



PASSIONFORTRUTH

WHERE NEW LIFE BEGINS

Your Past Is Destroying Your Relationships!

Jim Staley with Pastor Walter Agosto

<https://youtu.be/vPuzRs0faK8>



We start to suffer the consequences of how we navigate through life. Our relationships, ourselves, with our children, with everybody around us, will be touched by the way we see life. Unresolved pain will be the lens of our life. Imagine that every person that has offended you has a part of your heart in their hand. And that part of your heart that is in the hand of the person that offended you is bleeding. Answer the question: why do you want to forgive? And

the correct answer is, "I want my life back." That's so good. God cannot heal your heart while it's in the hands of another person.

The real deal here is: my reaction is based on something I'm feeling. And my feeling is based on something my body is remembering. That sometimes we defend ourselves with anger. "I have an anger management problem." No! Anger is protecting the thing you have to confront. So, I don't have an anger problem. Anger is there because I didn't know how to react the first time that I cried and my parents, instead of understanding that I was hungry, they screamed at me. There's ailments that are happening because we don't know how to deal with our past. It gets stored up in our body and manifests in problems, physical problems, diseases. Have you considered the possibility that the fire that destroyed your past marriage, and you started a new relationship, okay?—is the same fire that you are bringing to the new beginning, new relationship?

You have been teaching things about the temple, about the tabernacle of Moses for years, and God showed you a formula. What is the formula for how to get rid of yesterday's trauma and all these ashes that have been burning in our lives?

What if there's more to the Bible than what you see on the surface? For centuries, we've learned to read Scripture through a modern Western lens. But it's time to go deeper, discover connections you've never seen before, and experience the Bible through the world of those who wrote it. Every week, Jim Staley takes you verse-by-verse through Scripture, uncovering its history, culture, and

Hebraic context. Join us every Saturday at 11 a.m. Central Standard Time on our YouTube channel. Open your Bible and get ready, because the next discovery could change everything.

Hello everyone, Jim Staley, Passion for Truth podcast, and welcome to this week's broadcast. I am excited to bring this message to you. This is all about healing—deep healing—and figuring out how to deal with your past. And I am sitting here with a pastor from the great state of Puerto Rico, who has been given revelation of something out of the Scriptures that gives us a blueprint, a template, a roadmap on how to deal with our past. And he found it right out of the temple, out of the tabernacle of Moses. It is absolutely stunning. I've never heard of this. I asked him to speak at one of our events and he was hands down the favorite speaker on this topic. He was my favorite speaker. And I was one of the speakers too. So I'm really excited about this topic. I think it's going to really minister to a lot of people. Walter Augusto from the great state of Puerto Rico, welcome to the broadcast.

Jim, thank you for having me here. And I believe that this is a set time for everybody, but people that are struggling—this is your day. Yeah. You know, let me just tee this up for you. Yeah. How long have you been pastoring? Well, like more than 30 years. More than 30 years. Okay. So in your experience—and I've been a full-time pastor as well, and I just got a feeling I know the answer to this question, because I think all pastors deal with this—but if you were to say, what is the number one—I don't know if the word is problem or struggle—that always seems to come across your desk, what do you think that is with people?

Relationship. Because when we talk about seeking the face of God, our spiritual journey, we are cultivating a relationship with God. But how about the relationship you have with yourself? You know your name, but you don't know who you really are. So from that standpoint, I understand that the number one message of a pastor is to help people know themselves, know God, and cultivate relationship.

When you say relationship, immediately people think of connection with other people. But that's not where you're going. That's not what the Father has shown you is the number one problem—is we can't get over ourselves.

What we were talking about off air is some of the problems are that we don't even know what our problem is. We don't even know what we've stumbled over, because maybe it was when we were five years old, or when we—something happened when we were a teenager. We thought it was in the past, but then something happens and you get triggered and immediately that emotion comes and you're now 17 again. Yeah.

So before we get into kind of the content, which I just—I can't wait for people to hear—where we're going to go here. So stick around near the end, because ladies and gentlemen, when you hear what he found out right out of the Old Testament inside of the tabernacle—which I've taught for years, you've taught for years—but when you explained it the way that you're going to explain it, it is breathtaking. Yeah.

Take us on the journey of what brought you to why you wrote this book to begin with. Tell us a little bit about who you are, where you came from, how you came to this place that you felt like you had to write this book, which, by the way, is called "The Last Day of Your Past." I love that title,

because there's a lot of my past I'd like to bury, right? And get rid of, and it just keeps coming up. So when I read this book, I was like, "Holy cow, there's so many great nuggets in here. I want there to be a last day of my past." So take us through the journey. How did you get started on this book?

I'm in my office giving counseling, and I started to notice that the things I was sharing or teaching in my office weren't the subjects I was preaching in the pulpit. And I said, "Something is not matching here. I'm not being effective. What's going wrong? What's happening?" I was focused on a lot of good subjects, academic subjects, from my pulpit that I love, that I thought were interesting in the context of my teaching of a lot of things of the Old Testament and the New Testament. But then I was asking myself, "But why in my office are the subjects and the concept and the focus very different from what I'm teaching in the pulpit?" So I said, "What if God is showing me your focus should be with people, what they're struggling with? That is important for them." So I started to do a transition of my focus on the subjects on preaching in the pulpit. And I already had this book, but I said, "I'm gonna take this to the next level."

And this book is addressing our struggles and a lot of things that make people unsatisfied and that they feel that they haven't connected with themselves, and they are unable to connect with God. One of the things that I discovered is how many people trust in God, but they don't trust in themselves. Believe in God, they don't believe in themselves. So I said, "I have to do something about this, because people are void, empty, hurting, learning things of the Bible, but there's hell in the house."

So the main theme of your book is really talking about the past. Yeah. What's the problem with people's past? The problem is the interpretation of what happened. Okay. That's the problem. So let's talk about that, because this is an interesting topic. You're talking about the past, and normally when we talk about the past, we're talking about facts, things that happened. But what you're doing is you're going past that—you're going—it's how you interpret the past that makes all the difference in the world. Everything, right? So for instance, somebody can have a car accident—this is a true story—and they break their leg and they're in the hospital for three months. It seems like a terrible, horrible experience. Yeah. Until he meets his wife, who is the nurse that's taking care of him, and they end up getting married. Was it a bad experience? Yeah. Everything was about interpretation, like he didn't know the rest of the story.

Talk to me about the past. One of the themes I love about your book: "Your past isn't your identity." Talk about that for me. Yeah, because I say—I've—uh, I'm afraid that I say—just because you slept last night in the garage doesn't mean that you're a car. Wow. It's simple, but I hope it helps you with this conversation. Because we tend to define who we are based on what happened to us. But what happened to us is subject to the interpretation. I cannot change the events. So the core is: how did I handle what happened to me? The interpretation will form my mindset. And the thing is that emotions and feelings—two different things—are fundamental in the process of how I am interpreting my life today. But Jim, nobody teaches this to us. We're babies, we're a child, we are young. Nobody is like teaching a baby, "Okay, this is the difference between emotions and feelings."

Okay, I'm already so stuck. What? I mean, what's the difference between emotions and feelings? I thought they're the same. Well, because we don't know the difference, we get confused a lot of

times with things that happen to us. An example—and then I will help you with the definition. Yeah, okay. I love my mother. I love my mother, and my mother loves me. That's a feeling. Love is a feeling. Okay, okay. But I can have different emotions with my mother during the day. Like my mother says, "Did you clean the room?" "Mama, I'm gonna do it." She comes to follow up, "Did you clean the room?" And, "Oh, Mama, today you're not easy." I have some serious and strange emotion with her. But the feeling is always the same. Love. I love you. You can have different emotions in the same day with a person that you love—that is feeling. Emotions is my reaction to what's happening. And there's a principle that says that it takes like 90 seconds for the emotion to just navigate in all your body, because they're gonna be memories in my head and in my body. But it depends on how I interpret my emotions—there's gonna be a transformation, emotions to feeling. Feeling happens when I interpret emotions. Like, if you stand up and you leave, I can say, "Okay, I'll wait. Jim is gonna do something." Or, "Jim left me." Two different things. I cannot change the fact that you just stood up and went away. Maybe you went to answer a call or something. But if I have unresolved emotions, the last—the first time that somebody stood up and went away—that triggers. So we don't think about this. And we just think this normal, all these things of emotions, feelings, and sometimes we are interpreting not what is happening in front of us, but what is happening in front of us is making us live again something that we suffered years ago.

