Jesus teaches us to be to understand it better. That means we will be different inside and out. Being Godly different will provide us different insights and understandings with God.

The teacher has no fruit

Once upon a time, there was a spiritual teacher who was well known, respected, and admired. This teacher would show up on stage inside a large, beautiful building. This building was spectacular and could seat thousands of people. It was constructed carefully to enhance the wonderful sounds created from the stage. It really was a sight to see. But still, it was the teacher the people looked forward to the most.

Even though the building could seat thousands, it would still sell out, and people would stand outside and listen to the teacher through a sound system. There was something magical to just be there.

The spiritual teacher had charisma, charm, and was always full of flattery. His demeanor and expressions would always demonstrate admiration and appreciation for everyone. He always seemed to have the right things to say.

One day, a curious young spiritual man was invited to come and hear this great spiritual teacher. The young man was someone who learned God through doing what the Bible said to do with well-practiced introspection and critical thinking. He tested all things and was a good discerner of spiritual truth. This young man, because he tested all things, decided to go with his friends and listen to this great spiritual teacher.

After the service, the friends asked the young man what he thought. The young man responded, "The teacher has no fruit." Puzzled, his friends asked for more information. The young spiritual man responded, "The teacher shared little to no personal experience with his message." His friends quickly became defensive and turned against the young spiritual man. Though they were always learning, they were never understanding.

His friends continued to attend the beautiful building, listened to the amazing teachings, and grew very little with God. Then one day, a great controversy developed where the teacher got in trouble. The teacher stopped teaching, and his followers scattered.

The young spiritual man helped a few people enrich their understanding with God. He shared how to practice the instructions and improve with God's good. They experienced formation with peace, love, and grace.

Beware

“Then they understood that He did not tell *them* to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.” (Matthew 16:12, NKJV) See also, Mark 8:15, 12:38; Luke 12:1, 12:15, 20:45-46; Acts 13:40, 1 Corinthians 8:9; Galatians 5:15; Philippians 3:2; Colossians 2:8; 2 Timothy 4:15; Hebrews 3:12; James 2:1; 2 Peter 3:17;

We must discern teaching and doctrine for good and evil. Inwardly, we each interpret teaching differently. We can examine ourselves in God’s light for our own responses to teaching. We can respond with pride or humility, anger or forgiveness, anxiousness or peace, hope or doubt, fear or faith, etc. Peaceful conversations about our lessons are always a good idea. If we repeatedly feel bitterness after teachings, it may be good to explore ourselves deeper. Remember, our bitterness often has more to do with us.

“O Timothy! Guard what was committed to your trust, avoiding the profane *and* idle babblings and contradictions of what is falsely called knowledge —.” (Timothy 6:20, NKJV)

Teachers who are not clear how to better practice the will of God may not understand how to do it. Schools may not be teaching it to leaders. We ought to keep this in mind. Teachers can only teach what they know.

“that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,” (Ephesians 4:14, NKJV)

Experiencing the will of God ought to be our primary way of learning. Being with God teaches us best. We learn through our inward experiences. Following other teachers blindly is rarely a good idea. We ought to discern carefully what we learn. Debrief groups are often a good idea, even if only a few show up. Sharing experiences is often better than opinions. Good teachers will embrace critical thinking and questions because they can often foster deeper learning. We can respect differences without debate.

Read 2 Peter 2:1-11 NKJV. Why are these verses important? What is it like to “walk according to the flesh in the lust of uncleanness and despise authority?” What might this look like today in your life?

Inward Learning Positions

Closed Mindsets

Rejecting

Believes info is irrelevant, incorrect, unwanted, unnecessary, or invalid. “This is a complete waste of my time.”

Faking

Listening to be nice or socially appropriate. “Of course I’m learning, I’m here aren’t I.”

Indifferent

Don’t really care. Talk all you want. It doesn’t matter. “Whatever”

Beginner Mindsets

Low Motivation

Interested with a desire to learn more, but to be fed the information with minimal inward investment.

Investigative

Asking questions, discussing with others, learning on own time, testing information, using multiple resources.

Connecting learnings

Putting together pieces of the puzzle. Aha moments. New inspiration & wanting more.

Trained Mindsets

Practicing/applying

Doing what it says. Trial and error. Developing skills, learning through mistakes, making corrections, gaining new abilities.

Teaching/demonstrating

Demonstrating change and growth. Producing good fruit. Explaining how ... “When I did ... I experienced”

Creating Lessons

Real life stories, metaphors, parables, antidotes, examples, models, etc.

Mindset Continuum

Non-stick

All the info slips away. Nothing changed, because nothings changed.

Passive learning

Learn with the crowd. Follow and agree. Fit in. Wait for others to lead. Learning, but not mastering. Mainstream understanding.

Active Learning

Follow suggestions. Test ideas. Know through experience. New identity. Changed heart & mind.

Reading vs. doing

There is a knowledge argument called “Mary’s room.” It is good to ponder the point of this argument often. Look it up and read it. Talk about it with others. There are beliefs that reading is sufficient, but God commands us to experience God’s ways. Merely reading limits growth and fails to fulfill God’s commands. We can read God’s instructions, what to do, so we can then learn from the doing of them. The experiences provide the lessons.

Reading is absolutely necessary to learn the instructions of what to do. But if we don’t do what’s instructed, what good are they? It’s like reading a recipe and then not cooking. We would starve. Who wants to starve? Let’s face some truth about reading. Reading is easy. It doesn’t take much effort, risk, energy, or struggle to read. No change is needed, only attention. No risk is involved. It’s the same thing with watching videos or listening to sermons. A dog can sit through that. People sleep through it. Does that sound like something Jesus would promote? Not likely.

Jesus gives instructions on what to do so that we would do what’s instructed. Only by some form of deception would we merely marvel at the words and continue lacking in productivity. We must investigate this self-deception. Lacking productivity in doing the will of God misses the mark. We are to do good, increase in it, and learn from the experiences.

Is there a difference between reading about Jesus and walking with Jesus? Is there a difference between reading about fasting and fasting? What about prayer, meditation, self-examination, confession, repentance, service, forgiveness, mercy, or giving? What if we did everything Jesus teaches us to do without excuses, to learn from the experiences? Those who do what Jesus teaches will understand better what Jesus teaches.

This book is about experiencing God through active inward growth in doing God’s good. We must choose to leave the fence of inactivity and step into a new way of living with God. The world is full of churches with book studies and lectures. We are to be about personal testimonies with powerful spiritual experiences. We can teach a new path because we are walking it. If we are not walking it, we shouldn’t try to teach it. Jesus did not lower this goal for the sake of anyone’s feelings. Struggle and conflict are part of our journey. We share how we have grown, risks we have taken, sacrifices we have made, and how life is fuller and better with God.

Letter Kills

“But you do not have His word abiding in you, because whom He sent, Him you do not believe. You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. But you are not willing to come to Me that you may have life.” (John 5:38-40, NKJV)

Everybody reads, but few will inwardly abide in the Spirit of the words. “His word abiding in you” involves development of His ways and doing them. Coming to Jesus is to be increasingly yoked and obedient with Jesus. Saying we believe and behaving like we don’t is error. Abiding in the word brings forth good fruit. By their fruit you will know them.

Searching the Scriptures without application is insufficient. Without application we will not bear good fruit. Matthew 7:15-20

“Not that we are sufficient of ourselves to think of anything as *being* from ourselves, but our sufficiency *is* from God, who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.” (2 Corinthians 3:5-6, NKJV)

It is easy to find ministers of words, music, and rituals, yet difficult to find ministers of God’s good. They talk the talk, but don’t walk the walk.

The letter kills when people teach it without really knowing the Spirit of it through experiences. They speak words they do not really understand to people who do not understand, unknowingly creating misunderstanding. A teacher who talks the talk but does not walk the walk will guide others to do likewise.

Having sufficiency from God is to be abiding in the vine. Read John 15. The level of sufficiency of love we get from God is the sort of love we will be able to teach. We are to be ministers of the Spirit, not of the letter, because the letter kills and the Spirit gives life. We are to know the difference. Our teaching can kill or give life depending upon our sufficiency. We are to be ministers of love, peace, truth, justice, mercy, compassion, forgiveness, generosity, gentleness, self-control, and the like. In order to minister such things, we must be trained in and able to teach them. That means we increase productivity with them. They can flow out from us to the degree we abide in them.

Spiritual Apathy

“A man who wanders from the way of understanding will rest in the assembly of the dead.” (Proverbs 21:16, NKJV)

“But Jesus said to him, “Follow Me, and let the dead bury their own dead.” (Matthew 8:22, NKJV)

Discernment between the living and the dead is important. If we cannot discern the living from the dead, we may be suffering from spiritual apathy. Spiritual apathy develops from a lack of sincere practice with God’s good. It’s like being unnourished from the vine, John 15. Many can become hyper-focused upon tasks like growing income—promotions, becoming physically fit, building intelligence, and service work, but yet lacking in feeding the soul. The heart and soul become neglected.

Groups are created to help rescue people from problems. The group’s content can focus too highly upon problems like anger, addiction, lust, etc. Experience with growing in love can be rarely discussed. Although God is the stated solution, few participants will share how they love their enemy, humble themselves, repent, or confess their ungodly ways. Sin management happens. Prioritizing God is a known goal, but few will share how they inwardly practice doing the will of God.

The solution to spiritual apathy will involve improved sincere participation with God’s good. We must grow in doing the will of God and ponder the spiritual senses involved. Our focus upon doing the will of God must be practiced each day. We can ponder love, what it feels like, and what our thoughts are telling us about it. We must move and think peacefully and grow attention to the senses and feelings involved, to learn from them.

It may, at times, feel like a spiritual workout; to keep focused spiritually. We can pray for strength and courage to do the will of God because we know it is the right thing to do. It will be good for us and God to be doing it. Thinking differently will be choosing to develop new pathways within our brains. That means renewal and new creation. Note the Bible’s use of words like perseverance, endurance, diligence, and effort. Learn why they are used. We are to practice doing them. We ought to partake in them as we grow spiritually with love and peace. Such growth involves struggle, like exercise, and it strengthens us spiritually.

Why not be better?

“Then Jesus began to denounce the towns in which most of his miracles had been performed, because they did not repent” (Matthew 11:20, NKJV)

Why not abide more in God? Jesus teaches “because they did not repent.” Repent means to move towards God—do the will of God. Why not do the will of God? Repentance brings good spiritual changes. No repentance could mean no growth.

Why not practice being real, sincere, compassionate, forgiving, truthful, merciful, and fair? Why not meditate upon God’s good each day? Isn’t it good? Do we believe these ideas are good and right for ourselves?

Why not choose to be better with God? Review the “Levels of Deception” page in this book. Each of us can inwardly have a reason/delusion to delay improvement. Our instinct and unconscious quick reactions to our own understanding bias will likely nudge us away from even considering this question. Few will sincerely get honest with themselves—be in the light about their spiritual choices and consequences.

Inwardly, we each have a narrative about our spiritual life. We ought to investigate it further so we can correct it. Our inward reasoning will guide us to repent or not. Either growth matters or it doesn’t. If it means something—really means something—to the point of us doing it, then we will do it? We can! As we grow in better practices, we can grow spiritually. So why not? By what reasons do we convince ourselves not to grow? Are we willing to examine our reasoning about growth with God?

Why not examine ourselves and learn the truth? Many of us can easily be following some evil deception and not even know it, because we won’t position ourselves to look and see. As soon as it gets uncomfortable, we quit. Why not reduce self-seeking, pride, bitterness, hurry, insincerity, deception, idolatry, and other forms of evil? Discuss the reasons and learn.

Why not practice learning our feelings, thoughts, and sensations? Are we repressing, minimizing, or avoiding growth? Which do we know better, love or loneliness? Do we *pay attention to them*? Or will we block these feelings, leading ourselves to spiritual apathy?

Deceptive Discernment

Thoughts which mislead us from doing the will of God are deceptive. We all have them, but few will acknowledge them. We are to be in the light to see our deeds and deceptive thoughts. Here are some examples:

1. Conviction hurts and creates shame, which is bad. Therefore, conviction isn't good. We are to help people feel better, even if they never change or grow with God. Feeling good is most important.
2. Wait for someone to guide me, and then only follow what I like.
3. Read books and don't practice what they say to do. Just keep reading.
4. Avoid learning how to grow and develop good reasons not to. Meditate upon good justifications not to grow. Listen to others, how they justify lack of growth, and learn from them. Justify skipping growth. Fun time is the priority. Serving God is not fun, so it's not good.
5. Spend time with others who are worse than ourselves. Being better than others gives evidence of how good we are. I'm awesome!
6. Focus on our strengths more than weaknesses. If we focus on our strengths, we will easily see how good we are, then we won't feel the need to change or improve. Pride in our strengths is good.
7. Avoid pondering weaknesses. Seeing our wrongs can humble us. Humble is bad, and pride is good. Don't be broken or needy. Never ask for help. Self-sufficiency is good. Avoid contrition and supplication.
8. Control conversations to ensure encouragement. Always redirect conversations away from conviction and back to encouragement. Keep the focus toward good feelings. Good feelings make people happy. Happy is good. Feeling bad is bad. Sadness is bad. Irritation or bitterness is bad. Never show sadness or anger, especially in the lobby. Pretending to be happy is good. Smile and win approval. False flattery makes others feel good and to like me, so that must be good.
9. Avoid uncomfortable scripture. Don't discuss verses that can be uncomfortable. Keep uncomfortable scripture very brief and try to add a lot of comforting words to cover the hurt. Comfort is the goal.
10. Never be hated. If I do something that hurts feelings, regardless of whether it is right or wrong, I must do something to make them happy again. It's better to be liked than to be right with God.

