

What Others Say

"I really must compliment you on an outstanding work. As I probably mentioned when we were together, I am not intuitively drawn to a lot of counseling and inner healing stuff that I have seen. Frankly, I don't like most of it.

Without a doubt yours is the best, and I could really think of nothing to add to improve it. If you knew how opinionated I am, the fact that I have nothing to say would really give you a frame of reference for how great I think this work is!

As a local church pastor who confesses to 'unenthusiasm' toward trendy, pop-culture Christian counseling methods that seem to dominate much of the evangelical Church, I am happy to have found your ministry."

Dr. Stephen R. Crosby, pastor, author, professor, Wasilla, Alaska.

"Since I came to see you, my life has changed drastically. I feel like I was blind before that time and that God has opened up my eyes and now I can see. I lived the first 20 years of my walk with the Lord blaming everyone else for my unhappiness . . . Anyway, things are good here with the Rosenthals. Ron and I are able to work through things now and he continues to amaze me with his new ability to forgive and reconcile. WOW!"

Wisti Rosenthal, Emmett, Idaho.

"On Monday 04/28/08 in deep grief and pain over a shattered life I had determined to end my life that day. While I was preparing I asked God if He would speak to me one last time on this side. The story of King Saul came to mind. I was reading it on line and started doing a little research on it and eventually ended up at your web site.

I was so depressed and full of anxiety which caused me incredible pain. God was very gracious to me and used the free chapters on your web site to bring a tremendous amount of immediate healing by starting to properly reconnect me with my treasure.

Thank you so very much for your love of God and allowing Him to use you to build and strengthen His kingdom.

Roger, Illinois

"I asked, 'Why, Lord?' An answer came to my heart. 'When you feel rejected by others, you reject yourself. When you fail to accept and love yourself, in no time the bad fruit begins to take over.'

This is what I had been learning in Ed's teaching and now I could see it in myself. I quickly reread the relevant chapters of the book again. It all made such sense. For how many years had I been turning the slightest sense of rejection into rejection of myself? Oh so long! It had become a natural response. I certainly didn't need to think it through - the path down that track was well worn by 50 years of constant use. No matter how much I had filled my mind with the statements of truth about who I was in Christ, there was another louder message from my very own heart."

Marilyn Rowsome, Missionary to Papua New Guinea.

“I am getting filled with the Holy Spirit as I'm reading your book. The truth of what you're saying is impacting me tremendously. I have shown the book to my husband, and he wants to read it also. That's great, because we both need inner healing! I am learning that Jesus is more awesome than I ever imagined. I just never before learned how to connect with him in a way that was significantly life-changing for me. I will definitely spread the news about this book.”

T. J., Minnesota

“All of my Christian life I have tried really "hard" to be pleasing to the Lord, my family and myself. I almost always felt like a failure! The harder I tried, the further love, acceptance and peace seemed to retreat. After hundreds of "Christian" books / speeches and lectures I was convinced I needed to "die to self" and seek peace at all cost. I attacked my treasure inside with a focused vengeance in a desperate attempt to kill the hopes and desires that seemed in conflict with others around me. What a disastrous decision. The deep pain, hurt and betrayal that ensued overwhelmed my life and oozed at the most inappropriate places and times. My life was not going well.

In a state of utter hopelessness and brokenness the Lord brought me to Ed and his teachings. It was like getting a breath of air after having my head underwater for a long, long time. Was it possible that my emotions weren't evil? Was it possible that the intense pain inside was a desperate cry for help from a created being made in the image of God? And most significantly, was it possible that Almighty God was a personal God that wanted a real living relationship with me?

Praise God the answer is YES. With my restored relationship with God and with myself, I have become friends with myself for the first time in my adult life. It is amazing to me how easy it is, just “being me,” the man God created.

Life still has its problems, but now I am walking in a New and Living way with a Lord that walks with me and leads me. I now know the way to peace.”

Bradley Frei, Grangeville, ID

I had to send one last email about the book. I cannot describe in words what a blessing the book has been thus far. I am on chapter seven and I have already experienced a breakthrough with the anxiety attacks that I had been struggling with for the past year. It's almost as if the book was written were expressly for me. I had to laugh at myself though, initially I blamed the enemy on the delay of the book. I had gotten to the point where if something negative happened I would automatically give the enemy credit. I can truly go on and on with areas I can identify with and I am not even done with the book!! I confessed some things that I am sure had me bound and my Spirit is at a peace I cannot explain. I feel a new found freedom. Just forgiving myself, others and God has truly loosed some deep seated fears I have carried for most of my 35 years

B. L., Houston, TX

See Appendix A for additional testimonies

I Will Give You Rest

**How You Can Experience
The Peace Jesus Promised**

Edward Kurath

I Will Give You Rest

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Foreword

**By Elaine Gentry,
Tender Mercies Ministries
Birmingham, Alabama**

When I first read "I Will Give You Rest," I was so grateful and excited. At last someone had written a simple, easy to understand explanation of inner healing. I immediately began passing copies out to everyone.

I have been a teacher, minister, and prayer counselor for 20 years. It all started when I myself experienced miraculous healing and transformation, primarily through the ministry of John and Paula Sandford.

During my time in ministry I have seen thousands of other lives transformed and healed as I had been. Jesus did provide the way out of our pain and difficulty, but we do need to understand how to have our sinful roots and structures healed. This process can be a very painful and difficult process, but so very rewarding. It is the only way to rest and peace.

However, there has long been the need for a single, simple instruction book for people to follow in their healing process.

This is the book that has been needed. Ed writes simply and clearly, and he uses diagrams, illustrations, and examples which make it easy to comprehend the sometimes complex material.

One of the most significant aspects of Ed's book is the emphasis on the truth that each person has a treasure that God placed in them at conception. We all have a divine destiny, and God has equipped each of us with the unique gifts and resources necessary to live out that destiny. However, for many people that treasure has been buried and ineffective.

Therefore part of becoming whole is to allow that God-given gift, which is the wonderful "real you," to be released and brought forth to bless the world. This necessity has seldom been taught, but I have found that complete freedom and healing can not occur without the unveiling of your treasure inside. After all, this has always been God's plan for you.

I am so happy you have this book in your hands. I am sure it is a divine appointment for you, and I pray you will find all the treasure inside yourself.

Elaine Gentry is the Founder and Director of Tender Mercies Ministries, Birmingham, Alabama. Since 1990 Ms. Gentry has been conducting inner healing seminars and retreats on the model laid down by John and Paula Sandford of Elijah House Ministries. Her ministry has touched literally thousands of lives.

The website for her ministry is:

www.tendermerciesministries.org

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Acknowledgments

This book is actually a team project. The foundation from which it grew is multifaceted. There is a saying that the most important thing a person brings to their counseling is themselves. Therefore, under the guiding hand of the Lord, all that has happened in my life, and all the people with whom I have had a relationship, have contributed to my ministry and eventually to what I have written.

More directly, there were those who counseled me when I was in great need, and those who taught me about Inner Healing. John and Paula Sandford provided the foundational teachings, and others built on this foundation. Those I counseled deepened my understanding of God's ways. What I have written about would be simply a theory without their encounters with the Lord that changed their lives.

Then there has been my wife Kay, who is God's gift to me. But that is another whole story. And there has always been the Lord, who clearly has been in charge of my life and this project, from the very beginning.

Specifically, I would like to thank those who worked directly on the book. Several of them contributed a significant amount of their time and talents, and the final product is significantly improved because of their efforts: Charlie and Debra Finck, Ken and Donna Gift, Ron and Wisti Rosenthal, Marilyn Rowsome, Susan Francis, Phyllis Brown, Darlene DeYoung, Mary Numme, Sanna Urvass, John Sandford, Mark Sandford, my wife Kay, and numerous clients who gave me their reaction to the earlier draft.

I would like to express a special note of gratitude to JoAnn B. Byler for her outstanding editorial help.

My understanding of the scriptural basis of how God has provided for us to enter into His rest was made possible by my professors at Denver Seminary, and by many other theologians. See the Bibliography for references upon which I relied.

Truly, the Lord is in the process of opening up His word to His church!

Hopefully, what I have to say will be anointed by the Spirit of the Lord to richly bless you.

Introduction

This book is intended for all Christians who fall short of the glory of God - which is all of us!

But God doesn't want us stuck in that state. He wants to set us free, now, in this life. He sent Jesus to provide the way.

This is meant to be a practical book. In it I give detailed instructions as to how you can appropriate into your life what Jesus did for you. I then encourage you to act on what you learn, because the knowledge you gain will only be valuable to you if it changes your life.

First Look For The Big Picture

I have written the book on three levels. First, there is the main text, which is what I really want you to understand. Then there are footnotes with additional information to help authenticate what I have just said. Finally, there are endnotes which provide still further details. I would suggest that the first time you read the book that you ignore the Footnotes, the Endnotes, and the Appendices. In this way you will be most likely to see the big picture.

Some of what I say may be challenging and new to you. Allow yourself time to digest it.

Words

Words can be misleading. I have included a **glossary** so that you can more clearly understand what I am saying. In addition, I try to use common English words in such a way that they will convey a clear, crisp meaning.

For instance, *Though He was a Son, yet he learned obedience by the things which He suffered* (Hebrews 5:8). In our culture we automatically tend to jump to the conclusion that this is cognitive, intellectual learning. Yet the Greek text makes it clear this was experiential "learning."

In order to minimize such misperceptions, I avoid (as much as possible) using English words that can easily lead my reader to misunderstand what I am saying. Some of these words I avoid using are "mind," "decide," "know," "learn," and "think."

Subjects I Have Omitted

This book is intended for every Christian, to provide a firm biblical foundation for living their Christian life. Because this book is intended for such a general audience, I have not attempted to address every specific symptom or condition that exists. Examples of what I have not addressed are things like generational sin, Dissociative Identity Disorder, Satanic Ritual Abuse, in-utero wounding, and spiritual strongholds.

Psychological Labels

I avoid the secular labels that psychology has used to describe emotional symptoms. They use labels such as Borderline Personality Disorder, Bipolar Disorder, and Obsessive-Compulsive Disorder. I have avoided such labels because I have not found these classifications of symptoms to be particularly useful in finding the root cause of a problem and bringing about healing.

Others Have Been Healed

If your question is, "Does this really work?" the proof is changed lives. In order to encourage you, I have included experiences and testimonies of actual people in Appendix A.

Chapter 1

"I Will Give You Rest"

But How?

There is hope. There was a time when my life was falling apart, and I was in great emotional pain. Though I was a Christian, it didn't seem that my faith was effectual in helping me. In fact, the more seriously I sought to follow Jesus, the greater the strife and discord in my life. There seemed to be no answer. Everything I did seemed to make the situation worse. I was at my wits' end.

Unexpectedly, through a very strange turn of events, the answers began to come. I met a Christian psychiatrist who knew about my pain and was confident that he could help me.

He was right! He was using prayer as the healing agent, and was following the path laid down by John and Paula Sandford of Elijah House. As the weeks went by, as we prayed in specific ways, relief began to come. God was healing me, step by step, bringing more and more peace.

It was a miracle!

That all began over twenty years ago. During those years I was drawn to the Lord's ways like a fly is drawn to honey. The more He healed my heart, the better life became. God has radically changed my life. I have a degree of peace and fulfillment that I previously couldn't even imagine, and I know it is a gift from Jesus.

It is my prayer that you be blessed in a similar way. I know this is what the Lord wants for you, too. Jesus died to provide the way for you to experience the peace He promised, in this life. On my own journey I have discovered that what Jesus provided for the children of God is much more potent than I had previously known and believed. The Lord knew that I would initially underestimate what Jesus did for me, as the Apostle Paul wrote,

*What eye has never seen, nor ear heard,
What never entered the mind of man,
God has prepared for those who love him.¹*

His provision is indeed much more magnificent than we can imagine.

Two Miraculous Gifts

Jesus did provide a way for us to get to heaven. Through His sacrifice on the cross He made it possible for us to actually become God's children. He gave us eternal life, and we will spend eternity with Him in heaven. This was a miracle.

He also provided for us in this life. This provision is also a miracle. He did not demand a high level of obedience from us and then leave it up to us to carry this load.

"Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy, and My burden is light" ²

And yet it has tended to be our experience that our faith is a hard yoke and a heavy burden. Many of us have tried so very hard to live up to what God expects of us.

We have tried to love God.
We have tried to love other people.
We have tried to lay down our lives for the Gospel.
We have tried to keep our thoughts and actions pure.

But instead of joy and success, we find misery, pain, failure, and condemnation. Our Christian life is not what we know it should be.

¹ Schonfield, 1 Corinthians 2:9.

² Matthew 11:28-30.

The harder we try, the more we fail. We become exhausted and discouraged. We agree with Paul when he says:

*For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.
O wretched man that I am! Who will deliver me from this body of death?*³

I Tried And Failed

When I was a new Christian, I wanted to please God and draw closer to Him. I came up with a simple plan. I decided that every 15 minutes I would simply turn my thoughts towards Him, and say, "Hello God." At work there was a big clock on the wall right in front of me. That was the ideal setup for me to fulfill my plan.

Then I would get busy. I would look up at the clock and realize it had been two hours since I had last prayed. I would feel like a failure and renew my determination. Then I would fail again, and again, and again. I wasn't offering to go to China as a missionary, or to walk on a bed of hot coals. What I was intending to do was so simple, and yet I couldn't do that tiny little thing. O wretched man that I was!

We All Struggle

Not only do we ourselves try and fail, when we look around us it is hard to find other Christians who are not struggling similarly. We may feel like hypocrites, and unbelievers are quick to give us this label.

This is hardly the picture presented in the Gospel (the "good news"). What is wrong?

³ Romans 7:15 and 7:24 .

The answer is so strange to our natural thinking that the solution to our struggle never crosses our mind. As I had discovered, truly, it has not entered into the mind of man what God has prepared for us.

We can't figure it out.

God has to reveal it to us.

He has revealed the answer in the Bible, but our understanding has been blocked. We have looked at the Word, but have not seen the solution revealed therein. Jesus said of Himself:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" ⁴

You may be familiar with this promise, but how can it become a reality in your life?⁵

How?

The provision through Jesus exists, but you need detailed instructions as to how to lay hold of those promises.

Suppose I want to learn to play golf. An expert tells me, "You hit this little white ball with this club until it goes into that hole over there." This is true information, but it isn't enough. I need more detailed instructions

Those detailed instructions that you need are what I am going to give you in the following chapters.

Above all, apply the truth. Jesus' provision can redeem your life, but you need to act if you are to appropriate what He has provided. You will remember that you did not become a child of God until you professed His lordship. To become a child of God, you first needed to believe, but then you had to act by speaking:

⁴ Luke 4:18, KJV.

⁵ See Endnote #1-1 for more on the fact that Jesus provided for this life also.

That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes to righteousness, and with the mouth confession is made to salvation (Romans 10:9-10).

You need to do the same thing regarding Jesus' provision in this life. To be healed, you first need to believe (which is only possible if you understand His provision), but then you need to act by speaking (pray). Then you will begin to experience this second miracle in your life.

We Are All In The Same Boat

This is not a book on counseling. It is not a book written only to the sick few who are in dire need. It is intended for every Christian, because we all struggle and fall short of what we know God wants for us. Jesus did not come to save just a few. He came for all who would accept Him.

Let's Turn On The Lights!

Have you ever tried to find your glasses in the dark? Or have you ever tried to find the light switch in a strange dark room? They are present, but you just cannot see them. Because you cannot see them (your glasses, or the light switch), you cannot make use of them. However, if you can turn on a light, you can easily see them. So let's start turning on some lights!

Come with me as I share with you the great gift the Lord has given to those who love Him.

Chapter 2

Why You Are Stuck *God's Laws At Work*

For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do (Romans 7:15).

These words haunt all of us. This is the common experience of all those who are trying to please the Lord, who want to walk in His ways.

God knows that you continually fail, and He wants it to be different. He wants so much to set you free from this bondage that He sent Jesus to make it possible.

There is a clear and profound reason why we are all stuck doing what we don't want to do, and I will now go on to explain why.

The Reality God Created

When God created the universe, He created it to operate in an orderly way in accordance with unchangeable laws. There are three aspects, or realms, to the reality we experience:

1. The physical
2. The spiritual
3. The psychological⁶

⁶ Some would call this the realm of the "soul." However, I have avoided using the word "soul" because it is loaded with meaning to many Christians. It is usually perceived as referring to something negative or sinful. But in the Bible "soul" has many meanings, some referring to something sinful, but often not. What I am referring to here is not "bad," but rather is simply an aspect of life which is based upon our own strengths and abilities and natural tendencies. As with the physical world, in and of itself, the psychological realm carries no moral significance. It just exists.

The Physical Realm

We can all see the orderliness of the physical realm. The physical laws, such as those of physics, chemistry, and mathematics, are unchangeable. We may not fully understand them, and we may misapply them, but they still operate. Since the New York Trade Center Towers fell in the terrorist attack, there are studies going on to understand what was wrong with their design that allowed them to fall. These studies are being done in order to see if we can learn something that will prevent such collapses in buildings of the future. We can learn how to prevent it because the laws of physics are constant. There are no exceptions. Nobody thinks the Towers fell because something went wrong with the laws of physics.

If I were to go onto the roof of my house, convinced that I can fly, flap my arms really hard and step off the roof, I would make a discovery. I would then discover myself lying on the ground with a broken leg. It wouldn't matter whether I knew about the law of gravity or not. It wouldn't matter if I understood it, or whether I agreed with it, or whether I believed in it. It wouldn't matter how much faith I had that gravity didn't apply to me. My broken leg wouldn't mean God was angry with me. I didn't break God's law, all I did was demonstrate it. The law of gravity is constant. There are no exceptions.

The Spiritual Realm

The spiritual realm (another aspect of reality) is just as orderly as is the physical realm, and it always operates according to unchangeable laws and principles. God told us about these laws in the Bible. His commandments are simply a description of how the spiritual realm operates. When He said not to lie, He was saying, "Please don't lie; because if you do, something bad will happen to you." It is the same as God saying, "Please don't step off the roof, because something bad will happen if you do." In the physical realm, nobody ever defied the law of gravity. The spiritual realm is just as sure, and so nobody ever gets away with anything. There is

always a consequence. The law of God always operates.⁷ Disobeying God's warning is what we call sin. When we sin, we will always reap harmful consequences. The consequences are often less immediate and less easy to connect to our specific misdeed than when we are reaping from physical laws, but they are just as sure.

The Psychological Realm

The third aspect of reality is the psychological realm. The psychological realm operates in accordance with our own powers and abilities. Habit patterns, our intellect, and our own willpower are aspects of the psychological realm. Our willpower has been given to us as a tool to manage this psychological realm, and it has authority there. If I have a habit of brushing my teeth without flossing, and I decide to start flossing, I can generally succeed in doing so. I may forget from time to time, but eventually the new habit pattern will be established. I experience victory.

**Disobeying God's
warning is what we call
"sin."**

We Have Made A Huge Mistake

But we have made a huge mistake, because we have believed that our willpower also has authority in the spiritual realm. However, our willpower only has authority in the psychological realm. We cannot overcome or defy the physical laws or spiritual laws with our willpower.

