

WHAT HAPPENED TO US?

The Search: Why Nothing Ever Seems Enough

— THE CONCISE EDITION —

*A clear and compelling
exploration of the human
search and the life we
were made for.*

A
COMPLETE
BOOK FOR
EVERY
SEARCHING
HEART

IDOWU O. BABALOLA

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A CONCISE EDITION

Idowu O. Babalola

A thoughtful exploration of the human condition and the timeless search for meaning, purpose, and lasting fulfillment.

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This book is presented as an invitation to thoughtfully explore the human condition and life’s deepest questions. The views expressed are intended to encourage honest reflection and meaningful dialogue.

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First Edition: 2026

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DEDICATION

This book is dedicated first to God the Father, who never stopped searching for us; to the Lord Jesus Christ, who came to find what was lost; and to the Holy Spirit, who leads every searching heart home.

To my beloved wife, Babalola Adebisola Faith — thank you for your steadfast love, your faithful prayers, and your constant encouragement. Your life continues to point me, and everyone around us, back to Christ.

To our children, Babalola Tijesu Joshua and Babalola Eden Titoluwa — may you always know that the ache every heart feels was never meant to be silenced by achievement, but answered by a Person. May you find your life in Him, always.

And to every reader who has ever wondered, quietly or otherwise, what happened to us — this book is for you. May your search lead you home.

To God alone be the glory.

PREFACE

Thank you for picking up this book. Before you turn the next page, I would like to make one thing clear: this book is not an attempt to persuade you to adopt a religion. It is an invitation to explore a question that has followed humanity from the very beginning.

The question is simple: What happened to us? Why do we long for more, even after achieving what we once believed would satisfy us? Why do wealth, success, relationships, knowledge, and even religion often leave us with the feeling that something is still missing? Why does the human heart continue to search?

These are not religious questions first. They are human questions. Perhaps you believe in God. Perhaps you don't. Perhaps you follow another faith, or none at all, or you are simply tired of searching. Wherever you are on that journey, this book was written with you in mind.

I am not asking you to suspend your reason or ignore your questions. I hope you will bring them with you. Read thoughtfully. Think carefully. Question honestly. If there is truth to be found, it should be able to stand up to sincere examination.

As we journey through these pages together, we will explore the human condition, our deepest longings, and the possibility that the emptiness so many people

experience is not a flaw to be hidden, but a clue to be understood.

My hope is not that you will simply finish this book and move on. I hope that you will better understand yourself — and that, along the way, you will find that the question we are asking has an answer worth discovering. Thank you for allowing me to walk this journey with you.

TABLE OF CONTENTS

Copyright.....	i
Dedication.....	ii
Preface.....	iii
Introduction — Everyone Is Looking for Something.....	1
Chapter One — The Ache We All Feel.....	3
Chapter Two — We Were Made for More.....	7
Chapter Three — What Happened to Us?.....	10
Chapter Four — God’s Answer.....	16
Chapter Five — Life Found Again.....	20
Chapter Six — Look at Jesus for Yourself.....	25
Chapter Seven — What Will You Do With What He Has Done?	29
Chapter Eight — Your Journey Home Begins Right Here	32
Conclusion — The Journey Home.....	34
About the Author.....	36
Other Books by the Author.....	38
Connect with the Author.....	41

Introduction — Everyone Is Looking for Something

Have you ever stopped to ask yourself why people never seem to stop searching? From the beginning of history until today, humanity has been on an endless journey. Some search for success, believing that the next promotion or financial breakthrough will finally bring satisfaction. Others search for love, hoping that the right relationship will fill the emptiness they carry within. Some devote themselves to knowledge, convinced that understanding more will somehow quiet the questions that echo deep inside them. Others pursue pleasure, power, influence, or recognition, only to discover that the excitement fades and the search begins again.

It doesn't matter where we come from, what language we speak, or what we believe. We all seem to be looking for something. Perhaps you have felt it too. Maybe there have been moments when life seemed complete, only for that feeling to disappear sooner than you expected. Perhaps you achieved a goal you had worked toward for years, only to find yourself asking, "What comes next?" Or perhaps you have experienced loss, disappointment, or failure, and wondered why life can feel so fragile and uncertain.

These experiences are deeply human. They remind us that beneath all our differences, we share the

same questions, the same longings, and often the same quiet dissatisfaction that refuses to go away.

For centuries, people have offered different answers. Some believe the solution is found in wealth. Others in education, science, politics, religion, relationships, or personal achievement. While each of these has its place, none of them seems able to answer the deepest questions of the human heart. Why?

Could it be that we are searching for something this world was never designed to provide? This book is an invitation to explore that possibility — not through blind faith, not through emotional persuasion, but through an honest journey into the human condition.

Together, we will consider one simple but profound question: What happened to us? For if we can understand what happened to humanity, we may also discover why nothing ever seems enough — and why the answer may be closer than we ever imagined.