Being in the light is to face our inward deception. Avoidance is darkness.

Ready for light

“Then Jesus spoke to them again, saying, “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.” (John 8:12, NKJV)

Choosing “the light of life” involves setting our hearts and minds upon that life, the good life. The evil already trained within us will not want it. We must practice choosing reliance upon God instead of our trained evil ways.

Jesus teaches us to pray. “Your kingdom come. Your will be done on earth as *it is* in heaven.” (Matthew 6:10, NKJV)

As we practice praying the way Jesus taught and demonstrated, we can evaluate ourselves to see how willing and ready we are to do more precisely what the prayer says to do. How willing and ready are we to choose the light of God and to sincerely and honestly do His will? This involves self-denial, denial of our evil trained ways. How willing and ready are we to set aside comforts, wants, desires, interests, entitlements, goals, and demands—anything blocking our improvement with God?

This is an imperfect process of progressing toward that which is perfect—God.

“Do all things without complaining and disputing, that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain.” (Philippians 2:14-16, NKJV)

Once we can bring correctly into our consciousness good and evil, then we can knowingly see the difference between darkness and light. We can then make an informed choice to walk in the light. The light will teach us less where to go, but more how to go from the inside out. We will seek the light to see good and evil for direction. We can then follow the light, one step at a time, staying with God. As we inwardly stay on the path of good, we will become better instruments of God’s good. It is God’s light, the good we accept into our hearts and minds, not our good, that saves. But we must choose it, practice it, and keep it in us so many can be saved.

Will of God

“And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God.” (Romans 12:2, NKJV)

Will we seek the comforts of the world with conformity or transform with the will of God? What we decide will be proven by our actions. As we walk more in the will of God, we can prove what is good.

“not with eyeservice, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart.” (Ephesians 6:6, NKJV)

We can learn to serve Christ—doing the will of God from our hearts. We can make new choices, grow, improve, learn, and train in the will of God. We can do this with continued small and simple adjustments with our thoughts, words, and actions. We must begin with increasing attention towards good and evil for improved spiritual awareness. This means learning our missteps and how to walk in correction.

“For this is the **will of God**, that by doing good you may put to silence the ignorance of foolish men” (1 Peter 2:15, NKJV)

Consequently, as we grow in righteousness—being right with God, we will prove others in error. Following righteousness when others follow unrighteousness can result in conflict. Being a bondservant of Christ is to take sides with Christ in all things. We are to stand firm with God’s good. We are to do the will of God when others don’t want it. If we can persevere in our growth, our relationships will often change.

We can love when others hate. We can be patient around others who hurry. We can practice truth when there is deception. We can be sincere when others are fake. We can forgive when others hold grudges. We can.

“And the world is passing away, and the lust of it; but he who does the will of God abides forever.” (1 John 2:17, NKJV)

Each of us is given a choice to inwardly do the will of God or not. One day at a time, individually, we can choose to practice the will of God.

One Mind

“Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.” (Romans 12:16, NKJV)

The only way for a group of people to have the same mind is for their thoughts to be collectively trained toward the same thing. Such training involves far more than a weekly teaching. The collective body will actively be studying God’s good and practicing it. Being Christian involves an active growing inward cooperation with Christ. Study Deuteronomy 6:7-9.

Each of us is unique and has different perspectives. We see things differently. Even when we all look at the same thing, we each will have our own unique perception about what we see. Differences happen and are unavoidable. They exist and will always exist. The goal is to accept this truth and see how it is good. We can learn from each other if we are willing to learn and see differently. An open or growth mindset is necessary.

Being of the same mind likely means we are striving toward the same goal. Yet like runners in a race, some of us will be faster than others. We will be in different places and with different abilities. Some may sprint and rest, some walk, and others jog. The fact is that we each will move toward the goal differently. Many of us can wander from the path, some may return, while others may not return. Each variation will have its own experience and understanding. Differences will always exist. We must continue to redirect our attention towards the goal and move in its direction.

A group having one mind is like a team carrying a table. Each will have their own load to handle. Each will need to be careful and attentive with how the group is moving. Each will need to pace themselves with the group. They can collaborate on how to move up stairways, around corners, and getting through doors. They must speak the truth to each other for clear understanding. If someone sees danger behind another and does not say anything, that person may fall. If someone falls, the table will not move. When a teammate gets tired and has to rest, the whole team stops. They work together for the goal. Yet our team project is not about carrying a table, it’s about correctly growing with God’s goodness from the inside out. If anyone becomes burdened by evil, the team is to help that person with compassion to walk in correction.

Awake

“Therefore He says: “Awake, you who sleep, Arise from the dead, And Christ will give you light.”” (Ephesians 5:14, NKJV)

Waking up involves a concentrated effort to observe the spiritual reality of good and evil present within and around us. We inwardly examine our thoughts and attitudes for what character they are promoting. As we come into the light, we seek to learn more about our inward deeds and the fruit they produce. We are to be awake to good and evil.

“As for me, I will see Your face in righteousness; I shall be satisfied when I awake in Your likeness.” (Psalm 17:15, NKJV)

Awaking to God’s righteousness is to increasingly cooperate and participate in it. We are to grow in it, not just theorize about it. The more we improve with it, the more we can become awake in God’s likeness.

Many of us will choose the degree of alertness and vigilance to apply toward our growing in God’s likeness. Developing God’s good within our hearts, minds, souls, and strengths is satisfying. This is a fact within the Bible and within lives here and now. Few will wake up to this fact and experience it. Few will choose to rigorously apply themselves to it.

“Therefore let us not sleep, as others *do*, but let us watch and be sober.” (1 Thessalonians 5:6, NKJV)

We are to watch with a learning mindset toward good and evil, objectivity, careful testing, and critical analysis. We are to perceive cautiously as though danger is near. This has nothing to do with drawing erroneous conclusions about something bad going to happen. Instead, it is focused upon the truth that if we are careless with our inward spiritual activity, we can be hurt. 1 Thessalonians 5:6 is setting the stage so that we can better situate ourselves for 1 Thessalonians 5:15.

“See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all.” (1 Thessalonians 5:15, NKJV)

We are to “always pursue what is good” for everyone! We must become more clear and less confused about the precise nature of God’s good.

Good & evil quick reference

Romans 12:9 NKJV “Behave Like a Christian”

Let love be without hypocrisy. Abhor what is evil. Cling to what is

- | | |
|---|--|
| 1. Truth, no partiality, heeding the word | 1. Deceit, false lips, flattery, hypocrisy |
| 2. Humble, serving, contrite | 2. Pride, arrogance, vanity |
| 3. Seeking good, knowing good, abhor evil, repentance | 3. Seeking evil, thinking evil, avoiding good, covet, envy, rebellion, ungodliness |
| 4. Peace, love, compassion, mercy | 4. Malice, clamor, bitterness, wrath, anger |
| 5. Charitable deeds, lending | 5. Not giving or helping others |
| 6. Zeal, perseverance, labor | 6. Seeking comforts, sloth, avoiding struggle |
| 7. Forgiveness, caring for enemies, not to | 7. Holding grudges, vengeful thinking, |

Malice - desiring ill will or misfortune of others

Clamor - making lots of noise to agitate

Hypocrisy (hypokrisis) - playacting,
 “any person who was wearing a figurative mask and pretending to be someone or something they were not”

<https://www.merriam-webster.com/words-at-play/hypocrite-meaning-origin>

Progression Flow Chart

Learn Good & Evil
Managing inward good & evil



Dealing with evil
Identify, write down, & confess our own Evil thoughts, choices, & practices. Bring into the light – sincere truth.



Learn affects of Evil in our thoughts, feelings, attitudes, & relationships.



Practice humility, remorse, contrition, and learn their spiritual purpose. See how they are good in helping us repent and correct our spiritual errors.



Learn Good sensations through experiencing forgiveness, repentance, patience, service, choosing God’s good over our own understanding, restoration of harm done, sincere love, self-denial, long-suffering, and truth.



Learn what it is like to be at peace with a clean conscience and purified heart. Understand the comfort this brings. Witness values and interests change more to love and belonging.

Growing good
Identify, write down, & describe our own good thoughts, choices, and practices. See the truth in our good with facts.



Learn affects of Good in our thoughts, feelings, attitudes, & relationships.



Learn good sensations through practicing; charity, helpfulness, caring, kindness, compassion, sincere love, encouragement, peace, & mercy.



Learn Good through; continued growth, perseverance, endurance, standing firm, teaching by demonstration, renewal of mind, new formation in Good conduct, and obeying the great commandment with improved corrective actions.



Learn the Good sensations through helping others purify, cleanse, and improve inward conduct with Good. See how helping others helps us too.

Good Discipleship

Discipleship involves practicing teachings. This book is about learning how to better put into practice the teachings of God. Doing the practices is never the problem. It's convincing ourselves to do them that's the problem. The truth is that in order to be convinced, we must face correction and learn our errors. To see our errors, we must walk into the light and examine our deeds for errors. We must more clearly see how to do God's good.

The mindset of a disciple is to be like the teacher. That means the disciple listens to the teachings to learn how to better think and behave. The disciple practices instructions as the teacher does. A disciple of Jesus will better practice how Jesus lived.

There are ungodly and incorrect ways to think and behave. We all have them. Walking in the light is to look for them so that we can make corrections. We can always improve if we practice improvement.

The path of learning inward spiritual truth involves a definite change in thinking. We must have a shift in our focus dedicated to seek what is spiritual. Therefore, we must practice discerning between the physical and the spiritual. We must seek to sense the effects of love, both giving and receiving it. We must increase our experiential understanding of love described in 1 Corinthians 13.

We can many times reset our thoughts to seek spiritual activity throughout each day. Each spiritual trait described in the "Good and evil quick reference" can be better understood. We can meditate upon a different trait each day, inquiring what it is like in practice. We can ponder how to practice the good trait more and the evil trait less. We can bring into our minds people and events and investigate how to better practice good. Remember, a disciple practices the principles of the teacher.

As we practice new experiences, we will gain new information. When we practice good or evil, we will be situated to be able to investigate our thoughts and sensations through the process and able to witness how that response impacts others. Yet we must investigate it. Then we can reflect upon the new information and learn from it. These priceless experiences will teach us invaluable lessons. This is good discipleship.

Learn it, think it, do it, feel it

Learn it

Most, if not all, behavior is learned. We choose to follow patterns of behavior often modeled by others, and then once it is practiced over time, it becomes habitualized. They often become our personality and identity. Renewing our mind and habits will require a willingness to be different. We make the time to learn God's good with the intention of practicing it.

Think it

We set our minds to think how to better practice God's good each day. We pray for strength to keep focussed upon learning good and evil with the goal of applying good corrections. We meditate and ponder God's good for directions on how to do it better. We examine our inward selves to learn our wants, desires, expectations, and assumptions. We test all things.

Do it

Behavior development begins when we put it into practice. How well we practice it will train ourselves how well we do it. How often we practice it will affect how quickly we learn it. We must remember that development of God's good will require resisting development of evil. Old trained ways will unconsciously seek to be played out, not because we are evil or bad, but because they are hardwired. Mindfulness of our inward activity and God's good is required. We assess our actions for growth in love and peace.

Feel it

Feelings happen. It's best to practice being present with them. We invest our time to learn from them. Spiritual reality involves many feelings, both comfortable and uncomfortable. Sincere empathy is a must. Emotional understanding is necessary. We seek growth with sincere compassion. There exists within us all a mass of mental, emotional, and spiritual unexplainable reactions. We are to grow love and peace. Societies guide many into repression and avoidance of feelings. Being hard-hearted, stiff-necked, and callous is to miss the mark. We are to ponder our emotions, search our thoughts behind them, and seek God for direction. Ponder the experiences of being humble, contrite, supplication, and mourning.

Talk about it

Explaining our experiences forces us to learn them deeper. It often involves searching for words to describe what we witnessed. As we persevere to explain our experiences, we will likely find ourselves understanding them better.

Inward good consequences happen when we sincerely practice this process correctly. The correct way will involve some new learning, trial and error, confusion, and possible frustration. If we continue and find new words, illustrations, Bible verses, and stories, we will then become a much better teacher. Good teaching involves our own personal experiences.

Not talking about it

Three unspoken rules exist in dysfunctional homes: don't talk, don't trust, and don't feel. The fact of the matter is that when we practice stuffing, controlling, or hiding our feelings, we then create unknown spiritual consequences. It's like hiding spiritual truth. Minds, hearts, and souls are impacted, corrupted, and even blinded. It's a common practice.

There exist personality types that cannot and will not sit still long enough to learn their inward thoughts and feelings. These types have hard-wired deep training to avoid the process. The internal fight to search themselves can feel like a losing battle. However, gradual training can help in making progress to learn inward thoughts and feelings. Mind and body meditations can be a helpful start. Learning to sense the body: breath, toes, etc., can then lead to the practice of searching thoughts. This is not an overnight success. It is slow and progressive with repeated persevering practices. We can practice discussing new learnings and findings, even with the process of sitting still and showing up for the exercises.