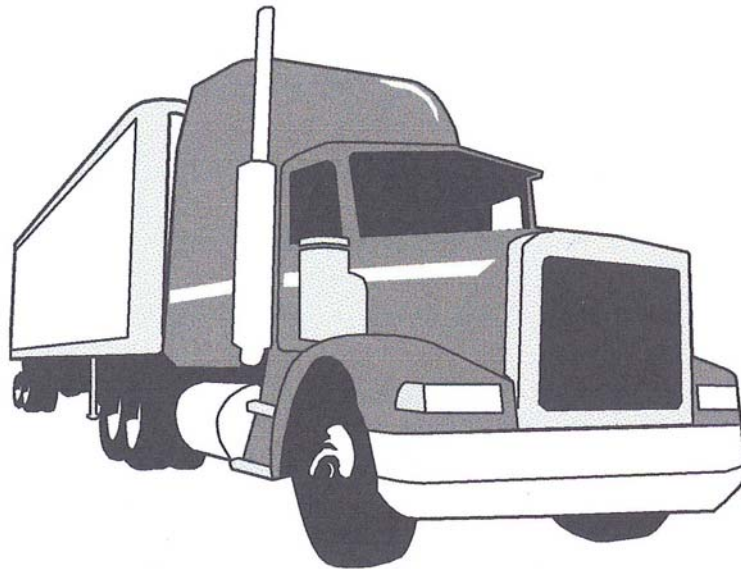
Our willpower is impotent in defying the laws of the physical realm, and it was never given to us for this purpose. We cannot fly by flapping our arms. We cannot lift a 500 pound weight. We discover that no matter how much we want to lift it, we can't. We can will it, but we cannot perform it.

⁷ What I am referring to as "God's laws" are the true ways that God set up the spiritual realm to operate. Man's additions do not have the same power. We may or may not accurately understand God's laws; but since they are true, they operate whether or not we know them or understand them.

What is perhaps harder to understand is that our willpower is as impotent in the spiritual realm as it is in the physical realm. It was never given to us for the purpose of managing the spiritual realm. We discover this impotence when we try to do a spiritually impossible task, like obeying the laws of God. We discover that no matter how hard we want to do the good that we ought to, we cannot. We can "will" it, but we cannot perform it. *O wretched man that I am* (Romans 7:24). Our failure to do the good that we want to do is not due to a lack of willpower, it is due to our misunderstanding about reality. We are under the illusion that we ought to be able to "will" it and thus do it.

When we try to use our willpower to control the physical or spiritual realms, we fail.

To imagine the relative power of our willpower and the operation of God's laws (the spiritual realm), picture an ant standing on a highway. A huge truck is coming his way at full speed, and the ant thinks he can stop the truck by standing up and blocking its movement with his body.



The ant's degree of failure is at the same level as our failure to stop the operation of God's laws with our own willpower! Yet we have been under the delusion that we can do so. And much worse, we think that God has expected us to be able to do so!

Unfortunately, we have often been led into striving by teachings that imply that we are supposed to be able to live up to the higher standards, as delineated in the Sermon on the Mount in Matthew, Chapter 5. However, this is not what Jesus is telling us to do. Rather, He is telling us that we cannot possibly do it with our own willpower.

Jesus did not say that you should "act" like Him, but that you should "be" like Him.

"For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven" (Matthew 5:20).

What was the righteousness of the scribes and Pharisees? It was their willpower! And we need a righteousness that exceeds willpower. Jesus goes on to say that the only way we can truly keep the laws of God is to be changed into His image:

*"Therefore you shall **be** perfect, just as your Father in heaven is perfect" (Matthew 5:48 I added the bold).*

Jesus did not say, "You shall behave perfectly," but rather He said, "You shall be perfect" (be like Me). We will have a new existence, a new nature. We will be like Him! "Being" like Jesus leads to, and results in, "behavior" like Jesus.⁸

The Illusion Of Our Willpower

One of the great tragedies in our Western culture is the elevation of our willpower and our intellect to the throne of our life. We think that the only things we can trust are these two faculties. The heart, and anything that we cannot consciously understand or control (such as our emotions) are seen as untrustworthy, or even perhaps as bad. We are stuck in this delusion. Our trust is so firmly entrenched in

⁸ See Endnote #2-1 for more on Matthew, Chapter 5.

our willpower and intellect that whenever we are in need, without thinking we automatically rely on our willpower and intellect.

The bumper sticker that says "Just Say No" is a perfect example of this. If people who were hooked on drugs could "Just Say No," many would. Many try - and fail, over and over again. Their failure is the result of "trying hard" to quit - making a decision with their intellect and relying on their willpower to bring it to pass. They are doomed to failure because of

Our trust is so firmly entrenched in our willpower and intellect that whenever we are in need, without thinking we automatically grab those "tools."

what we have just seen about God's laws. This misunderstanding is a big problem, and it is rampant in the Church.⁹ The Bible makes very powerful statements regarding the illusion of our will.¹⁰ It is a universal flaw in mankind to think we can manage our own life in our own strength. It is so automatic, insidious, and covert that we don't even realize what we are doing.¹¹

We may now be tempted to say, "What's the use? If I can't stop the operation of God's laws which are impelling me to do what I don't want to do, I might as well give up." But there is a way to

⁹ In The Bondage of the Will, Martin Luther makes the point that our willpower has no authority in the spiritual realm. He says, "That is to say, man should realize that in regard to his money and possessions he has a right to use them, to do or to leave undone, according to his own 'free-will' - though that very 'free-will' is overruled by the free-will of God alone, according to His own pleasure. However, with regard to God and in all that bears on salvation or damnation, he has no 'free-will,' but is a captive, prisoner and bondsman, either to the will of God, or to the will of Satan" (p.107).

Paul says that to try to keep the Law in our own power sets in motion a curse in the spiritual realm, and Jesus is the only one who can end that curse: *For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them." But that no one is justified by the law in the sight of God is evident, for "The just shall live by faith." Yet the law is not of faith, but "The man who does them shall live by them." Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree.*)" (Galatians 3:10-13).*

¹⁰ Romans 7:7-25 makes an especially potent and clear statement regarding the futility of trying to use your willpower to keep the law.

Also See Endnote #2-3 for a detailed discussion of Romans, Chapter 7.

¹¹ There is a popular teaching that God strengthens our will so that we can obey Him. There is no scriptural basis for this, and this view tends to set us into striving. The Lord wants us to be like Him, not to act like Him. **See Endnote #2-2** for more on this erroneous teaching.

obey the Lord. We just need to understand the provision that Jesus has made for us and make use of it. Let me give another example.

Another huge truck is speeding down the highway. A traffic jam lies ahead, and the truck driver needs to stop the truck quickly. Does he open the door and drag his foot on the pavement to stop the truck? Of course not. He doesn't have within himself the power to stop the truck. What he does do is to decide to press the brake pedal, and then to act by actually pressing it. This activates a powerful brake system, which has been provided for just such a purpose, and the truck comes to a stop. The driver didn't stop the truck by his own power, but he did need to do the following:

1. Recognize the problem.
2. Believe in the brake system.
3. Decide to activate the system.
4. Act by physically pushing the brake pedal.

That was his job as the driver. If he didn't act, there would be a mess. In this same way, in spiritual matters, we have to:

1. Recognize the problem.
2. Believe in the powerful provision Jesus has given us to stop the operation of God's laws against us.
3. Use our willpower to decide to activate the provision.
4. Act by praying.

As you can see, our willpower does have a part to play in our being set free, but it is not the force or power that brings it about. I will elaborate on this process of being set free in the next few chapters.

God's Laws Bring "Good" or "Bad"

God has provided a system that has sufficient power to stop the operation of God's laws that are bringing destruction, frustration, and failure into our life. However, before we can activate it, we first need to understand more about how God's laws cause us to do the things that we hate.

When God created the spiritual realm, there were two possible ways for a person to exist. If we align our lives with what brings good things (we "obey the Law"), we receive good consequences (blessings). When Adam and Eve walked in the Garden of Eden in obedience to God, life was good.

On the other hand, if we align our lives with what brings bad things (we "disobey the Law"), we experience bad consequences (curses). When Adam and Eve disobeyed God and ate of the tree of the knowledge of good and evil, bad things resulted.

Blessings always flow when we are aligned with His laws. All of us are reaping blessings in certain areas of our life. For example, my son was having financial problems shortly after he graduated from college. He had recently made a decision to follow Jesus, and I spoke to him about tithing. He said, "Dad, how can I give ten percent off the top of my paycheck? I can't pay my bills as it is." But he believed what the Bible said and began to tithe. Immediately, and to my son's astonishment, his financial problems ended. He has continued to tithe, and the Lord has continued to bless his finances. A word of caution is in order. Having money is not always good, and not having money is not always bad. This will become clearer as you read more chapters.

We don't want the blessings to stop. We want more of them. As we align ourselves with the way the spiritual realm is constructed for blessings, we receive blessings. Therefore it is important for us to know how the spiritual realm works for blessing so that we can receive more good.

On the other hand, we also need to understand how the spiritual realm works against us when we sin, so that we can stop the bad things from continuing to happen in our lives.

When we sin, we set in motion God's laws against us. We will surely reap what we sow. We don't sow corn and reap cotton. We don't sow sin and reap blessings. We sow sin and reap bad consequences.

There are, of course, many ways that we can sin, and they all have consequences.¹²

The most destructive consequences are the sinful behaviors that we don't want to do. We are impelled to do them by the operation of God's law, and as a result, our willpower is completely unable to free us from this bondage.¹³ Paul reveals the answer to our bondage to these consequences when he writes:

*O wretched man that I am! Who will deliver me from this body of death? I thank God – through Jesus Christ our Lord! (Romans 7:24-25).*¹⁴

The System That Has Enough Power

For us to have victory over the destruction, frustration, pain, and failure in our life, God had to provide a system that had sufficient power. In fact, for us to be set free requires a miracle!¹⁵

Jesus was sent by the Father to provide a way out for us. He came to take away our sins. His blood is the only cure for sin, and sin is what is causing our problem. When we pray, as we repent¹⁶ and are forgiven, Jesus pays off our debt and takes it upon Himself.

¹² **Galatians 5:19-21** gives a partial list of possible sins: *adultery, fornication, uncleanness, licentiousness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like.*

1 Corinthians 6:9-10 lists more sins: *Neither . . . homosexuals, nor sodomites, nor thieves, nor covetous . . . nor extortioners will inherit the kingdom of God.*

My purpose is not to try to give an exhaustive list of sins, but to give common examples.

¹³ In fact, trying to stop the operation of God's laws in our life is not just foolish and ineffective, it is sin. **Read Chapter 13 "The Bad Part"** and **See Endnote #3-2** for more on the fact that our own striving effort to keep the Law is sin.

¹⁴ **See Endnote #2-3** for more discussion of the illusion of our willpower and Romans, Chapter 7.

¹⁵ Then the question is, how do we become like Jesus? The answer is, it takes a *miracle*. "It means that free, ethical obedience can have its origin only in miracle, quite in keeping with the view that from the fetters of flesh and sin man must be freed to obedience by the deed of God" (Bultmann, Theology of the New Testament, Part II, p.337). We need a legal transaction to take place in the spiritual realm if we are to be like Jesus. So being saved into God's kingdom and being changed into His image are miracles. They are both things that no man can accomplish through his or her own strength and ability. Read Chapter 6, "God Is On Your Side," for more on this miracle.

See Endnote #2-4 regarding God's eternal plan and the Law

¹⁶ To repent means, in part, "implying pious sorrow for unbelief and sin and a turning from them unto God and the gospel of Christ . . . Jesus draws a picture of the true penitent person. Such is assured of the forgiveness of the Father" (Zodhiates, The Complete Wordstudy Dictionary, New Testament, p.969). See Glossary for more.

The negative consequences resulting from the sin will continue into eternity, but Jesus will take over bearing the weight of that, and we are set free. For us, in regard to this particular sin, it is as though we had never committed it. The bad behavior going on in our life as a consequence of our sin ceases to happen.

The "Blood" And The "Cross"

I will often refer to Jesus' "blood" and His "cross." Some writers admonish us to "take it to the cross," or to "apply the blood." References to "blood" and "cross", either in combination or separately, are short-hand ways of referring to the whole provision that God made for us, through the sacrifice of Jesus, to forgive us our sins and cleanse us from unrighteousness (1 John 1:9). The provision is God's way of setting us free from our own sin and its consequences which resulted from our following in the footsteps of Adam and Eve. This entire book is an attempt to make clear what this provision is, and to help make the "blood" and the "cross" effectual in your daily life. Also see "Blood of Jesus" and "Cross of Christ" in the Glossary.

Even though Jesus paid the penalty for our sin when He died on the cross 2000 years ago, we need to do something to bring the benefits of that provision into our lives.¹⁷ He has offered to pay our debt for us, but we need to accept it in a specific circumstance. We need to apply this provision purposefully to a particular sin for it to have an effect. Only when we take specific action (we pray to repent and are forgiven), do we benefit from the provision He has already made for forgiveness of our sins. In my previous example, the truck

Since the thing causing our ongoing problem is sin, there is only one cure, and that is the blood and the cross of Jesus.

¹⁷ Please note that when I sin, this does not mean I am then going to hell. If that were the case, heaven would be empty, as we all sin and fall short of the glory of God (Romans 3:23). Our sin does have negative consequences, but we will still be saved (1 Corinthians 3:15). Also see **Endnote #4-6**.

driver had to press the brake pedal to engage the powerful brake system built into the truck. I will write more about how to pray in the next few chapters.

Suppose some generous person placed \$1,000 in my checking account. When I write a check, I benefit from the money. As long as I don't know about the money being there, or as long as I don't believe it is there, or as long as I don't decide to make a withdrawal and act by writing a check on that account, this money is of no benefit to me. It could remain unused in my account until the day I die. So it is with the gift God gave us in the sacrifice of Jesus. We need to know that the provision is there. We also need to know how to apply it to our real life struggles, and we need to act.

There Are Two Ways To Stop Bad Behavior

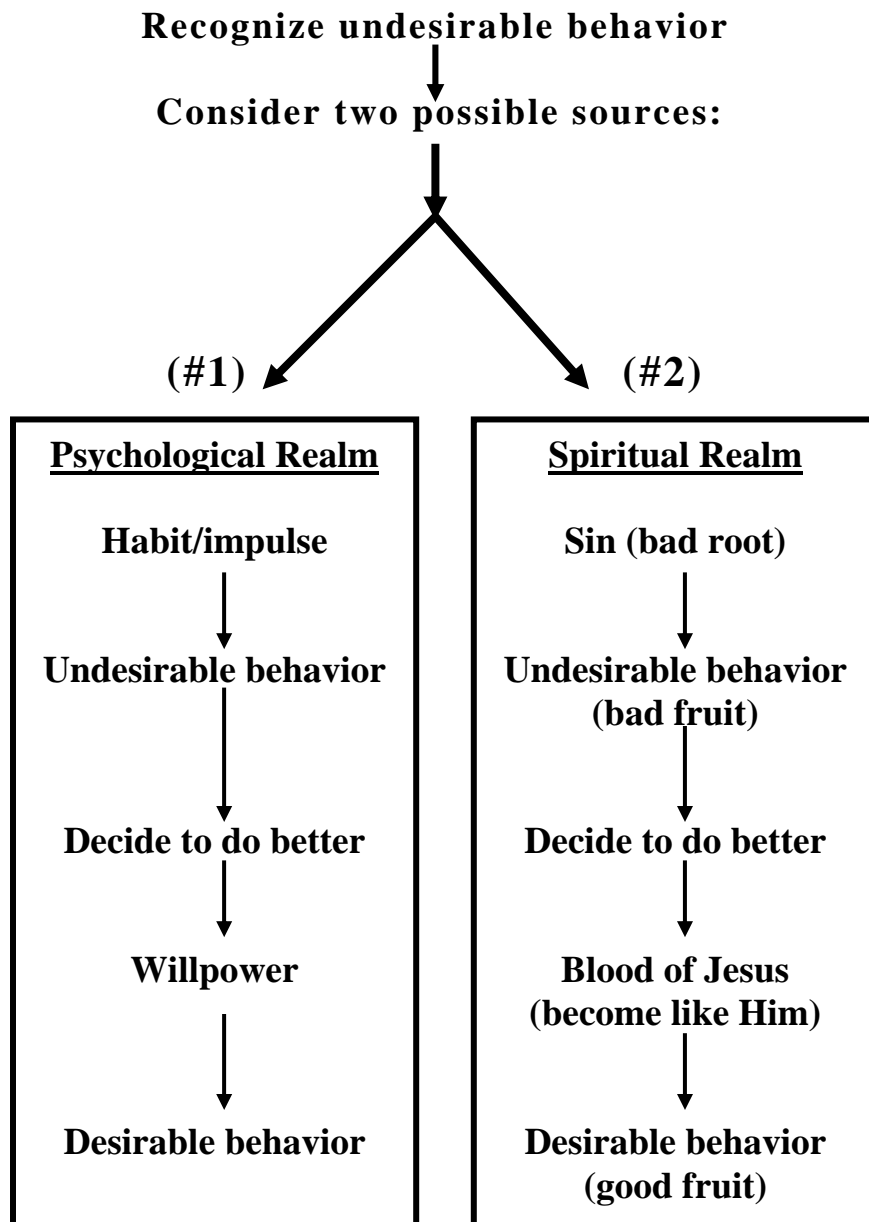
When we recognize undesirable behavior, we have probably thought there was only one way of stopping it. But it should now be clear that there are two ways, because there are two possible sources of the bad behavior, the psychological realm and the spiritual realm. To stop the undesirable behavior we need to use the "tool" that is effectual in that particular realm.

If we have "tried" to change our behavior by using our willpower (psychological realm), but the bad behavior (bad fruit) has continued, we have simply been using the wrong "tool." Since our willpower was ineffective, we now know we are dealing with a spiritual problem and we need to use the appropriate tool - the blood of Jesus. In the past we may have thought the only option available was our willpower.

Our willpower is not trash, nor is it useless. It has a job to do, but its' area of authority is in the psychological realm, not the spiritual realm. Both a watchmaker's screwdriver and a sledgehammer have a purpose. One would not be very successful in splitting wood with a watchmaker's screwdriver, nor be very successful in repairing a watch with a sledgehammer. We need to use the right tool for the job at hand.

See the adjoining page for an illustration of the two alternatives you have at your disposal to stop undesirable behavior.

Two Alternatives **For Changing Bad Behavior**



Undesirable behaviors that have their source in the spiritual realm are rigid, compelling, and powerful; and they resist our efforts to overcome them. We are stuck, are at their mercy, and feel defeated.¹⁸ These behaviors that are destructive (what I will call bad behavior, or bad fruit) can either be acts that hurt others, or they can be codependent behaviors that hurt us. See examples of these behaviors in the following footnote¹⁹ and in Appendix B, "Codependence."

Bad Roots and Bad Fruit

When we sin and plant an area of wounding in our heart, the sin dwelling in that area can be called a "bad root." By their very nature, bad roots produce "bad fruit," whereas "good roots" produce "good fruit."

"Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. . . Therefore by their fruits you will know them." (Matthew 7:17-18, 20).

The bad things happening in our lives, including bad behavior, are "bad fruit" from a "bad root." There is no bad fruit without a bad root being present. A bad root always produces bad fruit, and a

¹⁸ **John 8:34-36**, *Most assuredly, I am saying to you, Everyone who habitually commits sin is a slave of sin. But the slave does not abide in the house forever. The Son abides forever. If therefore the Son make you free, you shall be free individuals in reality.* (Wuest). The verb "commit" is the Greek present participle form, which expresses continuous or repeated action. So when we are reaping from a bad root over and over, we are a slave to it - a slave has no choice but to obey his master. But Jesus can set us free from this bondage.

¹⁹ These rigid behaviors come in many forms, and I will list some to illustrate. Perhaps as you scan this list, you will find at least one that applies to you. Addictions are common examples of bad fruit, such as workaholism, gambling, television, computer games, overeating, alcohol, drugs, pornography, promiscuity, adultery. Some bad fruit is relational, such as compulsion to control or manipulate, verbal abuse, blaming others, always being the one that is at fault, lack of intimacy, romance problems, sexual problems, not being thoughtful, not spending time with loved ones, lack of empathy, lack of emotion, hard heartedness, people pleasing, being compelled to be "nice," anger or being passive, being obsessed with one's appearance or what other people will think, fear of meeting new people, lying. Other examples are compulsive behaviors, being greedy or miserly, financial problems or being overly thrifty, being driven by anxiety or fear, occult involvement. Bad fruit is compulsive, rigid, extreme, and beyond our conscious control.

good root always produces good fruit. The root produces fruit after its own kind. There are no exceptions. Bad behavior never comes from a good root, and good behavior never springs from a bad root.

