



# Goddidit!

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# Overcome

*circumcision of the heart, Deuteronomy 30:6*

The "true Church" is spiritual, not tied to a location or institution. Salvation and its challenges—God and Self—are always within. To enter the "Church of Life," one must overcome selfishness ("death to Self"), achieved only through God's inward work in the soul. This "mystic religion," focused on inner transformation over outward rituals, is eternal but often dismissed as madness by world wisdom or rigid orthodoxy. It critiques external practices, emphasizing the transformative "circumcision of the heart" by God's Word.

The "true Church" is portrayed as an internal and spiritual reality, rather than a physical institution or outward construct. It is accessible to every individual because both salvation (God's presence) and the struggle to overcome sin (Self) always exist within each person. This view emphasizes the universality and immediacy of spiritual transformation.

To enter the "Church of Life," one must overcome the dominance of Self—the ego, pride, and selfish desires that separate the soul from God. *Proverbs 16:18*

This "death to Self" is not something achieved through external rituals or human effort alone, but through the divine work of God within the soul. The soul must also actively seek God, participating in this inward process of transformation. This mutual interaction between the soul and God's Spirit leads to true life and salvation.

This "mystic religion," grounded in inner transformation, reflects eternal truths shared by all the saints and angels of God throughout time. *Ephesians 3:16-19*

However, worldly wisdom and rigid orthodoxy often dismiss or ridicule this deeply personal, mystical

approach to faith, labeling it as madness. This critique highlights the tension between the spiritual essence of faith and the external forms or practices that can sometimes overshadow it.

Finally, the text draws a contrast between outward, ritualistic acts, like circumcision of the flesh, and the profound, inward change—"circumcision of the heart"—brought about by God's Word. *Jeremiah 4:4*

It emphasizes that only the divine Word, sharper than any two-edged sword, can bring about this deep, spiritual transformation, cutting through the barriers between the soul and God. *Hebrews 4:12, Ephesians 6:17*

This mystical perspective challenges believers to move beyond mere outward observance to seek a truly inward and transformative relationship with God. *Isaiah 29:13*  
It invites reflection on the nature of true faith and the ways in which spiritual growth occurs. *Romans 12:2*

Building further on the mystical themes expressed in the passage, we can see that the "true Church" presented here transcends denominational boundaries or earthly institutions. *John 17:20-23*

It becomes a universal and deeply personal spiritual reality, rooted in the individual soul's relationship with God. This perspective shifts the focus of faith from outward conformity to doctrines or rituals to an inner transformation that reflects divine truth and eternal life.

### **"Death to Self"**

The call to "death to Self" is not merely a renunciation of external desires or behaviors but an all-encompassing surrender of the ego. This surrender requires an internal shift breaking away from pride, selfish ambition, and the illusion of independence. *Philippians 2:3-4*

It is the path to humility and alignment with God's will, where the individual recognizes that true life and

goodness flow only from God. This death is not an end but a gateway into the "Church of Life," a state where the soul becomes united with divine purpose and eternal joy.

### **The Inward Work of God**

The mystical perspective insists that this transformation cannot come from external sources, like rituals, human wisdom, or worldly achievements. Instead, it is the inward work of God, an active, ongoing interaction between the divine and the soul. The soul's role is not passive; it must be receptive and yearning for God, *Jeremiah 29:13* seeking Him in stillness, prayer, and reflection. This collaboration between the soul and the Spirit of God brings forth a profound inner awakening—a rebirth of divine life within.

### **Critique of Worldly Wisdom and Orthodoxy**

This paper critiques worldly wisdom and rigid orthodoxy for dismissing this inward, mystical faith. It calls attention to the futility of relying on temporal, external practices to achieve eternal transformation. By dismissing the "mystic madness" of inward spiritual work, such wisdom loses sight of the goal: the deep connection between the soul and God. This critique challenges not only religious orthodoxy but also modern tendencies to prioritize material, logical, or external accomplishments over spiritual depth.

### **Eternal Mysticism**

The "mystic religion" described here aligns with timeless truths, suggesting that this inward path is the essence of divine faith for saints, angels, and seekers throughout history. *Romans 8:6*

This perspective unites the human soul with the eternal, transcending time, culture, and formal structures. It invites believers to seek the "circumcision of the heart," a spiritual transformation far deeper than any outward ritual or human endeavor could achieve. *Deuteronomy 30:6*

This exploration of mysticism can resonate with individuals who yearn for a more profound and personal experience of God. It invites reflection on how we approach our spiritual journeys: Are we looking outward at rituals and structures, or inward at the transformative presence of God within? The "true Church" is not a physical institution, but a spiritual state found within each person. Salvation and the struggle against selfishness ("Self") happen internally. To experience true spiritual life, one must overcome ego and align with God's Spirit—a process only possible through God's transformative work within the soul. *Ezekiel 36:26-27*

This inward, mystical faith focuses on personal connection with God over external rituals. It criticizes reliance on worldly wisdom or rigid practices, emphasizing that true change comes from spiritual transformation ("circumcision of the heart") led by God's Word. This universal truth has always been the essence of genuine faith, though often misunderstood or dismissed as "madness."