So what you're saying is that we are taking our past and we're using it as a lens, and everything that happens in the present is being interpreted by our former interpretation of what happened in the past. So by default—I'm a fairly logical person, I would say—okay, if you could fix the lens of interpretation of things that happened to you in your past that you're interpreting as all these bad things—and they very well might have been bad things—then you could change the way your present feels. Many people know that they need to be healed emotionally. But what scares people is the process. Not the goal of being healed—but everybody wants to be healed. Everybody wants to be free. And the process may include revisiting fear, pain, and all these emotions and feelings that we don't want. The thing is that they are unresolved.

You know that in a funeral somebody is crying because their parent died or something, you don't tell that person, "Don't cry." Okay. So hold on. I'm going to stop you, because you keep saying this word and I really feel like this is really important that our audience understands this. What do you mean by "resolved"? Yeah. Like, what is that? Okay. A resolved feeling. Okay. I'm mad. Okay, then I react mad. Okay, then I stop. I interrupt my reaction because I understand this is not going to end well. Okay. Did you know that if you don't process—process is to give or to end that reaction with the correct interpretation—if I leave it, leave it just unresolved without an interpretation, my body is gonna give an interpretation. My body has memory, has some archives, and it's gonna give—and I don't even have to do it consciously. And the thing that's gonna happen is the last time I gave the interpretation of that event—even though it's not your intention—is going to give it the bad interpretation. So it's not going to be how many times I'm mad at people and people say, "I don't understand why." And you don't either understand, unless you understand that I have memories in my head, but my body is constantly remembering things because of what's happening in front of me. So we have to live intentionally, we have to live consciously, because if we don't do that, we can start a fight in private and the loved ones that are in front of us don't even imagine the struggle and the fight and the anger and the frustration that's in us, even though we are smiling and saying, "Okay, it's okay." It's not okay.

So you're saying that we, in a way, we are our worst enemy and we create a war inside of us that has nothing to do with the people around us. Definitely, definitely.

Do you think that this might be the main reason why, when someone is younger—when we are in our most impressionable place—let's just take a 13-year-old girl who's going through adolescence, her body's changing. She may not be what the world would say is the prettiest girl. And then some young man makes fun of her. One of her friends makes fun of her because of something that's growing—she's not fully bloomed yet, right? And that event, she interprets this as rejection. Yeah. So, but that rejection then carries with her the rest of her life. And now she becomes bulimic. She becomes anorexic. She goes through all of these body image issues, which then turns into, "I'm going to be an overachiever" in her entire life. She's trying to recover from this one comment that was made. How does someone deal with that in the moment? Like, how do you reinterpret that? The person said that you're ugly. How do you change the interpretation so it doesn't poison you with a lie that you believe for the rest of your life?

Our children, like us, we are a growth. Our development is through cycles. And when the girl leaves her stage of being a girl and is a woman, the first time she has her blood issue—if daddy is not there and mommy is not there to help her with this transition, something bad can happen. "I don't feel clean. I feel dirty." In that moment, she needs daddy to be there to say, "You're beautiful." And mommy will explain to her what's happening. But if daddy's not there and mommy's not there, which would be the source that will do the input and teach her what's happening, like in the change of her body—so now this is a little bit more complicated, because were my parents there when I faced all these changes in my life? I think not. And the absence of father and mother, me alone, in front of all these changes of my cycle, is not good.

It's like in the case of my son. When the nurse put the baby in the arms of my mother, I was just overwhelmed, like my first child. And I started to say his name, "Walter, Walter." The baby started to do like this, to do like this. And the nurse noticed something, and she said, "Do you know what he's looking for?" And I said, "Maybe, because I'm talking." "It's more deep than that. He knows your voice. Nine months, the baby's in the womb of mama, and you have been speaking to him, but he never saw your face. So now he is connecting the voice he knows to the face—the face of his dad." Just imagine that when the baby's born, he knows the sound of the father, but the father's not there. The father left, is not there when he's born, or even before he's born, there was a divorce. The absence of father—that's another struggle. So when we talk about our formation, parents have to be there.

So now I have a question: How many of us know the hardship that we have been going through just because our parents weren't there when we were born? When I am born, I'm innocent. I'm dependent. And the parents are the ones that create a safe zone. When I cry, they have to know, more or less—maybe he's hungry. Maybe he's scared. Maybe he's cold. But if I cry because I'm hungry and mama or daddy says, "Can you shut the mouth of this baby?" That's the best thing. It's devastating.

So what does someone do right now? They don't even know that much of their problems that they're dealing with right now are a direct result from their past. So where do you start someone that's going through something and they don't even know if it's connected to their past?

What I always recommend is first, is to acknowledge that there are things that you do, sense and feel that you don't understand. I always start: accept the fact that you don't understand why you react, or why you talk to your kids the way you do it when you know that it's out of proportion. We have to start understanding that this is not correct. You know, because sometimes we overreact, but we don't tell people in that moment, "Sorry, I just overreacted." We know we overreact. We don't understand why we're doing it, but we know we overreact. And sometimes we are just hoping that the other person gives us the credit that they know us. But responsibility—I need to understand that I am overreacting, that I am not connecting with—something's wrong. There's a lens there that's magnifying something, right?

So like when you overreact, that means that there's something else added to the story, right? Because if someone else was telling a story, you would never overreact, because it's their story. But because it's something in your realm, and if you overreact, there's a magnifying lens there. And what I got kind of from your book is—look, we've got to find out what the magnifying lens is there. And what most people—because we're not trained to even know that there's a magnifying lens—I feel like we always blame it on someone else. We never ever look internally and think, "Oh, it could be me." We say, "Oh, my spouse is the narcissist." Well, it might be true, but if you're the one that is always angry and you're the one that always seems to be selfish, there might be something inside of you. I know I've experienced that in my own life, where I had to step back and go, "Maybe I'm the problem here." And once you get to— isn't that like the first step of Alcoholics Anonymous, right? Every 12-step program is—yeah, you have to accept. I have to accept I'm the problem. That's the first thing. And if I'm not 100% of the problem, I might be over 50, and I can only change my side of the street.

So what your book says really is—I love this—"Your past is the classroom where you learn; your present is the classroom where you teach." Explain that a little bit. Yeah, well, in the process, you can be overwhelmed and surprised with why you are as you are. Like when I get overreacted with my wife, it's not because of what she is doing. But sometimes we start to like, "I know why she's saying this." You're interpreting based on what happened, not what's happening. So it's the same—the scenario is in my mind, but based on what's happening—different persons, you know. It's like a horror movie that never—I remember the horror movie—but now the main person is my wife. She's not part of the horror movie. I put her in that horror movie so she can scare me, or I'm afraid of her.

Anger management, Jim, is not about anger. It's about being hurt, scared. So when I overreact, it's because I am constantly interpreting what I'm seeing today based on things that are buried and alive in the memory of even all my body. You can feel. Have you sensed that when somebody is doing something, you start to feel things? And it's the narrative of the memories of your body saying, "Watch out, alert, defensive." The other person, "What's wrong with you?" I don't even sense it's something wrong, because I think this is my way to get prepared. And I'm not prepared. I'm just scared. I'm hurt.

Do you think that, Walter, that emotions have memory? Because I feel like when you're talking about this, even in my own life, when my wife Cheryl might say something to me, and she's reminding me of something because she loves me, and she wants me to be a better person, so she'll remind me to, you know, be kind, or to not snap at the kids, or to be patient, you know—I

have six girls, so sometimes that's not exactly the easiest thing in the world. But at the end of the day, sometimes she'll say something and it evokes an emotion, like a defensive emotion, as if I'm being attacked. Do you think that could be related to something in my childhood? Because she's not attacking me at all. As a matter of fact, her tone is very kind and gentle, but I'm interpreting my present situation, but I don't even know that I'm actually interpreting it from a former feeling where someone did attack me. They were being critical.

Trigger—triggers can happen with one word, a smell, a body language, even the way a person is dressed or the place you are. We don't imagine what happens when we are talking; we are just reacting. Do you think we do this a lot? I think—this is my opinion—I think we do this every day. I think that until the day we are aware that, "Hey, something happened to me and it happens over and over again every time my body remembers," I'm not conscious. Wow. I'm just—you know, I can't leave my body in my house. So my body is like, "Okay, Walter, where are we going?" "Whoa, that—I remember that. Yeah, I remember." I'm not thinking that. My body has memory. That's why—that's why, even when I'm anxious, I eat. And some moment I saw it, or my instinct ran to the fridge as my refuge. Wow.