CHAPTER ONE

The Ache We All Feel

There are some questions that quietly follow us through life. They do not always demand our attention, but they never completely go away. They often surface in moments of silence, after a major achievement, during seasons of loss, or when life slows down long enough for us to hear the thoughts we usually drown out with activity.

One of those questions is this: Why does nothing ever seem enough? Most of us spend our lives pursuing something we believe will finally make us feel complete. As children, we think happiness lies in becoming adults. As adults, we believe the next opportunity, the next relationship, the next promotion, or the next accomplishment will be the answer. We keep moving from one destination to another, convinced that fulfilment is just beyond the next milestone.

Then we arrive. For a moment, there is excitement. We celebrate. We feel accomplished. Life seems complete. But it rarely lasts. Soon, another desire takes its place. Another goal appears on the horizon. Another dream demands our attention. The satisfaction we hoped would remain slowly fades, and the search quietly begins again.

Sometimes the clearest example is found in the ordinary rhythm of life. A person spends years

working toward a promotion, believing that the new position will finally bring the sense of arrival they have been waiting for. When it comes, there is genuine joy. The congratulations are real, the salary may improve, and for a while the person feels that a long chapter has finally been completed. But after the excitement settles, another question quietly appears: what now? The new position becomes familiar, the new income becomes normal, and the heart begins looking toward something else. What was once a destination becomes the starting point for another search.

This experience is so common that many people simply accept it as a normal part of life. They tell themselves that this is just how human beings are: keep moving, keep chasing, and keep hoping that one day the next achievement will finally bring lasting satisfaction. Yet something inside us whispers that there must be more.

Perhaps you have experienced this yourself. You may have worked hard to build a career, only to discover that success cannot silence loneliness. You may have found love, only to realize that another person cannot carry the weight of every longing within your heart. You may have accumulated possessions, travelled to places you once dreamed of visiting, or achieved goals that others admire, yet still sensed that something remained missing.

This is not because these things are bad. Love is good. Success is good. Achievement is good. Friendship is good. They enrich our lives and should be appreciated. The problem is not that they exist. The problem is that we often expect them to do what they were never created to do. We ask temporary things to satisfy an eternal longing, and that is a burden they cannot carry.

There is nothing strange about wanting to grow, to build a good home, to be loved, or to do meaningful work. These are good desires, and Scripture does not teach us to despise them. The deeper question is what happens when a good desire becomes the place where we expect to find the meaning of our existence. A career can give us work, but it cannot tell us why our life matters. A relationship can give us companionship, but it cannot carry the full weight of our identity. Achievement can give us evidence that we have accomplished something, but it cannot settle the question of who we are before God. When we ask created things to answer questions only the Creator can answer, even good gifts eventually leave us asking for more.

This explains why people who appear to have everything can still feel empty, while others with very little continue searching for something they cannot explain. The ache is not limited to the poor or the rich, the educated or the uneducated, the religious or the irreligious. It belongs to all of us.

Could it be that this ache is not a weakness to be ignored, but a clue to be understood? Could it be that our deepest longings are pointing beyond everything this world can offer? If so, then perhaps the real question is not why we keep searching. Perhaps the real question is this: What were we created to find?

CHAPTER TWO

We Were Made for More

If the ache we explored in the previous chapter is real, then the next question is unavoidable: Why do we long for more than this world can offer?

This question has fascinated philosophers, psychologists, scientists, and religious thinkers for centuries. Each has offered explanations, yet the longing remains. It is as though every answer explains part of the story but never the whole of it. Perhaps the reason is that the question itself is deeper than we imagine.

Think about the things every human being longs for. We long for love that never fails. We long for justice that is never corrupted. We long for peace that is never disturbed. We long for joy that never fades. We long for life that death cannot interrupt.

Where did these desires come from? Why do we instinctively desire things that seem impossible to find in a world where everything changes? Every beautiful moment eventually passes. Every relationship is touched by imperfection. Every achievement loses its excitement. Every life eventually comes to an end. If this world is all there is, why do we continually long for something more?

It is a remarkable contradiction. We live in a temporary world, yet we long for permanence. We grow older, yet something inside us refuses to accept

that life should simply disappear. We experience brokenness, yet we cannot stop dreaming of wholeness. We encounter injustice, yet we continue to believe that perfect justice should exist. It is almost as though our hearts remember something our minds cannot fully explain.

Centuries ago, a wise man made an observation that still speaks with remarkable clarity today. He wrote that God has put eternity in the human heart (Ecclesiastes 3:11). That single statement explains something many of us have felt but never been able to describe.

The reason nothing in this world completely satisfies us may not be that life has failed us. It may be that we were never created to find our deepest fulfilment in things that are temporary.