Deuteronomy 6:7 You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.

There is a Godly good purpose for talking about our experiences with God's good. We can teach the great commandment to the extent we have walked in it. The more we experience and teach it, the better we can help others into experiencing it.

Formation Benefits

1. Feeling right with who we are and what we do.
2. Recovery from bad habits, obsessions, and addictions.
3. Make healthier choices, learn new options, experience inward healing.
4. Decreased stress and worry.
5. Less rushed and more patient.
6. Decreased fear and increased faith. Content and confident.
7. Improved relationships with sincerity, honesty, and compassion.
8. Improved self-awareness and spiritual understanding.
9. Increased peace, calmness, and experiences with freedom.
10. Increased clarity of focus upon the present.
11. Improved financial decisions and stability.
12. Easier to sleep and peace of mind. Clean conscience.
13. Decreased loneliness and increased belonging.
14. Improved empathy and emotional understanding.
15. Being appreciated, respected, and valued by others.
16. Feeling fulfilled and accomplished. Knowing we helped others.
17. Witnessing others being helped and experiencing the shared joy in it.
18. Experiencing what amazing grace feels like over and over again.
19. Seeing hurt relationships transformed and renewed.
20. A deeper inward relating to scriptures across the whole Bible.
21. Improved conflict management and relationship skills.
22. Increased understanding of empathy and how it is good.
23. Improved time management.
24. Having purpose and goals set to better ourselves and others.
25. Knowing love and how God is there.

Character-building formula

“And not only *that*, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope.” (Romans 5:3-4, NKJV)

Let’s respectfully acknowledge the first step in this description of growth—“tribulations.” How we respond to tribulations will impact our growth. Will we respond with perseverance to developing character? This is rarely a comfortable choice. Many will not choose to continue in the face of struggle when other seemingly less challenging choices are available. Which sounds better? The easy way or the hard way?

If we are willing to give ourselves over to the path of tribulation with the response of perseverance to the point of developing character, then we can experience the result of hope. We will be able to witness the other side of perseverance and understand how good it is to develop improved Godly good character. We will know the good with experience, a much deeper level of understanding. With this new knowledge, we will gain hope and know this process is trustworthy.

It is unlikely anyone will sincerely understand the freedom, joy, peace, and comfort that results from Godly good growth without giving themselves over to it. We will have to go there and witness the amazing spiritual grace.

We can have life-changing experiences through our self-sacrificing adoption of God’s good ways. By dying to self, owning our sin, confessing it, walking in repentance, and righting our wrongs with a unifying heart and mind cooperation, we will indeed experience new powerful spiritual truth. Tribulations are the first steps, and we must persevere forward on that path to the point of new character. Hope is on the other side with so much more beauty, freedom, understanding, and grace.

Heed the word

“He who heeds the word wisely will find good, And whoever trusts in the Lord, happy *is* he.” (Proverbs 16:20, NKJV)

Conscience

“To the pure, all things are pure, but to those who are defiled and unbelieving, nothing is pure; but even their mind and conscience are defiled.” (Titus 1:15, NKJV)

Our conscience is a moral coach seeking to help us with God’s good. We are to practice giving improved attention to it. Time and effort are needed.

“Then those who heard *it*, being convicted by *their* conscience, went out one by one, beginning with the oldest *even* to the last. And Jesus was left alone, and the woman standing in the midst.” (John 8:9, NKJV)

When our conscience brings conviction, we ought to learn from it. We can meditate and pray about it. We can discuss it with others.

“This *being* so, I myself always strive to have a conscience without offense toward God and men.” (Acts 24:16, NKJV)

Striving to have a conscience without offense toward God and men will require inward investigation. We are to strive for a clean conscience with corrections. This involves inward activity. We can strive to learn and discern our conscience—what it teaches us. We are to get real with who we are inwardly and learn our inward errors. More of God’s righteousness involves behaving more right with God. We practice corrections.

Think about the difference between someone who is confident and someone who is pretending to be confident. The one pretending knows they are wrong, but tries to fool others. The one with confidence knows they are right and will be better situated to see through the foolishness of those who pretend. Being more right is seeing more right.

“For our boasting is this: the testimony of our conscience . . .” (2 Corinthians 1:12, NKJV)

Our conscience will testify of our inward condition. Improvement with God’s good will improve our conscience. The condition of our conscience affects all things spiritual around us. As we experience God’s good and see that it is good, our understanding grows, our conscience is cleansed, and our faith improves. Confidence will grow with continued improvement.

Levels of Self-Deception

The following inward responses can be below the conscious level. It's good to boldly think about these behaviors long enough to help bring them into awareness. Failing to do so could be practicing levels 1-4. We are to carefully learn spiritual growth instructions until we can see clearly how to walk in them better. Choosing to avoid growth can likely fit into one of the following descriptions of self-deception. The process of getting to level 8 can take time with uncomfortable facing of inward truth. We must bring to light our inward spiritual realities each day.

1. Blindness—I don't have any deception. Just won't see it.
2. Distraction—Change the subject, redirect, brief acknowledgement followed by thinking about, talking about, or doing something else.
3. Hiding—If I acknowledge this truth, it might scare someone. I know it, but I won't talk about it, because it's bad. It's hurtful. Must protect others from this truth. Let's just stay positive and act as if everything is fine and dandy. More helping others will make up for it. Ignore the evil and just focus on what feels nice. Smile and move on. Don't make others uncomfortable, that's bad.
4. Ya but—Blaming, reasoning, excusing, and other forms of avoiding responsibility for own choices and actions. It's someone else's fault. "It can't be my fault." "I had no choice." "Everyone else is doing it."
5. Hopeless & helpless—Acknowledge evil with the idea that it's something that can't be fixed or changed. It's who I am or how I'm made.
6. Not that bad—Acknowledge evil with justifications on how it's normal and okay. No-one got hurt. I'm better now, that's good enough. Resting on laurels or comparing self to others who are worse off. Normalizing evil.
7. Faithless trials—Acknowledge it, apply action without diligent heart/mind focus. It's like taking action without paying close attention to the thoughts and feelings involved. Lack of willingness to face the hurt, pain, fear, anger, and bitterness. More outward application than inward. Mindless activities.
8. Surrender—Broken, humbled, done. Contrition and supplication. Ready to give up control, be a servant of spiritual Good, and trust the process. Ready to face inward spiritual reality, confess, repent, and begin a new life. Ready to die to self, put on a new yoke, and give inward all to God. We apply diligent cognitive daily effort to protect ourselves against deception, seeking to control others—fixing, and false presentations/hypocrisy.

Daily Process

Ponder God's character traits, learn how to inwardly practice and serve them,
for they are Good.

Practice introspection identifying thoughts and feelings throughout the day.
What was I thinking and feeling? Why did I choose . . . ?
How are my thoughts with God?

Humble ourselves away from self-seeking, pride, vanity, idolatry,
or other ungodly distractions.

Meditate upon the feelings and sensations of our doing Good and evil.
Inwardly learn how Good is Good and evil is evil.

Pray for strength, courage, and direction to trust, obey, and do Good.

Identify struggles with evil, confess and discuss them, have mercy,
and walk in forgiveness. Psalm 34:14

Slow down, take it easy, practice patience, walk peacefully.

Look for opportunities to do God's good today. Be spiritually ready, observant,
and discerning. Practice spiritual connections.

Take comfort in the Good experienced, find the joy in it,
and feel the affects of God's Good.

Empathetically and sincerely; compliment, comfort, encourage,
and support others with love and truth. Let conviction happen when necessary.

Progress, not perfection. Improve awareness of progress. Tally up the good each day.
Identify errors to better learn how to make improvements.

Teach by example, demonstration, and shared personal experiences.
Be ready to describe own progress with real life examples.

God's collective good

Our goal is to grow in all of God's good, the collective good. The goal is not to seek God like a buffet, partaking in what we want and neglecting what we don't. The goal is to seek all of God, even parts we like the least. If we skip out on certain aspects of God's instructions, we may miss out on some saving grace. Who knows, we might miss out on a lot of it.

1 Corinthians 13 describes how having all knowledge and faith without love leads to *nothingness*. It also breaks down into various character traits and applications of what love involves. We can take away from this teaching two important lessons: how to better understand love; and that if we do not partake in that love, our faith may amount to *nothing*.

Love described here involves a collection of dos and don'ts. Keep in mind that growth in discernment is needed to understand the spiritual impact of them. The continued practices of inward self-examination, critical thinking, and honest collaboration with others about our own good and evil can go a long way in building spiritual discernment. But we must sincerely, honestly, and humbly practice it.

Don'ts—Love is not proud, self-seeking, evil thinking, or enjoying iniquity. The practice of these can bring us to a nothingness experience.

Dos—Love is long-suffering, kind, humble, enjoying truth, patient, enduring, persevering, hopeful, and tolerant. The practice of these can bring joy, freedom, peace, fulfillment, blessings, and belonging.

We can be kind while dishonest. We can be friendly while insincere. We can be positive while self-seeking. We can be encouraging with false flattery. We can focus on the good we do while turning a blind eye to the evil we practice. We can partake in Biblical truth we find acceptable, while avoiding Biblical truth we dislike. This can be rejoicing in half truths. We can then lack in long-suffering, enduring all things, and believing all things.

The point here is to shine light on both good and evil. If we practice good without correcting evil, that condoned evil will then diminish the good we practice. This is a journey using good inward corrective practices like forgiveness and mercy, not self-condemnation. Learning our sin convicts us into corrective action, which means encouragement with good.

Know Love

“Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love.” (1 John 4:7-8, NKJV)

If ever there was a qualifying statement, it's this one, “He who does not love does not know God.” Plain and simple. Love is the priority with Jesus and Moses. If we really believe in God, Moses, and Jesus, then we will grow in it. We will trust it. We will learn it and learn from doing it. Love will become our highest priority. We will exist to improve love.

To the extent we love one another, it will affect our depth in knowing God. We must be very careful where we learn how to love one another. The correct way has nothing to do with fake smiles or false flattery. It is not shown with mere words. It is proven through good actions and time. Self-seeking destroys love. Love has little to do with selfish ambitions. Correct love will be from a humble, sincere, honest, and Christ-like attitude.

In order to know love and practice it well, we must sharpen our understanding of it through correct practices with it. We must test our productivity. We can review our conduct with questions like: How long did I suffer with loving others? Was I kind and without envy? Was I humble or self-seeking? Was I proud? Was there endurance or perseverance and how much? Was I sincere and real? Was I pretending or putting up a front? Was I understanding others, how they felt, and what they thought?

We evaluate ourselves for how we set our minds. We seek improvement with our mindsets. Romans 8:5, 12:16; Philippians 3:19; Colossians 3:2

Read Matthew 5:43-48 and ponder how to practice it.

“Greater love has no one than this, than to lay down one's life for his friends.” (John 15:13, NKJV)

What might it be like to have a friend lay down their life for you out of love? What might that feel like inside? How might that affect your relationship? If we inwardly persevere in giving ourselves to grow with love and its power, we can know God. We can increasingly understand God as we grow in sincere love. Compassion, empathy, and inward connection are vital.

The Inward Battle

Inward Action

1 Timothy 6:12, 2 Timothy 4:7, 1 Corinthians 9:24-27, 2 Corinthians 10:3-6, James 4, 1 Peter 2, Ephesians 6:10-20

By what principles do we inwardly arm ourselves with? How well do we prepare our minds and hearts with the armor of God? How are we sincere, honest, compassionate, patient, peace-bringing, loving, serving, tolerant, and generous? These are all traits of good fruit we are able to produce. Matthew 7:15, 16, 20; Philippians 1:11; Hebrews 12:11; James 3:18

As we improve our inward self-examination, we can discover evil thoughts, desires, and practices. There lies the battle. Yet we must begin to see the corrections God desires us to have, even if in merely small doses. We must intentionally identify parts of ourselves to improve. First, we identify corruptive thoughts and then learn godly good ones to practice. We practice this throughout each day to train ourselves into seeing more of God's good and how it is good as we abide in it. 2 Corinthians 10:5

We each have unconscious, trained evil responses seeking to be played out every day. Our practicing godly good can be choosing to situate ourselves in a juxtaposition or cognitive dissonance. We can experience ourselves practicing evil, even while we know it is evil. We are not evil. We are misled, misdirected, and misguided. We all sin and have evil trained within us. We skip faultfinding or blaming and keep our focus on growth.

Condemnation of self or others is not good. We focus more on the good we can do and encourage ourselves to do it. We choose to set aside our own understanding and walk better with the will of God. Proverbs 3:5

Retraining involves concentration and struggle. We must exercise critical thinking to stay the path and avoid fading away from good productivity. We can fall away. Psalm 101:3, Luke 8:13, Hebrews 6:6, Romans 11:16-25

This is not a sprint, but a marathon. We must find a pace we can keep for the long haul. It is better to slow down to a drip than to stop completely.