I mean, there's a lot of people that go through exactly what you're talking about there. They might be a cigarette, you know, it might be a drug, it might be a beer, you know, it could be they just have to go outside, you know, they got to turn the music on, you know, whatever. And they don't even know that subconsciously they're trying to rectify their past. So it seems like our past is controlling us. Is that true?

Yeah, because the mind does one thing. It protects me. The mind is not like, "Okay, Walter, let's go over this." No, the mind just protects you. And the way the mind protects me is staying in the comfort zone.

So let's keep talking about these triggers, because I feel like, hmm, especially amongst the Christian world, we don't even have this figured out. And it's kind of like when you say "trigger," I think of a gun. And I honestly think it's a pretty relevant word picture, because it's like the Wild West, like relationships, especially marriage. We spend 12 years of our life, you know, and then we come into marriage and we're like, "This is gonna be the greatest thing ever." Yes. And then we get into the marriage and we don't know that we start pulling guns out on each other because the other person has got their finger on the trigger all the time. At least that's how we interpret it. And because we're never taught to deal with the past and let it be our guide to learning like a school—

I love how you put that. We're actually unintentionally hurting the very person that we love, using all the bad interpretations of traumas of our past that we don't even know are controlling us. And like, I give an example: last night I was laying in bed, and this happens quite often. And I don't know about you at home, if this happens to you, but you start—like, you're trying to go to bed. So you start thinking about something. And the next thing you know, they're like—there's anxiety. And you don't even know that all your muscles are totally tense. Yes. Until you like—and then you relax. You're like, "Oh my gosh, I had so much tension. My physical body was responding to an emotional thought." And you even talk about in your book how this is actually—like, biologically—can hurt you. So talk about like your journey—your obesity, your surgery—like, talk about the rock

in your life, right? Stick around for this, because this is a crazy story. Gallbladder stone. Yeah, like it wasn't—it was a mountain.

So like, talk about this—how the body—like, there's ailments that are happening because we don't know how to deal with our past. It gets stored up in our body and manifests in problems, physical problems, diseases. My wake-up call—my real wake-up call—was when the surgeon showed me a 2.3-centimeter-wide and 3-centimeter-long stone that I had in my bladder. Okay, the thing is that I never felt it. It never bothered me. And the doctor said, "I've never seen a stone so huge as this one." Now, I want you guys to see this on the screen right now. That is insane. Like, I think David—King David—could have used that to take down Goliath. Yeah, yeah. He needed that one—just one. Holy cow.

So this is the strange thing. So big, and I didn't even feel it. When I started my journey to connect what was happening in my body with my emotional journey, my mentor—my health mentor—told me this: "Walter, there is a medical, scientific, and biological explanation for that stone, and it's okay. But have you considered that stone is revealing frustration, and what unresolved emotions of frustration have started to accumulate all these years?" And I said, "But I didn't even feel it." And she said, "Even though you don't feel things, it doesn't mean that things aren't accumulating in your body." So as in the body, also in your inner being, you can pay attention, you can look far, say, "I don't believe it." But right now, as we talk, Jim—how many people, they don't even have the idea, they're not conscious, they don't know that right now there are rocks—something is forming. There's a hardness that's happening to them. Yeah. The hardness—all those emotions are hardening. Frustration. Yeah. It's frustration. So when I saw that rock, I said, "That's a manifestation of unresolved frustration, emotion." And she said, "Yes."

And I said, "Wow, how can I fix this?" This is like—you know, the memories—if you try to remember things, you will do it, you can do it, but the body is blocking all the images, experiences that in the moment you cannot handle. You can handle, but the interpretation—right or wrong—is there. And that's the narrative you use right now. So it's like having a defective dictionary. And that dictionary says, "This is the meaning of this." Wrong. This is what you felt in your interpretation, and now you're using it against your wife, your kids.

It's like when Adam and Eve—when they sinned, did they go to God? They hide. Why did they hide? They had an interpretation. "God is gonna be angry." God wasn't angry, but their interpretation made them hide from God. How many times our interpretation makes us hide from God, hide from ourselves, hide from our wife, hide from what's really happening. So, I have emotions that are hiding in my body. And they are unresolved. And if I don't resolve it, you know what's gonna happen, Jim? My kids will have a legacy of unresolved emotions. And only God knows how many generations of my parents did the same thing. And somebody has to stop this curse of not crying when you had to cry. And maybe it's you.

What you're saying is just making so much sense, because not only does—like, you had a gallstone the size of a baseball, but like what I see is people's hearts turn to stone, like they just do. And it's so sad, because a husband and wife that loved each other so much at one time, they become hard towards one another. And the lie is that the problem is the other person. But the truth is it's the past that is actually hardening your present, which is erasing your future. And what

you're saying is there is a real way, a real formula to actually remove the barrier. You don't need Christian counseling of communication problems. You guys had no problem communicating when you were dating. You had no problem in loving each other when you were—until. Until. And you think it's because he did this or she did that, or she's disrespectful. It's not. What happened is you have opened the door to your past. This is according to what you're saying. And the past is overloading the interpretation of your present. And now the woman that you love, the husband that you love, you're seeing them through a completely different lens. This is why you have issues. It's not the present. It's the past. This is so serious. Wow. This is real.

This is real. When my wife—little girl, not a little girl, but a teenager—would go to work at a liquor store that her father had, it was on Sunday mornings. And she would go one Sunday and her other sister another Sunday to help the father. And she didn't like to go. She liked to sleep in the morning. And her father would wake her up doing this. "Wake up." Today, I cannot do that to my wife. I can even come to her back, not say nothing—"Ain't you new?" She would say, "Don't do that." If I do that to you, what happened, bro? You see how this interpretation of our past invades, and this is so poisoning, that the voice of your emotions can shut down or blind you of the voice of your purpose in life.

Oh, say that again. That's so good. The voice of your emotions that are remembering you—"This is happening because of that"—can shut down and make you deaf and blind without seeing purpose of life. People don't know their purpose, but they know how to react to what's happening in the moment. Purpose doesn't only help you navigate to your future. Purpose will help you make sense of all what happened to you in the past.

You know, I feel like we're so good at listening to this voice from the past, but we don't even know it's the voice of the past. Like we just don't. Like in my own life, like this is like really hitting me, because—you know, most people look at me and they go, "Jim Staley is very outgoing. He's an extrovert. He's strong. He's a leader." Yeah. But what I found out in my own marriage was I was weak. I was insecure. I felt, uh, you know, attacked all the time, and I felt like I had to defend myself. And I am a natural apologetic of God's word, right? So like, but I carried that into my relationships, and never felt secure, but never knew I was insecure, always thinking it was somebody else. "You're attacking me." No, I'm interpreting what you're saying as an attack. And I didn't even know that it's because of the way and the things that happened in my past and the way I interpreted those events that I'm now manipulating unintentionally, changing my present into something that is not supposed to even exist.

So I want you to move over to the most exciting part. I can't wait anymore. Like guys, if you've waited this long, this is where it gets exciting. I want to dive into really the climax of your book, because after we discover we might be a quote-unquote alcoholic, right? We might be in a—we—the problem might be us. Okay. Instead of our spouse, our friend, our boss, or whatever—it might be how we're interpreting everything around us. When we get past that and someone says, "Okay, pastor, I buy the idea. I might be part of the problem here. My past might be haunting me, as they say." The next step is to do something about it. And you have been teaching things about the temple and about the tabernacle of Moses for years. And you came across this whole morning and evening sacrifice part, and God showed you a formula of how—a visual of what to do. If every

day we're supposed to wake up and worship the Lord, right? And the sacrifice of praise, but yesterday might be affecting today.

That's it. Have you considered the possibility that the fire that destroyed your past marriage—let's talk about that—okay. And you started a new relationship. Okay. Is the same fire that you are bringing to the new beginning, new relationship? That happens a lot. Why? In the ancient temple, in the days of the temple, there was a protocol. And the protocol was focused on preparing the altar for a new day. The preparation of a new day is like when we are getting prepared for a new day in our life, starting over again. Something that we don't want is the process—the sacrifices of the new day with fire that is still burning in the ashes that should be removed before the works of the new day, like what happened in the days of the temple. Early in the morning, before the new cycle of the sacrifice that started more or less at nine o'clock in the morning, the most important part wasn't the sacrifices of nine o'clock in the morning. The most important part was removing the ashes that had the fire of the day before. Come on.

