

the image of God. Rom 14:23 - Anything not of faith is sin.

2 Cor 4:4- The god of this age has blinded the minds of the faithless so that they cannot see the light of the announcement which displays the glory of Christ

World Soul / Collective Unconscious

Unconscious Soul: works of the flesh. John 8:12 - I am the light of the world: he that follows me shall not walk in darkness, but shall have the light of life.

Conscious Self, aware of soul but not spirit. Luke 9:24 - For whoever wants to save their psyche will lose it, but whoever loses their psyche for me will save it.

Soul-searching VS Self-seeking Phil 2:5-6 Greater is he who is in me, than he who is in the world.

Kingdom of Heaven



In today's video we discussed sin, shadows, the veil, and hades. These words (sin, shadow, veil, hell...etc) have been diluted and twisted, whereas the true meaning **above** the words are the very sign-posts which lead us inward, where the true miracles unfold. Uncovering levels of consciousness involves first looking at sin, shadows, and veils, the things that blind and distort our access to the Kingdom. Discovering inner-darkness and blindness is a life-long work for some, and to move far beyond the veil is the spiritual calling of others.

Let's go deeper into this subject and "uncover" some pearls.

Sin:

◀ 266. hamartia

Strong's Concordance

hamartia: a sin, failure

Original Word: ἁμαρτία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: hamartia

Phonetic Spelling: (ham-ar-tee'-ah)

Short Definition: a sin

Definition: prop: missing the mark; hence: (a) guilt, sin, (b) a fault, failure (in an ethical sense), sinful deed.

HELPS Word-studies

266 hamartía (a feminine noun derived from 1 /A "not" and 3313 /méros, "a part, share of") – properly, *no-share* ("no part of"); *loss* (forfeiture) because not hitting *the target*; *sin* (*missing* the mark).

266 /hamartía ("sin, forfeiture because missing the mark") is the brand of sin that emphasizes its *self-originated* (*self-empowered*) nature – i.e. it is not originated or empowered by God (i.e. *not of faith*, His inworked persuasion, cf. Ro 14:23).

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NAS Exhaustive Concordance

Word Origin

from **hamartanó**

Definition

a sin, failure

NASB Translation

sin (96), sinful (2), sins (75).

NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries

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Thayer's Greek Lexicon

STRONGS NT 266: ἁμαρτία

ἁμαρτία, (ας, ἡ (from 2 aorist ἁμαρτεῖν, as ἀποτυχία from ἀποτύχειν), **a failing to hit the mark** (see ἁμαρτάνω. In Greek writings (from Aeschylus and Thucydides down). 1st, **an error** of the understanding (cf. Ackermann, Das Christl. im Plato, p. 59 Anm. 3 (English translation (S. R. Asbury, 1861), p. 57 n. 99)). 2nd, **a bad action, evil deed**. In the N. T. always in an ethical sense, and

The word sin (H2398) and (G264) is the word [hamartanó](#). The word itself was used in ancient times for an archer who *missed his mark*. The word 'sin in Greek' literally means "to miss the mark". It's difficult to hit a target with a veil over your eyes. It's even more difficult if you do not realize there is a veil at all. Someone aware of the veil may say: "I cannot hit the target because of this veil." Yet someone who does not know the veil is there may say, "What target? I see nothing."

A quote I love by Mark Twain goes, "It is easier to fool a man than to convince a man he has been fooled." Though the state of our world is a painful one of misery and dysfunction, to a man who is satisfied in his worldly affairs he may choose to utterly ignore the plight of others and repress or deny his own inner pain. Pain even becomes enjoyable to some who also seek to spread it. They are guests of hell and don't even know they can leave at any time, as you will soon learn. If you tell such a one as this that he is blinded, or missing the point of life, he will insist, "I see nothing else." To these, the notion of God, heaven, or a higher level of consciousness is a fool's errand, or a fairytale at best.

One of the scriptures that illustrates that sin is an error of consciousness can be found in Romans 3:23: "All have sinned and fallen short of the glory of God." The glory of God is a conscious state of being, the state of being Jesus the Christ found himself within. If you look above at the target, we "fall short" of hitting the mark if our arrow hits anywhere outside of that bull's eye. To hit the target, we must plant our arrow directly in the center. This is all metaphoric for "The way out is the way in" or "If you don't go within, you go without."

You'll see above that *hamartano* is a compound word "A" and "meros": not having a share in. Not having a share in the portion (or consciousness) that God gives to us freely is a result of missing the mark.