Bad fruit is compulsive, rigid, extreme, and beyond our conscious control.

Track Backward From-Fruit-To-Root

Once you realize that your willpower is impotent to stop the bad behavior, you can recognize that you are dealing with a spiritual problem in your life (bad fruit). Then you must find the source (the bad root). You must track backward from the bad fruit to the bad root (from the behavior to the cause).

The following story illustrates how a person's bad behavior is connected to sin. Mike had an angry father. When Mike was a little boy, his father sinned against Mike by abusing him verbally and physically. Mike hated the abuse and judged his father for it. Mike's father used to lose his temper and beat Mike, and much to his dismay, as an adult he found himself losing his temper and beating his own son, just like his father did to him. Mike hates the sinful behavior he is impelled to do, but he can't stop it, no matter how hard he tries. In truth, he is being impelled to do these sinful things by the operation of God's law. He has a bad root (the Bitter Root Judgment he made as a little boy) that is producing the bad fruit²⁰ (the present sinful behavior that he hates).

Bad fruit always comes from a bad root.

Steps for applying Jesus' provision

- 1. Find the root**
- 2. Pray**

²⁰ In **Hebrews 12:15** the Bible uses the term 'the root of bitterness' for something that can spring up and cause problems and affect many: *looking diligently lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled;*

Once You Identify The Bad Root, Then Pray

Once you identify the bad root, you need to pray about it. There is no other cure. Without prayer, (repenting and being forgiven) there is no forgiveness of sin. I will talk more about how to appropriate Jesus' provision in Chapter 5 ("Forgiving Ends These Problems").

When the bad root is gone, a bad tree no longer is present to produce the bad fruit. An apple tree can illustrate this principle. An apple tree bears apples. If we pick the fruit off an apple tree, apples will grow back. The tree will not replace the apples we picked with peaches, but with more apples. When we see an apple, we know that it came from an apple tree, not a peach tree. When the apple tree is removed, there are no more apples produced.

When the bad root is gone, a bad tree no longer exists to produce the bad fruit.

Isn't Bad Fruit Sin?

I have been emphasizing healing bad roots (which are sin), but bad fruit is also sin. Mike's bad root (judging his father) was sin. In addition, his bad fruit (abusing his own son) was also sin, and it needed to be forgiven by Jesus. We need to hate our bad fruit and want it to change. But it is important to understand the difference between the fruit and the root so that the bad behavior stops recurring. In my example, Mike does need to repent of his current abusive behavior (pick off the fruit); but if he stops there, it will simply happen again (grow back). The only way to stop this cycle he hates is to deal with his childhood judgment against his father (dig up the bad root). I will address this whole process in more detail in Chapters 4, "Judging Causes Problems," and Chapter 5, "Forgiving Ends These Problems."

Since bad fruit always comes from a bad root, and good fruit always comes from a good root, the only way to stop the tree from bearing bad fruit is to remove the bad root and substitute the "good root" (Jesus).

To stop the bad cycle, the blood of Jesus needs to be applied, but to the root rather than just to the fruit.

In the Church we have primarily been fruit inspectors, and we have focused on picking off the bad fruit. This is important, since the bad fruit is sin. But we have failed to understand the necessity of removing the bad root, and so we have failed in our Christian walk, over and over again: *what I hate, that I do* (Romans 7:15). The provision that Jesus made for removing our sin must be applied to the root and not just to the fruit to be effectual in setting us free.

Please be aware that once our heart has been cleansed by Jesus, and the reaping in the spiritual realm has been stopped, there may still be some residual consequences in the world around us from our previous sins. For instance, Mike's own children will likely still be angry with him and will have judged him for his past abusive behavior towards them. They are therefore wounded and will need to be healed by Jesus. In addition, his past abusive behavior may have led his wife to divorce him. Then, even though he has been healed, his family may remain broken.

Summary

God created an orderly universe that operates in accordance with unchangeable laws. He originally intended for these laws to apply to humanity for our blessing. If we would live as God intended, and thus in accordance with the way the spiritual realm works, we would be blessed. But when Adam and Eve fell, the cursing side of His laws also began to apply to us. When we sin, we set in motion God's laws working against us. We do not have within ourselves the ability to stop the operation of God's laws, and so we have to pay the consequences of our sins. God knew how helpless we were, so Jesus came to rescue us from this impossible situation.

Chapter 3

Remove All The Bad Roots

It Is Possible

A subtle but profound misunderstanding of what we are like inside has made it difficult for many Christians to see how there can be sin inside us. There is a prevalent view that implies that inside we are like a jar, a container with a single compartment. Therefore, when we give our life to Jesus, He forgives our sins and the jar is now clean. Now that we are pure on the inside, we should be able to act pure on the outside.

The reason this view is erroneous is that, unfortunately, this is never the way it works. I know of no one, including myself, for whom life has been this way. And it was not that way for Paul when he wrote the book of Romans (specifically Chapter 7) for us.²¹

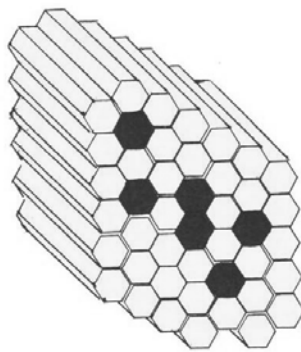
The truth is that inside we are more like a honeycomb than a honey jar. We have many compartments inside, not just one. Some of the compartments contain Jesus, and those are like the "good roots" referred to in Scripture, and which I referred to in the prior chapter. These good roots produce good fruit.

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness (Galatians 5:22-23).

²¹ **Romans 7:15-17**, *For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. If, then, I do what I will not to do, I agree with the law that it is good. But now, it is no longer I who do it, but sin that dwells in me.*

"Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. . . Therefore by their fruits you will know them." (Matthew 7:17-18, 20).

However, some of the compartments still contain bad roots. These bad roots produce bad fruit, as I have previously mentioned, and they are still present and continue to produce bad fruit even after we become a Christian. These bad roots are shown as dark spots in the following honeycomb diagram.



Honeycomb



Honey Jar

We need to allow Jesus into each compartment of the "Honeycomb" that has darkness in it. This transformation is a process, not a one-time event.

This is the sanctification process which is addressed in so many places in the Bible. Bringing Jesus into each compartment is the process of being changed into His image.

This transformation is a process, and not a one-time event.

Once Jesus has taken up residence in that particular place in our "Honeycomb," He produces the good fruit automatically, because Jesus can do nothing but produce good fruit. It is His nature. As He takes over that part of our heart, His nature actually becomes ours in

that area, not just positionally (by virtue of our rebirth), but as actual fact. This good root, that now resides in that part of our "Honeycomb", then produces good fruit.

For instance, if we have struggled with lying, we have found that trying hard not to lie hasn't worked (trying implies use of our willpower). We find ourselves still lying. We need to find the bad root. Perhaps we realize that our father lied

Jesus' nature actually becomes ours in that particular area in us.

to us, and we judged him for it (we sinned by judging him). This bad root is causing our bad fruit. When we deal with the bad root and replace it with the life of Jesus, we find we just don't lie anymore.²² There is now good fruit, which is evidence of Jesus in that place in us. It is now so natural not to lie that we may not even be aware that we are different, because it is a new "us."²³ Does this sound too good to be true? Believe me, it is true. Better yet, believe Jesus when He said,

*"Therefore you shall **be** perfect, just as your Father in heaven is perfect" (Matthew 5:48, I added the bold).*

When Jesus cleanses one compartment of the Honeycomb, it does not mean that all the compartments are clean. Other bad roots will undoubtedly remain, and they

We need to keep on being transformed as God shows us areas in our heart that need healing.

²² In the next few chapters I will explain how to take out the bad root and replace it with a good one. Here I am simply showing the necessity for this change to happen.

²³ God will change you inside, and thus cause you to do what He does. **Ezekiel 36:27:** *I will put My Spirit within you and cause you to walk in My statutes, and you will keep my judgments and do them.* God will not coerce, compel, or require you to do it, because you can't. He knows He must do it in you. It is not a question of "if" He will do it. It is a question of "**how**" this can become reality in you, which is the purpose of this book.

See Endnote #3-1 for more scriptures which promise this transformation under the New Covenant.

will be causing other bad fruit. We need to continue being transformed as God shows us areas in our heart that need healing. This is what Paul meant when he said,

work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure (Philippians 2:12-13).

We will look more fully at the necessity to keep working on this process in Chapter 17, "It Is A Journey."

Ripeness

All of us want to be completely healed and set free right now. Once you discover that healing and relief from your pain and bad fruit is possible, you don't want to wait. You may wonder why this process has to take the rest of your life. Doesn't God want you healed?

You need to be patient. Jesus is directing your sanctification process,²⁴ and He is proceeding as fast as possible. You are not behind schedule. We may want Him to go faster; but if He is going slowly, you can be assured He is acting slowly for a good reason. For instance, if the bad root relates to a very traumatic event, the memory of the event may be deeply buried. Your defenses buried it specifically so you wouldn't have to re-live it. To see it again before you are prepared might cause you to be re-traumatized. Because God loves you, He wants you healed, not wounded further. Before revealing such a root to you, He spends time preparing you. He will not let you see it until you will be able to see it without again being wounded. God's process will have made you ripe to deal with this root.

Jesus is directing your sanctification process. If He is going slowly, it is because that is what is best for you.

²⁴ See Chapter 6, "God Is On Your Side" for more about God's involvement in your life.

"Ripeness" is like picking apples. If you try to pick an apple before it is ripe, it is difficult to pull off the tree, and you are likely to damage the branch. However, ripe apples fall off easily in your hand. So the Lord ripens you so that when you pray (when you apply the blood of Jesus), it is easy. Then the process brings healing. But you can't rush your healing any more than you can speed the ripening of the apples on a tree.

Inside-Out!

"If you love Me, keep My commandments" (John 14:15).

When we read a scripture like this, we tend to strive to keep His commandments, because we want to please God. We want Him to know that we love Him, and it seems as though this scripture is telling us that the way we can prove our love for him is to keep His commandments. How can one reconcile this with what we have been discovering about our inability to keep His commandments in our own strength (that is, with our willpower)?

Fortunately, Jesus clearly explains what He meant in the context surrounding the above scripture. The explanation is in John 15:5, which is sandwiched between two scriptures that talk about keeping His commandments.

"He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him" (John 14:21).

*" I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for **without Me you can do nothing**" (John 15:5, I added the bold).²⁵*

"If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love" (John 15:10).

What could be clearer than "**without Me you can do nothing**?" Keeping this in mind, then John 15:10 is saying something like, "If you keep My commandments this is evidence that you have been changed into My image, because on your own you could not do it. When you have My nature, you love the Father in exactly the same way that I do." Jesus loves the Father because that is His nature.

The reason that we can be thrown into striving to keep God's commandments is that we are confused about how we go about pleasing God. We focus on our behavior (keeping the commandments) rather than the cause of the behavior (our heart condition). We try to keep the commandments in order to prove that we love God. That is backwards.

Our Christian life is meant to be lived from the inside-out, not from the outside-in.

²⁵ **John 15:1-10**, "I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. You are already clean because of the word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples. As the Father loved Me, I also have loved you; abide in My love. If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love."

We can only please God by first being changed into the image of Jesus in our "Honeycomb," and then we will keep the commandments because that is now our new nature.²⁶ The heart has to change first, and then the behavior will change. Changing our behavior does not change our heart.²⁷ 1 John 4:19 says,

We love him because He first loved us.

This is the direction of the flow, from God to us, not the other way around. If you are not clear on this, you can misread many scriptures.²⁸ I would suggest that you read John 14:15 through 15:17 in your Bible to get the full flow of what Jesus is saying.²⁹

Let me illustrate this with a parallel. Imagine that I break my leg. It hurts, so I take a painkiller, and it hurts less (I manipulate the symptom). But the leg is still broken (the cause). If I neglect the painkiller, it hurts

**God's commandments
are a way of measuring
whether we have a bad
root inside.**

²⁶ **John 15:10**, "If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love." We will do it just like He did. Was the Father's love of Jesus conditioned on His behavior? No, it is clear that Jesus was filled with the Holy Spirit, and what He did was the result of the presence of God in Him. "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner" (John 5:19).

In these scriptures in John in which God's love seems to be conditional, Jesus is actually saying that we will be keeping His commandments as a result of His presence (His love) abiding in us, because it will be an overflow of a heart that has been changed. Then John 15:10 would be saying something like, "He who keeps My commandments (the symptom or good fruit) must have My love abiding in him (the cause or the root), or he couldn't do it."

When Jesus says we should keep His commandments He is simply saying that is how we can tell whether there is a good or a bad root inside.

²⁷ Our behavior is the evidence of our heart condition, and it actually expresses what is in our heart. But it is not the basis, of our heart condition. (Hulbert, Lesson 68).

²⁸ **See Endnote #3-3** for more scriptures illustrating this confusion.

²⁹ Trying hard to obey God in our own strength is sin because we are under the illusion that we can do God's job. We are subtly taking God's place. Hopefully you can now see that when we are reaping bad things in our life it is the consequence of sin. Jesus is the only One who can stop this. This tendency for us to try to keep the Law in our own strength is a subtle and deadly trap. For a more detailed discussion of why trying hard to keep the Law is sin, **See Endnotes #2-3 and 13-5**. Also see **Endnote #3-4** for more on "symptom" (fruit) versus "cause" (root).

a lot. If the doctor said that a healthy leg shouldn't hurt, I would agree. If mine weren't broken, it wouldn't hurt. But saying my broken leg shouldn't hurt doesn't keep it from hurting. The only way for my leg pain to go away (the symptom, or bad fruit) is for my broken leg (the cause, or bad root) to heal (be changed to a good root).

Similarly, when I commit a sin that plants a bitter root, there is a wound in my heart. The bitter root causes emotional pain and I have bad fruit, so I try to act differently (I manipulate the symptom). But it doesn't work very well, because there is a wound, a bad root, inside me (the cause). When Jesus says that I should keep His commandments, I would agree. It is like the doctor saying a healed leg shouldn't hurt. If I didn't have the bad root in my heart, the bad behavior wouldn't happen. But saying I should keep His commandments does not make it possible as long as Jesus isn't abiding in that particular area of my heart (my heart is wounded). The only way I can keep the commandments (the symptom) is for my wounded heart (the cause, or bad root) to be healed and for Jesus to take up residence there (the bad root to be changed to a good root).

The symptom is not the cause. We have had it backwards, and have focused on the symptom (the fruit outside) and not the cause (the root inside).

Keeping God's Commandments

When Jesus says that we should keep His commandments He is simply saying that is how we can tell whether there is a bad root inside us. Be careful not to be confused about this. The emphasis is never on the fruit, but is always upon the root. Focusing on the bad fruit can set us to striving to keep the commandments with our willpower - and thus doom us to failure. It is a subtle but deadly trap,³⁰ and we so easily stumble on this stumbling stone.³¹

There are many scriptures that can be misunderstood if we confuse the fruit with the root. The book of James has some significant examples of these kinds of scriptures, such as:

- *Thus also faith by itself, if it does not have works, is dead* (James 2:17).
- *You see then that a man is justified by works, and not by faith only* (James 2:24).

These scriptures are simply saying that if there are no "works" (no good fruit) this is evidence that there is no "faith" (no good root). They are not mandating "trying" with our willpower. Good fruit is all about outward evidence (our behavior), whereas good roots are all about the cause (condition of our heart).

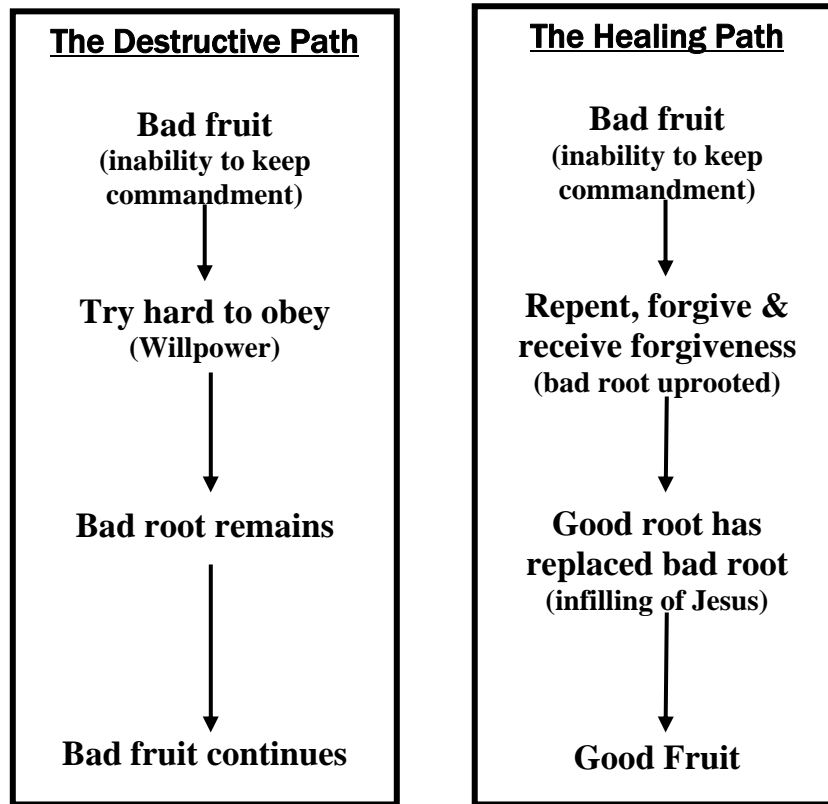
So when we find it difficult to obey a commandment of the Lord, we are stuck in producing "bad fruit." The Apostle Paul describes our situation: *For what I will to do, that I do not practice; but what I hate, that I do* (Romans 7:15).

³⁰ Read Endnote #3-2 and Chapter 13, "The Bad Part" for more details on this subtle and deadly trap.

³¹ *But Israel, pursuing the law of righteousness, has not attained to the law of righteousness. Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone* (Romans 9:31-32).

We then have three choices:

1. We can ignore the command.
2. We can try to obey the command in our own strength (our willpower) - - - The Destructive Path shown below.
3. We can have the Lord deal with the bad root through forgiving and being forgiven (apply the blood of Jesus) - - - The Healing Path shown below.

**We Plant New Bad Roots**

The healing path is to bring Jesus into each bad root in our "Honeycomb." Unfortunately we also frequently plant new bad roots inside.

There are many ways that we all sin and thus plant more bad roots in our "Honeycomb." However, the sin that produces most of

the damage and destruction in our lives is the sin of judging. Jesus singled out this sin when He said,

"Judge not, that you be not judged. For with what judgment you judge, you will be judged; and with the same measure you use, it will be measured back to you" (Matthew 7:1-2).

When we judge another, we will surely reap bad consequences.³² When we plant a bad root in our "Honeycomb" by judging, we can call the bad root a "bitter root" and the action of judging a "Bitter Root Judgment."³³ I will frequently use these terms in the rest of the book. In the next chapter it will become more clear why this particular sin of judging is so serious and so destructive.

Not Just For A Sick Few

Now that you understand the truth about bad fruit and bad roots, it should be clear that this process is not something for only a few Christians who are really sick emotionally. We all sin and fall short of the glory of God (Romans 3:23), and Jesus died to set all of us free from this bondage. This process of being changed into the image of Jesus, which is also called "Inner Healing" by some people, and referred to as "sanctification" in the Bible, is the normal walk for all Christians. In the Chapter 6, "God Is On Your Side," I will explore in detail how very important this process is to God. It is His gift to us.

³² **Galatians 6:7**, *Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.*

Luke 6:37, *"Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven."*

Read **Chapter 4**, "Judging Causes Problems," for more on this.