So you're like, it's the preparation for the sacrifice. Like we always focus on what am I going to give God? But the reality is, you ain't even created the space to give God, your spouse, your children, whatever, your best, because yesterday's fires—that may not be so holy—is caught in the coal. Is in the coal, and it's affecting everything that's happening today. Yeah.

So what I learned is why God told the priest, "Remove the ashes before the sacrifices of the new day." This is amazing. So, uh, I'm sorry, I'm just excited, because like my whole life is like flashing before my eyes going, "This is why I've been the way that I've been." This is so triggers. Yeah. Gotta be connected to this. Yes. Yes. The thing is that what killed your past marriage, or what killed or destroyed the business you closed, you're bringing it again in the new business, in the new relationship. Then you say, "Well, something is wrong. This lady, or this management, in this business—" You know what's wrong? It's always somebody else. Yes, of course. That's why everything starts with you. You need a double dose of humbleness. Is it possible that you still are working with the fire that destroyed everything? I need to take those ashes—to identify the ashes and put it away, because I want a fresh start. I have a new relationship. So I'm not going to bring the fire. The fire is what destroyed the other relationship. I'm not going to bring it to this new relationship.

But you say, "Pastor, how can I identify the fire that destroyed my past relationship and enable to remove the ashes? How do I identify it?" The same formula. Formula: start with you. Somebody divorced, the end of a business—you need a double dose of humbleness. And you have to start with the thought: everything starts with me. In reality, everything starts because it's your fault. That's not the pathway. That's not our default. Our default is immediately it's the other person. It has to be the other person. Yeah, but it's instinctive. Because we're okay with ourselves. That's instinctive, Jim. We are reacting like primitive. And we are acting like if there wasn't nothing to be learned in our process of life. We don't want to learn—we just want to defend ourselves.

So instead of defending yourself—that sometimes we defend ourselves with anger. "I have an anger management problem." No—anger is protecting the thing you have to confront. So, I don't have an anger problem. Anger is there because I didn't know how to react the first time that I cried and my parents, instead of understanding that I was hungry, they screamed at me. So, anger is

saying that I'm hungry. I will protect you. Not that I'm mad. I'm not going to let anybody in. Nobody's going to end. It's like a guardian, because I don't want to get hurt again. But if I talk with anger—anger—now I know what happened. I'm going to reinterpret it. Thank you for your assistance. OK. I need to identify things that I'm not going to bring in this new relationship. I'm going to identify things that I'm not going to bring in my new cycle of parenthood. That is how you remove the ashes and you prepare for the new fire, the new sacrifice of the day, the new cycle, the new chapter that you want with your wife, the new chapter that you want with your children. How many times the same fire that destroyed your life yesterday is the same fire that is hidden in the coal, in the ashes. Let's do something secure.

Remove the ashes. Identify the triggers. Don't bring it to this new relationship. Hey, maybe it's the same relationship. New day. New day with your kids. And one of the things that I tell parents and adults—beware, there's gonna come a day that you have to share this with your kids and invite them to the process of how you deal—removing ashes in order to have a fresh start. Fire that transforms sacrifice and able to be something sweet for the Lord, not the holy fire—not a fire that is destroying. Yeah, everything around you. Because fire can absolutely be amazing. It can transform. Or it can destroy, right? In real life.

You know, I got to share this, because I'm kind of seeing this in my head—is before we talk about like the actual process of getting rid of the ashes and what that really looks like, and not just abstract, but in real time, I want to kind of bring up a good point. My art example, I should say—my daughter Kyla, who's 16, she stepped on a really, really small piece of glass, okay, when she was lifeguarding. That was on the concrete, and it got in her heel. Okay. And she couldn't get it out. It's irritating her—as every step that she took, it was creating pain. Okay. And so we went to the doctor and they had to get needles and they were digging in her heel to get out the piece of glass. What we thought was she got everything. But then like a couple of weeks later, she's feeling more pain again from the heel and there's more glass that's in there. And she's gotta go back to the doctor, and this time they have to like put major, you know, numbing stuff in there because they're gonna have to dig way deep in there to get this glass out.

Now, imagine someone—imagine her if she didn't know why she was feeling this pain, why she was angry. Because let's face it, there is a thing, you know, called hanger, where, you know, you get angry from being hungry. But what if you didn't know that you were hungry? What if you didn't know there was a piece of glass and you're just angry now? But your friend, let's say, saw you step on the glass, knows that the problem is in your heel, but you don't know it. So then every person that you get connected with, every person that gets you frustrated, you are over-amplifying your anger, because your anger is already there, but it's coming from your heel. Is that what you're saying that's happening in people's lives every day?

Yes, of course, of course. You get cut. The same thing, you get cut. And my finger is very sensitive. And, but even come close and touch our screen. Yeah. That is not proportional—they just touch you. Why did you scream and feel that hurt? Because it's not healed. Why do you scream? Why is that anger? Why is that overreacting? You're not healed. It's you. Why are you hurting your kids, hurting your wife? Because you are not healed. Stop it today. Stop it. And accept it. Go to a secret place and say, "Lord, I don't know what happened. I don't know a lot of things, but something I know: I'm hurting the people that I'm supposed to love."

Walter, this is so big, because even in my own relationship with Cheryl and my wife—being married for almost 30 years—I cannot tell you how many times that there would be what I would consider a very disproportionate response to something. And then I'm focusing on the response. And then I take offense at the response, instead of understanding there's hurt. Yes. This is not right. This is not a normal reaction. Instead of judging the reaction and then taking it personal, is look at it like you would a two-year-old that comes to you that hurt their knee. You don't see any blood, but their response is over-amplified because they're hurting. Yes. And they don't know what to do. Yes. What you're telling me is like so amazing, and I think this is going to help so many people, because so many men find themselves in my shoes in a marriage where they don't know this. They don't know about ashes. No. And so what instead of looking at their spouse who might be over-amplifying because they had to dodge the plate—it just came flying by their head, right? Yeah, maybe it's a knife, you know—oh, the spirit could be right, like Saul with David. They don't know to think, "Oh my gosh, honey, are you okay? Like, what is going on in your life right now? What can I help you with?"

Women, quite frankly, are very complex. Can we say that on the air? Like, they're complicated, and they're so amazing, because they're like a spider web, and they're picking up stuff from everything. They might be reacting based on something that happened four days ago that was unresolved. Another fire with more ashes that you as a husband didn't resolve. And now we're actually dealing not with the moment. We're dealing with the fact we didn't deal with the moment four days ago. Yes. Yes. Is this—am I on the right track? You are. You are on the right track. This is what happened.

Imagine this. You have a wound here. Nobody feels the wound—only you. Okay. So if somebody touches it, you will react proportionally based on what you feel. You're the one that's feeling, and you are the one that's reacting proportional to the feeling. Now your wife says something. You answer proportionally to something you start to feel. Part of your reaction comes from your body. You're feeling, you react, you talk, and your wife says, "You don't have to scream. What I said—" Your wife is not feeling what you're feeling. She's surprised. "Why are you screaming? I just asked you something." The real deal here is: my reaction is based on something I'm feeling. And my feeling is based on something my body is remembering through the trigger of my wife. I have to understand this. You don't have to study psychology. Just understand what I said. And with the spirit of humbleness, start to work with your life, because you are hurting people because you're defending yourself based on something you feel of an unhealed wound.

Man, this is so important, because—she doesn't feel it. She's hearing you react. I mean, I feel like, Walter—from the very beginning, your example of a baby being in the crib and it starts to close off as it gets older because it realizes every time it cries, it gets in trouble. Right. But really, it's just hurting. It's got a dirty diaper or whatever. Our whole lives, all we're doing is protecting ourselves. Because the world is so mean, and it just attacks—and it doesn't mean to, but everyone's responding based off the fires that happen in their life, and they're throwing their embers on us. And now we're burning up in this area, and we get wounded from this. And I didn't even do anything. I'm trying to be nice to you. And the next thing I know, like, I am literally hurting because of your past pain.

So what I'm gathering from this is: we are in survival mode. Thank you. That's it. All the time. And that is so primitive. And so what I'm seeing is—until we learn that one, you are in survival mode, recognize it. Step one of the AA meeting. Two, you're the problem. Why are you always the problem? Because you can't control someone else. Even if your husband is a jerk, narcissist, alcoholic, drug dealer, you can't control him. You can only control and clean up your side of the fence, right? And then three—when all is said and done, I've got to learn how to take my ashes out so that I can live in shalom. I can live in peace, and I can have resolution at the end of the day. So take me back to the priest—morning, evening ashes. Let's talk about that and resolving things.