This also helps us understand why the search can continue even when our circumstances improve. If the deepest need of the human heart is relationship with God, then changing circumstances can only address part of what we experience. Better circumstances may remove some pressures, and genuine blessings can bring real joy, but they cannot replace the source from which our life came. A person can have a better life in many outward ways and still carry the same inward question. The question is not whether we should enjoy what God has placed in this world. It is whether we have mistaken His gifts for the life itself.

Imagine giving a thirsty person seawater. It is still water. It may even seem like the answer. But the more they drink, the thirstier they become, because it was never the kind of water the body truly needed. Could our endless search be something like that? Could it be that we keep trying to satisfy an eternal longing with temporary things?

This does not mean that success, family, work, education, or pleasure have no value. They do. They are gifts to be enjoyed. But gifts were never meant to replace the One who gives them. Perhaps that is why every human achievement eventually leaves another question waiting just beyond it — not because the achievement was worthless, but because it was never designed to carry the weight of our deepest longing.

If eternity has truly been placed within us, then perhaps the emptiness we often feel is not a malfunction. Perhaps it is evidence that we were created for more than this world can offer — created, in fact, for relationship with the One who placed eternity there in the first place. A philosophy about God, or a set of rules about Him, was never the point of our creation. We were created for relationship with Him. If we were made for that kind of life, another question immediately follows, and it is the question that will occupy the rest of this book. If we were made for more than this world can offer, why do so few of us seem to be living in it? What happened to us?

CHAPTER THREE

What Happened to Us?

If the human heart longs for something this world cannot provide, then we must ask why. If we were made for more, why do we so often settle for less? If there is an emptiness within us, where did it come from?

These are not only religious questions. They are human questions. Throughout history, people have offered many explanations for the human condition. Some believe humanity is simply the product of chance. Others believe our greatest problem is ignorance, a lack of education, or social injustice. While each of these may explain part of our experience, none of them seems to reach the root of the problem.

This is where the Bible enters the conversation. Far more than an ancient rulebook telling people how to behave, it presents itself as a revelation of God and a diagnosis of what has happened to humanity. It tells us where we came from, what went wrong, and what God has done about it.

Science can describe how many things work, and psychology can describe how many things feel. But neither, by itself, answers the deepest questions of why the human heart reaches beyond the physical world for meaning, why we experience moral obligation, or why we long for justice, truth, love,

permanence, and purpose even though the world around us is marked by change and death. For those questions, we need a different kind of diagnosis.

The Bible tells a different story. It begins with an extraordinary claim: humanity was not an accident. We were created intentionally, lovingly, and purposefully by God. According to the opening pages of Scripture, the world was created good, and life existed in perfect harmony with its Creator. Humanity was created for more than mere existence — for fellowship with the One who gave life itself.

This is an important distinction. The first human beings were not only alive. They lived in fellowship with God, receiving their life from Him. Their identity was not built on achievements, possessions, or status. Their security was found in their relationship with the One who created them.

If this was God's original design, then something must have changed. And according to the biblical account, it did. Scripture describes the moment simply. The man and the woman, given everything, chose to reach for the one thing that was withheld — not because they lacked anything, but because they wanted the right to decide good and evil for themselves. And when they had eaten, the text says something remarkable happened. Their eyes were opened, and they realized they were exposed. They did not run toward God. They hid among the trees. When He called out to them, His question was not

“Where are you?” because He did not know. It was the question every one of us still needs to hear: “Where are you?” — spoken not in anger, but in search of the ones who had just walked away from Him (Genesis 3:8-9).

That scene has never really ended. Humanity chose independence instead of trust, and we have been hiding among the trees ever since — behind achievement, behind religion, behind busyness, behind the version of ourselves we hope will be acceptable enough.

Self-rule does not always look like rebellion. Sometimes it looks respectable. A person may believe in God, attend religious gatherings, pray regularly, and still reserve the final word for themselves. They may say, “I will follow God as long as His direction agrees with mine.” They may want God’s help without wanting God’s authority. They may ask God to bless the life they have chosen without asking Him to become the Lord of that life.

Self-rule can also hide inside decisions that appear perfectly ordinary. We may decide where we will live, whom we will marry, what kind of work we will pursue, how we will use our money, and what values will govern our choices, while treating God’s Word as advice that we may accept when it agrees with what we already want. None of these decisions is wrong in itself. The deeper question is whether God is actually Lord over them. It is possible to ask Him to protect

our plans while never stopping to ask whether our plans are His. It is possible to pray for success while remaining unwilling to surrender the direction of our lives. In that sense, independence from God can be very quiet. It does not always announce itself as rebellion; sometimes it simply assumes that we have the right to decide.

That is why sin cannot be reduced to a list of obvious bad actions. At its deepest level, it is a question of who sits on the throne. The issue is not only what we do with our hands; it is what we have decided in our hearts about who has the right to direct our lives.