Outward religious practices and good works have no real spiritual value unless they are inspired and guided by the Spirit of God. *Isaiah 29:13*

A person can perform religious duties, follow doctrines, and appear virtuous outwardly, but without God's Spirit, it is only superficial. *Matthew 23:27-28*

True faith and salvation require an inner transformation—being "born again from above."  
*2 Corinthians 5:17, Ezekiel 36:26.* This inner renewal, as described by St. Paul, involves Christ being spiritually formed within, which is the ultimate goal of Christian life and the focus of apostolic teaching *Romans 8:28-30.*

# ETERNITY

“The free gift of God is **eternal life** in Christ Jesus our Lord.”

*Romans 6:23*

Eternity is the concept of infinite or unending time, often used to describe something that exists beyond the limitations of our temporal world. Philosophically and spiritually, it can also refer to a timeless state of existence, such as the afterlife or the divine, where the constraints of past, present, and future no longer apply.

The promise of eternal life with God begins here and now. This means we don't have to wait to experience God's presence. Through Christ, we are invited to walk with God daily, allowing eternity to infuse our present moments with meaning and purpose. It's a beautiful perspective, it's a way of seeing eternity not just as something far off in the future, but as a reality that begins now—being present with God in every moment of life. This view resonates with what Jesus says in Luke 17:21 "The kingdom of God is in your midst." It suggests that eternal life isn't just about time unending, but also about a quality of existence, a closeness with the Creator that we can experience here and now.

It's a profound way to live, with an awareness of the divine presence in the everyday Psalm 16:8. What a beautiful perspective! Living with an awareness of the divine presence invites a deep sense of meaning and connection into every moment. It transforms ordinary experiences—whether it's a quiet sunrise, a kind gesture, or even mundane tasks—into sacred encounters. This closeness with the Creator brings peace and gratitude, making life a continuous, intentional dialogue with something greater than ourselves. *Philippians 4:6-7*

It also encourages mindfulness, as it requires paying attention to the present moment and seeing the extraordinary in the ordinary. For many, this way of living enriches relationships, fosters compassion, and creates a profound sense of purpose. It's like walking through life with a constant reminder of being loved and guided.

Viewing life not as a fixed trajectory but as a flexible framework—a "template" *Jeremiah 29:11, Romans 8:28*

This perspective opens an empowering way of looking at things. Instead of feeling locked in a current situation, we recognize that elements of life can be "rearranged" or "corrected." *Proverbs 16:9*

This means embracing the possibility of growth and change, treating life as a dynamic process. It's about refining, redefining, and reshaping aspects of your "self" align with what truly resonates with your inner values or your vision of "forever." This approach shows incredible self-awareness and a belief in the capacity to evolve *Romans 12:2*.

## \*Contentment

*"For I have learned in whatsoever state I am, therewith to be content ." - Phil. 4:11*

Here is a very timely remedy to lift the spirits of the saints in these difficult and discouraging times: For the time of testing has already come upon the whole world to test the people of the earth; and especially, this is the day of Jacob's troubles within our own hearts.

Our great apostle practically demonstrates in this gospel text the essence and core of all practical religious teachings. In it, we can clearly see his own progress in Christ's teachings and understand what lesson every Christian, who wants to show the power and growth of



godliness in their own soul, must learn from him. <sup>1</sup>

*Timothy 4:7-8*

**I have learned.** Content in every situation is a great skill, a spiritual mystery. It must be learned, and learned as a mystery. In verse 12, he says, "I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret." The word translated as "Instructed" comes from a word that means mystery. It's as if he said, "I have learned the mystery of this matter." Contentment must be learned as a great mystery, and those who are fully trained in this skill have learned a deep mystery, like Samson's riddle to a natural person. "I have learned it." It is not something I am learning now, nor did I have it at first. I have achieved it, though with much effort, and now, by the grace of God, I have mastered this skill. *1 Corinthians 15:10*

**To be content.** The word we translate as "content" here has a lot of depth and elegance in its original meaning. Strictly speaking, it is only used for God, who calls himself the all-sufficient God, completely satisfied with himself alone. However, he generously shares his fullness with his creation, so that from God in Christ, the saints receive grace upon grace *John 1:16* This means that they have a similar kind of grace in their own way that is in Christ. In this sense, Paul says, "I have a self-sufficiency," as the word indicates. *Isaiah 50:10-11*