Many people will interpret scripture to point to sin in certain actions, such as homosexuality and drunkenness. Judging other for these actions also makes hypocrites of us (hypocrites under judgement). Better to see the stumbling blocks in our own lives and transmute them. At the same time, we are taught to those who are pure all things are pure. We are also taught that when the eye is single (meaning we no longer divide everything between good/evil) that our whole "body" will be filled with light. Thus, sin is looked at in a myopic sense when we seek to attribute it to certain behaviors rather than the larger picture that clearly contains all the parts of the whole. Consider:

Col 2:20-21-- If you have died with Christ to the spiritual forces of the world, why, as though you still belonged to the world, do you submit to its regulations: "Do not handle, do not taste, do not touch!"

SIN is a state of consciousness in which the soul (or psyche) of the man is in control of the host, the spirit is in a state of death, and the actions of the man lead to ways of error.

- *Something beautiful to share with you that happened to me AS I was typing this: My son who is 13 came into my room where I was working and told me he was getting ready to go out and shoot some arrows. I turned around and saw him in his leather vest with the arrows slung over his shoulder and his leather hand guards on. I smiled and felt the communication sweep through my entire body. Yes, you are everywhere Beloved, and speak to us all day though we may not always hear.*

Sin was forgiven by Jesus in Mark 2:7. Jesus forgave sins and the scribes were angry because according to them, only God could forgive sins. But Jesus replied, "But I want you to know that the Son of Man has authority on earth to forgive sins." Jesus said we can do everything he did and even greater. Thus, who will forgive you your sins? Who will help others shine light upon their darkness? YOU will, Beloved.

The word forgiveness means "release" or "send away". And what is loosed on earth is loosed in heaven.

◀ 863. **aphiēmi**

Strong's Concordance

aphiēmi: to send away, leave alone, permit

Original Word: ἀφίημι

Part of Speech: Verb

Transliteration: aphiēmi

Phonetic Spelling: (af-ee'-ay-mee)

Short Definition: I send away, release, remit, forgive, permit

Definition: (a) I send away, (b) I let go, release, permit to depart, (c) I remit, forgive, (d) I permit, suffer.

HELPS Word-studies

863 *aphiēmi* (from **575** /*apó*, "away from" and *hiēmi*, "send") – properly, *send away; release* (discharge).

If you look up "sin" in scripture (NT) it is almost always in a sentence also containing forgiveness/release, with an exception in Mark 3:29 teaching that the only eternal sin is blaspheming the spirit. To blaspheme means to replace what is true with what is false. Thus, the only sin is continual failure to see the spirit, mistaking the flesh for the spirit (switching that which is true/eternal for that which is false/mortal).

Sin at the time of Aeschylus and Thucydides meant "an error in understanding." These were writings from 500-400 BC, long before the Biblical NT scriptures.

STRONGS NT 266: ἁμαρτία

ἁμαρτία, (*ας, ἡ* (from 2 aorist *ἁμαρτεῖν*, as *ἀποτυχία* from *ἀποτύχειν*), **a failing to hit the mark** (see *ἁμαρτάνω*. In Greek writings (from **Aeschylus** and Thucydides down). 1st, **an error** of the understanding (cf. Ackermann, *Das Christl. im Plato*, p. 59 Anm. 3 (English translation (S. R. Asbury, 1861), p. 57 n. 99)). 2nd, **a bad action, evil deed**. In the N. T. always in an ethical sense, and

Shadow

The word shadow in Greek is *skia* (G4639).

◀ 4639. skia ▶

Strong's Concordance

skia: shadow

Original Word: σκιά, ᾶς, ἡ

Part of Speech: Noun, Feminine

Transliteration: skia

Phonetic Spelling: (skee'-ah)

Short Definition: a shadow, thick darkness, an outline

Definition: a shadow, shade, thick darkness, an outline.

HELPS Word-studies

4639 skia – properly, the *shadow* of a looming presence; (figuratively) a spiritual reality (good or bad) relating to God's light or spiritual darkness.

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NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

shadow

NASB Translation

shade (1), shadow (6).

NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries

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Thayer's Greek Lexicon

STRONGS NT 4639: σκιά

σκιά, σκιάς, ἡ ((see **σκηνή**, at the beginning)), from Homer down, the Sept. for **לָצַ**:

a. properly, **shadow**, i. e. shade caused by the interception of the light: [Mark 4:32](#) (cf. [Ezekiel 17:23](#)); [Acts 5:15](#); **σκιά θανάτου, shadow of death** (like umbra mortis, Ovid. metam. 5, 191, and umbra Erebi, Vergil Aen. 4, 26; 6, 404), 'the densest darkness' (because from of old Hades had been regarded as enveloped in thick darkness), tropically, the thick darkness of error (i. e. spiritual death; see **θάνατος**, 1): [Matthew 4:16](#); [Luke 1:79](#) (from [Isaiah 9:1](#), where **תְּמַלֵּצ**).

b. a shadow, i. e. an image cast by an object and representing the form of that object: opposed to **σῶμα**, the thing itself, [Colossians 2:17](#); hence, equivalent to **a sketch, outline, adumbration**, [Hebrews 8:5](#); opposed to **εἰκών**, the 'express' likeness, **the very image**, [Hebrews 10:1](#) (as in Cicero, de off. 3, 17, 69nos veri juris solidam et expressam effigiem nullam tenemus, umbra et imaginibus utimur).

Notice in the definition used by Strong's defines the shadow as "...an image cast by an object and representing the form of the object as opposed to the thing itself." Also, "shade caused by the **interception of light.**" Those are points to meditate on.

Let's see how shadows are used in scripture. Here is one of the most revealing teachings:

Col 2:16-17 - Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day-- things which are a mere shadow of what is to come; but the substance belongs to Christ.

The shadow created by rituals, laws, and doctrines is the shadow cast by the body of Christ. If we were to see a giant shadow spreading out upon the ground in front of us, we would naturally want to "look up" to see what was causing it. So when we sense a "shadow" in our lives, we must look up (as in, look to a higher consciousness) to uncover the cause of the shadow. Naturally the shadow itself insights fear within us, because we don't know what is causing it until we can "turn" and have a look.

Hebrews 10:1

The law is only a shadow of the good things that are coming--not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship.

Hebrews 8:4-6

Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, "SEE," He says, "THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN." But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.

James 1:16-17

Do not be deceived, my beloved brethren. Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is **no variation or shifting shadow.**

Did you catch that? The father of lights, TRUE GOD, has no shadows. Because the full revelation of God is void of shadows, here is what we are promised regarding the shadow that darkens our understanding:

Matthew 4:16-- THE PEOPLE WHO WERE SITTING IN DARKNESS SAW A GREAT LIGHT, AND THOSE WHO WERE SITTING IN THE LAND AND SHADOW OF DEATH, UPON THEM A LIGHT DAWNED."

Moses (John 1:17), rocks/stones, the tablets, and Peter (whose very name means "stone") all represent the shadow (which is the law) in the Bible. The Bible itself is the revelation of both the law and love, it is both death and rebirth, snare and freedom, depending on the purity of the spirit which emerges from its pages and the heart of the one who receives it. We are told Peter is the shadow in acts 5:15:

◀ Acts 5:15 ▶

Acts 5 Interlinear

5620 [e]	2532 [e]	1519 [e]	3588 [e]	4113 [e]	1627 [e]	3588 [e]	772 [e]	2532 [e]	5087 [e]	1909 [e]	2826 [e]	2532 [e]	2895 [e]
hōste	kai	eis	tas	plateias	ekpherein	tous	astheneis	kai	tithenai	epi	klinariōn	kai	krabattōn
15 ὥστε	καὶ	εἰς	τὰς	πλατείας	ἐκφέρειν	τοὺς	ἀσθενεῖς	, καὶ	τιθέναι	ἐπὶ	κλιναρίων	καὶ	κραβάττων
so as	even	into	the	streets	to bring out	the	sick	and	to put [them]	on	cots	and	mats
Conj	Conj	Prep	Art-AFP	N-AFP	V-PNA	Art-AMP	Adj-AMP	Conj	V-PNA	Prep	N-GNP	Conj	N-GMP
2443 [e]	2064 [e]	4074 [e]	2579 [e]	3588 [e]	4639 [e]	1982 [e]	5100 [e]	846 [e]					
hina	erchomenou	Petrou	kan	hē	skia	episkiasē	tini	autōn					
ἵνα	ἐρχομένου	Πέτρου	, κὰν	ἡ	σκιά	ἐπισκιάσῃ	τινὶ	αὐτῶν					
that	coming	of Peter	at least	the	shadow	might envelop	some	of them					
Conj	V-PPMP-GMS	N-GMS	Conj	Art-NFS	N-NFS	V-ASA-3S	IPro-DMS	PPro-GM3P					

Here we see perhaps why Jesus referred to Peter as Satan (Mark 8:33). Peter was given the ability to loose things on earth and in heaven. If a shadow is lifted, then the thing which is casting the shadow is also lifted. Since Peter represents the shadow “church” (synagogue of Satan), the church plays a part in what veils are removed according to the sacred appointed times. The billions of followers of religious doctrine make up a tremendous weight of hive mind, collective unconscious, or world soul. As the collective has the veil removed, things move very quickly. Within the church history we have seen reformations continually since the beginning. These reformations are a slow peeling away of the veil which those already abiding in the Body of Christ have no need to attend to.