³³ **Hebrews 12:15**: *Lest any root of bitterness springing up cause trouble, and by this many become defiled.*

Summary

We have a tendency to sin often. When we do, we plant dark places in our "Honeycomb," and these prevent us from following God's laws in those particular areas of our life. These bad roots produce bad fruit. When we repent and allow Jesus into those dark areas of our "Honeycomb," one area at a time, we are changed into His image, step by step. As He takes up residence in those particular areas, the cursing side of the law stops. The good root of Jesus produces good fruit.

God's commandments are a way of measuring whether we have a bad root inside. If we misunderstand and thus try to keep them with our willpower, we will fail.

Even though we have the tendency to sin often, we have the living presence of Jesus, and He provides His blood to wash us clean every time. There is no shortage of the blood of Jesus. Through this provision, He has provided the way for us to be set free from the sins that beset us, by changing us into His image.

Now perhaps you can better understand why Matthew 11:28-30 and the title of this book so clearly describe your struggle.³⁴

"Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light."

³⁴ See Endnote #3-5 for a detailed description of Matthew 11:28-30.

Chapter 4

Judging Causes Problems

We All Sin Frequently By Judging

If I were to comment that my neighbor never mows his lawn and that his yard is always a mess, somebody may say to me, "Don't be so judgmental." Am I judging? Am I sinning? It is certainly important for us to know the answer to these questions so that we can avoid sinning, and thus creating problems for ourselves as a result. Of course there are other sins besides "judging," but this particular sin causes the most problems in our lives.

There Exists Both "Good" And "Bad" Judging

"Judging" is not always sin. The Bible talks about **four** types of judging. **Three** types are "**good**" judging, and thus are not sin. **One** type is "**bad**" judging, which is sin.

What is confusing is that the Bible uses the same Greek word to refer to all four types, and so one must rely on the context to discern which type is being referred to in a given passage.

"Good" judging:

1. The judging that Jesus does. Since He is the just and righteous Judge Who has been appointed to this position, He has a right to do this.³⁵
2. The judicial authority³⁶ that is to be exercised corporately by the Church in regard to members of the Church. Judging in this context is appropriate and ordained by God.

³⁵ See **Endnote #4-1** for the definition of the word "judge."

³⁶ **1 Corinthians 5:12-13**, *For what have I to do with judging those also who are outside? Do you not judge those who are inside? But those who are outside God judges. Therefore "put away from yourselves that wicked person."* The whole section, 1 Corinthians 5:1-6:9, concerns this issue.

Also See **Endnote #4-2** for more detail on the judging we are to do.

3. An activity that we are supposed to engage in as individual Christians. An English word that would perhaps be more appropriate for this function would be "discernment." We are to use wisdom and to exercise discernment. It is not only permissible to see the negative in a situation or a person, we are encouraged to do so.³⁷

4. **"Bad" (sinful) judging**

The fourth type of judging is the type of judging that we are not supposed to do as individual Christians. This type of judging by us is sin. When we do this type of judging, we are seeing the negative in a situation or a person, but we are also setting ourselves up as the judge, jury, and hangman.³⁸

The Sinful Judging Is Destructive

There are, of course, many ways we can sin. However, of all the sins that we commit, this "bad" judging is the sin that causes the most problems in our lives. When we find ourselves doing the things that we hate, the root that is causing this bad fruit is almost always a judgment.

. . . lest any root of bitterness springing up cause trouble, and by this many become defiled (Hebrews 12:15).

Considering the size of the problem this sin causes, surely it must be a very serious issue.

³⁷ See Endnote #4-2 for more detail on the judging we are to do.

³⁸ **Matthew 7:1-2**, *Judge not, that you be not judged. For with what judgment you judge, you will be judged; and with the same measure you use, it will be measured back to you.*

Luke 6:37, *Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven.*

Romans 14:4, *Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.*

James 4:11-12, *Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?*

See Endnote #4-3 for more detail regarding judging we are not to do.

The problem has its source in the Garden of Eden. When the serpent said, "*For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil*" (Genesis 3:5). Adam and Eve took this bait because something inside of them wanted to be like God. Satan knew all about this sin, because this was also his big transgression.

Therefore, when we judge another we are taking the place of Jesus, and of course this is a very serious transgression. Jesus is the only one who has the right to judge.³⁹ So when we judge, we are usurping God's place.⁴⁰ When we do this, we are violating the first Great Commandment: *You shall love the Lord your God with all your heart, with all your soul, and with all your mind* (Matthew 22:37). There is only one God, and it isn't us! We are doing the judging because we do not trust God to take care of us and to hold others accountable when they trespass against us (and therefore wound us). We feel we must take the law into our own hands; because if we don't do it, we believe that nobody will.

All major problems in our human life have their roots in the Garden of Eden, and in the two great commandments of Jesus.⁴¹ God has truly explained spiritual reality to us in such simple terms!

Our Weakness

Why do we all judge so quickly? It is a part of our fallen nature (I discuss this aspect of our nature in Chapter 13, "The Bad Part Of You". When we perceive that we have been wounded, we always automatically react with bitterness, judgment, and blame. For instance, picture yourself in your kitchen cutting up a carrot. The

³⁹ See Endnote #4-4 for more on the judging by Jesus.

⁴⁰ James 4:11-12, *He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. There is one Lawgiver who is able to save and to destroy. Who are you to judge another?*

Romans 14:4, *Who are you to judge another's servant? To his own master he stands or falls.*

⁴¹ Matthew 22:36-40, "Teacher, which is the great commandment in the law?" Jesus said to him, "You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets."

phone rings, and you lose your concentration and cut your finger instead of the carrot. What is your immediate response? Do you blame the carrot? Do you blame the dull knife? Do you blame your spouse for not sharpening the knife? Do you blame the person who called you? Or do you blame yourself, saying something like this, "You dummy. Why weren't you paying more attention to what you were doing?"

Stop for a minute and think about what your response would be.

Blaming myself was always my typical response.

Why couldn't the cut finger just be something that happened? Why did somebody or something have to be at fault? The answer is because it is our fallen nature to judge.

This is the problem. Daily we plant numerous roots of bitterness. Since life in this fallen world entails lots of wounding, we do a lot of judging. It is automatic, and we have done it before we consciously know it. Because we have planted many roots of bitterness, we are reaping much bad fruit. Tragically, as long as we walk this earth, we will never lose this tendency to automatically react to wounding with bitterness, judgment and blame. This tendency is an integral part of our fallen human nature.

In the church, there have been controversies about this tendency to sin, and what to call it. The term "flesh" is the most common term in the New Testament, but this word can be confusing.⁴² In order to avoid entangling myself in these ages-old arguments, I am going to coin my own term for what I have just been describing. I

⁴² This tendency to respond to wounding with bitterness, judgment and blame is part of our fallen nature. The Bible describes this as "flesh" in some passages. However, the term "flesh" (Greek *sarx*) is a fuzzy word. It has a wide range of meanings, and in the Bible *sarx* is often used to describe things other than this tendency just mentioned above. (See Chapter 13, "The Bad Part Of You" for more details on this).

will call this tendency our "**God-wannabe.**" For details on this, see "**God-wannabe**" in the **glossary** in the back of the book.

We all judge, and we do it often. If you think you don't do it, there is one sure way to discover the truth. Ask yourself, do you do the things that you hate to do? Is there bad fruit in your life? If there is bad fruit, there are roots of bitterness in you.

Fortunately, you now have a way to clean up the mess. As often as you judge, you can forgive and be forgiven. The bad root can be pulled out as soon as it is planted.

How Can You Tell The Difference?

How can you tell if the judging you have just done is good or bad? At first glance this may seem terribly confusing. Fortunately, the Lord has provided a very simple way to tell the difference.

Suppose I live in a small town and I am thinking about going into business with a certain man. I check around and find out that this person has a reputation for being dishonest, and so I decide not to go into business with him. I have judged (discerned) as I am supposed to do.

Alternatively, suppose I live in the small town and I am thinking about going into business with a certain man. Without first checking around and discovering his reputation, I go into business with him. After the business starts I discover that he is not honest. By the time I can get myself out of the business deal it has cost me \$100,000. I am now in possession of the same information (that he isn't honest) as in the first example, but you can be sure that in this situation I have done the bad type of judging. How can I tell that I have done the bad judging? Every time I think about that "jerk" I feel like strangling him. Every time I think of him I become very angry and upset. He wounded me, and I judged him for it.

On the other hand, in the first example, I am probably not upset with the man, because I didn't judge him wrongly. After all, he didn't wound me. I am at peace.

How can I tell whether I have judged someone in the way that I am not supposed to? I feel it. I can absolutely feel the bitterness of the bitter root that has been planted in my "honeycomb."

When I realize that I have judged him in the way that I am not supposed to, I can forgive him and be forgiven by Jesus (see Chapter 5, "Forgiving Ends These Problems"). Then I no longer feel like calling him a "jerk."

A "Splinter"

We can feel the planting of a bitter root, because there is built into us a sensitivity to wounding in our heart. A parallel to this would be when we get a splinter in our finger. There is built into us a sensitivity to physical wounding. When a splinter gets lodged in our finger, we know it is there because we feel it. When we remove the splinter, our body will know that and will tell us by a feeling of relief of the discomfort. Likewise, when we remove the bitter root, our heart will know that and will tell us (if we are listening) by a feeling of peace in place of the bitterness.

Denial

Most of the time we can tell whether we have judged another person by the feeling. However, there are times when we will not feel bitterness towards the one who wronged us. When a wound we have received is particularly severe, we may have built a defense to protect us from feeling the pain related to it. For instance, a girl may have been abused by her father, and yet have no sense of her rage towards him. The pain she felt at the time was too big to live with, so she cut herself off from the feeling. We call this sort of defense mechanism "denial." She truly does not even know she is angry inside. However, it will still be possible to discover there is a Bitter Root Judgment inside. In this sort of situation, because the wounding was large, there will be "bad fruit" in her life that will indicate the presence of a "bad root;" and so she can track backwards from the "bad fruit" to the "bad root."

Perceived Wounding

I have made the statement that we always automatically respond to perceived wounding with bitterness, judgment, and blame. It doesn't matter whether the other person actually, factually, wounded us. What counts is that we feel that they did.

For instance, suppose I was abandoned by my parents when I was a small child. This is a real wounding, and has made me sensitive to abandonment. Then as an adult, suppose a friend of mine declines to go to a ballgame with me, telling me he is too tired. I feel abandoned and judge him, because it seems to me he was making an excuse. Later I find out the friend was coming down with the flu, and he really had wanted to go to the game with me.

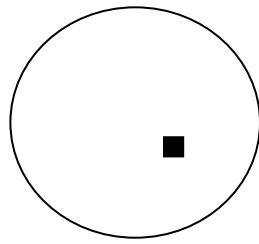
There was no actual wound inflicted by my friend, but I wrongly perceived there was, so I judged.⁴³ My prior wounds and judgments make me more sensitive, and they affect how I perceive and react to other peoples' behavior.

As the Lord heals these wounded areas, I will react less often, because I will perceive less wounding less often. However, this change should not be confused with my built in God-wannabe's tendency to react with bitterness, judgment and blame. I don't react less now because that tendency has gone away or is being healed. I react less because I perceive wounding less often. The next time I am actually wounded by someone, I will discover that my tendency to judge has not gone away, because I will again find myself judging.

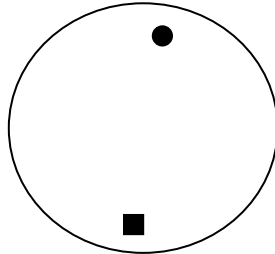
The sequence that occurs is as follows: My friend declines my invitation. I perceive that I have been wounded (abandoned). This automatically triggers my judging, which plants a root of bitterness in my heart. I then feel abandoned, making me aware, after the fact, that the root of bitterness has been planted inside.

⁴³ See **Endnote #4-5** for more on our tendency to respond to perceived wounds with bitterness, judgment, and blame.

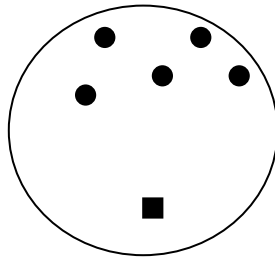
How Judgments Plant Bitter Roots In Us:



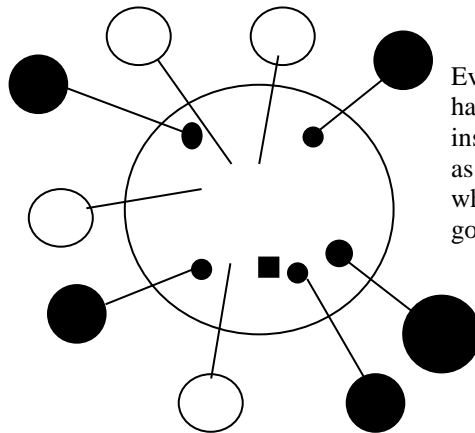
At conception we are uncluttered with darkness, except for one place (the small black square). In my diagram, this one dark place represents our tendency to automatically react to perceived wounding with bitterness, judgment, and blame (our God-wannabe).



But then, as an infant, we are hungry. We cry, but nobody responds to our need. Because of the presence of the black square (our tendency to automatically react to perceived wounding with bitterness, judgment, and blame), we judge our parents for not meeting our needs. This plants a bitter root in us (the black dot).



Later on, mommy and daddy have a fight, and shout hateful words at each other. This frightens us, and we react by judging them for this. As life goes on, simple events like these occur by the thousands, and so do our reactions. We then have many dark areas (bitter roots) in us.



Eventually, a very unfortunate thing happens. These dark (bad) roots inside of us produce bad fruit (shown as black circles outside) in our life, while the good roots inside produce good fruit (shown as light circles).

Unfortunately, the more bad roots we have, the more bad fruit we have. This is why "judging" is so damaging to us. To make matters worse, the longer a bad root grows inside us, the bigger it gets, the more entrenched it is, and the more difficult it is to eradicate. The bigger the root, the more pervasive is the bad fruit.

It Is God's Mercy That We Feel Emotional Pain!

If we did not feel the emotional pain, we wouldn't know there is something wrong inside, and the sin would remain in us. When we die, we will go to the Great White Throne Judgment, and there all our sins will be placed before us. Scripture doesn't tell us what the negative consequences will be, but there is a strong implication that we would be better off without those sins. Since the sins that have been washed away by Jesus during our lifetime will not be there, we won't have to pay the price for them at the last judgment. Because the Lord takes the long view, including eternity, He wants to have the opportunity to forgive our sins here, in this life, before we face the Last Judgment. Of course, our unforgiven sins will not keep us out of heaven. We will still be saved, but we will suffer loss.⁴⁴

We do not know when our life on earth will end. But as time goes by the end of our life draws nearer. It therefore becomes more and more urgent that we give our sins to Jesus. God therefore increases the pain, and our burdens get harder to carry until we get desperate enough to seek the cause. We need to forgive now so we won't have to pay later.⁴⁵

⁴⁴ **1 Corinthians 3:9,13-16**, *For we are God's fellow workers; you are God's field, you are God's building . . . each one's work will become manifest; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire. Do you not know that you are the temple of God and that the Spirit of God dwells in you? Here "work" does not refer to "effort," but to the product. Your character is the product, the "building" (verse 9) the "temple" (verse 16). Underlining is mine.*

⁴⁵ See **Endnote #4-6** for more detail on how God views our lives.

God Changes Us Into His Image

In Chapter 2, "Why You Are Stuck," I talked about the place of our willpower, and the fact that in Western culture our willpower has been placed upon the throne of our lives. This view is so subtle, pervasive, and automatic that it can sneak into our thinking undetected. For example, some Bible teachers try to explain that the way to walk out the Christian life is for God to strengthen our will so that we can obey. These teachers believe that our willpower is the tool to bring victory. But what God intends is for us to be changed into His image. It is a miracle. When He removes a bitter root and comes to live in that place in us, obeying Him is automatic and effortless. In fact, it is so effortless that we may not even realize that we are behaving differently. The good root produces good fruit, because it can do nothing else.

Summary

We all automatically react to perceived wounding with bitterness, judgment, and blame. This flaw is a part of our God-wannabe (our fallen nature). We do this many times daily, and this is sin. Every time we do this we plant a bitter root which, in time, will bear bad fruit. The more that we are wounded, the more bitter roots we have planted, and the more we will be reaping bad things in our life. God's laws are operating against us. It is therefore important to realize that what is going wrong in our life is not because of what others did to us, but it is because of our bitter reaction to what they did. The good news is that there is a "cure" for the damage the sinning has caused. I will discuss this in the next chapter, "Forgiving Ends These Problems."

It is therefore important to realize that what is going wrong in our life is not because of what others did to us, but it is because of our bitter reaction to what they did.

Chapter 5

Forgiving Ends These Problems

Jesus Can Set You Free

Forgiveness Is Essential

We have seen that "judging" is what plants the bitter roots in our heart that causes us to have bad fruit in our lives. This is a serious condition, and we need a way to be set free from the influence of these bitter roots. Forgiving and being forgiven by God is the cure. It is the only way that the bitter root is pulled out and replaced by a good root, which is the presence of Jesus in us.

God has told us a great deal about why forgiveness is essential.

1. Forgiveness is important because God said so. Jesus is the only Judge of the universe. When we judge, we attempt to take His place.⁴⁶ God is not happy about this.
2. Forgiveness is important for us. When we judge another, we sin and this plants a bitter root in our heart. This bitter root will produce bad fruit. There is only one cure for this, and that is the blood of Jesus. He shed His blood to take away our sins. We need His blood to wash away this sin of judging so we don't have to reap the resulting consequences that come about from the operation of God's laws. The only way to accomplish this is to forgive (from our heart) the one who wounded us, and then to be forgiven by Jesus. When He forgives us, He pays the debt we owe in the spiritual realm, and

Forgiveness is the only way we can be changed into the image of Jesus.

⁴⁶ See **Endnote #5-1** for more about letting Jesus be the judge.

we are set free from the consequences we would otherwise have to pay for our debt.⁴⁷ If we don't forgive (from our heart), we won't be forgiven by God (though this sin will not send us to hell).⁴⁸ If we are not forgiven by God, we will continue to do the things we hate (we will continue to experience the reaping from the operation of God's laws). There simply is no other way to be set free.⁴⁹

The consequences of sin are so overwhelmingly too large for us to stop that we need something from outside the natural course of this world to set us free: in other words, a miracle.⁵⁰ What Jesus does for us when He provides forgiveness of sin is such a miracle. It is a legal transaction that occurs in the spiritual realm, and it washes away the debt we owe and removes the bitter root inside us. Once the bitter root has been removed, and Jesus has moved into that place in our heart, good fruit begins to grow from this new good root.⁵¹

What Does It Mean To Forgive?

There are two common obstacles that often make it difficult for us to forgive. The first obstacle is that we misunderstand what God meant by "forgive." "Forgive" is a word that is so common among

⁴⁷ **Galatians 1:3-4**, *Grace to you and peace from God the Father and our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father.*

Hebrews 9:28, *so Christ was offered once to bear the sins of many.*

1 John 2:2, *And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.*

⁴⁸ **Matthew 18:35**, *"So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."*

Mark 11:25, *"And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses."*

Luke 6:37, *"Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven."*

Ephesians 4:32, *And be kind to one another, tenderhearted, forgiving one another, just as God in Christ also forgave you.*

⁴⁹ See **Endnote #5-2** for more on the great power of forgiveness.

⁵⁰ The biblical concept of a miracle is that of an event which runs counter to the observed processes of nature (Elwell, *Evangelical Dictionary of Theology*, p.723).

⁵¹ See Matthew 12:33-35 and Luke 6:43-45.

Christians that we think we know what it means. However, most of us were taught what this word means by the world around us, and so the meaning we have attached to it may not be the same as what God is referring to when He tells us to forgive.⁵² Sometimes this misunderstanding gets in the way of our being able to forgive others in the process of our healing.