Blindness

There is a thing called “Inattentional Blindness.” See also, “Attentional Bias” or “Selective Attention.” If we are not watching for something, we won’t see it. An old saying is, “out of sight, out of mind.” Not focusing our minds to be active with God’s good means we won’t grow or improve in it. We can easily and unconsciously practice turning a blind eye to God and His commands. We can do this in a christian community.

Jesus continuously redirects people toward the heart and mind. If we follow this direction, we will give our attention as Jesus teaches to our heart and mind. We will inwardly learn, train, repent, and correct.

“Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch.” (Matthew 15:14, NKJV)

The time we spend without attention to develop our hearts and minds to grow and improve with God’s good can likely be time spent in blindness. We can spend our entire lives blind. We can live spiritually blind and yet have money, friends, and good health.

“Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.” (Matthew 23:26, NKJV)

One contributor to Inattentional Blindness is cognitive overload or multitasking. This means we keep our minds occupied with other things. We can be always learning, but never with God. God commands our attention to Him continuously, to be with Him. Will we cooperate?

“Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.” (Matthew 13:13, NKJV)

The only way to understand what it’s like to follow Jesus is obedience. We follow Jesus. Do a concordance study in the Bible with the word obey. Pay attention to the patterns in the verses and compare your own life to them. Will we obey God or not? What fruit will we choose to grow and produce?

“But why do you call Me ‘Lord, Lord,’ and not do the things which I say?” (Luke 6:36, NKJV)

Spiritual Attention

“For to be carnally minded *is* death, but to be spiritually minded *is* life and peace.” (Romans 8:6, NKJV)

How we think brings consequences. Ungodly thoughts are death, and spiritually good thoughts are life. One way is in darkness, and the other is in light. This is a spiritual reality we can choose to be aware of or not. We can choose to pay attention to it or other things. The Bible commands us to pay attention, think about them, and improve in the will of God. Read Deuteronomy 30:11-20.

If only a small 5% or 10% of our minds are conscious, that means 90% of our minds are unconscious. If 90% of our responses are unconscious, then how can we change? Here is the answer. We must create a regular system or practice of questioning what our unconscious is telling us to do. We must examine it and test it to see if it is right with God. Since we all sin and fall short, finding something to correct ought to be easy. If not, consult a professional, loved one, or mentor to help you out. We can practice finding simple, achievable changes to make to improve with God’s will.

God instructs us to pay careful attention to our own inward spiritual responses. God gives us free will and teaches us to be careful with our choices. We are to improve discernment and reason. We are to live our lives practicing introspection. We are to grow our awareness of our thoughts and feelings. We can make introspection a more common discussion through bringing it into more of our teachings, activities, meetings, and groups.

Our thoughts and feelings exist. They are a huge influence upon our decision-making. They control what we do, and what we choose has spiritual consequences. We can share details of thoughts and feelings with stories in the Bible, or better yet, our own testimonies. We can highlight how better awareness of our own feelings improves our ability for empathy. We can share how our thoughts impact our feelings. We can relate to how being hard-hearted interferes with our growth towards love and peace.

“and be renewed in the **spirit** of your **mind**,” (Ephesians 4:23, NKJV)

Attention to love

God commands us to love and is specific about what to love. We are to love God. We are to learn how to love God's good with our inward all as much as possible. This requires inward conditioning with a focused intention to make corrections. There exists a vast amount of opportunity for us to improve with our love if we can apply ourselves to grow in it.

“But Martha was distracted with much serving, and she approached Him and said, “Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me.” And Jesus answered and said to her, “Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her.”” (Luke 10:40-42)

Jesus is more interested in us choosing “that good part.” We are to keep choosing good and walk in it. This growing in good is to be our focus as we do service. Service work done without love may in fact lead to nothing. (See 1 Corinthians 13:1-3)

We can give God's love and peace more attention. Because they are our goals, we choose to walk in them better. We can practice reducing our cognitive load and the speed at which we do things. Growing in love involves improved loving behaviors. We can agree to cooperate more with love. We give our attention to the experiences of love and peace each day.

Solid Food

“But solid food belongs to those who are of full age, *that is*, those who by reason of use have their senses exercised to discern both good and evil.” (Hebrews 5:14, NKJV)

There is a difference between thinking about God and thinking with God. Our minds are to become more in sync with God's good through cognitive exercises. Moment by moment concentrated effort is needed.

“But reject profane and old wives' fables, and exercise yourself toward godliness.” (1 Timothy 4:7, NKJV) Heart & Mind

Focus on today

“Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day *is* its own trouble.” (Matthew 6:34, NKJV)

Our minds can easily lose focus upon what is in front of us to do. Some can sit all day long thinking about the past or the future. Our proclivity in doing good is about focusing on today and how to better abide in God’s good right now.

“Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.” (Matthew 6:19-21, NKJV)

Focusing upon building heavenly treasures involves focusing on our inward production and training with God’s good. Practicing it each day as we interact with others will be better done with more focus. If our focus becomes divided and our attention is mixed, it will impact the quality of our love. If it is insincere, routine, or practiced with little thought or effort, the quality will be lower than what we are capable of building. Remember, God commands us to love Him with all our mind and all our heart.

“No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.” (Matthew 6:24, NKJV)

What we think about most will likely master us.

“Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?” (Matthew 6:25, NKJV)

God commands us to love. Love is now our focus, interest, and goal. We are to think it, learn it, practice it, and feel it. Thoughts upon other things will not help us grow in productivity with love. Those who are successful with money, but lack in love, will likely be unsuccessful with God. Our master is likely what we dedicate our inward resources to learn, practice, and experience. Today we can focus more upon being productive in love.

Heart and mind

The Bible teaches extensively about heart and mind activity. The word heart is used more in the Bible than the word love. The Hebrew word for heart includes the mind. They are not separate. One way to define the Hebrew word heart is Inward Authority. We are to practice using both our thoughts and sensations. Feelings and sensations teach us spiritual truth.

We are guided to become more discerning and wise with love and peace. We can improve our senses with compassion and empathy. Any deliberate downplaying of the heart or mind is problematic. They are connected. Avoiding or repressing feelings may be necessary at times when it can negatively affect our good. However, if it continues day after day, it can be destructive. Existing with a disconnected heart and mind can corrupt, stunt, or block our spiritual improvement.

Just as some can repress emotions, others can avoid the practice of reasoning. The Bible instructs us to examine and think increasingly about the will of God and to do it. We can improve in discernment. Choosing to lack improvement in our weaker areas will be choosing to maintain weaknesses. Nowhere in the Bible does it say, 'stop growing.' The Bible does not teach us to be unproductive in good. Any justification with our lack of productivity with good is likely based upon self-deception.

We can practice connecting our thoughts with our feelings in order to better experience how they influence each other. The more we learn how they influence each other, the greater our ability can be to witness spiritual truth and reality. We can improve our spiritual effectiveness in doing good.

What does Jesus teach and demonstrate by His choices?

Jesus cried and mourned. Jesus was humble, gentle, and compassionate. Jesus let others love him and care for him. Jesus loved deeply. Jesus spoke truth nobody wanted to hear. Jesus obeyed God, not people. Jesus did not fit into the crowds, but instead with God's good. Jesus discerned spiritual good and evil constantly, without breaks.

We can improve in doing likewise if we devote our hearts and minds to grow in such actions and experiences.

Perception, beliefs, and faith

“Do not be deceived: “Evil company corrupts good habits.” (1 Corinthians 15:33, NKJV)

What we inwardly teach ourselves to believe forms our faith. We ought to discern our thoughts carefully and help them into alignment with God’s good. If our minds ponder evil and continue in it, then our minds will cooperate with evil, practice, and grow in, and die by evil. James 1:14-15. Thought examination, confession, repentance, and correction are needed.

Jesus deals with temptation in Matthew 4:1-11. When Jesus is tempted, He redirects and speaks out loud His own thoughts. He appears to be talking to satan, but do you really think satan cares what Jesus is saying? No. Satan is only concerned with corrupting faith. Jesus stands firm with His thoughts to stay focused with God. This is a demonstration of how we can inwardly respond to temptation or misleading thoughts. James 1:13-15.

When we are tempted, we can examine and discern our thoughts to see if they are leading us toward good or evil. This action is a skill we can improve upon through continued practice. Through such practice and skill development, we can gradually improve our faith, beliefs, perceptions, motivations, and even desires. If we lack in our productivity with inward good, evil can more easily sneak into our minds and take root. There will be less of a defense against such inward corruption.

The instructions throughout the Bible tell us to apply our inward being to cooperate more with God and God’s righteousness. The Bible repeats instructions to seek, trust, follow, and increasingly obey goodness and righteousness within our own choices, thoughts, and behaviors. When we cooperate and walk in such virtues with increasing measure, we can purify our hearts and cleanse our conscience. We will spiritually improve.

The messages we choose to believe, follow, cooperate with, and practice will guide and develop our inward condition. Romans 3:12-21

The continued practices of self-examination, confession, repentance, while growing in love and peace, will renew our minds more and more with God.

Right Thinking

The Bible uses the word righteous over 500 times. Righteousness is thinking and doing right with God. Jesus says, “For I say to you, that unless your righteousness exceeds *the righteousness* of the scribes and Pharisees, you will by no means enter the kingdom of heaven.” (Matthew 5:20, NKJV)

Our thinking and doing right with God is to grow and be greater than that of the scribes and Pharisees. This means there are Godly and ungodly ways to inwardly and outwardly behave. The Bible describes such ways.

As we continue to practice self-examination and growing our discernment with good and evil thoughts, we will be more empowered to correct our thoughts and shift our focus increasingly upon God’s righteousness.

“Examine yourselves *as to* whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?—unless indeed you are disqualified.” (2 Corinthians 13:5, NKJV)

In the earlier stages of our development, we can feel intimidated by our sinfulness. However, after we have begun making corrections and walking more in the will of God, we can experience improved sensations with grace. We can experience the joy in righting relationships, purifying our hearts, and cleansing our conscience. This improvement can motivate us and even increase our faith.

We are to set our minds more upon God’s righteous ways and less upon the world’s. Romans 8:5, Philippians 3:19, Colossians 3:2

Continued practice with improving righteous inward behavior can build Godly good character. Romans 5:3-4

We are to meditate upon good things and do them. Philippians 4:8-9

We are to add to our faith virtue. 2 Peter 1:5

Our faith can increase. Luke 17:5 & 2 Corinthians 10:15

God desires us to be inwardly with Him. Romans 7:22, 2 Corinthians 4:16

Meditation

“Meditate on these things; give yourself entirely to them, that your progress may be evident to all.” (1 Timothy 4:16, NKJV)

This verse clearly instructs how to set our thoughts and the purpose of doing so. Reading instructions like this and not doing what it says will be missing the mark. The Bible gives us clear directions about what to set our hearts and minds upon in meditation. Philippians 4:8,

Meditation and prayer can feel uncomfortable and even be a struggle. Our physical position, how we sit, etc., is of little significance. The point is to increase our thoughts to build and learn to abide more with God.

The process of growth can be like going to the gym and lifting weights. If all we can do is five minutes, then we do five minutes, take a break, and repeat to strengthen our abilities. If we persevere, we can improve. This requires self-discipline. As we grow and improve, we can learn to be more calm and inwardly attentive. We must continue to practice to improve for growth to occur.

Some may experience extreme uneasiness at first. Those who are used to keeping their minds occupied, distracted, or guided with external stimulation can struggle to slow down and be still. It may be best to begin with guided meditations and gradually progress to silent, inward reflective meditations. Willingness with a growth mindset is often required.

Meditation has been proven to help with inward conflicts. We can only learn if we repeatedly give ourselves over to cooperate with the experience. Discussions about what we learn can further our understanding. Humble sincerity with critical thinking is necessary.

When God says to do something, it's best to believe there is good in it—if we do it. Read about perseverance and endurance in the Bible. Explain how it is important. If we can't explain it, we probably don't know. We can only know to the level of production we have had with it. Experience is needed.

“Set your mind on things above, not on things on the earth.” (Colossians 3:2, NKJV)

Prayer priorities

If we are to abide in God as described in (John 15), then we are to pray the way Jesus taught and demonstrated. We are to make His ways of prayer our priority. That means we prioritize praying for our inward development of doing the will of God. Matthew 6:5-15, Luke 11:1-4

If our priority is to respond better with God's good, we will pray for it. We will think and talk about it. We will seek it out. We will seek out others who practice it. We will pray for strength and willingness to do it.

Let's remember the first definition of love in 1st Corinthians 13 is long-suffering. If we love God, we will do so with long-suffering. That means we will practice self-discipline. It means we will pray when we don't want to pray, because we know it is good and right. When our minds are deceptively guiding us away from prayer, we will pray for help. Our inward struggle has to do with a conscious or unconscious clinging to evil.

A good inward attitude with praying to God involves humble sincerity and a heart-to-heart petition for improvement. Sincere, honest prayer will bring in light. If the light reveals burden, bitterness, fear, or hurt, we can face discomfort. Learning from it can improve our self-awareness. If we can be sincerely willing to right our wrongs and humbly invite God to lead us into corrective steps, we can likely experience inward peace. As we walk into corrective action and right our wrongs, continuing to pray, we can experience even more peace and gain improved spiritual understanding.

“Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak.” (Matthew 26:42, NKJV)

Here are some verses to ponder and follow:

For enemies—Matthew 5:4, Luke 6:28

Repeat same prayer—Matthew 26:44

Solitary place—Mark 1:35, Mark 6:46, Luke 22:41

Belief & Forgiveness—Mark 11:24-25

Prayer & Temptation—Luke 22:40, 22:46

Read John 17 & identify ways to pray and not to pray.

Solitude

“Set your mind on things above, not on things on the earth.” (Colossians 3:2, NKJV)

During solitude we can experience both good and evil. The way we think and perceive things during the activity will influence our experience. Thinking it's terrible could set us up for a terrible experience. Thinking it's wonderful could set us up for a wonderful experience. It's what we honestly and sincerely believe, consciously or unconsciously, that will largely impact our experience. Our minds will often seek out evidence to prove our belief is right. Learn “Self-fulfilling Prophecy.”

As we position our outward selves away from distractions, we must also position our inward selves toward God's good. We are to set our minds and hearts to experience God. This shift can bring light into our spiritual situation or condition. Solitude for our purposes is not just solitude, being alone, or quiet. It is an inward-focused engagement with God's good. It is to come into the light to see our inward deeds. It involves introspection with thoughts and sensations. New practitioners may experience uncomfortable sensations. Struggle to continue in the process can be part of the experience. As we continue, we can improve our self-awareness.

We can investigate ourselves with questions like: why do I feel comfortable or uncomfortable? Are my thoughts factual or opinionated? What are the facts? What thoughts are good? What thoughts are evil? How can I think more about God's good? How can I pray for help with God? Am I willing to learn my errors?

Journaling can be helpful. Writing down our thoughts and sensations helps because most of us will forget. Over time, we can learn patterns with our thoughts, attitudes, and feelings.

It's best to avoid jumping to any quick conclusions about the solitude experience. Each day can present something different about ourselves. We all have good and bad days. This is a practice that is to be done daily. The time frame can be anywhere from minutes to hours. The goal is to increasingly learn about ourselves and how to inwardly align better with God. If done daily and sincerely, we can continue to learn more about our inward condition and how to walk better in the will of God.

Hypocrisy

Jesus emphasizes sincerity—not pretending. Read Matthew 23:25-28. Read it slowly and carefully. Jesus is pointing out falsehood in the teachers. In the NKJV, Jesus uses the words “hypocrites,” “self-indulgence,” “appear beautiful outwardly,” and “uncleanness.” Jesus uses the word hypocrisy and hypocrite often throughout Matthew 23. But what does it really mean? It means being fake, putting on a false front, or pretending. It is insincere. Jesus is criticizing plastic and inward deceptive behaviors of the teachers.

Why is this important? Pretending and being fake is ungodly and not good. It’s evil, unproductive, corruptive, and spiritually harmful. Please do a concordance study on the words hypocrite and hypocrisy. Search for the meaning of these words when Jesus used them.

If we believe that Jesus is the way, the truth, and the life, then we would respond likewise. We would heed the words. If we believe in and trust Jesus more than ourselves, other people, and worldly ways, then we will increasingly grow in obedience with sincerity. It will be a priority. Our inward behaviors (fruit) prove what we believe. We can learn how to be more sincere, put it into corrective practices, and see how it is good.

Many people walked away from Jesus because the teaching was convicting. The Pharisees had no clothes—teachers had little faith. People threw rocks, yelled, and plotted to kill Jesus. Few decided to stay. This is how it’s always been. Few will sincerely and honestly decide to seek, follow, and obey Jesus with life-changing good inward corrections. Why? Because getting real with who we are and where Jesus teaches us to go involves difficult inward training. Yet easy if we let go of our own understanding.

“Because narrow *is* the gate and difficult *is* the way which leads to life, and there are few who find it.” (Matthew 7:14, NKJV)

Each day we will need to choose Jesus and His teaching more than anything else. If we can’t/won’t make that choice, our reliance will be diminished. That said, we could still grow and experience goodness; just not in the same way. Growth involves change. Not changing is being the same. Jesus does not teach us to be unproductive with God’s good.

Sincerity

The practice of sincerity can be challenging. Being fake and pretending can be normalized in social gatherings. Falsehood is evil. Our goal is to be honest, real, genuine, and true. Our yes is to be yes and no, no. We are to grow in productivity with truth. We practice speaking difficult truth in love. "Say what we mean, mean what we say, but not say it mean" — Unknown.

Some of us may have no clue how to be real. Regardless, we practice, struggle, and learn. We let others struggle and learn as well. We search our thoughts for deception, practice correction, and behave more truthfully. We watch our words and guide them to be honest. We seek to inwardly put an end to lies, manipulation, and other practices that support falsehood. As we practice truth over time, it can become easier.

While at work we can remind ourselves we have one boss, God. If our earthly boss instructs us toward evil, we will face a difficult choice. Our choices have their inward consequences. There is no simple answer to this dilemma. Prayer, consultation with others, and meditation can help a lot. If we practice this with careful self-examination, considering God's good, we will likely grow no matter what we choose. Mistakes are part of the journey.

Jesus emphasizes that those who do the will of God are family, Matthew 12:48-50. Be diligent about being inwardly real and true with our spiritual families—those who do the will of God. In our support groups we must gently encourage each other to practice more sincerity through our own demonstration and sharing. We can emphasize in each meeting how essential it is for our own spiritual growth.

More verses on hypocrisy and sincerity

"Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth." (1 Corinthians 5:8, NKJV)

Matthew 6:5, 6:16, 7:5, 15:7, 16:3, 22:18, 23, 24:51; Romans 12:9; Galatians 2:13; 2 Corinthians 1:12, 2:17, 6:6, 8:8; Ephesians 6:5, 6:24; Philippians 1:10, 1:16, 2:20; Colossians 3:22, 1 Timothy 1:5, 4:2; James 3:17; 1 Peter 1:22, 2:1

Suffering is a Companion 1 Peter 3:17

Suffering for doing good is to be normalized. Improvements in life involve uncomfortable actions. Inward corrections and facing our mistakes can hurt our pride and popularity. Clinging to pride is clinging to evil. Our self-seeking ways can bring thoughts like, “but what’s in it for me,” “no one else does it,” “why me,” “but that’s my time or money,” or “do I have to?” We ought to increasingly take our thoughts to God with a willing and humble attitude ready to submit ourselves to do God’s will.

“When He had called the people to Himself, with His disciples also, He said to them, “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.” (Mark 8:34, NKJV)

Doing the will of God will need to increasingly become our way of life. Our Godly good productivity is to increase while ungodly productivity is to decrease. That means more practice with God’s ways and less with our own. This can create a shift in our identity which we must accept. The trained evil within us can fade away as we continue to develop more good. It’s a transformational process. It involves a dying to self, of our old ways, and growing new ways with God. It’s uncomfortable, but it produces good fruit. Continuing in it can bring forth sensations with love, joy, and peace.

“For whoever does the will of My Father in heaven is My brother and sister and mother.” (Mark 12:50, NKJV)

Our trained attachment to evil creates much of our suffering. The trained evil will seek to hold its place within us. We must be willing to let go of our trained evil ways. We cannot seek equally both good and evil. We must choose one above the other. We must make God’s good more important.

Suffering is not the goal. Love and peace are the goal. The suffering does not grow us. New training in God’s good grows us. Suffering without growth is just suffering. We must keep our focus upon growing good. Suffering is part of the experience with corrective action.

In what ways did Jesus suffer for teaching the path of righteousness? How did the Apostles suffer doing the will of God? Learn how it was necessary and good. 1 Peter 4:19, Philippians 1:27

“First Thought Wrong”

“First thought wrong” is a common saying around circles of spiritual formation. It guides us to discern our thoughts. It involves second-guessing our old ways and trained responses to help improve them.

New thoughts do not come from following old ways of thinking. Going through motions and running on autopilot only repeats what we are used to doing. Renewal of the mind develops from practicing new thoughts. Correction requires more energy and attention. Our unconscious responses will seek to fulfill trained thoughts and behaviors.

Many situations can trigger us towards anger, impatience, complaining, fault-finding, blaming, fear, worry, hurry, etc. It is necessary to notice and identify the thought messages involved. Then we can pray for guidance on how to slow down, move peacefully, forgive, have mercy, be patient, and practice spiritual good.

We can examine our inward situation. Were we stressed, hungry, tired, fearful, angry, hurried, worried, anxious, at peace, or calm? Who were we around and what were we doing? Did we have expectations or demands? How well were we seeking to do the will of God?

We have chosen to walk in God’s good whether comfortable or uncomfortable, familiar or unfamiliar. This is a daily practice. Some days likely will be better than others. Perseverance and endurance are key to having new character formed. Over time, our faith can improve and the process becomes easier.

Test—1 Thessalonians 5:21 Test all things; hold fast what is good.

We must practice testing ourselves, our own productivity with God’s good. We can hold fast to what is good and grow in it. The “Scientific Method” involves testing. Deeper learning requires testing. We are not testing—challenging God. On the contrary, we are testing ourselves—our own understanding, productivity, thoughts, and behaviors. Remember, growing in the light exposes our deeds so we can learn better steps. With more light, we can walk more safely with God.

Resist

“Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.” (1 Peter 5:8-9, NKJV)

Are you resisting, steadfast in the faith? How discerning are you with good and evil? Do you even know what to resist? Do you believe the scripture about being vigilant? What does your faith guide you to do? Want to improve your faith with “the faith?”

“Therefore submit to God. Resist the devil and he will flee from you.” (James 4:7, NKJV)

We are to submit to God and resist evil. As we review good and evil, we can investigate ourselves for what we resist. As we practice this self-discovery, we can shine the light on some valuable spiritual truth.

“*You* stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers *did*, so *do you*.” (Acts 7:51, NKJV)

Questions to ponder: What is it to resist the Holy Spirit? Is it obeying God or not obeying God? Is it something else? Is it obeying evil? Can it be unconscious or habitual? If we know the good we ought to do, but don't do it, is that resisting the Holy Spirit? How so, or why not?

Since no one is perfect and we all sin, that likely means we all participate, at some level or degree, in resisting God. We must learn to face the truth about our inward practices. Studying good and evil each day can improve our spiritual awareness, if we practice it with improvements.

“They have forsaken the right way and gone astray, following the way of Balaam the *son* of Beor, who loved the wages of unrighteousness;” (2 Peter 2:15, NKJV)

We can easily convince ourselves that our choice is good and right regardless of whether or not it agrees with God's instructions. It's always good to test our conclusions and understanding. There is a right way and we are instructed to be in it with correction and improvement.

I Shall not want

“The Lord *is* my shepherd; I shall not want.” (Psalm 23:1, NKJV)

It is imperative that we give our attention to this line, cooperate with it, pray for it, and learn how important it is. The Lord being our shepherd means we will go where God says to go and do what God says to do. The shepherd leads, and the sheep follow. We will not argue, fight, ignore, nor postpone. This line is the foundation for the rest of the chapter. It involves an inward position of obedience to seek, learn, and do the will of God.

The moment we begin thinking about wants and desires separate from God is the moment we wander away. Following God is to look for God’s path and how to walk in it. Since we are always walking, it’s good to pay attention to where we are going. If we don’t, we can end up lost, spiritually confused, empty, and alone. Fulfillment comes as we walk with God. God is the sustainer, purifier, and cleanser. We drink from the vine, God’s good.

At any time, we can choose to humble ourselves; our wants, expectations, entitlements, and desires for redirection. We are to be clay for the potter, soft and shapable, not a brick. From the overflow of our hearts and thoughts will go our choices and actions. Will we set them to be good?

Jesus says we are to abide in God how Jesus abides in God. We can experientially practice doing the teachings of Jesus. As we practice them, the light can shine upon our wants and a corrective path. We can learn our misdirection. We can pray for correction and apply new thoughts to become more inwardly compliant with God’s good. Jesus teaches and demonstrates this behavior. We are to discipline ourselves and improve our inward behaviors. We imperfectly guide our inward selves to grow.

“Your kingdom come. Your will be done On earth as *it is* in heaven.”
(Matthew 6:10, NKJV)

“Again, a second time, He went away and prayed, saying, “O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done.”
(Matthew 26:42, NKJV)

“saying, “Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done.” (Luke 22:42, NKJV)

Goal setting with God

In order to accomplish things in life and become successful at what we do, we need to set clear goals with clear objectives. For us, our goal is to be formed more in God's likeness. Therefore, we set clear goals to grow into God's likeness. These goals will involve becoming more loving, peaceful, sincere, truthful, merciful, forgiving, patient, persevering, fair, and not partial. Our goals will involve improving ourselves toward the will of God.

Each of these goals can be broken down into achievable objectives. We will use three objectives to keep it easier to remember. We ought to think how can improve with them. Here are some examples.

Goal — Sincere/without hypocrisy

Objectives

1. Examine my inward reality. Identify my real thoughts and feelings.
2. Compare and contrast what I'm communicating with others with how I really think and feel. Investigate reasoning to pretend.
3. Practice sharing my real thoughts and feelings. Learn how it is good.

Goal — Seek God/not self-seeking

Objectives

1. Examine my thoughts and feelings to identify what I'm inwardly seeking and wanting. Why are my wants so important to me?
2. Bring into my thinking God's ways and interests. What does God want for me? Hold God's interests longer within my conscious thoughts.
3. Evaluate my day's situations for ways I can better do the will of God.