This is something important in the book of Ephesians. Ephesians says that, and I'm gonna paraphrase it, that you have to watch out not to be angry—before the sun comes down. You remember that? Yeah, yeah, yeah. Okay. "Don't let the sun—" right. Okay. In the days of the ancient temple, like I said, when the sun will go down, still the ashes are containing the fire that was processing the sacrifices of the day before. We have to take out those ashes, because that fire was processing things of yesterday, and you don't want that today. So I need to identify what things of yesterday still have the fire that destroyed my marriage. Don't bring it. Identify it. Clean your altar. Because, like in the case of the baby, you were hungry. You cried. You did not receive food and able to have that confirmation that you're taken care of. No. They screamed at you. You buried your emotions. The formula is: "I cry. You're my parents. You should know that I need something. Discern it, give it to me, and I'll do the same." But now, my wife says something, and I just protect myself.

The other day, I cleaned all the house. Over there in Puerto Rico, we didn't have water for eight days. This is real life. Happened to me. Can I say it here? Yeah. Okay. So I clean all the house with waters and gallons. And that's not easy. After I did that, 32 gallons of water have to go and get to the tank that the government put in the entrance of our community. My back, my knees hurting. After I clean all the house, I was waiting for my wife and my girl to arrive and to say, "Wow, the house is clean, it's beautiful, I'm hurting." Didn't say nothing. Didn't get what you needed. No, and I said, "Okay, let's give it a try." Two days after, I did the same thing. Same thing—nobody said thank you, nobody said nothing. Then a trial started in my head. Do you know, this is not fair. And I had to go to the patio of my house. And I said, "I have to take these ashes out of here." Because why did I clean the house? Because it was dirty. Why did I clean the house? Because I want a clean, secure place for my wife. What I expected when I was a baby—when I screamed—so. Attention. Attention.

So I went to the patio and I resolved it. And I said, "I'm going to take these ashes out, because that fire is going to burn on my wife." Yeah. My wife didn't even know. I resolved it. I came back. I kept talking with her. Until the day she haven't say thank you—maybe she'll say it if you see the podcast. But you know what, I don't need it, because I did it from love.

Okay. I got to stop you here, because like, I'm about to go crazy, because I'm getting so many connections—is, you know, the daily sacrifice, right? So what is that in reality? It is you're bringing things to God. Like that is a sacrifice. And so like, we think of sacrifices, like, "I'm going to bring God my best. I'm going to give Him—I'm going to sing to Him. I'm going to my job, my work—" the greatest sacrifice. Tell me if you agree with this. Because I'm thinking out loud, and that can be really dangerous. But the greatest sacrifice, I think, we can bring to God is our junk, our hurt. So

my wife hurt me. She didn't say thank you. And I'm human, and I'm looking for acceptance, and I'm still a five-year-old. And I want my daddy or somebody to say, "You did a good boy." That hurt lights on fire. And either it's going to burn me and everyone around me. Because if you wouldn't have done that—you wouldn't have gotten rid of your ashes—the very first thing that your wife says that you don't like, that fire is now lit. And it becomes a bonfire, and their fire now gets lit, and their fire is always bigger than our fire.

I don't know how long you've been married, but I promise you that, right? And I feel like what God is saying to me right now, especially reading your book—guys, bring your hurt to God. Put it on the altar. You are a royal priesthood, and say, "God, I give You my mind, will, and emotions. I give You this hurt feeling. I know I cannot allow this to burn, but if I'm going to let it burn, it's going to burn all the way up." No ashes. Truly a burnt offering, a whole burnt offering. Oh, you said it. Brother, talk about this—a burnt offering. You said it. We don't do that. We like burn a little bit of it and we save it for later. Yes. We don't want to burn it all up. And the only way it can get resolved is to fully give it to God. If the other person cannot be part of that healing process. What do you think about that? Like, that's what you're saying.

I felt the fire that was going to destroy that moment with my wife, because I was going to say, "Hey, you're not going to say something. You're not going to say thank you." And maybe she would, like, think, "Why are you mad? I do this every day." Well, I didn't think about that. He said it. You want credit for the one time? But what I was thinking—and that helped me—was I just started to do like the hypothetical scenario. Yeah, hypothetical, yeah. Yeah, and I said, "If she says, 'I know you did it because you love me, this is the real you.' But the real me, I don't even know him a lot. I needed somebody. I needed my wife to say, 'Thank you.'" To validate you. Yeah, performance. And I said, "No, no, this is gonna burn and hurt this moment." So I said, "I gotta get out of here. Gotta get out of here." And I went to my porch and I talked with my son. No, no, no—you went to the altar. Whoa. Whoa, thank you. And I said, "You know, Lord, this is the offering. And it's gonna hurt my ego, my pride, all that together." I resolved it, and I came back, and I could deal with a wife that I know that she loves me, even though she didn't recognize what I did. What I did was pure love, but the recognition was for my ego, for my lack of integrity. Why you do what you do. Yeah. Is it really about pure love, or am I trying to receive something which tells us that there's a gap and a void inside of us that we didn't know that was there from a past hurt? Otherwise, we wouldn't even need the validation. Of course not. Of course not.

Why do I say what I say? What you're feeling—the person that is in front of you, not feeling it. And all my reaction is based on what I'm feeling, not based on what's happening. And that's not love. It's like, "It's your fault that I'm reacting." No, no. You have little fires in your body. Ashes, ashes, ashes, ashes. We have to deal with it and start today. Start now. Think in that the person you love can die in a fire that you are keeping alive. Take those ashes away. Identify the fire that burned you yesterday. It's so simple, like. What did you do wrong? Don't do it again. It's simple like that. Really not so simple, but that's a thought.

Or like in doing a lot of marriage counseling and even in my own marriage, I can't tell you how many times that like—it never dawned on me that my frustration is not coming from Cheryl. No. It's coming from something far in my past of a distant fire that is following me and it's burning, and it's right there under the skin, waiting for the smell, waiting for the memory to be triggered, waiting

for that finger to be put on my trigger so I can shoot them. But then I don't want to shoot them. And when I pull the trigger, I'm like, "Oh my gosh, why did I act like that? I can't believe I said that. I can't believe I did that. I just, Pastor—had this happen yesterday with one of my daughters. And I love my kids so much. There's a special love, as you know, that it cannot be duplicated under any circumstances. And that love for my daughter is so great. I want to protect her from the things that she can't see. And in me being that protective dad of my beautiful daughter, I said something and overreacted to a situation without thinking through it, and it hurt her—what I said hurt her, right? And she started to cry and I didn't realize I was dead wrong. I was verbally processing out of a dad that's trying to protect. I started a fire. I hurt her, which started a fire inside of her. Okay, now she's dealing with this fire. Now this is how people end up in therapy, you know, 20 years later, right? I started a fire in her. I felt bad about it. I came back and I made it right.

And I think this is so awesome, what your book says. I went to her, I made it right. But then I felt in the spirit the next day, "I'm going to revisit this and make sure the fire is totally out." Because how many times like we go back, we apologize, we make it right, but deep down that person is still hurt. And they might need to see more empathy. They might need to see more brokenness. And I went back and—I mean, I had tears in my eyes—and I'm like, "I am so sorry for yesterday. I can't even believe I acted like that. I feel terrible for making you feel that way. Will you please forgive me?" "Dad, I forgave you yesterday." "I know you did, but I'm telling you, like, this is important to me." What am I doing as a dad? I'm making sure she doesn't carry that fire anywhere else into her future. Just as a dad, if we would teach this and know this—that it's our responsibility to make sure our kids are not taking their fires that happened from us, that happened from their peers, from their teachers, employers—and we make sure it's our job to take the water of the word of God and make sure they're not taking their fires anywhere—that alone would transform our children and put all the psychologists out of business in the future.