There is a separation of wheat and tares, as the apocalypse (revealing) comes. Thus, it is this shadow church which must lift according to the seasons/aeons/ages, and the return of Christ (which will be from within us).

The true church is the *ekklesia*, those called out of the world. In other words, our consciousness is no longer tied to the world soul, or the collective unconscious. Because we have died in Christ, we live in HIM. **We are the body, the ones casting the shadow rather than the ones living beneath them.**

I pray you ponder these things deeply, we are talking about something metaphysical, mind-altering, life-changing, something beyond religion or belief, which sinks into the very core of our immortal substance. It is valuable to spend time on these concepts in order to build a strong foundation within our minds. Once we have a solid foundation, we can build our house upon it and abide safely within it.

Shadow quotes:

“The brightest flame casts the darkest shadow.”

— George R.R. Martin, A Clash of Kings

“To crave and to have are as alike as a thing and its shadow. For when does a berry break upon the tongue as sweetly as when one longs to taste it, and when is the taste refracted into so many hues and savors of ripeness and earth, and when do our senses know anything so utterly as when we lack it? And

here again is a foreshadowing -- the world will be made whole. For to wish for a hand on one's hair is all but to feel it. So whatever we may lose, very craving gives it back to us again."

— Marilynne Robinson, *Housekeeping*

"Maybe the only thing each of us can see is our own shadow. Carl Jung called this his shadow work. He said we never see others. Instead we see only aspects of ourselves that fall over them. Shadows. Projections. Our associations. The same way old painters would sit in a tiny dark room and trace the image of what stood outside a tiny window, in the bright sunlight. The camera obscura. Not the exact image, but everything reversed or upside down."

— Chuck Palahniuk

"The shadow escapes from the body like an animal we had been sheltering."

— Gilles Deleuze,

There is no need to live in the shadow when we can eternally dwell in the light of our unified spirit.

--Beloved

Meditations

1. According to Strong's, the shadow is the representation of the object instead of the object itself. Go outside and find a shadow to ponder. Go back and forth between pondering the shadow, and observing it. As you **ponder**, allow your mind to think about it, to be curious and ask questions. See the shadow as scripture describes it and ponder the object creating the shadow. Then stop and silently **observe**. Allow your mind to become still as you gaze upon the shadow, listen to your thoughts, allow them to fade. Sit quietly with the shadow, simply allowing it to be observed as it is.
2. Look in the mirror. In that image of yourself, you will see the shadow of your flesh. Knowing that the image you see before you is nothing more than a shadow, close your eyes and feel the awareness within your body which is the true substance (life energy). Are you alive...how can you tell? Now look into the mirror at your shadow again. Get very close and look into your eyes. Be present with yourself. Pay attention to any thoughts, judgments, or opinions that come into your mind as you gaze at your own reflection. Do not judge the thoughts, but be aware of them. See if you can discern the spirit within your eyes. Experiment with closing your eyes and feeling the vibrancy of your aliveness and connection with Christ and then open them and see if there is a change. Go to the mirror during the day when you feel "stuck in the story/ego" or when you feel worn out and tired. Is the spirit still there in your eyes? If not, try to close them and feel your life energy once again, and meditate for a moment on Christ within. Open them and see if the spirit has returned.
3. Write down a list of all the ways other people (your family, your work place, your friends, your conditioning, doctrine, etc) have cast shadows upon you by overshadowing you with their own perceptions and expectations. Forgive (release) them. Who would you be if you "started over" with no past? No name, nothing but the present, not even a mirror to see your face. What is

your essence when there is no shadow upon you? If you now sense your shadow self, ask: WHO is the one casting the shadow of what I think of as me?

Veil

◀ 2571. kalumma ▶

Strong's Concordance

kalumma: a covering

Original Word: κάλυμμα, ατος, τό

Part of Speech: Noun, Neuter

Transliteration: kalumma

Phonetic Spelling: (kal'-oo-mah)

Short Definition: a veil

Definition: a covering, especially a covering of head and face, a veil.