Goal — Truth/not deception

1. Let my yes be yes and no be no. Think before I speak to ensure what I'm saying is going to be truthful.
2. If what I'm saying is not truthful, talk to a mentor about it. Begin to confess and be willing to correct deception.
3. Practice saying less. When I don't know, I can say, "I don't know." I don't have to know everything.

Humble improvement

“for all have sinned and fall short of the glory of God,” (Romans 3:23, NKJV)

Improvement and growth are a choice. They are a choice in raising the bar and being more different with God. Many will not choose to grow more with God for the sake of self-preservation and comfort. Our own understanding will disagree with God’s path for us. Our minds will seek to rationalize what we do and convince us we don’t need to change or to change very little. So the path will involve obeying God more instead of our own understanding. Doubt, worry, and fear are corruptive and misleading.

The greatest commandment says to love God with our all. Yet most of us will barely give even 10% of our time and inward resources to increasingly abide in, learn about, and obey God. Instead, we will often justify easier, convenient performances as good enough. Our good enough will rarely match God’s instructions for us. Yet we will convince ourselves it is good and feel satisfied. Our minds have an ability to fool ourselves into being comfortable with this falling short of God’s instructions. A huge part of this cognitive deception is the avoidance of self-examination and learning how we can improve. The Bible is full of examples about such foolishness.

“ For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.” (James 1:23-25, NKJV)

Pretty much all of us are fools as described in James 1:23. Some of us will recoil from the idea of being a fool because of pride and self-deception. The Bible warns us about pride and how the goal is to be humble. People who follow the instructions will seek out humbling themselves and continue to grow in it. We can humbly give ourselves over to God’s good.

“God resists the proud, But gives grace to the humble.” (James 4:6 & 1 Peter 5:5, NKJV)

Choosing to build pride is likely choosing to walk in resistance with God. Choosing to be humble is likely choosing to walk in agreement with God.

Stay Focused and Connected

Having a mind and heart completely devoted to God will, for most of us, be an entire shift in our thought life. Yet the mind often wanders. It's imperative that we measure our own productivity. We can ask each other how we are growing and in what ways. This can help us stay focused.

We can ask, "How's your growth this week?", "Can you elaborate?", "What does that mean," "What are you discovering," "How are you practicing more Godly good?", or "What new senses did you experience?"

We must always stay focused upon our own production with God's good and repentance. If focus on wrongs of other people inwardly grows bitterness, our focus then has done us harm. Our inward condition will then become less helpful to ourselves, others, and God. When seeking to help others, we must always be watchful of our own inward condition.

We can share our growth with others. We can describe with details using facts out of our own experiences. We can share what good or evil we practiced and what we experienced. This deeper sharing of our growth in the will of God can have a powerful effect.

We can share what went through our minds as we confessed resentment or bitterness. We can share what it was like to humble ourselves in doing what is right and the struggle we experienced practicing new good actions. We share how we were convicted of new truth and ask others for suggestions. We can share about improved relationships and more peace. We can describe the struggle of adapting to a new way of life.

No matter where we are or what we are doing, we ought to focus upon how to walk more with God's good. Even in small doses each day we can grow. Our baseline can improve. What used to be challenging can become easy. When it becomes easy, it will be time to raise the bar. Growth with God will increase until we decide to settle. It's best to keep going.

Our spiritual improvements with God can heal and protect us from the effects of evil. John 15:5-8. If our focus slips away, we can notice a withering inward dryness. We can miss the fulfillment we were experiencing when we were focused and connected. One day at a time, we can redirect ourselves to stay focused upon doing the will of God.

New Structure

Training and development will require a new structure in our day. We will need time for meditation, prayer, discussions, pondering our next steps, self-examination, etc. We need to make it happen, and that may involve sacrifices. We can pray for direction and ask for our mentor's help.

Think about the following words used in the Bible and their purpose. Perseverance, endurance, learn, train, teach, grow, practice, and correction. Our goal is progression and improvement with God's good.

"Therefore you shall be perfect, just as your Father in heaven is perfect."
(Matthew 5:48, NKJV)

We must remember that running on autopilot is a no-growth method. It perfects imperfection. Time, struggle, and energy are needed routinely. We must filter out contrary thoughts and focus on the Holy Spirit given to guide us. Beginning our retraining will require extra effort (learn the law of inertia). The first 30 days, if done consistently and correctly, will set us on a good path and become easier. But we must have a mindset of continuing with God and continuing to learn. Some struggle will always be present.

In sports, players train themselves to perform acts well. Athletes shoot for perfection but fail a lot. They miss the mark frequently. They celebrate their successes and continue to train toward perfection. Our sport is inward improvement with God's good. We train our hearts and minds to better sense the spiritual reality of God. Our inward successes will overflow outward toward others, pouring spiritual goodness and healing. As we are filled with light, it will shine outward toward others.

We fight the good fight and run the race of doing good. If we choose to skip training, we will diminish our abilities. If we stop evaluating ourselves for progress, we can subtly and slowly become corrupted with evil.

Whether wanting to or not, we begin our day prioritizing God because it is good and right. When we struggle, we pray for help. We must always be open to our unconscious self-deception. It exists. We can pray for strength and a humble attitude to learn Godly good directions. If we have walked in it with all our heart, mind, soul, and strength with perseverance, we will know that it is good and right. Others around us will testify how it is good.

Daily Trainer

We become trained in what we practice and how well we practice it. If we train little, then we are trained little. If we train diligently, with perseverance and endurance, as the Bible instructs, then we can be trained well. If we train only when it's convenient and when we feel like it, it's likely we won't be trained well—the way the Bible teaches us. We train regardless of convenience or feeling like doing it. Diligent spiritual training is daily. These trainings are guides to build learning and spiritual discernment to empower ourselves to apply new corrective actions. Each new action and discovery can better position us for more growth and spiritual understanding.

Focused meditation part 1 - We meditate upon our thoughts to learn from them—how they operate. We search our thoughts to discover what is practiced there. We identify thoughts that are good and evil. We write down as reminders what we find and reflect upon it the next day. We ponder new thought options—ways to think to improve with God's good.

Focused meditation part 2 - Once we have decided upon a direction to grow, we can meditate upon our anticipated interactions for the day ahead. We can review past experiences to learn how to improve. We can discern our inward attitude and outward demonstrations, both verbally and non-verbally. The focus is to always be upon Godly good solutions.

Good growth prayers - We identify a form of evil we inwardly practice. Then we identify the good we can seek to practice instead. We can pray for strength, courage, willingness, readiness, and desire to grow in it.

Example: We can select help from deception. We can pray for strength and willingness to see where we are practicing self-deception or dishonesty. We can pray for guidance to pause and apply corrective truth. We can pray for strength and courage to better practice sincere truth.

Seeking good - We watch others for the good they practice and the results that come from it. We avoid justifying complacency. We humble ourselves and seek to learn from others. We observe others who are strong where we are weak and learn from their demonstrations. We meditate upon what we learn and pray for strength to put it into practice. Then we reflect upon all our experiences to learn how to improve with God's good.

New Identity

Our goal is to increasingly grow love, peace, sincere truth, and spiritual justice. We are to be free of bitterness, hurry, worry, and self-seeking. This shift in our productivity will change us. The more we give ourselves over to God's good, the more we can feel different. Others around us will respond differently. How we perceive the world will be different. Our goals in life will likely change. We can experience new freedom and comforts.

The process of renewal will involve letting go of old ways. In some cases, it can include letting go of unproductive associations, places, or hobbies. These can be difficult choices to make. Look to the stories in the Bible where good characters made drastic and challenging choices affecting their identities and lifestyles. It's part of the process.

As we apply such changes and begin new associations with others who are seeking to do the will of God, we can find ourselves experiencing loss. As we let go of people, places, and habits that have become part of our identity, inwardly there will be effects. Anger, confusion, sadness, and more can take place as we aim toward acceptance. These are natural and normal inward responses to life-changing events, even spiritual growth.

This huge hurdle is likely the most difficult to get over. Will we struggle through the spiritual detox of our old ways to become new with God? Will we endure and persevere until new character has been formed? This is where the power of prayer for willingness and strength can help tremendously. A humble and sincere plea to God for help can bring powerful results.

We can view this transition like a graduation ceremony. We are moving on from trust in the world's ideas to trusting God's directions. We are setting out to discover what abiding more in God will actually be like. We walk out the door of self-seeking and into the world of helping others toward God. We exit the playground of self-gratification and enter the spiritual realm of building intimacy. We leave unspiritual middle school and move into spiritual college. This leap is a big one that can produce life-changing results. Real freedom, peace, love, and sincere relationships are at your door. The yoke is easy once we let go of the inward struggle of giving ourselves over to it.

Measuring Growth

If we can't explain our growth clearly to others or others can't explain our growth to us, we might not be growing. Spiritual development involves a lot of subjective analysis and inward activity. If we skip testing ourselves to ensure we are productively growing with God, we can easily become self-deceived. The goal is to grow and correct ourselves enough inwardly where there will be an outward measurable and notable change. The list of possibilities is too large for this book, but here are some examples.

Growth in peace: less hurried (going to bed and earlier, getting up earlier, taking more time to prepare for the day, driving the speed limit, talking and walking slower, letting others go first, less arguing, more calm and patient)

Growth in seeking God: (meditating, pondering the will of God and how to do it better, praying for strength to do God's will, experience in serving God and sharing what it's like, obeying instructions—doing what they say)

Growth in compassion: (understanding how others feel, desire to help others, taking a volunteer position, sincere acts of kindness, being more gentle, searching for opportunities to comfort others)

Growth in truth: (less lying to others, fewer false presentations, identifying deceptive thoughts, correcting deceptive thoughts with truth, speaking the truth, discerning better truth and deception, talking to a mentor about deception and truth)

Growth in forgiveness: (identifying grudges, complaints, bitterness, or resentments and prayerfully seeking to find peace, learning our part in thinking about it, confessing the holding onto it, humbling ourselves to let it go, describing the peace and inward benefits of letting it go)

Growth in loving enemies: (praying for their growth with God, applying the will of God with them, describing the results we experienced as we turned from bitterness to kindness)

Growth in perseverance: (demonstrating consistency in doing good, describing the gradual process of good character development, good testimony, week after week and month after month showing up for the good of God.)

Quantify Growth

Because our minds will, from time to time, trick and deceive us, we must practice self-examination regarding our productivity in doing good. We can bring into our minds the level of production of good done by the teachers in the Bible and see how we can grow in that direction, doing as they did.

Grace is quantified. The Bible describes grace using words like 'more' in James 4:6 and abundance in Romans 5:17. We can 'fall from grace,' Galatians 5:4 and Hebrews 12:15. Our choices and actions matter.

Love is quantified and directional: Matthew 10:37, John 12:43, Philippians 1:9, 1 Timothy 6:10, and 2 Timothy 3:2.

Black-and-white thinking lacks thought energy, perseverance, and discernment. Quick conclusions and unchecked assumptions are our enemies. Because of self-deception existing within and around us, it is easy to become misled by bad habits, evil company, Group Think, Herd Mentality, conformity, and comfort seeking.

To know we are growing in love and peace, we will need to learn ways to measure it. We can ask others around us how well we are growing. We can learn through observing how others react toward us. Are we developing closer relationships? Are we more distant? How are our words?

We can practice quantifying each day:

1. How sincere, genuine, and real are we in our thoughts, words, and actions? How often do we evaluate ourselves?
2. How kind, compassionate, and caring are we with ourselves and others? What compassionate words or thoughts do we practice?
3. How forgiving, merciful, and generous are we in our thoughts and actions? Have we restored wrongs and can we do more?
4. How calm, patient, peaceful, and gentle are we in all our activities? Where can we do better?

We can learn more how to do this with a counselor, mentor, pastor, consultant, etc. Are we humble enough to ask for help and feedback?

Visualize Good

There is a lot of evil in the world. It's easy to find. Yet we are committing ourselves to inwardly improve our minds to participate more with God's good in ways that produce good fruit. As we begin each day, we can choose to stand ready with a firm grip upon God's good.

We can make sure we have good footing. Matthew 7:24-27

When we fall short, offend, or hurt others, we know we can do good and make right the error of our ways. Through such experiences, we will know the good in doing it.

We can visualize good because we have done it and we know trusting God and walking in the will of God is good. It is always better than practicing evil. It's better for our peace of mind, inward healing, and a good conscience.

Beware the dangers of doubt. Romans 14:23. When our minds turn to doubt, we can discuss it with a mentor or spiritual member. If we let doubting continue, it will surely corrupt our growth and reduce our productivity. 1 Timothy 2:8. It is normal to experience doubt and to be confused. However, we who are diligent in growth with God know the path of correction. We know the way to conquer doubt with faith. We are not a wave tossed by the wind. James 1:6.

We are now builders of good. Whatever we have built, we look forward to the good we can add to it. Every builder makes mistakes, and then the good builder corrects it. As mistakes happen, we repair and continue to add good. 1 Corinthians 3:9-17

And if we fall away from doing good, which of course will have its consequences, we can always return to God and God's goodness. We can always step back into God's healing good practices and renew again our hearts and minds. The damage we do will be done, yet healing and restoration are always available. Romans 11:23

We are to hold tightly within our hearts and minds God's good and improve in it. Romans 12:9

Inward conditioning process

We study the Good & Evil Quick Reference tool long enough to identify good to increase and evil to decrease. Each day, we can practice praying to God for various inward needs to make the changes possible. We can pray for willingness, awareness, strength, courage, perseverance, endurance, readiness, knowledge, guidance, patience, and more.