This is so incredible. Talking about the ritual. Why was this book not here? Why didn't you write this 20 years ago? I don't know. I wasn't ready. I wasn't ready. Look at this. That's a problem in my life. Yeah. It's your fault. Yeah. Thank you for repeating the thing. Okay. In this ritual, check this out. Check this out. In this ritual, there's a very interesting thing, and it's the moment—the timing—of the cleansing of the altar. It's before sunrise. It's in the dark. And it's the first thing that has to be done before all the protocol of the new day. First thing. Take the ashes with the fire of yesterday out of the altar. That's the first thing you do in the temple. When do they do that? Before sunrise. So, Jim, it's a dark place. It's a dark place. But you're saving your marriage. And you are discovering who you really are. Check this out. The priests, they have their garments for the holy work of the day. But when they deal with the ashes, they don't use the garments of holiness. It's common garments. It's nothing attractive. And there's not a lot of attention. It's you in the dark. Nobody's there saying, "Very good." You have to get to that point to understand: if I am defending myself, or I really want to save my family, save my mind—so I'm going to go in the dark. I say, go to your secret place and start doing these questions. What do I feel when my wife gives me an order? What do I feel when my wife remembers me saying that I had to? What do you feel? Because possibly that feeling is the fire of yesterday. And if you don't identify this, and bring it before God, with the feeling you're gonna fill your marriage with a destructive fire. Run to the secret place. Run to that dark place. Wow. And say, "Lord, I love my wife. I love my kids. I love all the blessings I have. Don't let me burn the house down." Wow. And the Holy Spirit will guide you. Peace at a time. Your body is defending yourself because you didn't know how to deal with the abandonment. You

were a baby. Now you are from instant to wisdom. From survival to saving yourself and saving your marriage.

So if I understand that it's a dark place where I'm going to get in—do it. It's dark. You are going to face—a lot of times when you did unfair things to people you love, you're repeating the same cycle. "I'm hungry. I need love. Give me food." I did not receive love. I did not—even though I received the food. Maybe the baby is hungry. Well, put that bottle in his mouth. Now I'm doing the same thing. Hair. And we do the same thing to our kids that happened to us, or we overcompensate and go the other direction and the pendulum swings. The pendulum, yeah. But really the temple protocol, what I heard about the priest getting up in the morning—I saw Yeshua in the dark before the disciples woke up, right? Before the sun comes up. David is up before the sun comes up. The prophets are up before the sun comes up. What if what they're doing is putting the yesterday to rest so they can truly clean the altar and sacrifice to God today, instead of taking an animal and a sacrifice and put it on the altar and you got this big poof of smoke because it's nothing but ashes on the altar, but you're offering a clean sacrifice. And what if we taught—like, what if this was intentional for husbands and wives and families—at the end of every day or end of every week, we check in and say, "Hey, is there anything? That argument we had three days ago—are we okay?" Instead of like pretending that it's okay.

And you know what? Most of our arguments are stupid and small, right? So the pride—like you said earlier—we don't even wanna go back and visit that because it's kind of embarrassing anyway. It's such a small thing, but it's not small. Entire forest fires have been started from a single cigarette or a small—even the book of James says that, right? An entire ship is by a small rudder—whole forest fire by one small—our tongue is the lighter. Yeah, and the fluid. Right. Yes, yes. So talk to me about like, what do you recommend that families and marriages do to prevent—like, first we gotta get rid of it, find it, and then offer it to God. The person, you may not be able to ever go to them. You may have to just forgive them, like period. And you know what, you mentioned in your book about forgiveness is finding the pieces of your heart. Can you talk about that for a little bit? Yeah, yeah, yeah.

Communication. But you cannot communicate and share with your wife what you haven't discovered and accepted in the dark place. That dark place, and I'm telling you, Jim, it's dark. And not everything that you discover in the dark about you, you have to say in public. Check this out. When the Israelites would bring the sacrifices, the protocol of the preparation of each sacrifice would all—it's already talking about why you are here. The priest did not say, "Okay, confess all your sins because of this sacrifice." No, the priest more or less had an idea if it was a sacrifice of guilt, a sacrifice of forgiveness. You didn't have to talk to the priest. God is protecting me. God says, "You know what kind of sacrifice, I know what happened. Just bring it to the right place—not to your wife—bring it to Me." So, saying that, we don't have to take everything that happened to us, because I don't know if the people that we trust can handle it. But if I can handle it with God, it's okay.

Talking about forgiveness. Imagine that every person that has offended you has a part of your heart in their hand. And that part of your heart that is in the hand of the person that offended you is bleeding. The heart has blood. Why should I forgive? You want to forgive because you want to recover your life. You don't want to forgive because you are like condoning what happened. Or we

feel like we're letting them off the hook. Yeah, no, no, no. I want my life back. You want your heart back. That's it. So when I forgive the person that offended me, this is what's happening: the heart, the piece of my heart that's hurting, that is in the hand of the offender—comes back to me. Why is this important? If you have hurt, that means that part of your heart is in the hands of the person that hurt you. And they can continue to hurt you. Yeah. And that person doesn't even understand what's happening. You have to say, "I'm gonna forgive that person. Not because I'm okay with what happened—I want to recover my life. My life is bleeding, and part of my life is in the hand of somebody that hurt me. When I forgive, that part of my heart that's in the hand of that person comes back here." Jim, here is the place of healing. God will not heal part of your heart that's in the hand of the person that offended you. God will heal it when it's here.

So pastor, should I forgive? If you want to recover your life, you should do it. "Pastor, but I'm not okay with what happened." I'm not talking about if you're okay with what happened. I'm talking about recovering your life. What was stolen. You want your life back. That's why your wife misses that man that she met. And your kids say, "Where's daddy? Daddy's home. Daddy's not home. Daddy's not here. What we see is what's left of daddy." I need to recover my life. When was the last time that you laughed and it hurt? Because if you laugh so much. What was the last time that your tears was because you're grateful? We have to clean our body, have to clean our mind, our emotions. That doesn't happen in one day. But if the process starts today, you're going to feel like you're another person. And the people that have been receiving all your spears are going to start saying, "He's coming back." So I ask this question: How many people need to come back home? How many people need to recover their life?

So if 10 people hurt you and you haven't forgiven those 10 people, understand this: 10 people have a part of your life. 10 people have little parts of your heart. It's time to take all those parts, bring it back to your life. And here's where God is going to heal. God will not heal pieces of your heart that is still in the hands of the people that hurt you. That's so good. That's so good. Say that again. God cannot heal your heart while it's in the hands of another person. So every time I forgive somebody, I'm not saying it was my fault or—no, we're not gonna play that game. The name of the game and the motivation for me to forgive is called "my life back." I need to recover my life back. So when I forgive, the offender releases that part of my heart. That's why it's hurt, because the heart is in the wrong hands. Now that part of my heart comes—it's still bleeding, it's still hurt—but now God says, "Now I can heal it." So, when people say, "Pastor, forgiving is not easy. How do I forgive?" I always say, answer the question: why do you want to forgive? And the correct answer is, "I want my life back." That's so good. And if you have your life back, your wife will have her husband back. Wow. Your children will have daddy.

So then—it all is true as we wind this up—like it's so true. You have to look into your past to solve your problems, which you're saying is someone else's problem. But the truth is, it's your past. You have all these fires and all these ashes that are sitting there and all these people that have hurt you. And the reason why it's so difficult for people to forgive is because we're focusing on the offense. And you're never going to be able to forget it. This whole like "forgive and forget" thing is a lot of like—you can't forget. But as long as you focus on the hurt—this is what I'm getting at—you're never gonna let go. But if you focus on the heart that they're holding, and you recognize that this is the real why—it's my life—and this is why you really are forgiving, it's nothing to do with them. I'm forgiving because it's the only way. They hold the key to my heart. I want the key back.

The only way to get it back. See, we're selfish people. We're motivated by selfishness. So use it. Like I am being selfish. I want my heart back. Sir, the only way I can get my heart back is to forgive you. I forgive you, for you knew not what you did. Because if you knew that you would hurt me for this long, you would likely would have never done it. I forgive you because Christ forgave me. Please let me have my heart back. The next one. And you go back in your past. And this is what we do as pastors. We go back, we help them in their past traumas. Next, let's deal with this one. Let's forgive this person. Jesus, come into this situation. I forgive this person. Boom, you got your heart back.

I love that visual. I've never seen it before. I've helped so many people. I've never thought about it as every time you're going down the timeline and dealing with the trauma of the past, you're just getting more of your heart back. And then when you go through the whole timeline, now you go to God. He can completely heal your heart. Imagine this, Jim—that maybe your father or your mother—my case, case of everybody—then have the chance or the opportunity to deal with these things. And generation, generation to generation, we are just acting out from pain. Now you are learning something, and you can stop this. Maybe in the name of your parents, your grandfather, you're gonna do what four generations didn't do. Feel the hurt. Forgive.