But you might ask, does Paul have a self-sufficiency? How can we be sufficient on our own? In another situation, our Apostle says, "We are not sufficient of ourselves to think anything as of ourselves" (*2 Cor. 3:5*). What he means here is that he finds enough satisfaction in his own heart through the grace of Christ within him. Even if he doesn't have outward comforts and worldly things to meet his needs, he still has enough between Christ and his own soul to satisfy him in every situation. This interpretation fits with *Proverbs 14:14*, which says, "A good man is satisfied from himself," and aligns with what

Paul says about himself elsewhere: that even though he had nothing, he possessed everything because he had a right to the covenant and promise, which includes everything, and an interest in Christ, the source of all good. *James 1:17*

With that, it's no wonder he says that in whatever state he was in, he was content. This is the true interpretation of the text. I won't divide the words further because I want to focus on one important duty: calming and comforting the hearts of God's people during the troubles and changes they face in these unsettling times. The main point is simply this: Being well-versed in the mystery of Christian contentment is the duty, glory, and excellence of a Christian.

This important truth from the Gospel is clearly shown in Scripture. Let's look at a couple more similar passages to confirm it. In *1 Timothy 6:6 and 8*, you see both the duty and its reward: "Having food and raiment," he says in verse 8, "let us be therewith content." That's the duty. But "godliness with contentment is great gain". That's the reward and excellence of it, as if godliness isn't truly beneficial without contentment. You find a similar encouragement in *Hebrews 13:5*: "Let your conversation be without covetousness, and be content with such things as you have." I don't see any Apostle or Scripture writer discussing this spiritual mystery of contentment as much as this Apostle does throughout his letters.

**1. First, contentment is a sweet, inward heart matter; it's a work of the spirit inside.**

It's not just about not seeking help through outward force or holding back from expressing discontent through complaining words and actions against God or others. It's about the inward submission of the heart.

In *Psalms 62:1*, it says, "*Truly, my soul waiteth upon God,*" and in verse 5, "*My soul, wait thou only upon God.*" Your books may translate it as, "*My soul, be thou silent unto*

*God; hold thy peace, O my soul."* Not only must the tongue be silent, but the soul must be quiet too. Many might sit quietly, refraining from expressing discontent, yet inside they are filled with discontent. This shows a troubled state and a great stubbornness in their hearts.

*Zechariah 7:11-12*

God hears the complaining language of their souls despite their outward silence. The shoe may look smooth and neat on the outside, while the foot is pinched inside. There can be calmness and stillness outwardly, yet confusion, bitterness, disturbance, and vexation inside. Some are so weak they can't contain their inner turmoil, revealing their troubled spirits through words and behavior, like a raging sea casting up mire and dirt, troubling themselves and those around them. Others can hide these heart troubles, like Judas did when he betrayed Christ with a kiss, but they still boil inside and eat away like a cancer. *Proverbs 26:25*

As David speaks of some whose words are smoother than honey and butter, yet have war in their hearts; and as he says in another place, "When I kept silence, my bones waxed old" (*Psalms 32:3*). So, while there is calm on their tongues, storms rage in their spirits, and while they keep silent, their hearts are troubled and worn away with anguish and vexation. They have peace and quiet outwardly, but war from the unruly and turbulent workings of their hearts within. If achieving true contentment were as easy as keeping quiet outwardly, there wouldn't be much to learn about it; it could be achieved with less skill and strength than an apostle had, or even an ordinary Christian has or can have. Therefore, there is certainly much more to it than can be achieved by common gifts and ordinary reasoning, which often restrain nature. It is a heart matter. *Proverbs 4:23*

## **2. It is the calmness of the heart; everything is peaceful and still inside.**

To understand this better, this calm and gracious state of mind is not opposed.

[1] To a proper awareness of suffering. God allows His people to feel what they endure: Christ does not say, "Do not consider that a cross which is a cross," but instead, "take up your cross daily" (*Luke 9:23*). Just like in the physical body, if the body takes medicine and can't handle it, throwing it up immediately, or if it doesn't feel anything at all and the medicine doesn't affect it, in either case, the medicine does no good. This shows that the body is very unwell and hard to heal. It's the same with people's spirits under suffering; if they can't handle God's challenges and reject them, or if they aren't affected by them at all, like drinking a glass of weak beer, it's a troubling sign that their souls are in a dangerous and almost incurable state. So, this inner calmness is not against being aware of suffering: because there would be no true contentment if you weren't aware and affected by your troubles when God is displeased. It is not opposed.