NAS Exhaustive Concordance

Word Origin

from kaluptó

Definition

a covering

NASB Translation

veil (4).

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Thayer's Greek Lexicon

STRONGS NT 2571: κάλυμμα

κάλυμμα, καλυμματος, τό (καλύπτω), **a veil, a covering**: 2 Corinthians 3:13 (Exodus 35:33); (κάλυμμα, or its equivalent, is suggested to the reader by the context in 1 Corinthians 11:4 κατά κεφαλῆς ἔχων; see ἔχω, l. 1 b.); metaphorically, 2 Corinthians 3:14-16, of that which prevents a thing from being understood. (Homer, Tragg., Aristophanes, others; the Sept..)

Englishman's Concordance

Strong's Greek 2571

4 Occurrences

κάλυμμα — 4 Occ.

2 Corinthians 3:13 N-ANS

GRK: Μωυσῆς ἐτίθει κάλυμμα

NAS: [who] used to put *a veil* over

KJV: Moses, [which] put *a veil* over his

INT: Moses he would put *a veil* on the

2 Corinthians 3:14 N-NNS

GRK: τὸ αὐτὸ κάλυμμα ἐπὶ τῇ

NAS: the same *veil* remains

KJV: remaineth the same *veil* untaken

INT: the same *veil* at the

2 Corinthians 3:15 N-NNS

GRK: ἀναγινώσκειται Μωυσῆς ἰ

NAS: Moses is read, *a veil* lies over

KJV: Moses is read, *the veil* is upon th

INT: is being read Moses *a veil* upon th

2 Corinthians 3:16 N-NNS

GRK: περιαιρεῖται τὸ κάλυμμα

NAS: to the Lord, *the veil* is taken awa

KJV: the Lord, *the veil* shall be taken a

INT: is taken away the *veil*

4 Occurrences

Notice that the root word of veil is *kalupto*. We know this word from *apocalypse*, which happens when the veil is lifted. Can you feel the apocalypse coming upon us, Beloved?

◀ 602. apokalupsis

Strong's Concordance

apokalupsis: an uncovering

Original Word: ἀποκάλυψις, εως, ἡ

Part of Speech: Noun, Feminine

Transliteration: apokalupsis

Phonetic Spelling: (ap-ok-al'-oop-sis)

Short Definition: an unveiling, uncovering, revealing

Definition: an unveiling, uncovering, revealing, revelation.

HELPS Word-studies

Cognate: 602 *apokálypsis* – property, uncovering (unveiling). See 601 (*apokalyptō*).

602 /*apokálypsis* ("revelation, unveiling") is principally used of the *revelation* of Jesus Christ (the *Word*), especially a *particular (spiritual) manifestation* of Christ (His will) previously unknown to the extent (because "veiled, covered").

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NAS Exhaustive Concordance

Word Origin

from *apokaluptō*

We may associate an apocalypse with utter destruction, death, and terror. However, these are the shadows of what is being cast. This is what is seen or perceived within the consciousness of those still walking beneath the shadow. Jesus left behind his death clothes when they found his tomb, in other words, when we leave behind our death we no longer need our rags, including the veil. Thus, the apocalypse to the one IN Christ is a full revelation of immortality and perfection, the alteration in consciousness as it resides within the kingdom of heaven.

The veil in the Bible represents that which prevents a thing from being seen or understood. I will refer you to 2 Cor 3:13-16:

◀ 2 Corinthians 3:13 ▶

Text Analysis

Strong's	Transliteration	Greek	English
2532 [e]	kai	καὶ	and
3756 [e]	ou	οὐ	not
2509 [e]	kathaper	καθάπερ	as
3475 [e]	Mōusēs	Μωϋσῆς	Moses;
5087 [e]	etitheì	ἐτίθει	he would put
2571 [e]	kalyμμα	κάλυμμα	a veil
1909 [e]	epi	ἐπὶ	over
3588 [e]	to	τὸ	the
4383 [e]	prosōpon	πρόσωπον	face
846 [e]	autou	αὐτοῦ,	of himself,
4314 [e]	pros	πρὸς	for
3588 [e]	to	τὸ	-
3361 [e]	mē	μὴ	not
816 [e]	atenisai	ἀτενίσαι	to look intently
3588 [e]	tous	τοὺς	the
5207 [e]	huious	υἱοὺς	sons
2474 [e]	Israēl	Ἰσραὴλ	of Israel,
1519 [e]	eis	εἰς	to
3588 [e]	to	τὸ	the
5056 [e]	telos	τέλος	end
3588 [e]	to	τοῦ	of that
2673 [e]	katargoumenou	καταργουμένου.	fading away.