This also means that self-rule can become harder to see when life is going well. A person who has very little may easily recognize their need for help, but abundance can create another kind of danger. When everything seems to be working, the heart can quietly move from “God, I need You” to “I have enough.” Possessions, influence, education, success, and comfort can make dependence on God feel unnecessary. The problem is not the blessing itself. The problem is when the blessing takes the place of the One who gave it.

That is why better choices alone cannot solve the problem. A person may make many wise decisions and still live from the assumption that life belongs entirely to them. They may be honest, hardworking, generous, and respected, yet never seriously consider

whether their life is being lived in dependence upon God. The question reaches beneath behaviour to the source from which we live. Who do we trust when we are afraid? Who gets the final word when God's direction conflicts with our preference? Where do we turn for identity when our achievements are taken away? These questions expose the deeper issue because they reveal whether we are living from God or trying to live as our own source.

Yet the deeper need remains. Possessions cannot become a source of life, because they themselves are dependent on the life God gives. Achievement cannot become our creator, because we existed before the achievement. Even religion cannot become our life, because religion is something human beings practise; God is the One who gives life.

The human problem, then, is not just a failure to follow enough rules. It is that we have attempted to live apart from the One who is our source. Imagine a branch cut off from a tree. For a while, it still looks alive. The leaves may remain green for a time. But the branch has already lost the source of its life, and eventually, what happened on the inside begins to show on the outside.

Could humanity be like that? Could our greatest problem be deeper than broken relationships, failed dreams, injustice, or personal struggles? Could all of these be symptoms of a deeper separation from the Source of life?

If that is true, then our greatest need is more than better circumstances. We need restoration. More knowledge, more success, or another philosophy cannot give us the life with God for which humanity was created.

And that raises perhaps the most important question in this entire journey. If humanity lost the very life it was created to enjoy, can that life ever be restored?

CHAPTER FOUR

God's Answer

If our deepest problem is separation from God, then we need more than information about God. We need God to act — which is precisely why the coming of Jesus cannot be treated as the arrival of another religious teacher. Throughout history, humanity searched for God in temples, philosophies, rituals, and religious systems, hoping to find a way back to Him. But the story the Bible tells is not primarily a story of humanity searching for God. It is the story of a God who did not abandon His creation, and who — at the right time — did something no human mind could have imagined.

He came—not as a teacher only, not as a prophet only, and not to establish another religion, but to restore what had been lost. Jesus came announcing the kingdom of God, calling people to repentance, forgiving sins, receiving those whom others rejected, and revealing the character of the Father. He did more than tell people where life could be found. He spoke of Himself in terms that made the question of His identity unavoidable. He presented Himself as the One through whom people could know God and receive life.

Everything about His life pointed to something greater. He healed the sick. He welcomed the rejected. He sat with tax collectors and spoke with people whose stories were complicated, without

pretending their sin did not matter and without waiting for them to become respectable first. Yet these were not His greatest works. They were signs — pointing to a greater reality.

Improving people's circumstances was not why Jesus came. He came to address the deepest problem of humanity. Where humanity had become separated from God, He came to bring us back. Where death had entered, He came to bring life. Where hopelessness had become normal, He came to offer hope that could never fade.

This is where His death becomes central. If our problem were simply a lack of information, Jesus could have given us more teaching. If our problem were simply poor behaviour, He could have given us better rules. Instead, He went to the cross.

His death was not the tragic end of a good man. It was the loving act of God entering humanity's brokenness to bear what humanity could never overcome on its own. Through the cross, He dealt with the problem that none of our achievements, morality, or religious practices could solve. His death was central to His mission.

Then He rose from the dead. His resurrection was more than an extraordinary miracle. It was God's declaration that death would no longer have the final word — that the life He offers is real, and that the One who died is alive.

Consider a scene from His life that captures all of this. Jesus once sat down beside a well in a foreign region and spoke with a woman who had come there alone, at an hour when no one else would be around (John 4:1-26). She had been married five times, and the man she now lived with was not her husband. She knew enough about the religious question to speak with Him about where the right place to worship was and which traditions mattered. Jesus did not begin by correcting her doctrine or naming her sin as a way of shaming her into silence. He simply told her the truth about her own life, gently, and offered her something she had clearly been searching for in every relationship she had ever entered: water that would mean she would never thirst again. She left her water jar at the well — the very thing she came for — and ran to tell her whole town about Him. Knowing the right religion had never satisfied her. Meeting Him did.

Another scene shows the same Jesus meeting a man who had spent years carrying a condition he could not solve. In Mark 2, some men brought a paralysed friend to Jesus, lowering him through a roof because the crowd made it impossible to reach Him by the ordinary way. Jesus first addressed the man's deepest need by saying that his sins were forgiven, and then He healed his body so that everyone could see that He had authority to forgive sins. The scene matters because Jesus was after more than the man's improved circumstances. He dealt

with the deeper problem and then gave outward proof of His authority. He was not offering a technique for improving life. He was bringing the authority and life of God into a human situation that could not be repaired by human effort.