We continue investigating the character traits to learn more and more about their consequences. We can meditate, reflect, and recall our experiences. As we go through our day, we watch for this spiritual reality at play within and around us to learn from it.

We can explore our thoughts and how others react when we engage in evil. We can search ourselves for any guilt, shame, or remorse while submitting ourselves to God for corrective guidance. We can ponder what it might feel like if we had such inward baggage cleared, while knowing it can decrease as we increase our cooperation with God’s good.

Once we have decided what good to grow and evil to decrease, we put them down on paper. We can use this format when discussing growth with others. The below examples are entry-level illustrations. We increase our learning with new experiences, study, reflection, prayer, and conversation.

Good to increase	Evil to decrease	New thoughts, words, & actions.	What to watch for within and around us
Forgive	Grudges, remembering wrongs, retaliation	Let go of condemning thoughts towards others and self. Seek peace	Condemning thoughts, add in new forgiving thoughts. Trust the forgiveness process.
Forgive	Faultfinding, blaming, rationalizing, defensiveness	Let it go, trust God. Breathe and be calm. What good can I grow right now.	Bitterness, thoughts, and words. Am I more kind, if so, how are others responding?

Learning from shame

“Awake to righteousness, and do not sin; for some do not have the knowledge of God. I speak *this* to your shame.” (1 Corinthians 15:34, NKJV)

Shame is not a comfortable experience, but one that is necessary to face. It is a sensation like hot or cold created to guide us. It's telling us something is amiss. If we avoid, deny, or repress our shame, we may be closing a door on the Holy Spirit. Shame is a sensation, not a thought. Condemnation is an evil thought to create shame. Shame teaches us something needs correction. Shame can be a helpful guide.

When children misbehave and a parent catches them, their faces drop and guilt is experienced. When we are caught doing wrong, if we have any sense of integrity, we feel embarrassed, humbled, or afraid. These feelings and sensations exist within us and even interconnect us. This is a powerful spiritual reaction. Yet many hearts are hard and resist being present with it. Many avoid, repress, hide, and deny their inward experiences. They can be pushed aside out of consciousness. Repression is not good.

Inward formation requires us to be present with inward sensations and to own our feelings. We must improve our hearts and minds to better experience love, compassion, mercy, and forgiveness. We are to inwardly learn as we stay longer with our sensations. Fear, shame, and humility exist. Many of us can live our lives blinded by our inward condition. We must practice being present with these underlying sensations.

“But if you had known what *this* means, ‘I desire mercy and not sacrifice,’ you would not have condemned the guiltless.” (Matthew 12:7, NKJV)

The goals are not the outward actions of love and mercy, but the inward spiritual thoughts and sensations that can participate with them. The more sincere and true our love, the better our experiences. Being present with our own inward thoughts and sensations is to be present with spiritual life. Loving God who is spirit is to love what is spiritual, not hide from it.

Practice studies in the Bible with the words “Stiff-necked, hard heart, dull, guilt, shame.” Examine yourself to see how you inwardly respond to sensations with guilt, shame, or even intimacy. Ponder them and learn.

Sarcasm

Being funny at someone else's expense is not good. When we put others down or point out flaws as a joke, it rarely does any good for love and peace. If we feel the need to poke and joke, perhaps it's more humble to poke at our own faults, mistakes, and foolishness. Laughing at ourselves that involves humbling ourselves is likely a better idea. Jokes that promote shame or embarrassment bring down, not lift up. Such poking and jabbing can be destructive. We are to lift each other up, not put each other down.

We are to be humble, sincere, caring, and compassionate. This does not mean we are overly sensitive, easily hurt, nor pushovers. It means we are focused on growing love and peace. We are seeking deeper and more meaningful conversations with each other that are personal and caring. We ought to always be developing deeper intimacy, not sabotaging it.

Joking with or at each other can be both good and dangerous. Why prioritize something that brings risk? Why gamble for a temporary laugh? How important or necessary is it to God? Did Jesus demonstrate sarcasm? Self-seeking and doing what we want or feel like is no longer our priority. We have a new priority—to seek the good in others. Yet, self-deception will seek to justify and rationalize continued ungodly behaviors.

Sarcasm can be habitual. When someone is using it, especially at someone else's expense, we can choose not to laugh. A non-response to poor taste jokes can sometimes give needed nonverbal truth, that it's not funny. When someone has the habit of sarcasm, it can take time to relearn not to use it. The development of practicing sincere truth in conversations can be slow and gradual. We ought to always be testing what we do to see how well it promotes sincerity, truth, peace, and love.

Nonverbal Communication

We ought to always consider the messages we are sending with our facial expressions, body language, and eye contact. How we dress also plays a role. Humble and modest is a good start. There is no perfect way here. It's not about creating a dress code. It's about raising our awareness to how others are impacted by our nonverbal communication with readiness to make corrections. It's good to evaluate what messages we are sending.

Growing grace

Author's experience:

(Grace is real . . . through faith. My experiences teach me that if I have a faith that keeps me unproductive in God's good, I will be inwardly situated to miss grace. In humbling myself, my attitudes, my resentments—bitterness, fear, etc. while opening my faith—mind—perception—beliefs to the Spirit's direction—instruction, I can then inwardly step into a new faith experience—kingdom—realm of the Spirit. In this new experience with an open mind and heart to God, freedom from sin can happen, moment by moment. This sort of faith, centered to be God's vessel—clay, that is trusting and relying upon learning and experiencing God's good, can witness the sensation of healing grace flood in, filling the whole body. I'm referring to chills in the spine goodness. This is a belief—faith so powerful it can move mountains, yet with a shovel. It's the sort of faith where doubt dissolves into nothingness. Of course, there are different variations and levels of this faith. I've found that grace comes more when my mind and heart are fully set upon God's good, to look for it and walk in it. Trusting God more is to abide more in God's good. As I increase my inward being more in alignment with God, grace also grows. I'm not growing the grace, I'm growing in my cooperation with the grace giver.)

Grace is a spiritual experience often resulting from our inward positioning to receive it. Positioning oneself toward self-seeking, hurry, worry, or idolatry is not grace-filling behavior. We are to honestly and thoroughly look at our faith, the beliefs we act upon, and note the results. Avoiding spiritual facts of our faith is not a productive plan. We must see our truth.

Bible verses

Matthew 17:20; Luke 19:17; Romans 4:16, 5:2, 9:32, 11:20, 12:6, 14:23; 2 Corinthians 8:7; 2 Thessalonians 1:3; Ephesians 2:8; 1 Timothy 5:12; Hebrews 11

“but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory both now and forever. Amen.” (2 Peter 3:18, NKJV)

More grace comes to the humble than the proud. James 4:6, 1 Peter 5:5

Light for others

These next few pages will be focused on walking Into The Light in a way that is good, right, and impactful. If our walk can be sincere, honest, humble, and confident, while demonstrating peace and love, we can become more light for others.

We can grow our light as we abide more and more in God's good. Our new knowledge through our renewal experiences; confession, repentance, and restitution; will be reshaping our hearts and minds into an inward being more capable of confidently leading others to God.

We can only guide others down the path we have walked. We can only describe the path we have experienced. Our ability to describe and demonstrate can grow over time through much practice and discovery. Testimonies based upon real-life experiences described in ways others can believe and understand will go a long way for encouragement and hope.

It is essential that we continue to grow our experiences with God's good while reflecting upon them to learn how to better describe them with others. As we better understand how love and peace are more healthy, right, and good, through experience, we will be better situated to help others understand it too.

If we are not believing and sensing the spiritual good in these practices, it will affect our light and spiritual expression. Our faith is paramount. Right faith is walking in righteousness. Righteous faith will bring forth good fruit. Such faith is a faith of good works and deeds. It progressively develops good inward practices and experiences.

When light shines on darkness, it reveals truth that seeks to be secret. Opposition ensues inwardly and outwardly. Bitterness and fear happen. Awkwardness and confusion develop. These experiences are normal for light shining on darkness. The more we practice being a bright light with others, the more we can encounter these transformative experiences. But this is merely the first effect of the light upon darkness. What happens next is between God and others. Each will need to choose whether to hide from the light or face the truth revealed. We can choose to walk more into the light, which can offer a new transformative life for others.

Inward Christianity

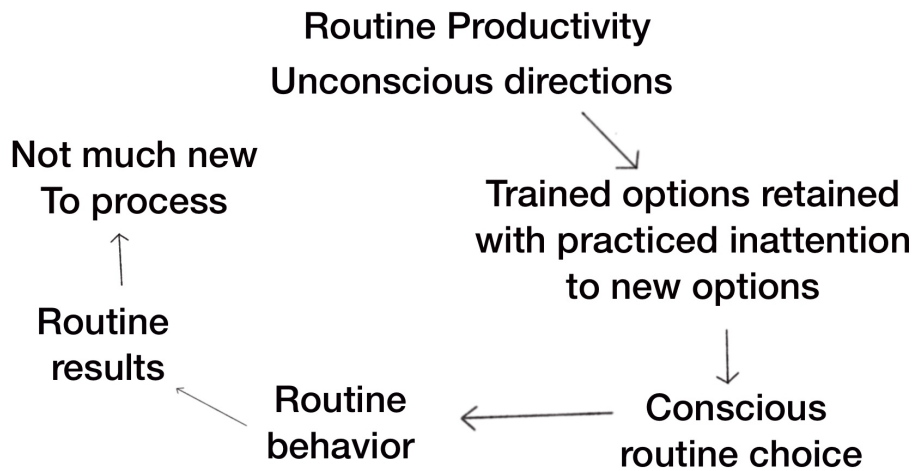
A process of increased inward cooperation with God—inwardly doing the will of God. The will of God is all inward behaviors and practices the Bible instructs us to do. We focus upon applying our heart, mind, strength, and soul for God's good. We focus on imperfectly improving with that which is perfect—God. As our inward parts improve with the will of God, so does our body and soul. Others around us are also improved. This process is an introspective, investigative, and corrective lifestyle. Each day we seek to be different with God.

God's path for us

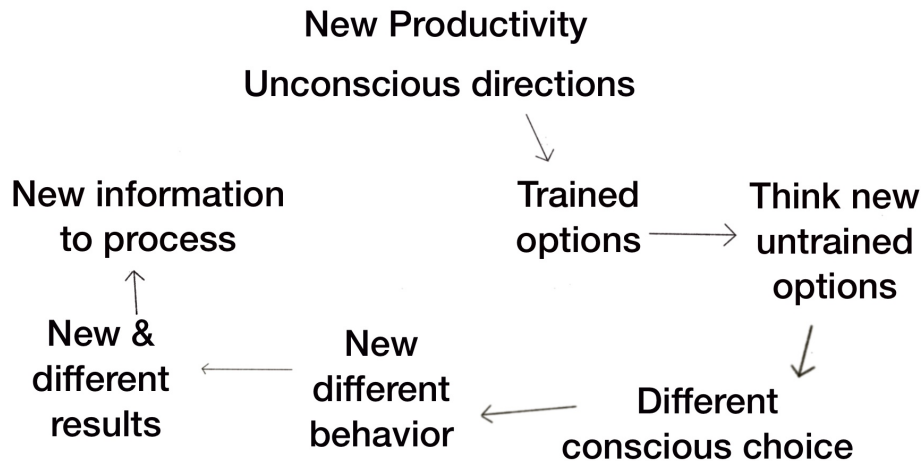
1. We decide to practice giving our inward all to grow in alignment with the first and great commandment. (all heart, all mind, all soul, and all strength)
2. We believe God gives us free will to make choices with good and evil. We study good and evil using all of our inward senses. We ponder how to grow and improve in doing the will of God. We are responsible for our choices. We are not puppets. God doesn't make us do things. Results are beyond our control. We can't have everything our way. We simply trust in our application of doing good and growing in it.
3. Our choices bring consequences—Deuteronomy 30. Choosing good will add good to us. Choosing evil will add evil to us. (Also Ezekiel 18) Practiced repeated trained habitual responses will seek to be played out. A practice of denying ungodly training will be required. We have conscious choices and unconscious choices. Improving and correcting our conscious choices will, over time, improve and correct our unconscious choices.
4. We practice each day examining ourselves, identifying how to grow, finding our thinking errors, and applying corrections. We learn how our sensations change as we change. (Thy will, not mine, be done)
5. We identify corruptive thoughts, confess them, and humbly practice God's good solutions. (practice repentance). Progress, not perfection.
6. We grow in love without hypocrisy—(being fake, pretending), clinging to what is good, and abhorring evil. (Romans 12:9)
7. We seek to help others grow through our own inward cooperation and outward demonstration of abiding in the will of God. We honestly and sincerely share in detail our growth and productivity with God's Good.

More than routine

Our unconscious thoughts direct us toward routine behaviors—repeating what we are inwardly trained to practice. Repeating God’s good the same way we always do will not help us grow in it. Such behavior is routine.



Growing with God involves correcting and improving with God’s good—doing the will of God. This requires a higher level of concentrated effort to seek out new and different ways to cooperate better with God’s good.