[2] To properly express our sorrow and complaint to God and to our friends. While a Christian should remain calm under God's discipline, they can still, without breaking their Christian contentment, complain to God. As one of the ancients says, although not with loud outbursts or in a confused, emotional state, they can quietly and submissively share their heart with God. Similarly, they can share their difficult situation with their kind friends, explaining how God has dealt with them and how heavy the affliction feels, so that their friends may offer comforting words at the right time to their weary soul. This is not opposed to contentment.

[3] It's okay to look for help to change your situation or try to get out of your current troubles using lawful means.

You can prepare for your deliverance and use the ways God provides, waiting on Him, because you don't know if it might be His will to change your situation. As long as He guides you, you can follow His lead—it's your duty. God is mercifully understanding of our weaknesses, and He won't be upset if we earnestly and persistently pray to Him for deliverance until we know His will. Seeking help with a submissive and holy spirit, being willing to be delivered when, how, and as God wills, so that our desires align with God's will, does not go against the peace that God wants in a contented spirit.

**But then, what is this calmness of spirit opposed to?**

1. To complaining and grumbling against what God does, like the discontented Israelites often did. If we can't tolerate this behavior in our children or servants, then God can tolerate it even less in us.

2. To being annoyed and irritated, which is a step beyond complaining. I remember a saying from a heathen philosopher: A wise person may feel sorrow but should not be irritated by their troubles. There is a big difference between natural grieving and unhealthy irritation.

3. To a restless spirit: When your thoughts are scattered and chaotic, causing your emotions to be like the disorderly crowd in Acts, who didn't know why they had gathered. The Lord expects you to be calm under His discipline, and as it says in *Acts 19:36*, "You ought to be quiet and do nothing rashly" (*Acts 19:36*).

4. To having an unsettled and unfocused spirit, which distracts us from the current responsibilities that God requires in our various relationships—towards God, ourselves, and others. We should value our duties more than to be distracted by every minor interruption. A true Christian values every act of service to God so much that, even if some tasks may seem trivial or foolish to the world and to natural reasoning, the authority of God's

command is so powerful that they are willing to dedicate themselves fully to it. Luther once said that ordinary works done in faith are more precious than heaven and earth. If this is true, and a Christian understands it, then it shouldn't be a small matter that diverts them. Instead, they should respond to every distraction and resist every temptation, just as Nehemiah did in *Nehemiah 6:3*. When Sanballat, Geshem, and Tobiah tried to stop the building of the wall, he replied, "*I am doing a great work, so that I cannot come down. Why should the work of the Lord cease?*". *Nehemiah 6:3*

5. To distracting, heart-eating worries and fears. A faithful heart values its connection with Christ and the work God gives it, so it won't let anything come in to choke or deaden it. A Christian wants God's word to take full hold, dividing between soul and spirit, but won't let the fear and noise of bad news make such an impact on their soul that it causes division and struggle, like the twins in Rebekah's womb (*Gen. 25:22*).

A great person might allow common people to stand outside their doors, but they won't let them come in and make noise in their private room or bedroom when they have purposely withdrawn from all worldly activities. Similarly, a well-balanced spirit might inquire about things happening outside in the world and allow some ordinary worries and fears to lightly touch their thoughts. Yet, it will not, under any circumstances, allow an intrusion into the private chamber, which should be completely reserved for Jesus Christ as His inner Temple.

6. To sinking discouragements. When things don't turn out as expected, and when circumstances seem so bleak that we see little left in the outward means to keep our hopes and spirits up. That's when the heart begins to reason like the person in 2 Kings, saying, "*If the Lord*

*should open the windows of heaven, how could this be?"*

*2 Kings 7:1-2*

Never considering that God can open the eyes of the blind with clay and spit, He can work above, beyond, and even against the means; He often makes the best efforts of humans fail and brings about unlikely things so that the glory of these achievements may be given to Himself. If His people need miracles to be delivered, miracles come as easily from God's hands as giving His people daily bread. God's blessing is often hidden upon His servants, and they don't know how it comes; as in *"You shall not see wind, neither shall you see rain, yet the valley shall be filled with water."* 2 Kings 3:16-17

God wants us to depend on Him even when we don't see how things will happen; otherwise, we don't show a calm spirit. Even if you are facing trouble, don't let your heart sink under it. The more your heart sinks and you feel discouraged by your trouble, the more you lack this lesson of contentment.

7. To sinful shortcuts and evasions for comfort and help. We see this in Saul going to the witch of Endor and offering a sacrifice before Samuel arrived. Even the good King Jehoshaphat joined forces with Ahaziah (*2 Chron. 20:37*). Asa sought help from Ben-Hadad, King of Assyria, instead of relying on the Lord (*2 Chron. 16:7-8*), even though the Lord had delivered the Ethiopian army into his hands, which was a huge army (*2 Chron. 14:11*).