Here humanity's greatest problem is met not with a philosophy, a system, or another religion, but with a Person. This changes the direction of the entire search. The question is no longer whether human beings can improve themselves enough to find God. The question is whether we are willing to receive what God has already done for us. If Christ truly came to restore what humanity lost, then our search does not end with discovering an idea. It ends with encountering a Person. What does it mean to truly know Him?

CHAPTER FIVE

Life Found Again

If you have followed this journey from the beginning of this book, you may have noticed something. Wrong choices were never our greatest problem. Our greatest problem was that we became separated from the One who is Life. If that is true, then our greatest need is more than becoming better people. Our greatest need is to become alive again.

This is where many people misunderstand Christianity. There is a person this book must speak to directly: the person who already calls themselves religious, or who has, at some point, joined a faith community — not always by their own conviction, but perhaps to please a spouse, to hold a family together, or simply because it was the path that was in front of them at the time. Perhaps you were born into one faith and later found yourself sitting in the meetings of another. Perhaps you attend, occasionally, out of respect for someone you love, while your daily life continues to run on its own terms. Perhaps you believe, quietly, that sincerity is what matters most — that every path which honours God in its own way must ultimately arrive at the same place, because it is, after all, the same God being reached for by different roads.

That belief is worth pausing on, because it is one of the most common reasons people never take a second look at Jesus. If all roads lead to the same

God, then a specific claim about a specific Person begins to feel unnecessary — even offensive. But this is precisely the claim Christianity cannot soften without ceasing to be itself. Jesus did not present Himself as one respected teacher among many, or as a prophet pointing to a truth beyond Himself. He said, “I am the way, the truth, and the life. No one comes to the Father except through Me” (John 14:6). Other traditions — including Islam, which honours Jesus as a prophet born of a virgin — do not accept that He is God in the flesh, that He was crucified, or that He rose from the dead. That is not a minor disagreement at the edges. It is the exact centre of what this book has been describing. A Jesus who is only a teacher cannot restore what humanity lost. Only a Jesus who is God with us, who genuinely died, and who genuinely rose again, can do what this book has said we need. So the honest question is not which tradition is more respectable, or which one you were raised in. It is simply this: who did Jesus claim to be, and was He telling the truth?

None of this is written to argue you out of a religion, or to suggest that sincere people in other traditions are without honour. It is written because a Person, not a comparison of religions, is what this book has been pointing toward from the beginning — and you cannot evaluate a Person by asking which system He fits into most comfortably.

Perhaps you were born into a Christian home. Perhaps you have carried a Christian name all your

life. Perhaps you have attended church for many years, served in a congregation, know the songs, and understand the language. Those things may describe your history, but they do not answer the central question. A person is not saved because a Christian label was placed on them. A person is not saved through religious attendance.

Jesus once told a story about a son who never left home at all (Luke 15:25–32). While his younger brother wasted his inheritance in a distant country, the older son stayed, worked the fields, and kept the rules — and when his father welcomed the wayward brother home with a celebration, the older son refused to go in. “Lo, these many years I have been serving you,” he said, “and I never transgressed your commandment.” He had never rebelled outwardly. He had also never once shared a meal with his father out of joy. He was present in the house, but absent from the relationship. Faithful attendance is not the same thing as a surrendered heart, and it is entirely possible to stay near the Father’s house for a lifetime without ever truly coming home to Him.

The gospel is centred on Jesus Christ: that He died for our sins, that He was buried, and that He rose again. We are called to believe in Him, and biblical belief is more than agreeing that the events happened. It is trusting what His death means, trusting that His resurrection is real, and entrusting our lives to Him.

His sacrifice matters because our problem was deeper than bad behaviour. We were separated from God, and Christ gave Himself to reconcile us to God. His resurrection matters because He did not remain in the grave. He is alive, and the life He gives is therefore more than an idea.

You can be religious without being born again. You can know the language of faith without knowing Christ. You can read the Bible repeatedly and still miss the Person it reveals. Jesus once spoke to people who knew the Scriptures well and told them, “You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me” (John 5:39). His concern was not that Scripture was unimportant, but that Scripture was pointing beyond itself to Him. That is why the gospel invitation is not, “Become more religious.” It is, “Come to Jesus.”

At its heart, Christianity is about life—not only life after death, but life now, the kind of life that reconnects humanity to the God from whom it became separated. Jesus did not only say that He would show people the way to life. He said that He is the Life. If Jesus is Life, then knowing Him is far more than agreeing with His teachings. It is entering into the very relationship for which humanity was created.

Think about a lamp. It may be beautifully designed. It may be expensive. It may sit in the finest home. But without electricity, it cannot fulfil the

purpose for which it was made. The problem is not with the lamp. The problem is that it has become disconnected from its source. In many ways, humanity is like that lamp. We continue to invent, to create, to dream, to achieve remarkable things — yet something within us remains disconnected. That is why we continue searching. We were never designed to live independently from the One who gave us life.