God commands us to love God with our inward all. All means more than routine, auto-pilot, or going through motions.

Good Discipleship

Discipleship involves practicing teachings and corrective actions. This book is about learning how to better put into practice the teachings of God. Following the instructions is not our problem. Convincing ourselves to do them is the problem. But to be convinced, we must first learn our errors well enough to understand how to apply corrective actions. To see our errors, we must position ourselves into the light to see our deeds. We are to be more like our teacher. That's good discipleship.

The mindset of a disciple is to align more like the teacher's. It's good to ponder how Jesus thought each day. It's likely Jesus meditated and prayed upon doing the will of God. The path of learning inward spiritual truth involves a definite change in our thoughts, attitudes, and deeds. Disciples of God study, ponder, meditate, pray, walk, and talk about God's good. Their goal is to increasingly abide in God. It is their livelihood.

The process may begin with curiosity, moving into testing, and then growing into understanding. Testing is often the necessary missing component. We must experience shifts in our focus dedicated to new spiritual experiences. Therefore, we must practice discerning between the physical and the spiritual. We must seek to sense the effects of love, both in the giving and receiving it. We must increase our experiential understanding of love the way it is described in 1 Corinthians 13 and experience how it is good.

Each day we can many times reset our thinking to seek spiritual activity using the "Good and evil quick reference." We can meditate upon a different trait each day, inquiring ways to improve with it. We can bring into our minds our situations for our day and ponder how to practice the good trait more and its evil counterpart less.

Practicing good corrective behaviors with a sincere and humble attitude can position ourselves to inwardly witness new thoughts and sensations. We must investigate our sensations as we have them to learn them. Many of these sensations are spiritual. It's best to practice careful critical thinking about them, making sure we are not drawing quick or erroneous conclusions. Conversations with an understanding mentor about what we find can help us unpack the information. It's best to repeat the experiences. Repetition and prove or discount our assumptions.

Structured sharing

Our mission is to grow with God. When together, we ought to structure our thoughts around this goal and how to practice it. We can share about our struggles, successes, and new understandings with good. We can share what level of self-deception we are witnessing in ourselves. We can share about how others have practiced good with us and what that was like.

Mission conflict

When we are in conflict with the goal of growing with God, it's best to meet with our mentor to discuss it. In groups, discussing the conflict can be a distraction, especially if there exists a defensive attitude. Resentment and hurt can have a way of distracting from forgiveness and Gods' good.

Find solutions

As we share about our problems— fear, resentment, self-seeking, deception, pride, and other forms of evil— we can then discuss the corrective solution we are seeking to grow. Sharing our lack of growth will seldom bring growth. We must focus and speak more about solutions.

Catharsis

As we face our inward selves and make changes, many of us can experience deep emotions. This is natural and normal. It is good to be present with our thoughts and feelings for continued inward learning and growth. As others share and become emotional, it is imperative that we practice compassion, tolerance, and empathy. At the same time, we ought to respect the group process and step out when needed. When ready, we can return. It is good for someone spiritually mature to step out and offer help. If the help is not wanted, then respect the person's decision. Sometimes, being alone with God is best.

It's good to be working with someone who has experience with emotional growth to help us with our hurt. As we struggle with hurt, we can identify our coexisting thoughts. Often, our thoughts influence our feelings. If we can identify thoughts promoting the hurt, we can improve our ability to find corrections and improvements.

Purify and Cleanse

All to God

We evaluate our hearts and minds to see how well we are loving God with our inward all. Then we can find ways to improve, one day at a time. (Deuteronomy 6:1-8, Matthew 22:37, Mark 12:30, Luke 10:27) We practice learning the “will of God” and set new goals to learn it better, through doing it. We prioritize God more in our choices and actions—doing more of God’s will and less of our own.

Examine yourself

Luke 11:39, Romans 2:29, Romans 7:22, 2 Corinthians 4:16, 2 Corinthians 13:5, Galatians 6:4, James 1:22-24

We study good and evil to improve our discernment ability for such inward attitudes, outward demeanor, and character. We discuss what we learn about ourselves with others. If we struggle to find ways to grow, we ask others close to us for feedback—ideas. We remain open-minded to learn from others’ perspectives. We read examples and listen to testimonies. We can read stories in the Bible to practice discerning where good and evil impacted the characters involved. We can see the consequences of such choices in the Bible’s stories.

Confession

Through self-examination, we can discover our inward bitterness, rebelliousness, self-seeking, fear, and other forms of evil we condone or encourage. Once we have identified our errors—how we cling to evil, we can then become able to discuss and confess them. Acts 19:18, James 5:16, 1 John 1:9

We ought to seek an inward attitude that is sincere and honest. We can also evaluate ourselves for the following:

Humble - Are we willing to see and sense errors within us? If we do not see and sense our wrongs, we will be less likely to confess, adjust, repent,

correct, improve, or grow in our abiding in God's good. God offers a gift of repentance—growing in God's good. James 4:6

Contrite - We are to acknowledge our wrongs and hurtful behavior within our thoughts and sensations. Sensations can be in the form of sorrow, remorse, regret, or brokenness in spirit. These are good and right to teach us. This has nothing to do with self-condemnation or self-punishment. It's more about seeing spiritual truth. We hurt because others have been hurt, and we are all part of one body. We seek readiness to humbly walk more in the solution of healing. As we walk in spiritual correction better with God's good, the whole body is impacted. Psalm 34:18

Meek - Words used to describe meek are lowly and modest. This of course has to do with an inward attitude and outward demeanor—demonstration. We guard against thoughts focused upon insincerity—pretending, self-seeking, self-image, money, envy, pride, etc. Matthew 5:5

Repent

Matthew 4:17, Matthew 9:13, Matthew 11:20, Mark 6:12, Luke 5:32, Luke 13:3-5, Luke 17:3-4, Luke 24:47, Acts 2:38, Acts 3:19, Acts 8:22, Acts 11:18, Acts 17:30, Acts 20:21, Acts 26:20, Romans 2:4, 2 Corinthians 7:9-10, 2 Corinthians 12:21, 2 Timothy 2:25, Hebrews 6:1, 2 Peter 3:9,

We turn to God. We inwardly turn our thoughts to grow and improve with God. We focus on how to respond with Good—readiness to act inwardly and outwardly with it. As we inwardly practice, ponder, investigate, experience, and learn God's good, we can grow good works within and around us. The spirit by which we walk impacts souls, whether good or evil. Inwardly, there will always be some mix of good and evil within us because we all sin. However, we are called to practice repentance through self-discipline and careful correction of our inward choices.

Hindsight will provide better understanding. We cannot see fruit before it is grown. The fruit of our actions can teach us good and evil. We can evaluate our productivity and learn. We can also learn through others' experiences. Experience brings the fruit, not merely thinking about it. Better results always follow the good and right action we practice.

Restore

When our sinful ways impact others with harm, we can do our part in making amends, righting our wrongs, and correcting our errors. We attempt to make right such damage. We examine our inward attitude to ensure we are humble, honest, and sincere. We ensure we are seeking to serve God instead of ourselves. God's love and grace can heal if we are inwardly right with it. This can have an immediate effect or take time. Regardless, we persevere to stay right and trust God. God is good.

Goal

“Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. Brethren, I do not count myself to have apprehended; but one thing *I do*, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus. Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you. Nevertheless, to *the degree* that we have already attained, let us walk by the same rule, let us be of the same mind.” (Philippians 3:12-16, NKJV)

We are to grow and purify. James 4:8. Do concordance searches using the words pure & purify. Read the verses and look for patterns. Seek to understand it enough to be able to explain it. Then explain it to see if you really understand it that well. Inwardly we all sin. We will never be completely clean and pure from evil and its effects. The idea that we should be perfect is based upon misunderstanding. The idea that we can improve with love and peace ought to stay with us. Growing, improving, correcting, and abiding more in God is the goal we can continue to set our minds upon each day. Our conscience is being cleansed as we walk more into the light and God's goal for us. Hebrews 9:14. Our confidence will grow through continued experiences. Hebrews 13:19 We will become content. Philippians 4:11, 1 Timothy 6:6,

May the peace and love of God always be our focus to think and sense in all situations. May it dominate who we are each day. Let us talk about it and teach through powerful experiential testimonies. Let us always share the good we witness. Grace can abound more and more as we go.

Formation Group Structure

There is an inward process for inward formation. The process is much more than attendance and reading. Groups and books provide information on how to do things, and we are to do them. Until we actually practice the instructions and learn from the experiences, we won't really understand, although most will think they do. Aha moments and inspiration are good, but only for the moment. If we are changed, we will be different. Repeated improvement practices with the will of God create right formation.

We must put to rest the idea that filling our heads with information is renewing our minds. It creates about as much change as adding a bucket of sand to a beach. Jesus wants dump trucks, not buckets. Jesus wants change that people will notice. It's beyond thinking differently. It's becoming an obviously different person inside and out.

Let's agree to practice the following instructions each day between meetings. Write down what you do, learn, and how you think your experience impacted others. What did it feel like before, during, and after?

1. Increase attention to God's good. Meditate upon how to do it better. Pray for help with pride and self-seeking to better do the will of God.
2. Speak the truth sincerely where you otherwise wouldn't.
3. Slow down. Do less multitasking. Decrease the need to be busy. Practice moments of being in the present with what is within and around you.
4. Identify feelings and senses. Is there tension, worry, or stress? Is there peace, joy, or fulfillment? What about anger, comfort, or discomfort?
5. Do some free service to help someone. Look around for opportunities.
6. Have a real, intimate, and sincere conversation with someone. Be completely honest and real. Experience heart-to-heart connections.
7. Think about the Apostles and how they might have experienced inward struggles to do the will of God. See if you can relate to them as you practice doing good. Learn your thoughts.
8. Give someone compliments and encouragement with sincere truth. This might require new thinking, but new good thinking. Good compliments are not "that's a nice shirt." Good compliments are about

appreciating someone's actions or character. Share what they did and how it impacted you.

9. Confess a worry, anger, fear, or other evil with someone. Pray for forgiveness and strength to increase thoughts with God's good.

Read the book "Into the Light" while putting these steps into practice. If we are honest and sincerely applying ourselves with these actions, we ought to feel some sense of challenge, awkwardness, confusion, or other forms of learning sensations. If what we are doing doesn't feel different or have an inward impact, we can subject ourselves to the group for ideas on how to improve. Self-deception is real and constant. We must test and be tested. That means accountability. Evil exists within us all, and we ought to be aware of it.

Many will not be ready to expose their deeds and inward hurts with a willingness to be renewed. Unfortunately, people are unconsciously formed against repentance. This group may not be for them. It's likely best for them not to participate in the group because it can interfere with the focus of growth. The group ought to be for those who are ready to repent, learn, and grow. This readiness will be evident by their coming to the group to share how they are better applying the will of God. It's a growth group, not a debate group. People must be willing to grow. We are to share how we are growing or at least the plan we have to grow. The goal is progress. We ought to report some sort of progress, even if it's learning self-deception, humility, fear, and bitterness.

Moderator

The moderator ought to be someone who has high experience with formation in the will of God and group participation. The moderator ought to be ready to speak bold truth to the group and intercede when necessary. Guiding the group imperfectly towards that which is perfect will often require redirection. Conflicts and distractions will happen.

Resentment—bitterness

Inwardly, we may discover some bitterness. Sometimes, we can be inwardly situated to experience a sense of repeated or even continued bitterness—resentment. When this happens, we can write down the who

or what we are bitter about and why. Then, we can use the “good and evil quick reference” tool to test our inward attitude. We can investigate ourselves for pride, self-seeking, etc.

Problems and Solutions

Each of us will have differences in our struggles, addictions, obsessions, etc. Going into details about such struggles is best done with a mentor, counselor, pastor, and like-minded members. At the larger group level, it's best to keep the focus upon formation with God's good. There is much to experience, discuss, and learn from the book. Otherwise, the group can end up spending an hour with attention upon the effects of evil practices with no attention upon how God's good can help us. There are solutions to problems, and we ought to focus our attention in that direction.

Prayer

We keep our attention toward developing God's good, even with our prayers. We can practice the prayers like the prayer of St. Francis. Such prayers will direct our heart, mind, and soul in the direction of doing the will of God.

Differences

We must be careful not to personalize what other people say or do. The truth is that other people's ideas have nothing to do with us. Everyone is in a different place. Before reacting to others, we ought to check ourselves for a humble, patient, and forgiving heart. We can practice letting go and letting God. Letting God involves us letting God form us into His will.

Love—1 Corinthians 13

We ought to practice this kind of love toward one another and encourage each other to do the same with the idea that it is the good and right thing to do, like a group norm. We ought to be available to each other outside the group. That means we seek each other out and make contact. This quickens and deepens the relationships. The better the fellowship, the better the group.

Food and fellowship

Food does not create fellowship. Food brings us together and can be an opportunity for fellowship to happen. When we meet together, we ought to have sincere formation side discussions about our own truth. We do not discuss other people and their struggles. We discuss our own formation scenarios, keeping the focus on our own thoughts, feelings, and sensations. This is not a time to build pride, vanity, self-seeking, material, or financial successes. If God is our goal and we are doing the will of God, then we can easily share more about that with our material successes.