Good Jacob also lied with his mother to Isaac because he wasn't content to wait for God's timing and methods. He rushed and went out of his way to get the blessing God intended for him. Many people do this because of their heart's corruption and weak faith, as they can't fully trust and follow God in everything and always. Because of this, the Lord often brings many difficult challenges to the Saints (as we see in Jacob), even though they receive mercy. Your sinful, worldly heart might think, "I don't care

how I'm delivered, as long as I get free from it." Isn't this how some of you feel when faced with difficulties or suffering? Haven't you had thoughts like, *"Oh, if only I could be delivered from this suffering in any way, I wouldn't care"*? 2 Corinthians 12:8-10

Your hearts are far from being at peace. This sinful shortcut is the next thing that opposes the quietness God requires in a contented spirit.

8. The eighth and last thing that this calmness of spirit is opposed to is the desperate rebellion against God. That is truly terrible. I hope many of you have learned to be content enough to keep your hearts from such disturbances. However, the truth is that not only wicked people but sometimes even the very saints of God feel the beginnings of this when an affliction lasts a long time and is very severe and heavy on them, hitting them deeply. They find something in their hearts rising against God, their thoughts start to bubble up, and their emotions begin to stir against God himself. This is especially true for those who, along with their flaws, have a lot of melancholy, and the Devil works on both their heart's flaws and their body's melancholy. Even though there may be a lot of grace deep down, there can still be some rebellion against God during affliction. Now, Christian calmness is opposed to all these things. That is, when afflictions come, no matter what kind they are, you do not complain, even though you feel the pain, even though you express your sorrow, even though you wish to be delivered and seek it by all good means, you do not complain or grumble, you do not fret or get upset. There is no turmoil in your spirit, no unsettledness in your mind, no distracting fears in your heart, no sinking discouragements, no dishonest schemes, no rising in rebellion against God in any way. This is the calmness of spirit under affliction, and that is the second thing when the soul is able to bear an affliction and remain calm under it.



### **3. It is an inward, quiet, gracious state of mind.**

It is a state of mind, and then a gracious state of mind. Contentment is a matter of the soul. First, it is inward; second, it is quiet; third, it is a quiet state of mind. By "state," I mean these three things: There are three important aspects when I say contentment consists in the quiet state of a person's mind:

[1] First, contentment is a quality that affects the entire soul. It influences the judgment, meaning the way a person thinks helps to calm the heart. When I say "In my judgment, I am satisfied," it means I understand and accept that this is God's doing and that it fits my situation or is best for me. Even if I don't fully understand why, I am content with my judgment about it.

And then it comes to the will: My will gives in and accepts it, my feelings are also kept in check, so it affects the whole soul. Some people have only partial contentment, so it's not the whole soul that's content, just part of it. For example, many people might agree with something in their mind but can't control their emotions or thoughts, even if their mind is satisfied. I'm sure many of you have experienced this if you pay attention to your own hearts. Can't you say when something bad happens, "I thank God I'm okay with it in my mind, I have no argument against it, I see God's hand and I should be content: yes, I'm okay with it in my mind, that my situation is good; but I can't control my thoughts, will, and feelings, I feel sad and troubled more than I should, even though my mind is satisfied." This seemed to be the case with David in Psalm 42. "O my soul, why are you upset?" David's mind was content with God's work on him; he was troubled, but didn't know why, "O my soul, why are you cast down within me?" That Psalm is very helpful for those who feel upset and discontented in their hearts at any time, to read or sing: he repeats it once or twice in that Psalm, "Why are you cast down, O

my soul?" In verse 5, "And why are you upset within me? Hope in God, for I shall yet praise him, for the help of his presence." David had enough to calm him, and it convinced his mind, but he couldn't get it to affect his whole soul. Sometimes there's a lot of effort to get contentment into their minds, to make them understand their situation: Talk to many people who are suffering, and try to reassure them, and they might say, "There's no reason to be upset," but the troubled spirit responds, "Oh, then there's no reason for anyone to be upset; no one has ever suffered like I have!" and they have many reasons to dismiss what is said to them, so you can't even get them to understand it; but there's hope for contentment if your mind is satisfied, if you can sit down and say, "I see reason to be content"; but even if you get this far, you might still struggle with your heart afterward: because our thoughts and feelings can be so unruly, our minds can't always control them, and that's why I say, contentment is an inward, quiet, gracious state of mind, where the whole soul—mind, thoughts, will, feelings, and all—are satisfied and calm. I think as you read this, you start to see it's a lesson you need to learn, and it's not something easily achieved if contentment is like this.