The wonderful news of the gospel is that God offered us more than forgiveness. He offered us Himself. He has made a way for humanity to be restored to the relationship that was lost. This restoration is what the Bible describes as being “born again.” It is not the adoption of a new religion. It is not becoming a different nationality. It is not joining a particular denomination. It is the beginning of a new life — the life that humanity was created to know, made available again through Jesus Christ.

CHAPTER SIX

Look at Jesus for Yourself

You cannot borrow another person's faith, and you cannot permanently avoid Jesus because someone else represented Him badly. Christians can fail. Pastors can fail. Churches can fail. But their failure does not determine who Jesus is, and your response to Him is personal.

You may have encountered Christianity through people who were more concerned with appearance than with Christ, or who spoke about grace while treating others harshly. If that has been your experience, I do not want to dismiss it. Religious hypocrisy is real, and Jesus Himself confronted it. But there is a difference between rejecting hypocrisy and rejecting Christ. One is a refusal to accept a false representation of Jesus. The other may become a refusal to meet Jesus Himself. Do not allow another person to become the final authority over your relationship with God. You will stand before God as yourself, and the question of what you did with Jesus cannot ultimately be transferred to someone else.

If something in your life needs to change, Christ can deal with it. Grace does not say, "Your life is already perfect." Grace says, "You do not have to become perfect before you come." That distinction matters, because many people postpone meeting Christ for years while waiting for a day that may never arrive. Perhaps you have a habit you are

ashamed of. Perhaps your relationships are complicated. Perhaps there are choices in your past you cannot undo, or a life you have lived for so long that you cannot imagine being different. None of those things is a reason to stay away from Jesus. He is not the reward for people who have successfully repaired themselves. He is the Saviour of people who know they cannot save themselves. That is why His invitation is so disarming. He does not say, "Fix yourself and then come." He says, "Come to Me."

So look carefully at Jesus. What did He claim? Why did He die? Why did His followers proclaim that He rose again? And what does that mean for your own life? You may inherit a family's faith, a culture, or a name — but you cannot inherit another person's relationship with God.

It is possible to know a great deal about Christianity without actually knowing Christ. A person can know the stories, attend church, carry a Christian name, serve in a congregation, or spend many years around Christian teaching. None of those things, by themselves, means that a person has received the life Jesus gives.

The same is true of Bible knowledge. You can read the Bible from beginning to end, even many times, and still miss the Person at its centre. So if you have read the Bible many times, the deeper question is not how much you have read. It is this: have you found

Jesus in what you have read? Has the truth brought you to Him?

So who is Jesus, really? Before He entered the world as a man, Scripture introduces Him as the Word. John says, "In the beginning was the Word, and the Word was with God, and the Word was God." Then he says, "The Word became flesh." Jesus did not begin to exist when He was born in Bethlehem. He was the Word who came into our world and became human.

This is also what Christians mean when they call Jesus the Son of God. We are not saying that God physically fathered Jesus. God is Spirit, and the relationship between the Father and the Son is not biological. Jesus is not a creature produced by God. He is truly divine.

If Jesus is God, are Christians saying there is more than one God? No. Christianity teaches that there is one God. Scripture speaks of the Father as God, the Son as God, and the Holy Spirit as God, while also showing that the Father, Son, and Holy Spirit are distinct from one another. Christians use the word Trinity to describe this truth. It is not three Gods, and it is not one God simply changing into three different forms.

We do not need to solve every mystery about God's nature before we can understand the heart of the Christian message. What matters here is what God has made known: He has not remained distant

from humanity. The Word became flesh. God came near to us in Jesus Christ.

Why, then, did Jesus come? It was not only to teach people how to behave better. Humanity's deepest problem is deeper than bad behaviour. We became separated from the God who is the source of our life, and no amount of religious effort can repair that separation.

Jesus came into our condition, took our sin upon Himself, died in our place, and rose again. The cross was not an unfortunate ending to the life of a good man. It was central to His mission. Then He rose from the dead. Christianity is not built around the memory of a dead teacher. The One who died lives again, and His resurrection declares that the life He offers is real. Jesus came because we needed more than advice. We needed life.

CHAPTER SEVEN

What Will You Do With What He Has Done?

The gospel eventually brings us to a personal response. It is possible to admire Jesus, respect His teaching, believe that He lived, and still keep Him outside the centre of your life.

Repentance is more than feeling bad about the past. It is turning away from self-rule and turning toward God. Faith is more than agreeing that Jesus existed; it is trusting Him and what He has done.

You cannot earn what God gives. There are two people who can find it difficult to receive a gift from God. One thinks, "I have done enough. I am a good person." The other thinks, "I have done too much. There is no way God could receive me." They seem to be standing at opposite ends of the moral scale, but both are looking in the same direction: at themselves.