For instance, many of us have heard something like, "Forgive and forget." We try to do that, and we find we can't forget what the person did to us. Then we think we haven't forgiven. Or perhaps somebody has hurt us, and we may believe that forgiving means we need to again make ourselves vulnerable to that person. Then something inside us resists forgiving, because we are sure the person will wound us again. Then we find it difficult to forgive.

However, God loves you and He will not ask you to do something that is not good for you, or is dangerous or destructive to you. Once you understand what God meant when He told you to forgive, you will find it much easier to forgive from your heart. Your misunderstanding of what it means to forgive may have been keeping you in bondage.

What Forgiveness Is NOT

Forgiveness is **not** the following:⁵³

1. It is not saying the person did not transgress or hurt us, when he or she in fact did.
2. It is not relieving the other person of their responsibility, such as making excuses for their actions. For example, "My parents couldn't help it," or "They did the best they could," or "I'd have done the same thing if I had been in their shoes."
3. It is not forgetting what the other person did. We can't forget, but the hurt can be removed from the memory, and we can be forgiven for our judging.

⁵² See **Endnote #5-3** for definition of the word "forgive."

⁵³ Adapted from Easterday, see Bibliography.

4. It is not trusting the other person again when he or she is still unsafe – becoming vulnerable to the person again may not be wise.
5. It is not a “feeling.” Rather, forgiving is a decision. However, when forgiveness has been accomplished we will feel differently about the other person whenever we think of them.
6. It is not saying or pretending we weren’t hurt and/or that we weren’t angry; or ignoring the hurt feeling because we aren’t supposed to be angry. Rather, we need to process our feelings, not suppress them.

What Forgiveness **IS**

Forgiveness is deciding not to hold the other person in debt.⁵⁴ Unforgiveness says, “You unjustly hurt me, and you owe me a debt. I will make you pay.” Forgiveness says, “Even though you hurt me and owe me a debt, I am writing it off. You owe me nothing. It is not my place to make you pay, and I release you to the judgment of Jesus. He is the just Judge, and He will rightly decide the case. If there is any penalty, He will collect it.”⁵⁵ Forgiveness does not say, “Go get ‘em, God. You make him pay.” Such a statement clearly reveals bitterness still lodged in the heart.

A Second Obstacle To Forgiving

In addition to misunderstanding what forgiveness really is, there may be a second obstacle to forgiving. We may fear that if we give

⁵⁴ Grace means: “graciousness (as gratifying) of manner or act (abstract or concrete) literally, figuratively, or spiritually; especially the divine influence upon the heart, and its reflection in the life: including gratitude” (Strong’s, p.77). The second meaning of the verb is to forgive! (C. Brown, The New International Dictionary of New Testament Theology, Vol 2, p.122).

It appears that when we forgive, we are connecting with (or acting like, or coming into unity with) God’s nature rather than man’s nature (the tendency to respond to perceived wounding with bitterness, judgment, and blame).

“... ‘dead through our trespasses, made alive together with Christ, by grace (*chariti*) you have been saved’ (2:5); ‘by grace ... through faith ... the gift of God’ in opposition to ‘not your own doing ... not because of works, lest any man should boast’ (2:8f)” (C. Brown, Vol 2, p.122, commenting on Ephesians 2:5-2:8ff).

⁵⁵ **Romans 12:19**, *Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, “Vengeance is Mine, I will repay” says the Lord. Therefore if your enemy hungers, feed him; if he thirsts, give him a drink; for in so doing you will heap coals of fire on his head.*

up our resentment we won't be protected. We may believe that a wall of resentment will protect us. This is, of course, a lie. Holding the resentment causes us to suffer. As I will discuss in a later chapter (Chapter 8, "That It May Go Well With You," which is about honoring parents), we perceive God in the same way that we perceive our parents. If they were protecting and nurturing, it will be easy for us to see God in this way. However, if they were neglectful, or unloving, or mean, or abusive, there will be a deep sense in us that all authorities are this way, including God. When our parents were this way, we had to look out for ourselves and be our own protector. Later in life we will then struggle with trusting God to be our protector. But in reality, He is the only one who can protect us.

We Are The Ones Who Suffer

If we do not forgive, we are the ones who suffer. God is a just judge, which means that no one ever gets away with anything, ever, anywhere. Not everyone believes this, but it is true. The law of God is inescapable, and whatever we sow, we will surely reap,

Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap (Galatians 6:7).⁵⁶

Remove Bitter Roots Immediately!

Bitter roots are easier to eradicate if we remove them soon after they are planted. The longer they are allowed to grow, the larger the root system becomes and the more difficult they are to pull out. Gardeners understand this. When a weed first comes up in a garden, it is small and frail. It can be plucked out easily. However, if one

⁵⁶ Note that this is not an exception to the fact that God protects us in ways we don't know. We may be protected from reaping from some of our sins while we are here on earth, but all our unrepented sins will be placed before us at the Great White Throne judgment. We will still be saved, though we will suffer loss (1 Corinthians 3:15). Exactly what "loss" means is not explained in the Bible, but God knows. Since He loves us, He wants to protect us from this "loss." That is why He is so diligent in getting us to repent of our sins during our lifetime here on earth. He takes the long, eternal view.

See **Endnote #4-6** for more details on how God takes the long view.

neglects the garden for some time, pulling the weeds is a big job. The roots of the weeds have then become large and entrenched, and sometimes a large hole has to be dug in order to remove them. Healing is easier if you remove a bitter root as soon as it is planted.

Another thing happens if we neglect to keep up with our "weeding." If we allow the sins to pile up, eventually they become too obvious to ignore. People who have lived in the country know what a septic tank is. It is a big cement tank buried underground into which

Because forgiving is so important, we need to remove every obstacle that prevents us from accomplishing it, and we need to be diligent in accomplishing it.

the wastewater from a house runs. There the waste goes through a natural process of cleansing, but some types of waste stay in the tank and gradually fill it up. Periodically it needs to be pumped out, or it overflows and makes a smelly mess. Our hearts are a bit like septic tanks. If we don't keep our own pumped out, it eventually fills up with junk, overflows and makes a mess. It is therefore important that we pump ours out every time some waste enters it. In other words, we need to forgive every time we judge so that our own "septic tank" (our heart) stays clean.

Who Do We Need To Forgive?

There are probably many people we need to forgive. Psychotherapy and Christian counseling have both tended to focus on relationships with our parents and our siblings. Without a doubt these relationships were impactful, and the roots of bitterness resulting from being wounded by them causes major problems for us.

However, the deepest hurts, the greatest emotional pain, and the most devastating fruit comes from judging God and judging ourselves. Yet it may seem strange and new to be praying and forgiving God and of ourselves.

How We See God

Our childhood experience with our parents (or to a lesser degree, other primary care givers) powerfully affects our adult relationship with God.

God ordained a very special position for our parents. We are spiritually connected to them, and their love and protection are essential for us. Because of this special place they have, they are our first and most foundational experiences with authority

In whatever ways they fail in their duties as parents (and all parents fail to some degree), we judge them. These judgments and expectations then taint our view of all authorities. Since God is the "ultimate parent," we see God as being like our parents.

If our parents were mean, or violent, or judgmental, we now expect God to be that way. We can know all the verses in the Bible that tell us God loves us and tenderly cares for us, and yet somehow we find ourselves being afraid of Him.

On the other hand, if parents are neglectful, we don't expect God to be interested in us. In some ways, when neglect is the problem, it is more difficult to recognize our parents' impact on our relationship with God than if parents had been mean or violent. This is my story. My problem is that I grew up having to fend for myself; and so when I confront a problem, I tend to just jump in and solve it myself. It doesn't occur to me to look to Him; because at a subtle but profound level, I am not aware of His presence.

But He is present. He isn't like my parents. Since my misperception is based upon my Bitter Root Judgments, forgiving is the only way for me to get free to see God as He really is. For me, now whenever I recognize I have been unaware of His presence (and He has to help me to see this), I need to forgive my parents, and then also forgive God, because I have judged Him as being neglectful of me.

Believing that God is like our parents is a deep, pervasive, and very subtle root in all of us. Look for this pattern in your life.

For more detail on this, see the chapter, "How We See God" in Transformation of the Inner Man by John and Paula Sandford.

Importance Of Forgiving God

Somehow it seems weird to forgive God, because He did not do anything wrong! And perhaps it is scary to think that we may have

blamed Him. But I believe that all of us have judged Him in some way.

It is important to recognize that for us to have judged another does not mean that person actually wronged us. What is important is that we perceive that he or she has wronged us. For instance, we may feel that an individual has rejected us, and we may have become angry and judged him. Then we may find out later that the person did not reject us at all. Even though he didn't actually wrong us, we still need to forgive him and be forgiven. Discovering that the person had not actually rejected us will not remove the bitter root that we planted. The discovery that he did not actually reject us may make it easier to forgive, but it does not remove the bitter root that was planted when we judged him. Though we wrongly perceived the rejection, a legal transaction still occurred in the spiritual realm, and that sin needs to be paid for by Jesus, or we will surely experience the bad fruit from the bitter root.

This is the way it is with God. He did not do anything wrong, but when we judged Him, we thought He had. For instance, if as a child we were abused, it is very likely that when the abuse was happening we judged God for not protecting us. Though we may not be consciously aware of this judgment, we will reap from this bitter root until we forgive Him.

Importance Of Forgiving Yourself

It may also seem strange to recognize that you have judged yourself. In addition, forgiving and asking for forgiveness for judging yourself may seem very unusual and unnatural. But Paul said that God is the only one who has a right to judge you. You do not have this right.⁵⁷ I will explore this issue in more detail in Chapter 9, "There Is Buried Treasure." Here I simply want to point out that your relationship with yourself is very important. You need to

⁵⁷ **1 Corinthians 4:3-5**, *In fact, I do not even judge myself. For I know nothing against myself, yet I am not justified by this; but He who judges me is the Lord. Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts; and then each one's praise will come from God.*

repair it where it is damaged, and you need to live with yourself in a new and loving way.

I have counseled people who have been working on their Inner Healing for years and who have forgiven every person imaginable, and yet they were still suffering great emotional pain. I have found that the key for these people is that they had judged themselves and have not forgiven and been forgiven.

In fact, all the people I have ever counseled have judged themselves to some degree! I was a bit astounded when I first realized this. Self-judgment is often under-emphasized in Inner Healing, and my mentors did not teach about this.

Remember the example in the prior chapter where I cut my finger when I was cutting up carrots. When I would say to myself, "You dummy, why weren't you paying more attention to what you were doing?", that was a self-judgment. I used to judge myself in that way very frequently. Many of us do this sort of thing to ourselves regularly. If you do this, you need to realize this self judging is very destructive.

First recognizing that we have judged ourselves, and then walking out the healing of it, is one of the biggest keys to Inner Healing.

When people say, "Ed, this is really weird, speaking to myself and asking myself to forgive me." To this statement I simply respond, "When you cut yourself instead of the carrot and say, 'You dummy', who are you talking to?" Inevitably they say, "To myself." You see, we all speak to ourselves regularly, but it is frequently harsh and judgmental talk. The thing that feels weird about speaking to ourselves in forgiveness is not that we are talking to ourselves, but that we are saying nice things.⁵⁸

⁵⁸ This conversation with myself restores the relationship I have with myself, but it doesn't stop the reaping from God's laws. So I also have to forgive and be forgiven by God

Elements For Accomplishing Forgiveness

There are certain elements involved in walking through the process of forgiving when we have judged:

1. **Recognition**: First, we need to recognize that we have judged (sinned). Denial and fear can often interfere with our ability to see what we have done.
2. **Confession**: Then we need to confess that we have sinned.
3. **Repentance**: This means to turn away from the sin. We need to hate the sin and want to no longer repeat it.
4. **Forgiveness**: We need to make a decision to forgive, and then forgive from our heart.
5. **Accept forgiveness** from God. Sometimes another person needs to verbalize to us that God has forgiven us before we are able to accept this fact.
6. **Ask the Lord to fill** that place in our heart with His presence. We need Him to take up residence in that place that had previously contained bitterness, judgment, and blame.
7. **Ask the Lord to bless** the other person. If we find this difficult to do, then it is likely that forgiveness has not been fully accomplished.
8. **Restitution**: Sometimes we need to do something extra for the other person, to walk an extra mile. Our relationship with the Lord has already been restored through prayer, but in some situations we need to do something for the other person in order to restore our relationship with them. This is the purpose of restitution.

How To Pray

Forgiveness must come from the heart to be effectual:

So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses (Matthew 18:35).

It is always important that we forgive from our heart as the living Lord leads, rather than recite a rote prayer.

Jesus always looks on the heart, not the behavior, and we can't fool Him. Therefore it is always important that we pray as we feel led by the living Lord, and NOT simply recite a rote prayer, as though it were a magical formula.⁵⁹

The Importance Of Words

Please be aware of the important position that words have in our prayers of forgiveness. For some reason, God set up the universe in such a way that words have power. *Then God said, "Let there be light," and there was light (Genesis 1:3).* The words that I speak bring my thoughts into reality. Once they are spoken, it is as though a legal contract has been signed, or a legal event has happened, in the spiritual realm. The words can be "bad" and bring about difficulty (for example judging), or they can be "good" and bring about life (for example blessing someone). Though the Bible doesn't explain to us why words have power, it does make the fact abundantly clear, that they do have great power.⁶⁰

⁵⁹ See **Endnote #5-4** for a sample prayer of forgiveness. Please use it only as a guideline and not a rote prayer.

⁶⁰ See **Endnote #5-5** for more scriptures on the power of words.

How To Forgive God And Yourself

Accomplishing forgiveness of God and of yourself is very similar to forgiving others who are close to us. In the case of close, important relationships, we not only want to stop the reaping from our Bitter Root Judgment, we also want to restore the relationship. If I have judged my wife, this attitude has probably affected my behavior towards her. Since she is a sensitive person, my new tainted behavior will hurt her. Then I not only need to forgive her to remove the bitter root, I also need to take responsibility for my behavior and ask her to forgive me.

As another example, imagine that your best friend completely forgets about your birthday. You are hurt by this, and you begin to withdraw from the relationship. Your friend can tell that you are angry, but doesn't know why. When you realize that you have judged him (or her), you need to pray as mentioned previously (See "Elements

In the case of close relationships, when you judge you have two things to do:

- 1. Resolve the problem in the spiritual realm.**
- 2. Restore the relationship with the other person.**

Involved In Accomplishing Forgiveness"). This takes care of the spiritual aspect of the problem, but now you need to restore your relationship with him. You need to go to your friend, confess that you have judged him, and have allowed your bitterness to affect how you have treated him. Then you ask him to forgive you for withdrawing, and your friendship is restored.

In a similar way, when you have judged God or yourself, you likewise need to resolve the problem in the spiritual realm as well as the problem in the relationship. After all, these are the two most important relationships you have, and judgments interfere with these intimate relationships. You need these two relationships to be loving, open, and intimate, or life will not go well.

For example, suppose you judge yourself when you cut yourself instead of the carrot, as in the prior example. When you realize you have done this, you confess this to the Lord, forgive yourself and are forgiven by God. Then you need to restore your relationship with

yourself by speaking to yourself, saying something like, "Forgive me for judging you and calling you a dummy." You say exactly the same things you would say to your close friend when he or she forgot your birthday.

Forgiving Is Miraculous

My Dog Story

I am a jogger, and I live on the side of a mountain. In the winter it is icy, and I can't run here; because I will fall and break something. Therefore I drive 4 miles to town. There is a street that is about 1 1/2 miles out and 1 1/2 miles back that is plowed and sanded and does not have much traffic. That is my running track in the winter.

One day a few years ago I was almost at the far end of the run when two mid-sized dogs ran out after me. I have learned that you don't run from dogs, so I turned on them and I shouted,

"Hey, you get back there."

They skidded to a stop. The owner was a woman who was standing on the sidewalk. She said,

"Hey, don't talk to my dogs like that."

I said, "Lady, you have to be kidding me. We are in town, there is a leash law here. Your dogs shouldn't be here in the street."

She called her dogs and went inside.

As I continued my run, I was very upset.

I thought, "This is the only convenient place I have to run, and I'm not going to let them spoil that. What will I do about it? I know what. I have a foot long steel bar in my garage. I'll carry that. Then when they come out, I'll take care of them."

Then I thought again. It wasn't really the dogs' fault, and I'd probably get in trouble if I hurt them. Then what can I do instead?

"I know what I'll do," I thought. "I'll carry my cell phone. Then when they come out after me, I'll grab one of them by the collar and call the dog warden. Then she'll get a ticket, and that should fix her."

I finished my run, drove home, showered and dressed, and went to my office. As I sat down, I was still chewing over this situation.

As I grumbled over it, I got the distinct impression that the Lord was tapping me on the shoulder. I knew what He wanted: He wanted me to forgive the woman. I didn't want to forgive her, and argued with the Lord.

"But she was so thoughtless. She had no right to let her dogs loose, etc, etc, etc."

Eventually I realized I was going to lose the argument. I reluctantly agreed to forgive her, though I still didn't want to. I was fully convinced I was right, and she was wrong.

Initially as I prayed it was pretty mechanical and wooden. However, as I prayed, gradually I calmed down; and the forgiveness became more real. I forgave her, asked the Lord to forgive me for judging her. I asked Him to take out the bitter root I had just planted, to cleanse that place, and to fill it with His Holy Spirit.

As I prayed, I began to recognize that she had a permanent scowl on her face. It also occurred to me that a healthy person would have said something like,

"I'm sorry, sir. Are you alright? Did my dogs scare you?"

I realized that she was a wounded and unhappy person. I felt compassion for her, and I began to pray for her. I suspected that she might not know the Lord, and I began to pray for her salvation.

Suddenly it was as though I was struck by lightning. The change in my mindset was stark. I realized that I was now seeing her the way the Lord sees her. I wasn't praying for her salvation because it was the "Christian thing to do." I was praying for her because I saw her pain and neediness.

I realized that a miracle had occurred!

Before I prayed, I was a bit nuts. I was on the throne, she was wrong, and I was sure I was right. I was in the mind of the "flesh." (my God-wannabe). Bad fruit (my plans to make her pay) was coming from that bitter root.

**I realized that
a miracle had
occurred!**

After I prayed, I saw her neediness and wounding. I was now seeing her as Christ saw her. I now had the mind of Christ. Jesus was now in me where the bitter root had previously been planted,

and that new good root was producing good fruit (my compassion for her). I wasn't trying to see her with eyes of compassion. I simply did.

When we forgive and Jesus forgives us, a miracle occurs. It is not something we can accomplish on our own. We can repress our anger, or try to be nice; but we can't change what is inside us. Only the blood of Jesus can accomplish that change. And He does it! He came and died and rose again to make this possible.

Entrusting God With Our Behavior

The truth is that good behavior (fruit) can only come from a good root inside, not from my striving. Unfortunately, it is not easy for us to entrust God with the job of changing our behavior. Let me explain.

We all have a tendency to distrust whatever we cannot control. Since we cannot control our inner life (that which is below our level of consciousness), we distrust whatever comes up from inside us. We believe that we need to be the watchman who monitors and controls our behavior. We also tend to be under the illusion that we can decide what we want to do, and then accomplish it. In fact, many of us have been misled by the church to believe that any bad behavior is a conscious "choice" we made.

Most of us have tried to live like this, and have discovered major areas of our lives where this has not worked. Most of us haven't known about another way to live that does work.

I have just been writing about the alternative. This new way involves recognizing that this persistent bad behavior comes from bad roots (roots of bitterness) in our "Honeycomb," and that good behavior comes from good roots. It requires recognition that only the blood of Jesus, and not our effort, can change us. Therefore, the only way to have enduring good behavior is to remove the bad roots by forgiving and being forgiven, and then to invite the Holy Spirit to come into those places (to become a good root inside us).