[2] The second point is this, which is very important: Spiritual contentment comes from the state of the soul. A person who is truly content doesn't find their contentment mainly from outside reasons or things that help them be content, but from their own heart's attitude. It's the disposition of their heart that creates this contentment, rather than any external thing. Let me explain: if someone is upset, like a child or an adult, and you give them something they want, it might calm them down and make them content. But it's the thing you gave them that calms them, not their own spirit or any good attitude in their heart. It's something external that makes them content. However, when a Christian is content in the right way, their peace comes more from their heart's

attitude than from any external reasons or possessions. Let me explain further with an example. Being content because of something external is like warming your clothes by the fire. But being content because of your soul's disposition is like your clothes being warmed by your body's natural heat. A healthy person puts on clothes, and even if they feel cold at first on a chilly morning, they soon warm up. How do they get warm? Not from being near a fire, but from the body's natural heat. Now, a sick person with less natural heat might put on cold clothes, and they won't warm up quickly unless heated by a fire, and then they'll cool down again soon. This is how different people's contentment can be. Some people are very gracious, and when they face trouble, it might feel cold at first, but after a while, their gracious heart makes the trouble easier to bear, and they stay calm without complaining. But others, without this good heart attitude, find their troubles very cold and hard to bear. If you give them some external reasons to be content, like warming clothes by a fire, they might be calm for a while. But without a gracious heart, that warmth won't last. Contentment that comes only from external reasons won't last long, but the contentment that comes from a gracious spirit will. True contentment comes from the state and attitude of a person's spirit.

*\* From: A rare jewel of Christian contentment by -Jeremiah Burroughs*

## What Are God's Design Laws?

For a law to be a design law, it must be a principle or protocol upon which reality operates. As such it will be testable — with reproducible, consistent, constant, and predictable results. In other words, it is non-changing.

The "**law of worship**" emphasizes the profound influence of what we admire, focus on, and devote ourselves to. This principle reveals that our brains and characters are shaped by the things we consistently engage with—whether it's something we consciously worship, like a belief or ideal, or something we devote attention to, like entertainment or people. Over time, this influence molds our neurobiology, character, and understanding of the world. Let's explore its dimensions further: This law serves as a reminder of the transformative power of worship—it's an invitation to be mindful of what we direct our hearts and minds toward. What we admire and immerse ourselves in matters deeply, as it shapes us into beings aligned with our focus. Whether intentional or unintentional, our worship becomes a journey of transformation, leading either toward growth and flourishing or stagnation and distortion. Ultimately, this principle encourages us to align our worship with what elevates us, challenges us to grow, and resonates with truth and goodness.

The "**law of liberty**" reveals the profound connection between freedom and love. True love can only thrive where there is freedom of choice—where individuals are free to willingly give their affection, trust, and devotion without coercion. When this freedom is violated, whether through control, manipulation, or dominance, it sets in motion a

series of destructive consequences that harm relationships and individuals alike. This principle emphasizes that relationships grounded in love must also respect autonomy. For love to flourish, there must be freedom to choose, grow, and be oneself. By honoring the law of liberty, relationships become environments of trust, joy, and mutual empowerment. It reminds us that freedom is not only an essential ingredient of love but a reflection of the divine design for human connection

The "**law of love**" beautifully illustrates the fundamental principle of giving—a cycle of selfless contribution—that sustains life and keeps creation in perfect harmony. This law reflects the interconnectedness of all living things and emphasizes that life itself is built on the continual exchange of giving and receiving. In nature, countless examples demonstrate this divine principle at work: The law of love is not limited to the physical world; it is also deeply spiritual. It reflects the character of God, who designed creation to operate through acts of love and selflessness. By embracing this principle, humanity is invited to live in harmony with the divine blueprint—choosing to give freely, serve others, and contribute to the flourishing of life. In doing so, we reflect the Creator's nature and find fulfillment and purpose in the generous exchange that sustains all existence.

This law encourages us to see the interconnected beauty of life and inspires us to adopt a mindset of giving, not just in nature but in our relationships and communities.

The "**law of worship**" highlights how deeply we are influenced by what we admire, focus on, and immerse ourselves in over time. This concept suggests that the things we worship—whether consciously or unconsciously—have a transformative effect on both our minds and our character. Here's how this works: In essence, the law of worship

underscores the importance of being mindful of what we focus on and admire, as it shapes who we are—both biologically and spiritually. It's a reminder that our choices and attention have profound implications for our personal development. Would you like to expand on this idea further or connect it to your specific context

The "**law of restoration**" underscores a universal truth: everything that expends energy or resources must take time to rest, recover, and regenerate before it can function optimally again. Without this essential period of restoration, systems—whether biological, mechanical, or emotional—become depleted, strained, and potentially damaged. Here's an expanded perspective:

Imagine a baseball pitcher throwing fastball after fastball. Each pitch exerts tremendous stress on the muscles, tendons, and ligaments in his arm. Without adequate rest and recovery, the continuous strain could lead to fatigue, poor performance, and even long-term injury, jeopardizing his ability to pitch altogether. Resting allows the body to repair microtears in muscles, restore energy stores, and prevent burnout, ensuring he can take the mound at full strength in the future.