Both responses can sound reasonable because both are built around something true. The first person really may have done many good things. The second person really may have made serious mistakes. But neither person can make those facts the basis of reconciliation with God. The gospel takes our eyes away from the record we have built, whether that record makes us proud or ashamed, and places them on Christ. What matters is not whether our past can be made impressive enough to earn

salvation. What matters is whether we will trust the One who has done for us what we could never do for ourselves.

Neither goodness nor failure is the foundation of salvation. The foundation is Christ. The morally confident person does not need to become more impressive before coming to Jesus. The ashamed person does not need to become less broken before coming to Jesus. Both need to stop measuring whether they are worthy and look at the One who offers what they cannot produce for themselves.

This is where human independence reaches its limit. We want to believe that we can repair whatever is broken if we work hard enough. But salvation is not a project we complete. It is a gift we receive. Paul's words in Romans 6:23 make the contrast clear: "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Wages are earned. A gift is received.

Good works are good, but they cannot become payment for sin. We easily remember the people we have helped and the ways we have tried to live well, while overlooking pride, selfishness, hidden thoughts, wounded people, and the ways we have placed ourselves above God. The answer is not to prove that we are good enough. The answer is to receive Christ.

There is also a final choice to make. You do not have to remain separated from God. The way home is

open. God has made a way for us to be reconciled to Him through Jesus Christ.

Judgment is real, but so is the invitation. If a person continues to reject Christ, Scripture speaks of a final judgment. These are not words meant to frighten anyone into a religious decision, but neither are they realities we should hide because they are uncomfortable. The deeper issue is separation from God. If God is the source of life, then rejecting Him leaves a person outside the life He gives. Sin is not just a list of wrong actions; at its heart is humanity's refusal to trust God and our determination to live from ourselves. God does not force anyone to receive the life He offers. At some point, the search becomes personal. You must decide what you will do with Jesus.

CHAPTER EIGHT

Your Journey Home Begins Right Here

You do not need a perfect prayer or special religious words. What matters is that your response is honest, and that honesty moves in three directions at once.

It begins with admitting the truth about yourself. You were not created to live independently of God, and the emptiness, restlessness, and search that brought you here will not be solved by becoming better at managing life without Him. It continues with believing what God has already done in Christ: Jesus died for our sins, was buried, and rose again. He did what we could not do for ourselves, so trust Him rather than your religious record, your morality, or your ability to repair your own past. And it is completed in surrender — stepping down from the throne of your own life and giving Christ the right to lead you. Surrender is not a promise that you will never fail again. It is simply deciding that you will no longer be the final authority over your own life.

You can come to Jesus exactly as you are. You do not have to untangle every part of your life before you come. Come honestly, and let Him begin His work in you. If you are ready, you might pray something like this:

Jesus, I come to You as I am. I acknowledge that I have lived apart from You and that I cannot give

myself the life my heart has been searching for. I believe that You died for my sins, that You were buried, and that You rose again. I believe that You are Lord and that life is found in You. I surrender myself to You. Forgive me, receive me, and make me new. I give You the right to lead my life. Teach me to know You, trust You, and follow You. I do not come because I have fixed everything. I come because I need You. Amen.

If you have sincerely turned to Christ, the journey does not end with this prayer — it only begins there. You have started a new life, and new life needs to be nourished. Talk to Him; you do not need complicated religious language, only honesty and regularity.

Read the Gospel of John, starting with Jesus Himself: watch how He speaks, how He treats people, what He claims about Himself, and how He responds to those who come to Him. And find a healthy Bible-believing church community, because you were not designed to follow Christ in isolation. Look for people who will help you know Scripture, grow in faith, and keep your eyes on Jesus rather than on religious performance. You do not have to understand everything today. Keep walking. Keep asking. Keep looking at Christ.

Conclusion — The Journey Home

We began with one question: What happened to us? We followed it through the emptiness we feel, the design we were given, the independence that separated humanity from God, and the life God has made available in Jesus Christ.

The answer is not another religion, another achievement, or another attempt to make ourselves acceptable to God. The answer is Jesus Christ.

You may still have questions. Your life may still be complicated. You may have encountered believers who did not represent Him well. None of those things should keep you from looking at Jesus for yourself. Consider His words. Consider His claims. Consider His death and resurrection. Then decide what you will do with Him. No one can make that decision for you. Not your family. Not your culture. Not a pastor. Not a religious community. May your search lead you home.

The journey home is not a return to a place we can reach by our own strength. It is a return to the One for whom we were created. What began as a search for satisfaction, meaning, or something that could finally make life whole leads us to a Person who offers far more than another answer to consider. In Jesus Christ, God calls us back into relationship with Himself and gives us a new beginning.

If you have believed in Christ, let this not remain only a moment you remember. Keep looking to Him.