Unfortunately, you will likely find it to be very uncomfortable to abandon the old philosophy and live life in the new way. It is foreign to all of us, and requires a lot of trust. It is important for you

to recognize that you will have to wrestle with this difficulty. We all do. But be assured that the blood of Jesus works.

This book is intended to give you detailed instructions as to how you can live in this new way, and thus be changed.

Sample Prayer of Forgiveness

If you would like a suggestion as to how to pray when you are forgiving, I have included a sample prayer in **Endnote #5-4**. Once you grasp the pattern, it is best that you begin to use your own words, simply following the Holy Spirit as He leads you to pray from your heart.

Summary

Forgiving (and being forgiven by God) is the key to accessing God's provision for taking away our sin. It is the only door to freedom. It is the only means available for stopping the bad fruit in our lives – for us to stop doing the things that we hate. God made this provision, and it is of central importance that we understand what forgiveness is and how to accomplish it so that we can then apply this God-ordained provision for healing. Jesus came to set us free:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18-19, KJV).

Chapter 6

God Is On Your Side

Knowing that our sins set in motion God's laws, and therefore every sin brings negative consequences, can make us very anxious. The power and inevitability of the operation of God's laws revealed in the following scriptures can haunt us:

Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap (Galatians 6:7).

For with what judgment you judge, you will be judged; and with the same measure you use, it will be measured back to you (Matthew 7:2).

What happens if I don't get it right? What happens if I fail to catch every sin and have it forgiven? We may feel alone and hopeless, and may be set into striving to make sure we don't miss anything. We may then become discouraged, despondent, even desperate when we fail to catch every sin.

If the spiritual universe was simply mechanical and automatic, we would indeed be in trouble. If at this moment we were to reap the just consequences of every sin we ever committed, we would be overwhelmed. The pain and bad fruit in our lives would be unbearable.

God Is Protecting Us

Fortunately for us, God actively intervenes in this process. For His children, God holds back most of the accumulated reaping that we would otherwise experience. He loves us and does not want us overwhelmed or destroyed.

We see this easily when we think of children. For example, when children are very small, we put them in a crib with side rails. We do this to protect them from falling out of bed and getting hurt. However, there comes a time when we expect them to be able to sleep without falling out of bed.

We also provide "baby sitters" for our children when they are small. Otherwise, while we are gone they might hurt themselves, or perhaps burn the house down. We take care of them in this way because we know they are not yet ready to handle the responsibilities of looking after themselves. Eventually they will have matured enough to handle greater responsibilities, and we can then leave them alone and expect them to be responsible. In fact, they will eventually want to take care of themselves. Then we no longer should protect them to the same degree. They need to grow and practice exercising the new responsibilities while we are still available to coach them.

God protects us in a similar way. He only allows us to reap what will help us, what will motivate us to pursue our healing. He only allows us to experience what we are ready to handle, so that the experience will bring about good in our lives, rather than destruction.

The trials that you have had to bear are no more than people normally have. You can trust God not to let you be tried beyond your strength, and with any trial he will give you a way out of it and the strength to bear it (1 Corinthians 10:13, The Jerusalem Bible, underlining is mine).

Raising My Son

My son John was always a happy-go-lucky boy. He always had a lot of friends, and was very generous. However, if he had a dollar in his pocket, he spent it. After all, he knew that his parents would meet all of his financial needs, so why not? We talked to him many times about saving some money, but it never happened. We were very concerned that he would grow up to be financially irresponsible.

In the summer between his sophomore and junior year of high school we got him a good paying job with a building contractor who was putting an addition onto our house. As a growing boy, when school started in the fall, none of his old clothes would fit anymore. In the past we had always bought all his clothes. Now that he had a well-paying job, he agreed that he would pay for his own new clothes that fall.

When fall came, he informed us that he needed some new clothes for school. We agreed, as his pants were three inches too short. However, over the summer he had spent all of his money, much of it on his friends. We were then faced with either bailing him out of his dilemma, or making him live with the consequences of his behavior. Since our previous words had not taught him about saving for a rainy day, we realized that he needed to experience in his life the results of his choices. So we didn't pay for new clothes.

As we all know, peer pressure is a cruel master for teenagers. When John had to go to school in clothes that were too small, each day he died a thousand deaths. Later in the fall his wrestling coach gave him an old pair of tennis shoes that he had found abandoned in a locker. John was mortified by this. What finally bailed him out of his unpleasant consequence was Christmas and clothing gifts. John has now become a financially responsible adult.

Were we cruel when we allowed peer pressure to impact him? Were we being unloving by allowing him to suffer for his misbehavior? Not at all. It was difficult for us to watch him suffer. We loved him, but we knew there was a lesson that he needed to learn; and it could only be learned by experience. If he didn't change his attitude towards money he would possibly suffer all of his life from financial folly. As his parents, it was our responsibility to do what was necessary to help him to grow up to be mature and responsible.

We did not create the peer pressure that made him suffer, but we did withdraw our "protection" from it. We had within our power the ability to protect him from that embarrassment by buying him some new clothes for the start of school. However, it was evident that he had not yet learned to be responsible, and perhaps the only way he would become mature would be for us to withhold our "protection."

It was in his best interest, even though he hated it, and he suffered. In a sense, we "used" the peer pressure, which is a cruel and merciless force, to help him to become mature and responsible.

When Christians encounter difficulties they often ask, "Why didn't God keep that from happening?" They wonder, if God is all powerful, why didn't He intervene?

Hopefully this example with my own son will help you understand how God works in our lives. He tries to gently tell us about something that we need to change. But if we don't, or can't, change our behavior, there are times that He has to allow us to suffer the consequences for what we do. Because He loves us, even though it hurts Him to watch us suffer, He is willing to endure this. He knows that we need our character changed, and that experiencing pain in our lives is sometimes the only way that we will be motivated to seek change.

God Is Raising His Children

As parents, most of us do the best we can in raising our children, but we don't do it perfectly. However, God is the perfect parent.

For they (our earthly parents) indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness (Hebrews 12:10).

God is your Father, and He is raising you like a good father raises a child. God speaks in relationship terms, because most of us have been raised in families, and many have been parents. Thus He is speaking about relationships, with which you can likely relate, because He wants you to understand experientially what your relationship with Him is like.

Those of us who are parents know how much we love our children. We also know that when they were little we were much wiser than they were, and hopefully we had their best interests at heart as we raised them. Sometimes they did not understand all the reasons why we were disciplining them as we were, and usually they were not happy with the discipline. In fact, the discipline had to be unpleasant or it would be ineffective.

We also realized that one-year-old children cannot perform as five-year-old children. Schools do not expect as much of first graders as they do of ninth graders. In the mean time, as they gradually grow, we need to do for them what they cannot do for themselves. However, it is up to us as parents to decide what they can or cannot do. Parents also need to challenge their children to help them to grow up into mature and responsible adults. If parents were to do everything for their children, they would grow up to be lazy, spoiled, self-centered, and immature. But if children are properly mentored, they grow up to be mature.

So it is with God. He is raising you for your good. He is wiser, and He has a special plan for your life. He knows what you need at any stage of your life. For example, all of you who have walked with the Lord for some time have discovered that you can't "get away with" as much as you could when you were first saved. The level of accountability for your sins has obviously increased.

Before you gave your life to Jesus, you were not God's child, and you were in rebellion against Him. At that time He let you go your own way, and you were not under His protection.⁶¹

You were in the world and of the world, and Satan was the one who had authority over you. However, when you responded to God's invitation and made a choice to turn your life over to Jesus,

⁶¹ **Ephesians 2:11-13**, *Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been made near by the blood of Christ.*

Also see **Footnote #74** for more on this.

you became God's child. At that moment reality changed for you.⁶²

When you made that choice you gave Him permission to raise you as He saw best. At that time you probably didn't know the full impact of your decision. But from the moment you made Jesus your Lord, He had your permission to do whatever it took to direct you to maturity.

God Does Not Afflict You

It is important for you to know that God does not afflict you. Otherwise you might be angry at Him and judge Him, and that wouldn't be good for you. God allowing you to reap some of the just consequences of your own sin is very different than God afflicting you. In the example of raising my son, if I had been the one afflicting him, I would be the one taunting him and making fun of him. I would be pointing out to all of his friends his inadequate clothing and being sure to point out his immaturity and irresponsibility. That would be an awful thing to do! Can you imagine doing that to your own child?

God specifically tells us that He won't do this to us.

Happy the man who remains steadfast under trial, for having passed that test he will receive for his prize the gift of life promised to those who love God. No one under trial or temptation should say, "I am being tempted by God"; for God is untouched by evil, and does not himself tempt anyone. Temptation arises when a man is enticed and lured away by his own lust; then lust conceives, and gives birth to sin; and sin full-grown breeds death. Do not deceive yourselves, my friends. All good giving and every perfect gift comes from above, from the Father of the lights of heaven. With him there is no variation, no play of passing shadows. Of his set purpose, by declaring the

⁶² **Romans 8:16**, *The Spirit Himself bears witness with our spirit that we are children of God.*

1 Corinthians 6:19-20, *Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?*

Ephesians 1:13, *In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,*

truth, he gave us birth to be a kind of firstfruits of his creatures (James 1:12-18, New English Bible).

The above scripture touches on God's purpose in allowing trials in our lives. He says, *he gave us birth to be a kind of firstfruits of his creatures*. He also implies that this is a good thing: *All good giving and every perfect gift comes from above*. But what does this really mean?

What Is The Purpose Of Your Life?

Does your life have a purpose, or is it just a series of random events that will be over when you die? As a Christian, what does God expect of you? Does He have a plan for you? Have you ever asked yourself questions like:

- Why do bad things happen to "good" people?
- Why do I suffer?
- Why does life sometimes seem to not go my way?
- Why do my plans so often not work out?
- Will I go to hell because I sin?
- Am I pleasing God?
- Why am I not prospering?
- Why don't I feel satisfied and fulfilled?
- What is the purpose of my life?

Truly, life is frustrating and confusing when you don't know what God's plan is for you and what He wants from you.

Possible Purposes For Your Life

In reading the Bible it is possible to come up with quite a challenging list of things that Christians are supposed to do with their lives.

"The List"

We are to:

- love God.
- worship God.
- love others.
- preach the Gospel.
- bring others into the Kingdom.
- live a "good" life.
- be a good witness to the world.
- be changed into the image of God.
- resist evil.
- pray for one another.

This is an overwhelming list, and yet it isn't even exhaustive. It seems even more overwhelming when we have been striving to live up to any part of it. Most of us have tried very hard, and we have not been very successful. It may even seem impossible. The Apostle Paul experienced this same struggle.

For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. . . O wretched man that I am! Who will deliver me from this body of death? I thank God - through Jesus Christ our Lord! (Romans 7:15, 24-25).

Paul understands our struggle, and here he is saying that Jesus can deliver us from this cycle of trying and failing, trying and failing again. But how can this happen?

Jesus Kept The Whole "List"

Jesus kept the whole "List." How did He manage to do this? He did it because it was His very nature, and therefore He did it effortlessly and perfectly. A fish swims and a bird flies. They don't have to think about it, they just do it. It is their nature. Jesus lived perfectly because he was without sin.

Then Jesus says that we are to do the same works as He did!

"Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father" (John 14:12).

How Can We Possibly Keep "The List?"

How can we possibly keep "The List" when we find it so difficult to keep one or two of the items? It sounds impossible. Jesus was able to keep "The List" because it was His nature. That is also the only way we can keep it. We need a new nature. In our "Honeycomb" we need to be changed into the image of Jesus. When we have been changed, we too can keep "The List." As we are in the process of being changed into His image, we will each incrementally gain His nature; and we will then behave as He does, step by step. As each segment of our "Honeycomb" (see Chapter 3,

- **The primary thing that God wants is to change us into the image of Jesus. He doesn't want us to act like Jesus. He wants us to be like Jesus. When we "be" like Him, we will then "act" like Him.**
- **The good root (Jesus in us) will then produce good fruit.**

"Remove All The Bad Roots") is cleansed and inhabited by Jesus, the new "good root" (Jesus) will produce "good fruit." In that specific area of our lives, our character has been transformed.⁶³

Why Does God Want This For You?

We don't know all the reasons why God wants you changed into the image of Jesus, but He does reveal some of the reasons.

1. He loves you. As a result of this love, He gave His Son to make it possible for you to be set free from the just consequences of your sins. He hates sin, because it causes His children to suffer. He wants this cycle of sin and death to stop.⁶⁴
2. You are here to be changed into the image of Jesus in order to be prepared to rule and reign with Him in eternity. You need to be like Him to be trustworthy so that you can carry out this assignment.⁶⁵
3. He wants companions, beings that have freely chosen Him, despite the fact that in many ways it would have been easier not to choose Him.⁶⁶

⁶³ "The kind of character development which happens in the soul is His primary interest and purpose" (Sandford, *Restoring the Christian Family*, p.5).

⁶⁴ **John 3:16**, *For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.*

Romans 8:2, *For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.*

⁶⁵ **Matthew 19:28**, *So Jesus said to them, 'Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.*

See Endnote #6-1 for more scriptures on God's ultimate plan for us.

⁶⁶ **Romans 8:18**, *For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

2 Timothy 2:12, *If we endure, we shall also reign with Him. If we deny Him, He also will deny us.*

Revelation 3:21, *To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.*

Revelation 20:4, *And I saw thrones, and they sat on them, and judgment was committed to them. And I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and have not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years.*

As you can see, God made provision for you not only to go to heaven and to live with Him for eternity, but He also made provision for you in this life.

Being “Saved” Has Two Meanings

1. The first meaning refers to the one time event that occurred when you made Him Lord of your life. At that moment you turned over to Him the "title deed," the ownership rights, to your life. We call this event such things as: becoming a Christian, being born again, or "justification." This event happens at the point in time when you believe in the Lord Jesus Christ and receive Him into your life.⁶⁷

From then on, you belong to God.⁶⁸ You are a member of His family⁶⁹, a child of His, and thus He has permission to do whatever He wants to in your life.

Because He loves you, whatever He does is always for your best interest.⁷⁰ He knows how to take care of those who belong to Him.

⁶⁷ **Romans 10:9**, *that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.*

⁶⁸ **1 Corinthians 6:19-20**, . . .and you are not your own? For you were bought at a price;

1 Corinthians 7:22-23, *Likewise he who is called while free is Christ's slave. You were bought at a price:*

⁶⁹ **Galatians 4:3-7**, *Even so we, when we were children, were in bondage under the elements of the world. But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, 'Abba, Father!' Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.*

⁷⁰ **Hebrews 12:5-12**, *And you have forgotten the exhortation which speaks to you as to sons: 'My son, do not despise the chastening of the Lord, nor be discouraged when you are rebuked by Him; for whom the Lord loves He chastens, and scourges every son whom He receives.' If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live? For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but grievous; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.*

2. The second meaning of being “saved” refers to the **ongoing process** that then takes place in which you are being changed into His image. We call this process “sanctification,” or discipleship, or growing in Godliness, or being transformed into the image of Jesus. This is a lifetime process, and is sometimes called “Inner Healing,” though this particular term does not appear in the Bible. Your sanctification is His major goal for you, and He spares no resources to bring this about. Everything else in your life is secondary to this goal.⁷¹ You may have some other goal in life, such as happiness, or abundance, or a life without difficulties. If you don’t achieve these other goals, it can be frustrating and confusing. However, it is only confusing because you don’t see God’s priority in that moment, because you have your eyes on the wrong goal. You may also want to read about “justification” and “sanctification” in the Glossary.

Your sanctification is God's major goal for you, and He spares no resources to bring this about. Everything else in your life is secondary to this goal.

⁷¹ **Hebrews 12:10-11**, *For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but grievous; nevertheless afterward it yields the peaceable fruit of righteousness to those who have been trained by it.*

James 1:2-4, *My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing.*

See Endnote #6-2 for more scriptures on God working in our hearts.

See Endnote #6-3 for more scriptures on the process of being changed into the image of Jesus.

Recognize that the "one-time" event does not change you into the image of Jesus (being sanctified). It only puts you into a legal position for God to take you on your journey of being sanctified.⁷²

God Is Very Personal With You

The events that happen in your life as a Christian are not random, or impersonal consequences of your sin, nor are they pointless. They are God's personal, loving attention to your life.

Keep in mind that the Lord's paramount goal is to change you into the image of Jesus, and everything else is secondary. Just as good parents have to allow their children to suffer difficulties if they are to mature, so God allows the trials you go through in order to bring about the transformation you need.⁷³ He knows each of us

⁷² **Philippians 3:12**, Paul, speaking of himself (a Christian) *Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.* (Underlining is mine).

Philippians 2:12-13, Paul, speaking to people who clearly have already been saved (the on-time event, also called "justification"), says: *Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling: for it is God who works in you both to will and to do for His good pleasure* (Underlining is mine)

It is important to note that the Greek tense of work out (present imperative) denotes a command to do something in the future which involves continuous or repeated action. In other words, it is a process that occurs over time.

"By sanctification is meant the continued transformation of moral and spiritual character so that the life of the believer actually comes to mirror the standing which he or she already has in God's sight. While justification is an instantaneous act giving the individual a righteous standing before God, sanctification is a process making the person holy or good (Elwell, p.875).

⁷³ If life is going well for us, and if we then think it is because we have no sin in us, we are deluded. *There is none righteous, not one* (Romans 3:10).

We all sin many times daily, and we have done so all of our lives; though we may be unaware of these areas of sin until the Lord shows them to us. *If we say that we have no sin, we deceive ourselves, and the truth is not in us* (1 John 1:8).

Consequently, if Satan had free access to all areas of sin in each of us, we would be destroyed by him immediately. After all, he hates us and would miss no opportunity to oppress one of God's children. As water entering a leak in a boat, Satan would enter into us through any crack available. Since our own "boat" leaks like a sieve (lots of sin), and since Satan doesn't overwhelm and sink us immediately, there must be something else keeping him out. God's boat doesn't leak, and we are in His boat.

Since this total destruction does not come upon us, there must be something restraining Satan. This restraint is God's protecting us in many ways, most of which we are not even aware. He knows how to protect His children. See also: Ps 23:1-6, 27:1-6, 91:1-16; Is 26:3-4, 41:10; Is 26:3-4, 41:10, 43:1-10; 2 Cor 1:10; 2 Tim 1:12; Heb 7:25; 1 Pet 4:19; Jude 24.

and carefully designs each of our training programs to fit us perfectly. He knows our level of maturity.⁷⁴

This Sanctification Process Can Feel Grievous

Now no chastening seems to be joyful for the present, but grievous; nevertheless afterward it yields the peaceable fruit of righteousness to those who have been trained by it (Hebrews 12:11).

Unfortunately, this process of being changed into His image is very difficult. If everything in our life went smoothly, we would become spoiled, self-centered, and greedy. We can see this in children who are not properly disciplined by their parents. This tendency is also illustrated in the Old Testament and the history of the nation of Israel.

- When King David began to prosper and experience a life of ease, he sinned with Bathsheba.
- King Solomon had the throne handed to him, and he always experienced a life of ease and luxury. He sinned mightily. For example, he had 700 wives and 300 concubines, *and his wives turned away his heart* (1 Kings 11:3). He also greatly oppressed the people (1 Kings 12:4).
- When God gave prosperity to the people of Israel, they strayed from God because they felt self-sufficient. They only came back to Him when threatened with destruction. This happened many times in their history. He warned them about this tendency in Deuteronomy 6:12: *then beware, lest you forget the Lord who*

⁷⁴ **Hebrews 4:14-16**, *Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.*

brought you out of the land of Egypt, from the house of bondage.
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The apostle Paul is also an example of God using Satan to bring about eventual blessing. Paul says of himself,

And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, 'My grace is sufficient for you, for My strength is made perfect in weakness'. Therefore most gladly I will rather boast of my infirmities, that the power of Christ may rest upon me (2 Corinthians 12:7-10).