◀ 2 Corinthians 3:14 ▶

Text Analysis

Strong's	Transliteration	Greek	English
235 [e]	alla	ἀλλὰ	But
4456 [e]	epōrōthē	ἐπωρώθη	were hardened
3588 [e]	ta	τὰ	the
3540 [e]	noēmata	νοήματα	minds
846 [e]	autōn	αὐτῶν.	of them;
891 [e]	achri	ἄχρι	until
1063 [e]	gar	γὰρ	indeed
3588 [e]	tēs	τῆς	the
4594 [e]	sēmeron	σήμερον	present
2250 [e]	hēmeras	ἡμέρας	day,
3588 [e]	to	τὸ	the
846 [e]	auto	αὐτὸ	same
2571 [e]	kalyμμα	κάλυμμα	veil
1909 [e]	epi	ἐπὶ	at
3588 [e]	tē	τῇ	the
320 [e]	anagnōsei	ἀναγνώσει	reading
3588 [e]	tēs	τῆς	of the
3820 [e]	palaias	παλαιᾶς	old
1242 [e]	diathēkēs	διαθήκης	covenant
3306 [e]	menei	μένει,	remains,
3361 [e]	mē	μὴ	not
343 [e]	anakalyptomenon	ἀνακαλυπτόμενον,	being lifted,
3754 [e]	hoti	ὅτι	which
1722 [e]	en	ἐν	in
5547 [e]	Christō	Χριστῷ	Christ
2673 [e]	katargeitai	καταργεῖται·	is being removed.

◀ 2 Corinthians 3:15 ▶

Text Analysis

Strong's	Transliteration	Greek	English
235 [e]	all'	ἀλλ'	But
2193 [e]	heōs	ἕως	unto
4594 [e]	sēmeron	σήμερον	this day,
2259 [e]	hēnika	ἥνικα	when
302 [e]	an	ἄν	anyhow
314 [e]	anaginōskētai	ἀναγινώσκηται	shall be read
3475 [e]	Mōusēs	Μωϋσῆς	Moses,
2571 [e]	kalyμμα	κάλυμμα	a veil
1909 [e]	epi	ἐπὶ	upon
3588 [e]	tēn	τὴν	the
2588 [e]	kardian	καρδίαν	heart
846 [e]	autōn	αὐτῶν	of them
2749 [e]	keitai	κεῖται	lies.

◀ 2 Corinthians 3:16 ▶

Text Analysis

Strong's	Transliteration	Greek	English
2259 [e]	hēnika	ἥνικα	whenever
1161 [e]	de	δὲ	moreover
1437 [e]	ean	εἴαν	if
1994 [e]	epistrepsē	ἐπιστρέψῃ	[one] shall have turned
4314 [e]	pros	πρὸς	to
2962 [e]	Kyriōn	Κύριον,	[the] Lord,
4014 [e]	periaireitai	περιαιρεῖται	is taken away
3588 [e]	to	τὸ	the
2571 [e]	kalyμμα	κάλυμμα.	veil.

Let's identify what keeps the veil over our eyes: the LAW, doctrine, worldly focus, seeing shadows, vain ceremony/worship (Heb 10:1), hardened minds, spirit of antichrist (which means in place of Christ, which is the LAW at work within the heart instead of the revelation of LOVE). It is easy to think yourself free of the law until you become aware of the polarity and duality which is imbedded in the old human consciousness. Soon we will discuss this in depth, but for now it is sufficing to ask yourself honestly if you can identify anywhere that the law (or any of the above aspects of the veil) are still at work within you in the place of love.

Matthew 23:13: "Woe to you, teachers of the law and Pharisees ([meaning "separators"](#)), you hypocrites ([meaning "under-judgement"](#))! You shut the door of the kingdom of heaven in people's faces. You yourselves do not enter, nor will you let those enter who are trying to.

Is access to your full consciousness and revelation being prevented by your hardened heart, hesitation to go within, outside programming, or remaining part of the collective unconscious? Take no advice from any man who himself has no access to heaven, Beloved. The blind surely cannot lead the blind.