Let His Word shape the way you think, let His presence become familiar to you, and let your life grow, more and more, to reflect the One you have come to know. You do not need to understand everything at once. A life with Christ is a journey of learning, growing, trusting, and becoming more like Him. And if you are still searching, do not turn away because you have questions. Keep seeking the truth. Look at Jesus for yourself, and follow where the truth leads.

ABOUT THE AUTHOR

Idowu O. Babalola is a bondservant and an Apostle of the Lord Jesus Christ with a deep passion for Bible teaching, discipleship, and raising believers who faithfully reflect the character of Jesus Christ. His ministry is devoted to teaching the Scriptures with clarity, depth, and practical application, leading people beyond religious profession into genuine spiritual maturity.

For over a decade, Apostle Babalola has been actively engaged in cross-cultural missions, proclaiming the gospel in diverse communities and ministering extensively across Nigeria, particularly in the Northern and Eastern regions. He has served alongside the United Missionary Church of Africa (UMCA), headquartered in Ilorin, Kwara State, as well as with other mission organizations, preaching Christ, strengthening believers, planting biblical foundations, and advancing the work of God's Kingdom.

His ministry is marked by a steadfast commitment to sound biblical doctrine, discipleship, and the transforming power of the Holy Spirit. Through the preaching and teaching of God's Word, the Lord has graciously drawn many into His Kingdom, confirming His truth through transformed lives and changed hearts.

In *What Happened to Us?*, he steps outside the walls of the church to reach the person who has never

darkened its door — the honest sceptic, the nominally religious, and the one who believes every sincere path must lead to the same God. His desire is to walk with such readers through the ache every human being carries, and to bring them, gently and without pretence, face to face with Jesus Christ.

He is the author of several books on Christ, spiritual foundations, the Kingdom of God, transformation, prayer, worship, spiritual maturity, and the Christian life. A selection of these books is presented on the following page for readers who want to explore these themes more deeply.

Apostle Babalola is joyfully married to Mrs. Babalola Adebisola Faith, and they are blessed with two children, Babalola Tijesu Joshua and Babalola Eden Titoluwa.

His earnest desire is to know Christ more deeply, make Him known among the nations, and see every searching heart come to rest in the truth of God's Word — growing into spiritual maturity and living for the glory of God alone.

OTHER BOOKS BY THE AUTHOR

If this book has opened a question in your heart, the books below offer places to continue the journey. Each explores a different aspect of knowing Christ, understanding Scripture, and growing in the life God has given us.

The Soul Under God

A study of the soul brought under the rule of God—how the inner life is formed, governed, and brought into alignment with Him.

The Gospel of the Kingdom

A deeper look at the message of God's Kingdom and what it means for those who receive Christ and learn to live under His rule.

Foundations of Christ

A practical and biblical exploration of the foundational truths that establish a believer firmly upon Christ and lead toward maturity.

The New Testament Secret

An exploration of the New Testament's central mystery and what it means to live in union with Jesus Christ.

The Beast and the Lamb

A deeper biblical study of competing kingdoms, worship, allegiance, and the victory of the Lamb.

The Mandate of Transformation

A call to understand the work of transformation and the believer's journey into the likeness of Christ.

The Ultimate Father

A deeper exploration of God as Father and the restoration of our understanding of His fatherhood toward His children.

Unveiling the Sons of God

A study of spiritual growth from new birth toward maturity and the fullness of Christ.

Faith, Hope, and Love — The Things That Remain

An exploration of the three enduring realities at the heart of Christian life and what it means to live by them.

The Tabernacle and the Light by Which We See

A biblical journey through the tabernacle and the way its patterns help us understand God's presence and the life of faith.

When Prayer Becomes Communion

A deeper look at prayer as more than asking God for things — as growing in living fellowship with Him.

The Gates: A Journey Into Spiritual Maturity

A guide through stages and dimensions of spiritual growth, helping the believer recognize the journey toward maturity.

The Other Wisdom

A biblical examination of wisdom and the difference between human wisdom and the wisdom that comes from God.

Beyond Songs — The Worshipper God Seeks

An exploration of worship beyond music and expression, toward a life that truly belongs to God.

Law, Sin, and Righteousness

A biblical study of the relationship between law, sin, and righteousness, and what it means to stand right before God through Christ.

CONNECT WITH THE AUTHOR

Thank you for taking this journey.

It is my sincere prayer that this book has done more than answer a question — that it has helped you see your own search more clearly, and helped you see Jesus for who He truly is.

Whether you have questions, reflections, or simply want to share your story, your message is always welcome. Whether you are just beginning your search or have walked with Christ for many years, I would be honoured to hear how this book has impacted your life. The conversation doesn't have to end here.

You can also connect with me for updates on new books, Bible teaching resources, ministry events, and future publications.

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May your search for truth always lead you to the One who is Himself the Truth, the Way, and the Life.

— Idowu O. Babalola