Clearly, the Lord knew that Paul might become "exalted" (*huperaïromai*, "to become haughty") because of the special things that he experienced; and it was clearly implied in this passage that it was within the Lord's power to remove the "thorn." But He didn't remove it, because it was in the best interest of both Paul and the cause of Christ for which Paul labored that the "thorn" remain.⁷⁶

Therefore, each of us needs tests, trials, and discomfort to achieve God's goal for us, because these things motivate us. God undoubtedly wishes that He did not have to allow us to be afflicted and thus experience pain, but He knows He must if we are to be transformed. I am also convinced that He uses the minimum amount of pain and challenge necessary to accomplish the change, but He does use every bit of pressure that is necessary to accomplish

⁷⁵ Also read Jeremiah Chapter 25, Ezekiel Chapter 14, and Deuteronomy Chapter 28 and Deuteronomy 6:10-12; 32:15 for more examples of Israel's waywardness.

⁷⁶ Many times we do not see what God is doing in our life until after the fact. This has happened many times in my life. Often I was not very happy about what was going on in my life at the time; but afterward I was awed by what the Lord was able to do - usually in me. I have learned that when I encounter difficulties in my life, the correct question for me to ask is, "Lord, what are you wanting to do in me through this trial?"

Job is another person who suffered so that his character could be changed.

See **Endnote #6-4** for more details on Job's trials.

His purpose. He is more interested in our character than in our being free from pain.⁷⁷

Again, keep in mind that as Christians we are in a special relationship with God. We are now His children and we have given Him ownership of our life⁷⁸. There will be times when we, like Paul, would rather not be experiencing the pain; but God is more interested in our character than in our comfort. Those who are not members of God's family do not have the same level of protection from evil. Since God does not "own them," He therefore does not have the same freedom to operate in their lives.

What About The Devil?

God is sovereign, and He is greater than the Devil. God protects those who belong to Him. So as God's child, Satan does not have access to you unless God allows it. God sometimes even uses Satan to accomplish His purposes.⁷⁹

There are Christians who believe it is their job to rebuke the Devil all the time. They see a demon behind every negative thing that happens to them, and they believe it is totally up to them to stand against the Devil (in the name of Jesus, of course). It is as though they are naked and alone; and if they don't protect themselves, nobody else will. This is based upon a misunderstanding of Scripture, and this tendency may be evidence of striving, performance and a need to control. Their view is totally different than the view I am presenting.

You do need to recognize that there is an enemy and many demons. Usually, however, where there are no roots of bitterness, demons have no access to you. For most people, their problems are

⁷⁷ **Hebrews 12:10-11**, *For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but grievous; nevertheless afterward it yields the peaceable fruit of righteousness to those who have been trained by it.*

⁷⁸ **1 Corinthians 6:19-20**, . . . and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

⁷⁹ See Footnote #74. Also see Endnote #6-5 regarding the lie of *dualism*, which gives a false picture of the battle between God and Satan.

not primarily demonic (see Chapter 16, "Deliverance and Inner Healing," for more details on this subject). When you gave your life to Jesus, you became His property, and He became your protector.⁸⁰ When demons do have access, it is because God is allowing this in order to accomplish His purpose. There are, in fact, times when God's purpose is for you to practice using your authority to command demons. When Paul commanded the demon in Acts 16:16-18,⁸¹ he first walked by the situation for many days before he acted, so he obviously did not command demons every time he saw evil. Evidently, Paul only acted when God told him to.

Random Use Of Authority Can Be Dangerous!

If you use your authority to command a demon when that is not what God does want you to do at that moment, you may find yourself getting in the way of God's plan. Or worse yet, you may encounter a major demonic force, find yourself in trouble and learning a hard lesson. Even Jesus only followed His Father's orders (John 5:19, 5:30). In doing spiritual warfare, we need to be careful to make sure we are only doing what the Lord is telling us to do. For a greater understanding of this issue, read Needless Casualties of War by John Paul Jackson.

⁸⁰ **2 Tim 1:12**, *For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.*

See **Endnote #6-6** for more on God's protection.

⁸¹ **Acts 16:16-18, 23, 30**, *Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who bought her masters much profit by fortune-telling. This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation." And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her," and he came out that very hour . . . And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely . . . And he brought them out and said, "Sirs, what must I do to be saved?"*

A Change Of Attitude Results From This New Awareness

Once you realize that God is active in all the troubles you face, your whole attitude will change. Instead of fighting against what He is doing, you will tend to ask, "OK, Lord, I don't like this at all. But what are You trying to change in me through this miserable experience?" This explains a scripture that many of us have hated:

My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing (James 1:2-4).

Now that you understand what God is doing in your life, this verse makes perfect sense! I used to have comfort, peace, and financial prosperity as my life's goals. At that time I thought that if I had enough faith, then my life should be smooth sailing. But it seemed to me that God would keep going by in a motorboat making waves on my placid lake.⁸² At that time I would get angry whenever my life didn't go well. I used to resist what was going on, thinking it shouldn't be happening. I would either be angry with God or I would wonder what I had done wrong that had caused the problem. This perspective had a tendency to put me in a performance mode

⁸² **Romans 5:3-10**, *And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope. Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us. For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.*

Note that here "saved" refers to the sanctification process, or transformation (in addition to our final salvation and to the consequences of the great white throne judgment of Revelation 20:12).

Revelation 3:18-21, *"I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see. As many as I love, I rebuke and chasten. Therefore be zealous and repent. Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me. To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne."*

See Endnote #6-7 for more scriptures on how God pressures us in order to heal us.

by thinking that if I do right (by the power of my will, of course), things will go well in my life. If I don't do right, then things will not go well. That view is in error for a New Testament believer. This erroneous perspective eliminates God's active participation in my life. In truth, worrying and striving are not necessary. I just need to listen, trust, and obey.

Sin Has Consequences

Does the fact that God is committed to our sanctification mean it is alright to sin? After all, we may conclude, He will protect us from the consequences of our sin. But keep in mind that God is actively in charge of our process. If we begin to think we are so insulated from the consequences of our sin that we can sin and get away with it, God will know this and discipline us accordingly. God looks on the heart, and we can't fool Him. He is gracious to the repentant, but committed to our sanctification. If we are being casual about sin, we are not being like Jesus, and so He will go to work on correcting our misperception.

Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord. What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it? (Romans 6:1-2).

Because God is actively in charge of our sanctification, reaping from our sin is not simply a mechanical consequence, and the consequences are not random. Sometimes He causes us to reap what we sow, because that is what we need to pay

The consequences God allows are not to punish us, but to lead us to healing (to being changed into the image of Jesus).

attention to at that moment. At other times He protects us from the consequences of a sin, because that is not what He is working on in our life at that time. The consequences are not to punish us, but to lead us to healing (to being changed into the image of Jesus).

If We Resist

It is true that if we drag our feet or rebel against the lesson He is giving us, it will be harder for us. Then we will have to endure more suffering. Since He is determined to heal us, He will persist in bringing trials until we do respond. On the other hand, if we listen and obey, then the trial can end, because it has accomplished its purpose. This is one very important reason why we must understand the purpose of our trials, so that we will not fight against what God is doing, or attempt to evade his discipline.

We can do it the easy way, or the hard way.

Saul discovered this on the road to Damascus. He had been persecuting the early church and was obviously ignoring any messages from God. God had to roll out the "big guns" to get his attention. Jesus appeared in a bright light, and Saul fell to the ground.

God is actively in charge of our lives, and the consequences we experience from our sins are not random. They are to motivate us so as to lead us to healing

And Saul said, "Who are You, Lord?" And He said, "I am Jesus, Whom you are persecuting. It is dangerous and it turns out badly for you to keep kicking against the goad - that is, to offer vain and perilous resistance" (Acts 9:5, Amplified Bible).

In that moment, God got Saul's attention. Saul was terrified! Trembling and astonished he asked, Lord, what do You desire me to do? (Acts 9:6, Amplified Bible). Saul believed, and then he obeyed what Jesus told him to do.

There can, of course, also be natural consequences to things that we do in ignorance, or willfully, or because of weakness. Examples

of natural consequences would be destruction to our health through smoking or overeating, or physical injury from risky behavior. If we suffer such consequences, it may not have anything to do with God's plan for us, or His training. These consequences may simply be the natural consequences of physical laws. Even in these areas, however, God will do everything He can to warn us about the problem, and He will find a way to use these experiences as part of our process of being transformed.

God only expects us to deal with the areas of sin that He knows we are ready to work on. In other words, He has a plan for our lives, He has our lives under His control, and He only lets us pay the consequences for those sins that He wants us to deal with right now. That is part of the mystery. He has a unique and a dynamic plan for each of us, and it is ever changing as we grow. That is why a formula doesn't work.

The Christian Walk Is Not A Set Of Rules - We Have A Living God

It is important to guard against trying to reduce God to a formula, using the Bible as a rulebook. Putting Him in a box this way often happens so subtly that we are not even aware of it. For instance, when I am faced with a problem in my life, I go to the Bible to find an answer. This is good. But this quest for His guidance can go astray.

The following is a real story. A Christian woman was married to a non-Christian. Of course, she badly wanted her husband to receive Jesus. She read Acts 16:31, spoken to the Philippian jailer through the Apostle Paul: *"Believe on the Lord Jesus Christ, and you will be saved, you and your household."* She assumed this is a "rule," a general principle and a universal truth that then applies to everybody who will believe it. So she meditated on this verse and tried her best to believe that it was true for her husband. She prayed this every day, over and over. However, her husband remained unsaved, year after year. What went wrong? Wasn't she praying hard enough? Didn't God inspire Paul to speak those words? Didn't she believe God's Word? Was the Devil in the way? The flaw in her

understanding was that this verse was a word of truth from the Lord spoken about a particular "household" at a specific point in time. God, in His foreknowledge, knew that this statement to the Philippian jailer would come to pass. But nowhere does the Bible imply that this word is universally true for all people, in all generations.

Years ago, I made this same type of mistake. At that time my insurance business was struggling. I had been taught that God wants us to have plenty, as stated in 3 John 1:2: *Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers*. I mistakenly understood that if I would believe this verse to apply to me, I would prosper. So I tried to believe this and prayed over and over that this was true for me. However, instead of improving, my business problems persisted. In fact, strange things happened to thwart my business plans. It became obvious to me that it was God who was causing my business to struggle. I was mystified, and I was angry with God because He wasn't answering my prayer as I had assumed He promised.

What went wrong? Didn't God inspire John to write those words? Yes, He did; but they were not necessarily directed at me at that moment in my life. As a matter of fact, I have since discovered that God was redirecting my life. He wanted me out of the insurance business and into counseling. Had I made lots of money, it might have been very difficult for me to give that up for a less lucrative calling. I now thank Him for doing it His way.

I was taking the Bible as a legalistic rulebook, and that particular scripture as a formula. When I did this, I was mistakenly seeing God's Word as an object, not as an expression of a living, present God.⁸³ By reducing God to a set of rules, I was subtly denying His active, living presence in my daily life.

Our living God will give us the guidance we need, when we need it. But we need to be seeking His guidance and to be listening for His directions, because He speaks in many diverse ways. Sometimes He will even direct our lives when we are not open to

⁸³ Rudolf Bultmann refers to this tendency to turn God's word into a rule-book as to "objectivize God and His actions." (Bultmann, Jesus Christ and Mythology, p.83).

His leading.⁸⁴ His direction will always be specific to us for that time in our life, will promote what is good for us, and will always be in line with His character.

Who Is In Control?

There can be another hidden implication in this mistake in the misguided use of Scripture. I may think that if I can understand how God's system works, I can use the system to get what I want. I then think that all I have to do is to find a scripture that says what I want it to say, believe it, and I will have it. One reason I may fall for this trap is because this puts me back in control.⁸⁵ I want to be in control of my own life, because at some level I don't trust God to take care of me.

However, despite my need to control, God is not my errand boy. He is actually the One who is actively in control of my life, and that is a very good thing!

Profoundly Different, But True!

The view I am presenting may be profoundly different than what you have believed. As a new Christian, I was greatly interested in what my new life was all about, and I wondered what I was supposed to be doing. I wanted so much to obey God. Unfortunately, I heard preaching that confused me. From one teacher I would be told that our main duty was to preach the Gospel. I tried that, but failed miserably. Another teacher emphasized loving God. I tried that, but knew I was doing that inadequately. At one time or another, I tried to do most of the

God loved me too much to let me succeed in my delusion that I can do it myself.

⁸⁴ As with Paul on the road to Damascus, sometimes God will get our attention even when we are not seeking and listening. We can do it the easy way, or the hard way.

⁸⁵ In Martin Luther's day, the Roman Catholic Church was stuck in legalism and works.
See **Endnote #6-8** to understand how Martin Luther was freed from this bondage.

things on "The List."⁸⁶ I wanted so much to please God, but kept falling short.

However, as time went by and I began to see what God really wanted from me, I experienced great relief. God knew I couldn't do those things in my own strength. He knew that the only way I could obey Him was for Him to change me into the image of Jesus. I then realized how confused I had previously been.

If you have tried to obey Him and failed, this new understanding will bring great relief and will be life-giving to you. As you begin to read the New Testament through the eyes of this new perspective, God's plan for you will make sense, and you will be able to see that His plan for you is possible to fulfill! In fact, you might be a bit surprised at how prominently the Bible presents this glorious provision He has made for your transformation.

Most of this book will be devoted to showing you how you can become like Jesus; and revealing the amazing, miraculous provisions God has established through Jesus, so that this transformation can happen in you.

The purpose of this book is to show you how to cooperate with God's plan for you, which is to change you into the image of Jesus.

Why It Is So Important To Know About God's Plan For Your Life

The reason that I have just devoted an entire chapter to the issue of God's plan for His children is because it is so highly important.

His plan for you is the very foundation for your Christian life here on earth, and everything I have written in this book depends upon this understanding. You can either resist what He is doing, or cooperate.

⁸⁶ See Endnote #6-9 for more details on teachings that may be confusing to us.

Key Points:

- For many, the awareness that God is in charge of every aspect of their life will require a huge shift in perspective as to how they view themselves and their life as a Christian. Unfortunately, at a very deep but subtle level, we tend to perceive God as being in the same mold as our parents. If they were neglectful, we have trouble knowing deep inside that He is proactive in our lives. If parents were angry, we have trouble knowing that He is gentle and loving. **See Page 66** for more on "How We See God."
- This walk is not just for a sick few, but rather it is the normal life for every Christian.
- The goal of Inner Healing is not simply to remove your pain, but it has the larger goal of changing you into the image of Jesus. Pain is simply a motivator.
- Inner Healing is a new way of life, living in a new way every day for the rest of your life. You cannot go back to your old way of living or you will again be stuck.
- Inner Healing is the very core of God's plan for your life. Life will only go well if you are pursuing His plan for you.

Inner Healing is the very core of God's plan for your life.

Summary

By the operation of God's laws, when we sin we set in motion negative consequences which will bring destruction in our lives. However, God loves His children and is on our side. He has the power to protect us from these consequences, and He does so. However, there are times when God steps aside and allows us to suffer these just consequences of our sin.

We can rest in the sure knowledge that our loving Father is in charge of our life.

When He does allow us to suffer, it is always for our good. Though the suffering is painful for the moment, He allows it because He has a good plan for us. God wants to change us into the image of Jesus (to remove the bad roots in our "Honeycomb"). He knows that repenting and forgiving are often difficult for us, and sometimes we need suffering and pain to motivate us to surrender to His process.

God is personally committed to this process in each of His children. He tailor makes the plan for each individual, and He personally oversees it as it proceeds. Our sanctification is not a mechanical or random process, so we can rest in the sure knowledge that our loving Father is in charge.

What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall bring a charge against God's elect? It is God who justifies. Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution or famine, or nakedness, or peril, or sword? . . . Yet in all these things we are more than conquerors through Him who loved us (Romans 8:31-35, 37).

It is a hostile world, but not a hostile God. God is on your side!

Appendix A

Experiences And Testimonies

I would like to thank all those who agreed to let me share their personal experiences. It is a blessing to have people willing to be transparent about the intimate struggles and victories in their own lives in order to encourage others.

This appendix is divided into two sections:

- 1. Inner Child encounters with Jesus.**
- 2. Other experiences and testimonies.**

Inner Child Encounters With Jesus

I again need to emphasize that in this sort of prayer, God alone is directing the imagery. It is imperative that neither the one doing the ministering nor the one being ministered to decide what will happen, or not happen. Otherwise there is a danger of opening the door to Satan and to deception. Refer to Chapter 15, "A New And Living Way," and Appendix D, "New Age Visualization" for more dialogue on this.

You will see that each person's experience is unique. The Lord ministers to a person in exactly the way they need it.

These examples are condensations of the experiences, because sometimes the experiences lasted a couple of hours.

My Experience

The first example of Inner Child Prayer is one that happened to me while I was a prayer counselor at Elijah House. Teresa Joy, who at that time was also a prayer counselor there, prayed with me in this way. What happened to me was some sort of a vision, but I could

tell that it was a real event that was happening. I did not orchestrate it or cause it to happen. I just waited and was available.

As I closed my eyes and listened for the Lord, in my mind's eye I saw myself in the entry of a very beautiful place. There was a curving stairway off to my right. The walls were paneled with beautiful wood, and the railings and the appointments were all of polished brass. I realized that I was supposed to walk up the stairs, so I began to do so. Although I couldn't see Him, I sensed that the Lord was walking with me on my right side. When we reached the top of the stairs, the area opened up into a concert hall.

This was also a beautiful place with polished wood and bright brass. Above and in front of me were some balconies, like those one sees in an opera house. I couldn't see anybody in them, but I sensed that I was being watched. In the center of this hall was a beautiful, shiny grand piano. I heard another person, not the Lord, tell me to sit down on the piano bench. I knew I was supposed to do that, and so I obeyed. The Lord sat next to me, on my right.

Then this same other person (who I could not see) told me to play the piano. I was distraught. I felt that I needed to do it, but I was undone: I don't know how to play the piano, and that's not something that one can fake. So I sat there, not knowing what to do. The Lord, knowing my quandary, placed His hands on the keys of the piano, and He instructed me to put my hands on top of His hands. He then played the piano beautifully!

That was the end of the vision, but I knew exactly what the Lord was healing. It was a surprise to me, because the specific issue that the Lord dealt with was not one about which I had previously been thinking. This was a new revelation.

As I grew up, my parents were very neglectful. I was left alone, to raise myself and make all of my own decisions. My parents were physically present, but not emotionally. They were not proactive in my life. I had therefore developed the view that I needed to do whatever life placed in front of me, because if I didn't do it, nobody was going to. As I grew up, I encountered challenges that I didn't handle very well. Because I was immature and ill prepared to do them, I made many mistakes and poor choices. Even though I realized I wasn't doing very well, it was just an assumption within me that I had to do whatever life placed in front of me.

In this prayer time, the Lord showed me that was not true. He showed me that there are some things that I just cannot do; and when I encounter one of these challenges, He will do it.

I came out of this experience knowing that what He did was real, and knowing that the message was true. I now know that when Jesus speaks to my heart, it is true. I know this in the depth of my being.

Experience of Matthew Manning, Founder, Lighthouse World Evangelism, Inc., Rohnert Park, California

For many years Matthew had lived a homosexual lifestyle, and he almost died of AIDS. In the process of redeeming his life, the Lord had miraculously healed him of HIV infection, which is a physical impossibility. Though the Lord had delivered him from the bondage to homosexuality prior to our counseling time, there were still basic self-esteem issues with which he struggled.

As we prayed and waited for the Lord to come, Matthew saw a strange scene. He saw Father God standing with something in the palm of His hand. At first he couldn't identify what it was, but all of a sudden, he saw it! He realized that it was himself that God was forming. God showed him that He created him, and He created him to be a man.