Exercises and practices

1. Walk around your house with a veil (scarf) over your face while being conscious of what you are seeing. Be aware of how things are obscured. Now, with the veil still on, sit down and go within. See if you can perceive the true sight which comes from within you. Now if there is true sight within you, the veil is also in that place, and what is blocking your vision is not the veil which is on your head, but the one within. See if you can make an awareness of this veil. Take notes of what you perceived.
2. Try listening to a conversation, on TV or in public, when you have your eyes closed. Do not try to imagine what the people look like, but simply listen to their words and the tones in their voice. Are they in resistance, do they complain? Do they boast or point to things in the world for answers? Where are they drawing the listener's attention to...something within them or outside of them. Discern: what are they REALLY saying? Now, listen ever more closely to yourself as you speak to friends and family. What is beyond the words that you are truly conveying? Try to become more accurate with your speech, saying what you mean directly, and being aware of the way the veil covers ever part of our expression, including the words we use.

Hades

This surprises many people, but the word “hell” is never once in the scriptures. It is the word Hades. Because of the modern culture from which we use as a platform to understand all that we see, we have lost access to the myths and legends that permeated the consciousness of the ancients and our forefathers. Hades is the “god” of the lower realms, the one presiding over the dead. Hades itself means “unseen realm.” It is a compound noun: “A” (not) and “edio” seen.

◀ 86. hadés ▶

Strong's Concordance

hadés: Hades, the abode of departed spirits

Original Word: Ἅιδης, ου, ὁ

Part of Speech: Noun, Masculine

Transliteration: hadés

Phonetic Spelling: (hah'-dace)

Short Definition: Hades

Definition: Hades, the unseen world.

HELPS Word-studies

86 *hádēs* (from 1 /A "not" and *idein/eidō*, "see") – properly, the "unseen place," referring to the (invisible) realm in which all the dead reside, i.e. the present dwelling place of all the departed (deceased); *Hades*.

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HelpsBible.com

NAS Exhaustive Concordance

Word Origin

perhaps from [alpha](#) (as a neg. prefix) and [eidon](#) (3708)

Definition

Hades, the abode of departed spirits.

Englishman's Concordance

Strong's Greek 86

10 Occurrences

ἄδη — 1 Occ.

ἄδην — 2 Occ.

ἄδης — 3 Occ.

ἄδου — 4 Occ.

Matthew 11:23 N-GMS

GRK: ὑψωθήσῃ ἕως ἄδου κατα

NAS: will you? You will descend *to Ha*

KJV: shalt be brought down to *hell*: fo

INT: have been lifted up to *Hades* will

Matthew 16:18 N-GMS

GRK: καὶ πύλαι ἄδου οὐ κατισ

NAS: and the gates *of Hades* will not

KJV: and the gates *of hell* shall not

INT: and [the] gates *of hades* not will |

Luke 10:15 N-GMS

GRK: ἕως τοῦ ἄδου καταβήσῃ

NAS: will you? You will be brought do

KJV: shalt be thrust down to *hell*.

INT: *to Hades* you will be brought dow

Luke 16:23 N-DMS

Why do the dead live in a place that means unseen? Because the dead are those still in the burial cloths, still beneath the veil, still missing the mark, still beneath the shadow which skews and twists all which is real and called LIFE.

I grabbed this selection for you from the Wikipedia article on Hades:

Despite modern connotations of death as evil, Hades was actually more [altruistically](#) inclined in mythology. Hades was often portrayed as passive rather than evil; his role was often maintaining relative balance. He was seen more as a "jailor" than any other role; however he was depicted as cold, stern, and gave all his subjects equal treatment in regards to his laws.^[28] Any other individual aspects of his personality are not given, as Greeks refrained from giving him much thought to avoid attracting his attention.^[23]



Hades ruled the dead, assisted by others over whom he had complete authority. The House of Hades was described as full of "guests," though he rarely left the Underworld.^[29] He cared little about what happened in the Upperworld, as his primary attention was ensuring none of his subjects ever left.

Hades was not seen as evil to the ancient Greeks, and this is good for us to understand. As mentioned in the article, the house of Hades was a house of **guests**! People are free to come and go as they would like. Many do not know the invitation to leave is available because they don't even know where they are. To many buried deep beneath the soil of religion, they believe hell is a destination some people go to after death, from which there is no escape. This is an example of the shadow cast by Peter, modern church doctrine, which is the doctrine of "devils".

The "devil" would never have you know that you may leave at any time.

Revelation 1:18 is a beautiful illustration of how Jesus described this experience:

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell *and* of death.