You know, "Hurt and hurt, suffering and pain" is one of the chapters of my book. When something is hurting you, feel it. Feel it. Don't try not to feel it. Because the natural thing to do when something hurts you is to feel it. But if you try not to feel it and try to do a trial, you just cut the process. And now you're gonna bury something alive, and it's gonna be so alive that it's gonna remember you. Those memories are gonna say, "Let's connect what happened 10 years ago with what's happening 10 seconds ago." And that's happening to us. Somebody has to stop this. And maybe somebody in your audience is hearing this podcast because they're ready to stop the hell, the serpent, and the fire. It's up to me, okay? I know God saves us, but you can save things also. You can save your marriage. You can save your family. And I don't care if your kids are 40 years old. Today is the day. Because something happens when healing occurs. You don't think about why not, yes, no. When healing is happening, time is not important. Healing just comes to recover and help you recover your life.

So pastor, I don't know how to forgive. We can talk about that later. Let me help you why you want to forgive. Yeah, it's everything. I think the how is easy once you know the why. That's it. That's the principle. You got to know your why. We don't know. We're like, "How do I do this, God? How do I do this?" Why are you wanting to do it to begin with? I want to recover. I want my life back. And one thing will bring the other. Health. Even the Bible says that the pain in our bones comes because we had been sad too much. So believe it, understand it or not, there is an emotional reality that we have to face. We don't do it, it will end up killing ourselves. We're gonna get sick. Fire's gonna burn our marriage, and we can stop this right now. In the name of Jesus.

Brother, I went to a conference not too long ago—what you're saying, like about the Scripture about, you know, it's like bitterness in the bones, right? Yes. God's not just saying that like hypothetically—like it's real, it's in science. And they told a story about this woman—the pastor's wife met this woman in like the street as she was going across into a hospital to get chemotherapy. They never knew each other. But they struck up a conversation. She ended up going with this woman because she was by herself, and they just kind of became friends. She

went up there with chemotherapy, find out she had breast cancer over her right breast, okay? Well, because this pastor's wife was part of a ministry that dealt with this disease in the body, they have seen a pattern over thousands of women: that if you have breast cancer over the left breast, it's likely connected to bitterness or anger towards someone in your bloodline that's close to you. And breast cancer over the right breast is typically connected to some sort of bitterness of somebody that's not your bloodline. Well, this pastor's wife—we'll call her Karen—said, "Hey, listen, can you tell me who you're angry at?" And this lady was like, "What are you talking about?" "It's like, well, we have a ministry, and this is what we've seen." And she's like, "Well, I don't think you're right on this. I can't think of anything." And literally, like 30 seconds later, it came to her. She said, "You know what? Seven years ago, someone in my law firm came in and stole a client from me that cost me a million dollars. And I hated her because of this." And so the pastor's wife, Karen, said, "Well, when did you get this disease, this cancer?" And she said, "Well, about a year later." And she said, "Well, can I just pray with you? Because I believe that if you release this bitterness and release this person, God will heal you and take this bitterness out of your life. Because I think that's what it is. That's what we've seen scientifically." She was a believer. She totally just forgave this lady in tears, realized that she had been holding on to this bitterness her entire last seven years. This was stage four cancer. She already bought the tickets. They gave her six months to live. She bought tickets for her entire family to go on a last-minute cruise because she was going to die on the cruise.

Okay. That was seven years ago. Well, she gave up the bitterness, forgave that woman, and the next week they couldn't find the cancer. Whoa. It was gone. Great God. She got completely healed. Did she get healed, or did she get her life back? Yes. Because the bitterness had to go. It was the embers from the fire of her anger, and it didn't know where to go. The emotional system is attached—DNA—to the physical body. So it doesn't have any place to go. Where does it go? Into your physical body.

I wonder how many people are sick today. Literally gallstones the size of baseballs, because they've got fires, unresolved conflict, that they've never brought the sacrifice to the altar. And Christianity Today wants to say, like, you know, the temple system is done away with. Oh my goodness, I hope it's not done away with, because we need a place to bring our sacrifices of all the garbage in our life that we can't deal with. This is what your book does for people that read it, that get these concepts, to realize that: one, I've got a problem. Two, this is how I solve it. Three, this is how I teach my family and my children.

And—can you tell me—I don't want to end on this—what I've discovered in my life as the reset is Friday night, it's sundown. Oh, yeah, there's this thing. Yes. Okay, it happens to be the fourth commandment, but in my life over the last 24 years of doing this, the Sabbath, yeah, has been this massive reset, where everyone's down at the table and just like at your house—we were lighting the candles and I'm praying over my wife and family, and you know what? You can't pray over your wife at all if there's a fire. Oh, I got to put those fires out, which means the fire never lasts longer than a week. Can you talk about that a little bit?

Well, talking about Shabbat Shalom—there has been a lot of Shabbat and no Shalom. No, what's Shabbat? Our audience doesn't know. Shabbat is the day of rest. The seventh day, Friday to Saturday. So we close our week obeying this fourth commandment. And just as the sun is coming

down on Friday, we are all together in our table, and we give thanks to the Lord, not only because of the week, but we are preparing for a new cycle. So something interesting happens in that table. We pray. But how can you pray for your wife if you haven't talked with her about the fire? You took the fire that killed somebody in your life and you brought it to her. You brought it in a conversation. You brought it as a reaction. And you know what? Maybe your wife is not gonna say nothing. And you're gonna put your hands on her, "Lord, I thank You for my wife." And my wife is carrying bitterness. And I know it. And I'm not doing nothing about it. And Shabbat is the moment that God says, "Before entering Shabbat, resolve these things. Talk with your wife. Talk with your kids. Pick up the phone. Go in the dark place. Put the name to that stuff. Take the actions. A new week, a new day. Do it for you. Do it for the people that you love." Because if you don't do it, remember, what happened to you—that you don't remember it when you were a child—maybe you notice and you understand it through this podcast. When you were a baby, you had a need and it wasn't covered. You screamed because you're hungry, and they scream back to you. Your wife needs you, but you scream back to her. So we have to break that curse.

So the Sabbath is so important. Jim, tell me about it. You wrote a book about it. But sometimes we don't connect the commandment with what God expects us to do with our life, with our relationship. You know, the commandments is not just to obey them. In the process, you will understand why God gave us—to begin with. Yes, the commandments. Have you ever noticed, like, the commandment of "honor thy father and thy mother"? Okay, people don't have any problem with the other nine commandments, but that commandment is a problem. With that—that commandment is like an X-ray, saying the problem is not the commandment. The problem is revealing your problem. You know why I think—the commandment's to rest. Yeah. But we don't see people resting. Of course not. Everyone is uptight. Everyone's frustrated. Everyone's going through stuff. Everyone has ashes and embers that are burning. And the Sabbath—your Shabbat, on Friday night into Saturday, on the seventh day—God rested. Yes. And put the ashes out. That's the day of recalibration. This is the moment where I reconnect with my family. This is the moment that I make sure when the eighth day comes, that first day of the week shows up again, there is no fires from the previous week. So instead of looking at it as like an obligation, it's like, "Well, heck yeah, it's an obligation. It's my job as the father and patriarch of the house to make sure there's no burning fires. And the Sabbath is a fantastic way to do that." Because what's the first thing that we do in our house on Friday night? We light the candles. And you can't have two fires going at the same time. You cannot have your fire and the fire of God. Someone's going to have to yield, and it's never going to be God. So either His fire is not going to show up, because it's only one candle gonna burn. And your fire is—I gotta put out my candle. I gotta put it out. It's destroying everything.

And the thing is that your wife feels—she's hurting because she's dealing with this. "Why the man that loves me is hurting me?" You are praying for her. She's silent. She's honoring you. And you know that you're praying for somebody that has a deposit of hurt that you put there. That's why if you ask for forgiveness, you need to do it again, do it again—like you did with your girl—do it again. And so they're released. Everything is to release them and go to your secret place and think about it. "It's not fair. People that love me are the people that I'm hurting." Adam, in the garden, one of his jobs is to prevent chaos to come in the garden. So I ask myself and you, my friends that are here: What are you doing when you sense that chaos is gonna get in your house? But you know, then when I overreact, you're going with the flow. And you know that chaos is coming in. It's a thief. Chaos is a person. Yes, it is. And Walter, we would never let a thief into our house as men.