This principle applies across all domains of life. For example: The law of restoration reminds us that continual output without input is unsustainable. Embracing rest is not a sign of weakness but rather a vital component of strength, endurance, and long-term success. It's an invitation to harmonize effort and recovery in every aspect of life.

The "**law of love overcoming fear**" reveals the extraordinary power of genuine love to transcend our instinct for self-preservation. It demonstrates how love inspires acts of bravery and selflessness, reshaping our response to danger in ways that fear alone cannot achieve. Here's an expanded

perspective: At a neurobiological level, love has a calming effect on the brain's fear response. When the "love circuit"—which includes areas like the prefrontal cortex and the reward system—is activated, it dampens the activity of the "fear circuit," primarily governed by the amygdala. This biological interplay explains how love can override self-centered fear and enable courageous action. In moments of peril, love reorients our focus from safeguarding ourselves to protecting someone we care deeply about.

Consider the example of a mother who sees her child in danger. Her overwhelming love for the child propels her to act instinctively and selflessly. She might put herself in harm's way to save her child, even risking injury or death—actions she would not ordinarily take under different circumstances. Love transforms her fear into resolve, allowing her to sacrifice her own safety without hesitation. The depth of her love surpasses the magnitude of her fear, revealing the remarkable capacity of human beings to prioritize the well-being of others over their own.

**This law** underscores a profound truth: love not only binds people together emotionally but also empowers them to face adversity with courage and compassion. It reminds us that love is not passive—it is an active force capable of overcoming the most primal instincts, inspiring actions that define the very essence of humanity. Would you like to connect this concept to other contexts or explore its implications further?

The "**law of fear damaging love and inciting selfishness**" reveals the destructive influence of fear when it takes over our thoughts and actions. When the brain's fear circuit, driven by the amygdala, is active and dominates our focus, it suppresses empathy, distorts our priorities, and propels us toward self-centered behaviors aimed at self-preservation. This reaction is deeply rooted in our biology and instinct for

survival. However, it often occurs at the expense of connection, love, and even morality.

In moments of extreme fear, such as during a mass shooting in a theater, this instinctual response is starkly evident. If someone is surrounded by strangers with whom they share no emotional bond, fear compels them to focus solely on their own survival. Their thoughts narrow to finding a way out, and they may act selfishly—pushing others aside, disregarding their safety, or failing to offer help—all in the urgent pursuit of escaping harm.

But the dynamic shifts dramatically when someone is with a loved one. The presence of genuine love recalibrates the brain's response, reducing the dominance of the fear circuit and activating circuits associated with compassion, connection, and selflessness. Suddenly, the individual's actions are no longer about merely saving themselves; love drives them to protect the one they care for. They may risk their own life, positioning themselves between the danger and their loved one, or working to ensure their loved one escapes safely, even at great personal cost.

This example highlights the powerful interplay between fear and love. Fear alone isolates, narrows focus, and incites selfishness, while love expands our perspective, fostering courage and self-sacrifice. It underscores how love not only tempers fear but also transforms our actions, guiding us toward choices that reflect the best of human nature. This principle calls us to reflect on the importance of nurturing love and connection, both as a counterbalance to fear and as a pathway to deeper, more meaningful relationships.

The "**law of truth**" demonstrates the inescapable nature of truth: while it can be avoided or ignored temporarily, it ultimately confronts us. The way we respond to truth profoundly impacts our lives, shaping our character and connection to reality.



This law serves as a powerful reminder of the transformative and liberating power of truth when embraced, as well as the harm caused by its denial. It underscores the importance of aligning our lives with truth, as doing so not only frees us but also leads us back to the source of all truth—God Himself.

The "**law of revelation**" unveils a profound truth about human nature: our actions and words are a direct reflection of our inner beliefs, values, and character. What resides within the heart inevitably manifests outwardly, revealing the principles we cherish and the motivations that drive us. This principle highlights that we cannot truly separate our external behavior from our internal reality—they are deeply intertwined.

For those who value and embrace God's principles, their lives naturally radiate goodness, truth, and love. They don't merely speak of these values; they embody them in their actions, choices, and relationships. Their character becomes an outflow of the divine truths stored within their hearts. This alignment with God's ways enriches not only their lives but also positively impacts those around them.