Jesus has the keys ☺ Because Jesus is the door (John 10:7). He is the door to the sheep, which is the Greek word Probaton:


◀ John 10:7 ▶

John 10 Interlinear

3004 [e]	3767 [e]	3825 [e]	846 [e]	3588 [e]	2424 [e]	281 [e]	281 [e]	3004 [e]	4771 [e]	3754 [e]	1473 [e]	1510 [e]	3588 [e]	2374 [e]	3588 [e]
Eipen	oun	palin	autois	ho	Iêsous	Amên	amên	legô	hymîn	hoti	egô	eimi	hê	thyra	tôn
7 Εἶπεν	οὖν	πάλιν	αὐτοῖς	ὁ	Ἰησοῦς	, Ἀμὴν	ἀμὴν	λέγω	ὑμῖν	, ὅτι	ἐγὼ	εἶμι	ἡ	θύρα	τῶν
Said	therefore	again	to them	-	Jesus	Truly	truly	I say	to you	-	I	am	the	door	of the
V-AIA-3S	Conj	Adv	PPro-DM3P	Art-NMS	N-NMS	Heb	Heb	V-PIA-1S	PPro-D2P	Conj	PPro-N1S	V-PIA-1S	Art-NFS	N-NFS	Art-GNP

4263 [e]
 probatōn
 προβάτων .
 sheep
 N-GNP

The word probatōn was never commonly used (outside of Biblical Greek) to mean sheep, but rather the word we know as PROBATION. It is Greek 4263 for any of you who wish to go deeper into the study of the sheep. Let's look at the word probatōn below:

probation (n.)  early 15c., "trial, experiment, test," from Old French *probacion* "proof, evidence" (14c., Modern French *probation*) and directly from Latin *probationem* (nominative *probatio*) "approval, assent; a proving, trial, inspection, examination," noun of action from past participle stem of *probare* "to test" (see **prove**). Meaning "testing of a person's conduct" (especially as a trial period for membership) is from early 15c.; theological sense first recorded 1520s; criminal justice sense is recorded by 1866. As a verb from 1640s. Related: *Probationer*; *probationary*.

Jesus is the one who gives evidence, offered proof, and is now giving approval and inspection to those seeking to go through the door. Jesus has the keys, Beloved, and that means we have the keys! Truly, we can rejoice. The revelation of Christ has come to those who stood at the door and knocked, and those who entered IN.

No longer do we need probation, or to be guests in the house of Hades. We have the means by which to leave, knowing that the revelation is just outside the door.

Quotes on "Hell":

"If you are going through hell, keep going."

— Winston S. Churchill

"We are each our own devil, and we make this world our hell."

— Oscar Wilde

"There are only two kinds of people in the end: those who say to God, "Thy will be done," and those to whom God says, in the end, "Thy will be done." All that are in Hell, choose it. Without that self-choice there could be no Hell. No soul that seriously and constantly desires joy will ever miss it. Those who seek find. Those who knock it is opened."

— [C.S. Lewis](#), [The Great Divorce](#)

Meditations and practices:

1. Beginner: Imagine yourself emerging from Hades. This can be as elaborate and personal as you'd like. Perhaps your hell is an ongoing battle with depression, severe body-image issues, or one "bad" relationship after another. See yourself in the midst of Hades, in a state of being blinded to your true power, worth, and beauty. See Jesus hand you the keys. See yourself leaving, no longer a guest. Now own that mediation and believe in what you did. Use this anytime you find yourself in Hades.
2. Beginner: When you are in sound mind and uplifted in spirit, write a letter to yourself. Tell yourself how it feels to be in the spirit, and encourage yourself. Put the letter in an envelope and read it EVERY time you find yourself back under the veil or in the depth of Hades. You can also make a video (as I did for myself) reminding myself what it feels like and looks like to be grounded in the spirit. I did it on a day I was "flying high" and the Christ-within was glowing! When I start to spiral down and error, I watch that video and it brings me a bit higher...just enough to get some space.
3. Beginner: Identify the behaviors that cause you to end up taking a detour through Hades. For me it was watching the news, reading conspiracy blogs, and oddly...drinking soda or too much caffeine. When we can be conscious and aware of those things that cause us to fall back under the shadow, we can avoid them or limit them in an effort to stay spiritually grounded.
4. Advanced: Be aware of the feelings and emotions which make you feel as though you are in Hades. Can you transmute them? In other words, can you use those feelings to take you deeper within so that they become a gift, an opportunity for practice? Can you sit in that feeling and shine light on it so that its essence can be seen rather than its shadow? Can you find where in your body that feeling lives and disconnect from the mind so that only the energy remains? Write down some words on your hands or your wrist which you will see frequently, reminding you to go within every time the world or a "life situation" attempts to draw you out into unconsciousness. Use those painful moments as precious gifts to go ever deeper within.