Yeah, in the physical realm. But we do it every day in the emotional realm. Emotional realm. And it's killing our marriage. It's killing our family. And like you said, it's all about me first. And I'm not saying that everything wrong in your life is your fault, but this is not the focus. The focus is, I want to recover my life. The focus is, I don't wanna hurt people. I don't wanna hurt people.

And it's sad, Jim, that a lot of people are gonna die without knowing their purpose, and they're gonna die without knowing themselves. You never knew you because you were buried under the walls of protection. "I'm buried under the ashes" is how I'm seeing it. Yeah, yes. Like I can't breathe because I'm in Pompeii. Literally. Literally living in Pompeii, where we see people that are like stone, you know, because they took their last breath because they didn't see the explosion that just happened that was on its way, or they would have got out of harm's way.

Walter, as we close this broadcast out, we talked about forgiving someone that hurt you. We talked about the ashes. We talked about the priestly duty and the sacrifice and bringing the things that are garbage to the altar and let it be a burnt offering to God. Let Him take it all, because we can't handle it. But oftentimes, we're the ones that are hurting other people. And then when we hurt someone, like our wives or spouses or children, we go to them, we apologize because we know we really messed up. If you're a godly husband, or probably like you don't want to make a mistake. So, and wives can make the same mistake too. It's just, I've found that husbands make this mistake more. And we apologize. And then they—the wife may be like, keeps talking about it. And they're like, "I just apologized. Like, what do you also want me to do?" You know? We don't understand the concept that—no, what we did was we took one shovel and got rid of a little bit of ashes, but there's a mountain that you did there. How many times should I apologize? Well, I want you to receive this thought: it is more deep than what you think. Words penetrate more deep than what you think. Actions penetrate—it's more deep than what you think. And many times, like you said, we go over the protocol. "Sorry." It's more deep than what you think. That's why you have to go and make sure. I gotta go deeper too then. And that deeper is you have to double check. You are covering your wife. You're guarding. You're the person that's taking care of her and your children. She was okay. She was doing groceries. She came in the house and you started saying things. And you sense it—come on. We are spiritual beings. We know more than what we think. And when you hurt somebody, you know when only saying "forgive me" is not enough. You know it. But pride is defending what I don't want to confront. So take this thought and put it in your heart, in your head: it's more deeper than what you think. My words hurt her even though she is not revealing how she feels. Maybe she won't do it because she said, maybe she's saying, "I'm going to leave this here." But words are life, and something's going to happen. I have to go back to her, open my heart. I really feel bad. I didn't want to say what I said.

When you are going to talk with your wife or with your kids, don't go with, you know, this prepared monologue to defend yourself or to give just a protocol of forgiveness, or reasons why you acted that way—or reasons. "I need you to understand." Nobody cares about your reasons. You hurt me. When two people are going to get together to talk about something that happened, we're like two Rambos. Everybody comes with their rifles. But there's a way to disarm. And this is the words that you want to say. Don't say, "I think," "I believe." No—say this: "I feel that you are hurting because of my words." Or say, "I feel alone." Or say, "I'm scared because today I did it again. I hurt the person I love." Talk about what you feel, because everything is about what you feel when somebody talks, what you feel when somebody does something. That's called empathy. Like

you're empathizing. You're not talking about your reasons, your excuses, your feelings. You're talking about—you know what? I hurt you. I hurt you.

You know, if I get this out of your book in this conversation, I think as men, most of the time, we give ourselves so much grace that when we do mess up, we try to make it right, but we never double check, right? So we make it right, and then we're off to the next thing. So we close that chapter, it's moving on, but there might be an ember there. And that ember, according to your book, will start another fire in your life. So it's in your best interest to go back to your spouse, to go back to your child the next day, hours later, and say, "Honey, I just want to double check. Like what I said yesterday, I feel really bad about that. It really hurt you. I know that. And I know we kind of talked about it, but I just want to make sure you're okay. And if you need to talk about it again, I'm open to do that." Yeah. Her response—I've done this—her response will tell you whether or not she's healed. Yes. Because if she says, "Honey, it's all good," then you're good. There's no fire. But if she goes, "Yeah, that kind of bothered me," then you need to talk about it some more and swallow your guts and your pride. Because it ain't about you. You're about your—your job is the prophet, priest, and protector of your home, right? We have to make sure that no one comes in and steals anything or starts any fires. And if that means that it's your fire that you started and you have to take out more ashes, that's why I love the visual of this book—of the priestly protocol of taking the ashes out. And I feel like sometimes, you know, we do it with a spoon, and God's like, "Man, dude, you need a bucket on a skid loader." You know, you've got a mountain of stuff that you put on your spouse. And it's going to take a minute to get out of it. I know I've made so many big mistakes with my marriage that sometimes I felt like in my past, "I'm not getting out of this. Like I have screwed up so bad that this mountain is going to burn our whole house down." And God says, "No, no, no, no, no. I own a bulldozer." Yes. "Come to me, all you who are weary and heavy laden." That's it. "I will teach you how to run the bulldozer and get rid of the ashes." And it doesn't matter how big of the mountain it is. God can clear all of it. And then two people can be in love again. I know I've experienced that.

Ladies and gentlemen, this is a good place to end, I think, because we could talk forever about relationships and healing and wounds, because it is a story that we all have. Every one of us can relate to it. In this podcast, I just want to look all of you guys in the eye right now and say that I hope that, number one, you go out right now and go to Amazon. That's where they can find you. Go to Amazon, get this book by Walter Augusto, "The Last Day of Your Past." It is hard enough living in the present and praying for our futures, but dragging along weights and fires from the past and all of the baggage that we have—it's just not going to allow us to hit our future the way that we really want. We've got to get rid of it. And he's written a book to help you get through that and go through that protocol and encourage you to do that.

If you're out there and you are feeling convicted, like I am in this broadcast, that man—do you circle back around to your spouse? Do you circle back around to your children? Do you spend every night and say, "Honey, I just wanna make sure that there's nothing that is between us. I know I was an idiot yesterday or today, or right now, but I just wanna make things right. What can I do?" And if she needs to spend 25 minutes vomiting all over you, be man enough to take it. I know there was a time where I wasn't, and I didn't operate like I should have operated with great empathy and understanding, and I hurt my wife deeply. And my gut is that there's a lot of men out there that have done the same, and maybe a lot of wives out there that have done the same to

their husbands. We are our worst enemy, and we carry a sword between our jaws, and that sword—that tongue—can really hurt in every single way, but it can also heal. And so I want to just close this broadcast by saying that if you resonate with any of this, not only do I encourage you to support Walter, his ministry, and go to his website, which we'll put on the screen, and purchase his book, but go to the person right now that's in your heart-mind that you know that you need to make things right with. And if that means sitting down with every single person in your family and just double making sure that every closet is clean—because skeletons tend to come alive. And they may not come alive for 20 years, but they do grow tendons, they grow muscle back, and they will become your worst nightmare. I believe that Christ came to set us free, but He gave us the protocol in the priesthood to show us that we, every day, need to get rid of those ashes.

So, Pastor, in this broadcast—this is not very one many that I do this—but would you say a prayer for us and close out? Because I think there's a lot of people, man, that might have tears running down their face like I'm feeling right now for them, because I've been there, and I know what it's like to mess up to such a degree that you don't know if you can even recover from it. And there might be people that are feeling the lack of hope right now in their relationships that just need prayer. Let's close this broadcast.

Amen. Father, I give You praise. Please heal and hear each heart of each man that doesn't know how to start. Help us run and find, in the secret place with You, the dark place where we need help. Make me understand. Make me remember: that's all about recovering. It's all about healing. It's all about caring for people we love. Lord, I ask You, please, help my brothers and sisters that are here in this podcast to start today where they are at. Nothing is perfect. We know it, but Your grace is enough for me. Make me understand that I don't have to understand all the details. Today, I will run—run to Your presence. I will run to the secret place. I will say, "Lord, help me recover my life. Help me recover my marriage, my family. Help me stop the fire that is burning in my house." Lord, I ask You, please, a double portion of Your anointing, of Your shalom, of the river of healing entering each house today, entering each mind, and each man and each woman. Save each family, save each marriage, and do, my King, what You always want to do with man—to bring him whole back to his home. In the name of Jesus, I praise and we trust in You, Lord. Amen. And amen.

I'm Jim Staley with Passion for Truth Podcast. We'll see you in the next episode.

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