On the other hand, individuals who prioritize the methods of a sinful world inevitably live out those values. Their choices and actions reveal the darkness within—a focus on selfishness, greed, or deceit. As Jesus pointed out in Matthew 12:34-35, the state of the heart directly determines the fruits of the life. A heart filled with goodness and truth will bring forth good things, while a heart consumed by evil will produce harmful outcomes.

This law serves as both a mirror and a guide. It challenges us to examine what we hold within our hearts and reminds us that our inner reality shapes our external lives. It also invites us to cultivate values that align with divine truths, allowing our lives to reflect the love, grace, and wisdom of God. Ultimately, this principle reinforces the transformative power

of aligning our hearts with eternal truths, offering a path to deeper fulfillment and purpose.

The "**law of happiness**" highlights a profound truth: happiness is not something that can be directly pursued, but rather a natural outcome of living in alignment with God's design laws that govern all aspects of life—physical, mental, emotional, relational, and spiritual. When we honor these principles, we create a state of healthiness that fosters enduring happiness. Conversely, when we violate these laws, the resulting imbalance leads to sickness, suffering, and ultimately unhappiness. True happiness arises from harmony with the laws of health and well-being. For example:

Many people mistakenly equate pleasure with happiness, seeking fleeting sensations through activities like excessive drinking, drug use, gambling, or casual sex. While these behaviors may provide momentary gratification, they often violate the laws of health and lead to long-term suffering—addiction, broken relationships, physical damage, and emotional emptiness. These pursuits create an illusion of happiness while undermining the very foundation needed to sustain it.

The law of happiness is a call to reevaluate our approach to joy. It reminds us that genuine happiness is a holistic experience rooted in healthiness across all domains of life. By choosing to honor the design laws upon which we were created, we not only avoid the destructive consequences of pleasure-seeking but also unlock the profound, lasting happiness that comes from living in harmony with our Creator and the world around us

The "**law of brokenness**" sheds light on an essential truth: when we experience any form of brokenness—whether physical, emotional, or spiritual—there are no easy, pain-free paths forward. Avoiding action or choosing inaction leaves us trapped in our pain and prevents recovery. However, facing the challenge of healing is itself a painful process, and many struggle to choose this path. Yet, it is only by embracing the discomfort of healing that true restoration becomes possible.

When applied to emotional wounds, this law becomes especially poignant. Often, individuals suffering from past hurts focus on numbing the pain rather than addressing its root cause. They may turn to temporary distractions or coping mechanisms—such as avoidance, substance use, or superficial relationships—to seek relief. However, these actions do not mend the injury; instead, they deepen the wound, prolonging the suffering and often creating additional harm.

True healing begins with a profound shift in perspective: acknowledging that recovery will require confronting pain, but recognizing that this discomfort is a necessary and transformative step toward wholeness. It requires moving away from the instinctive question, “What will hurt the least?” and instead asking, “What actions will lead to genuine healing, even if they bring temporary pain?” This might involve confronting buried emotions, seeking forgiveness, working through difficult conversations, or accepting professional help.

By choosing the harder but restorative path, we allow the broken parts of ourselves to mend, emerging stronger, more resilient, and more compassionate. This law serves as a reminder that pain can be a gateway to growth, and healing—though difficult—is a journey worth embarking on. It offers the hope that embracing this process leads to renewal and the possibility of living a fuller, richer life.

The "**law of sin and death**," also understood as survival of the fittest, reflects the corrupting influence of fear-driven selfishness that has infected the world. It represents a system built on domination, exploitation, and the oppression of the weak by the strong—a stark violation of the law of love and liberty. This principle, often seen in a world scarred by selfishness and sin, has predictable and devastating outcomes: pain, suffering, and ultimately death. It stands as the antithesis to the life-giving principles of God's love.

In contrast, God, our loving Creator, designed the universe to operate in harmony with His character of love. His laws are not arbitrary decrees imposed by authority; they are design laws—eternal principles that sustain life, health, and happiness. These laws form the foundational framework upon which all creation thrives. God's great plan is to heal and restore His creation by writing His laws into our hearts and minds (Hebrews 8:10). This restoration aligns us with His design, enabling us to live in harmony with Him, in perfect love, health, and liberty.

Through worshipping "Him who made the heavens, the earth, the sea, and the springs of water," we reject false and imperial views of God as a distant dictator and instead embrace Him as the loving Designer of life. By beholding His character of love, we are transformed from within, our hearts and minds renewed to reflect His image. This transformative process elevates us from beings ruled by selfishness and sin to beings filled with love, compassion, and trust in God. As 1 John 3:2 beautifully reminds us, "We know that when He appears, we shall be like Him, for we shall see Him as He is."

This law invites us to surrender fear-driven ways and instead open our hearts to the liberating truths of God's design. By aligning our lives with His principles, we find purpose, freedom, and the abundant life He intended for us.