Then he saw another scene. It was the moment of his conception, and his earthly father said, "This had better be a girl!" From this vision, Matthew knew that in his spirit he had been aware when his dad uttered that statement. This meant that from the very beginning of his existence, he was convinced that he should be a girl! So his problem with his masculinity had always been with him.

At the moment that he saw God forming him in the vision, he knew God had made him to be a man, and God was happy that he was a man. There was an enormous and powerful healing that happened inside of him; because now he knew, to the depths of his being, that he was the right sex. Through this encounter with the living God, his identity was healed.

Matthew later wrote, "Your ability to ask questions, listen, and most importantly, hear from the Holy Spirit and be guided by the

Lord Jesus Christ during each counseling session makes your ministry unique and needed in these last days.⁸⁷ I came to you for direction and my life changed drastically. Your ability to focus me on my inner-self, a part of me that I did not know existed, brought a new dimension of healing in my life that I never knew possible!"

Experience of Rolf Numme, Wasilla, Alaska

Rolf had almost died in childbirth, and had a very difficult childhood. From his parents he received ridicule rather than support and The Blessing. He was bullied, by other children, but his parents didn't protect him.

Rolf had been a Christian for many years, and had been a very devoted believer. Yet he had suffered from bouts of depression for years, and had received many hours of counseling from a variety of practitioners. He had tried many psychotropic drugs, but he was either allergic to them, or they didn't help. And yet, after all these attempts at healing, he was still suffering desperately.

As Rolf and I listened to the Lord, Rolf saw a rickety bridge over a gorge. The gorge wasn't very wide, but it was very deep and dark inside. The Lord was standing on the other side of the gorge, beckoning for him to come across the bridge, and to not look back.

Rolf hesitated, because he was afraid. The bridge looked so fragile that he was afraid it would break if he stepped onto it. Finally, he decided to trust the Lord and to step out. As he walked across the bridge it broke, and he fell into the dark gorge.

As he lay in the darkness at the bottom of the pit, he felt so alone. "Nobody is here for me. I am always abandoned. In my time of greatest need, I will be alone."

Then he cried out to Jesus, "Where were you all these years?" All Rolf saw was a big black hole!

In that moment he realized he had a huge rage in him towards God.

"I am screaming at God", Rolf exclaimed, with amazement and some fear.

⁸⁷ "These last days" refers to the end of this age, as discussed in "The Revelation of John."

Then he said with astonishment, "He says He loves me!"

Rolf asked God to forgive him for judging Him.

He realized that he had always tried to be his own God, because he didn't trust God to be his protector.

I (Ed) sensed a darkness present. So I commanded it to leave, in the name of Jesus, and it left. It had been inhabiting this terrible, deep root of bitterness that Rolf had towards God. But now it had to go, because God had redeemed that place of bitterness in Rolf. The demonic presence no longer had a legal right to be in that place.

Then Rolf said, "Ed, I have never seen this before. For an instant I was in touch with the severity of God. You don't want to mess with this dude!"

Rolf was feeling afraid, and in awe. He said, "Lord, I want You to be my God."

The Lord gave me (Ed) the right question to ask. I asked Rolf, "Is the severity aimed towards you, or towards that evil spirit?"

Rolf was still for a moment. Suddenly he began to cry very, very hard.

After some moments he said, "You showed up. I have been waiting all these years for you to show up. And I thank you."

"You took care of the bully inside."

"You loved me that much!"

And then the Lord held him!

Rolf realized that the spirit of fear that had inhabited him came in at birth when he almost died.

This whole encounter with the Lord probably lasted no more than twenty minutes.

He felt good for the first time in his life.

The next day Rolf said, "Yesterday was the happiest day of my life."

Rolf's life was changed by this brief encounter with the Lord!

Experience of Miikka Paananen, Turku, Finland

Miikka had problems in his marriage. When he had a conflict with his wife, he felt worthless. He would contain his temper for

awhile, but eventually he would explode. He hated that, but couldn't stop it. These outbursts of anger occurred frequently.

As we prayed, Miikka had several dramatic encounters with the Lord. The first thing he prayed about was trying to be his own protector.

He prayed to open the door to the Lord, and Jesus came in!

Jesus asked him "What are you afraid of?"

Miikka told Jesus, "I am always looking around for something bad to happen to me. That is why I shut the door."

Then Miikka said, "When I look at Jesus, I see I need not fear Him. He is different.

"Jesus says to me, 'I will be with you. I am not leaving you,'

I can hear Him saying, 'Yes, I am your protector. Leave it to Me. Trust Me. I will be there for you.'

I can see I don't want to come out of the womb.

There is that sense of worthlessness.

Jesus is there. He says, 'I was there to welcome you.'

He carries me out of the womb!

He is holding me, and says, 'I am not leaving you, and I am holding you.'

I can see my mother coming to see me, and then disappearing like all the others who left me.

Yeah, I can recognize I have judged myself as worthless, from the very beginning!"

Then Miikka asked Jesus to forgive him, and he apologized to his Treasure Inside for judging him as worthless. .

The next day the following happened in prayer:

Miikka saw a throne.

"Jesus is next to me, and I see there is someone sitting on that throne. And he is very angry.

Now I can see. It is my father.

Now Jesus is talking. He says to me, 'This throne is not my throne.'

Then Jesus is saying, 'Come here to see My throne.'

We are coming to a place. There are three chairs. There is a simple chair.

Jesus says, 'This is My throne.'

He says, 'This second one is for My Father. The third one is for you.'

Then Jesus says, 'Now the Father is coming!'

And I look at my Father. So safe. I don't fear to look at Him. The fear goes away

He is asking me, 'Would you like to come here and sit on My lap?'

I say, 'Yes.'. He stretches His arms, and I walk to Him, and He lifts me up to His lap.

So My Father talks to me. He is saying, 'I am your Father. This is your place. I will take care of you.'

I see the first throne. It is not God or Jesus' throne, but another throne. I can realize that I have judged my earthly father, and that I have judged God, my heavenly Father."

So Miikka prayed about his judgments on his earthly father and his heavenly Father.

Then he reconciled with his own Treasure Inside.

"Now there is peace," he said.

Miikka's Testimony Since This Experience

"Dear Ed,

Thank you for the counseling session in Helsinki in September! The days we spent together were of ultimate importance to me. We have been going through your book in our Living Waters group in Turku during this autumn. The group will continue until the end of February.

We have 5 men and 4 women and all of us are excited about the message of your book! There is a treasure buried in your book that we are eagerly digging and taking hold on. And that is the treasure of THE GOOD NEWS, THE GOSPEL to those who suffer of brokenness.

During your visit to Finland in September God put especially one verse in my heart:

Isaiah 52:7 How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good

tidings, who proclaim salvation, who say to Zion, "Your God reigns!"

I felt like you came far from behind the mountains (or sea) to Finland to bring this good news to us. And that God is preparing the same beautiful shoes for us to walk with.

God bless you.

Miikka"

Testimony of C.C., Idaho

This letter written to me is unique in that it illustrates the powerful way the Lord can manifest Himself directly to an individual, and bring His healing.

"Dear Ed,

I wanted to let you know there are wonderful things happening in our lives since we saw you last Friday.

First, there was a continuation of what God did with me while I was with you. He continued to speak to me and helped me realize I had been living my life actually believing when something bad happened or when I sinned God disappeared and I was on my own. I'm sure you can see from my Life History lots of bad things happened and I sinned badly. Oh Brother Ed, I'm so glad He was there! He never leaves His children and beauty of all, He was there before I knew He was. He chose me before the foundation of the world. And He showed me He was there in my first known dark hour.

Then He showed me He was not only there, but was active. He showed me He uses His people to protect us (you could say, "well of course", but Ed **He showed me all the people in every situation, sometimes it was even me**). The beauty of this is all the people were imperfect (imagine that), but they did exactly what was needed, including me (He used me to protect others and myself at times). He also showed me how at least once there had been something else prepared for me (by the Devil) and even though I was sinning (by trying to meet my own need for love without God), the Lord protected me from the other thing. Actually I know this has happened more than once. Do you know what a comfort that is to

me? He was in control and even though I was doing what I should not, He was loving me. **What I was missing when I sought to meet my own needs for love was NOT His presence (He never forsakes His children), but the sense of His presence. I did not feel His presence and for me that is deadly.** I think you know exactly what I mean.

Also, the Lord has done so much for me since the one visit to you, I wanted to tell you I believe one more visit with you is all I believe is necessary. However this morning, I read chapter's 10 and 11. Chapter 11 prompted another miracle Ed. I understand why I did what I did and since I have many times asked for forgiveness from God I didn't need to ask forgiveness, but I did need to see and know what the Lord Jesus had known all along and know I was forgiven. He knew I was drinking dirty water, because I was dying from thirst. He also knew I didn't know what clean water was. And He was never ashamed of me. Oh Ed, this is good, beautiful, healing news to me. I forgave myself and stopped judging myself. I am not ashamed, I understand and am thankful for a beautiful Savior who took my shame and made me clean. I thank Him also for being a righteous, just Judge (He paid the price and He is the only one who has the right to judge what He bought).

I wanted you to rejoice with me and know how God has used you and your book."

Other Experiences And Testimonies

Testimony of Wisti Rosenthal, Emmett, Idaho, and her husband Ron.

"Since I came to see you in June 2001, my life has changed drastically. I feel like I was blind before that time and that God has opened up my eyes and now I can see. I lived the first 20 years of my walk with the Lord blaming everyone else for my unhappiness. I knew that intimacy with the Lord was possible for other people, but I didn't know intimacy with Him personally. He is now opening the door to that intimacy and I am experiencing a new life filled with His peace. You taught me how to get to the root of things and pray through to healing" (January 2002).

"I guess I feel like freedom in the Lord is worth any amount of money or any sacrifice. I don't think people realize how different their life can be when they are free to be intimate with the Holy Spirit.

It's about being continually filled with the Holy Spirit, filling us up, more and more. Him moving into those places in our heart that used to be dark and filled with wounding (sin). Allowing Him to completely change our thinking, our heart and everything we've ever believed about Him, ourselves and/or the Bible.

Ron has crossed some sort of threshold or something into freedom. When he called you this summer and you helped him to understand that nothing is too small to pray about (even an inanimate object), it changed something in his heart. It's been amazing to see the transformation in him into freedom.

Ron continues to grow and gain freedom. It just brings tears to my eyes whenever I think about it. I have the real Ron, finally. God's miracles are amazing.

One of the huge things that Ron and I believe is that what you're teaching is not about 'inner healing.' It's the gateway to the Holy Spirit in the life of every Christian. When He resides in all of those places that used to be filled with wounding/sin, EVERYTHING changes. Scripture no longer means what it used to. You begin to see the very things Jesus was talking about. It all begins to make

sense. Freedom comes and resides with you. Forgiveness is the key to EVERYTHING. We make the choice, He does the miracle in our hearts" (October 2004).

"I don't think people realize how different their life can be when they are free to be intimate with the Holy Spirit. Anyway, things are good here with the Rosenthals. Ron and I are able to work through things now and he continues to amaze me with his new ability to forgive and reconcile. WOW!

When we share our stories and our hearts with people we don't leave anything out. We are just so happy to be free and living the abundant life in Jesus that always eluded us before. The neatest thing of all is that we know this is just the beginning. The Holy Sprit has so much more love for us than we can even comprehend. We're just living the tip of the ice berg" (November 2004).

Testimony of Marilyn Rowsome, Missionary to Papua New Guinea

I was disappointed that I couldn't attend the last eight hours of instruction in Ed Kurath's seminar because of another commitment. I had already read Ed's book through so was familiar with the teaching. But I found that each time I went over it, the truth penetrated deeper into my understanding and heart.

Right at this time I was exposed to an extra large dose of rejection. As this happened, I began to notice the bad fruit emerging - negative thinking, being critical of others and getting on others, being easily irritated, but more importantly negative thinking about myself. Just when I felt like giving up saying "It doesn't work for me!" a revelation came to my heart. As I cried out "Why, Lord?" a thought dropped into my head as if from the Lord. "When you feel rejected by others, you reject yourself. When you fail to accept and love yourself, in no time the bad fruit begins to take over."

This is what I had been learning in Ed's teaching and now I could see it in myself. I quickly reread the relevant chapters of his book again. It all made such sense. For how many years had I been

turning the slightest sense of rejection into rejection of myself? Oh so long! It had become a natural response. I certainly didn't need to think it through - the path down that track was well worn by 50 years of constant use. No matter how much I had filled my mind with the statements of truth about who I was in Christ, there was another louder message from my very own heart.

Recognizing the problem is the first step to healing. Then comes agreeing with God about it (confession) and desiring to live a different way. That certainly was easy because I have longed to walk in newness of life for so long! The next step is the difficult one. It involves saying sorry - something that we all find hard to do. I needed to say sorry to God for the judgments I had made. In particular the judgments I had made against myself. In straight talk this really is self-hatred. Then there were judgments against God for making me like I was. This was my sin, no one else's. And so I needed to say sorry to God and myself. Then I needed to recognize God's gracious forgiveness and embrace that with all my heart.

Yes, there were others whose actions had triggered this pathway to self-hatred in me, so I needed to forgive them too. So often they had done this unintentionally. But still it had caused me such pain and so I consciously acknowledged that pain and said "I forgive you" as one by one different instances of rejection came to my mind.

The negative emotions I was experiencing had in fact been an alarm system telling me that there was still a bitter root deep in there that had not yet been transformed and invaded by Christ. So as I listened to those emotions and tracked with God's help to the root there was healing rather than the usual condemnation. Thank you Lord that my feelings can be my friend.

I thank you, God, for this opportunity to learn through experience, to grow through real life and I look forward to more times ahead because healing is a process that you are totally committed to for me.

Marilyn Rowsome, 12 June, 2004, Papua New Guinea

Testimony of B.O, Dublin, Ireland

"In June last year I undertook a week of intensive counseling with Ed. Having struggled with depression, phobia, and shame, I am now experiencing lasting hope, freedom and peace in my heart. Through listening prayer I have experienced His forgiveness again and again."

Testimony of Ken and Donna Gift, Wailea, Hawaii

I appreciate Ed's sensitivity in allowing the Holy Spirit to reveal things to people in His way and His time. Through Ed's ministry, my life, my family, and our ministry was un-jammed. We praise God for him. Inner healing was the most profound experience, outside of salvation, that either one of us have ever experienced.

Experience of Mikko Laakkonen, Helsinki, Finland

This is an example of walking out one's healing by immediately pulling out new bitter roots as they occur:

Mikko had a major tendency to judge himself. He had a great fear, the fear of "I'm not OK" (the Big Hurt). He was afraid of his customers criticizing him, and it was very hard for him to admit he doesn't know something, because that would trigger his self-rejection.

In our counseling appointments he prayed about the root of this self-rejection. Then one evening he went to his saxophone lesson. He had forgotten that he had placed a spare reed inside the saxophone. When he began to play for his teacher, the instrument made a very strange sound. His teacher called his attention to it, and Mikko got red in the face and felt ashamed. At that instant he realized he had just judged himself. He immediately prayed about this new bitter root, and the embarrassment left completely.

When he came to his counseling appointment the next day he said, "Ed, it is so easy!"

He said that in the past he would have wrestled with the feeling of inadequacy for days. It was "easy" because he had let Jesus bear his sin of judgment.

Experience Demonstrating A Prophetic Word

Several years ago I and several other people were praying for a lady. Joanne (not her real name) was in her late thirties, and had been married once to an alcoholic man who beat her. Since then she had been in a series of relationships, all with men who were abusive to her. She wanted to be happily married, but was very discouraged.

As we prayed, I saw a picture in my mind of an old dairy farm, with the cows lined up in head stocks, eating hay and being milked. I had no idea what this meant, so I asked Joanne if a dairy farm meant anything to her. She said that when she was little her grandparents had a dairy farm, and she would spend the summers there. There was a moment of silence, and suddenly Joanne began to wail and sob hysterically. The rest of us just sat in silence, having no idea of what was going on.

Finally she calmed down. She said she had suddenly recovered a memory. In it she was about seven years old, was laying under a tree, and the hired hand was sexually abusing her. The Lord knew about this and used this prophetic word to bring the memory to the surface. We prayed with her about this incident.

I didn't see Joanne again for about five years. Then one day I was visiting another very large church, and I saw her across the room. I went over and said hello.

She gave me a big hug and said, "Ed, do you remember that night?"

I told her that I certainly did.

"That night changed my life," she exclaimed.

The lesson in this is that the Lord used the picture of the dairy farm to set in motion what He had been wanting to do in her. I had no idea what the picture meant, so I just gave it as I saw it. The Lord knew, and buried inside her was the meaning. If I had tried to interpret the "picture," I would very likely have interfered with what the Lord was doing.

Appendix B

Codependence

What Is Codependence?

Codependence is a term most people have heard, but few understand. One of the reasons that most of us do not know what it means is because the term has come to be applied to a wide range of unhealthy ways of relating. In one short chapter I could not possibly address all the ways the term "codependence" is used.

However, there is one aspect of the term that relates to a central theme of this book: living with a difficult person often leads us to neglect our own needs, to take all the blame, to judge ourselves, and thus to separate us from our Treasure Inside.

A Dilemma

When we confront an angry or difficult person we have two choices:

1. We can go along with what we know the other person wants (out of fear of what he or she will do or say if we don't).
2. We can stand up for ourselves and face the storm.

Most of us choose option number one, especially if the difficult person is someone with whom we must have an ongoing relationship, such as a spouse, a parent, or a co-worker. After all, we have found that it is very expensive emotionally to stand up to him or her, and we always end up losing anyway. So why not just give in and have peace. This surrendering is codependence. In this process, we have allowed the other person to abuse us.

When we always give in so that the other person will not become angry, this surrendering is codependence.

Abuse is any behavior that comes from the heart of one who disvalues the other person.⁸⁸ This is perhaps a much more broad definition than most of us are used to. Abuse is so prevalent in this fallen world that we may think that abusive behavior is "normal." We can become so used to experiencing it that we become desensitized and accept it as a legitimate way to relate to others. As a small child, when we had not yet lost our sensitivity, we could tell the difference; but we no longer can. Being abused now feels normal to us rather than demeaning.

I once had a young adult client whose father had been very abusive as she was growing up. She related one incident when he had thrown her across the kitchen. She was unaware that this was inappropriate behavior, and it took some time for her to realize that this was not "normal."

Codependence is a response to abuse. For healing to occur, it is important to label the behavior of the difficult person as abuse.

If the words or attitude dis-empower, disrespect, or disvalue the other, they are abusive.

⁸⁸ "Verbal abuse is an issue of control, a means of holding power over another. This abuse may be overt or covert" (Evans, *The Verbally Abusive Relationship*, p.13).

In comparing nurturing versus abusive relationships, Patricia Evans says: "... we may take a broad view and mark the turning point or precise instance which indicates that the threshold has been crossed between common miscommunication and definite verbal abuse. This criterion is the intention of the communicator to inform or nurture the other versus the intention not to inform or nurture the other. *If the words or attitude disempower, disrespect, or devalue the other, then they are abusive*" (Evans, p.30).

"Parents need to give their children time, attention, and direction, not *use* them to fill their own need. Use is abuse" (Bradshaw, *Homecoming*, p.43).

Difficult people are not sensitive to the needs of others, and by their heart attitude they do not validate the other person's worth.

Codependence Is Destructive

Codependent behavior is very understandable, but it is very destructive to ourselves, to the abuser, and to the relationship.

Codependent behavior destroys the one being abused.

We are being destroyed, because we are being used and not blessed by the other. Remember that whenever we are wounded, we automatically react with bitterness, judgment, and blame. Therefore, every time we submit to abuse we are thus planting roots of bitterness inside ourselves. The most devastating of these roots is directed at ourselves. When we are being codependent, we always blame ourselves. After a conflict with the abuser, we typically ask ourselves, "What did I do wrong?" We are under the illusion that we are the problem (because that is the message the abuser gives). So we think that if we can just "get it right," the other person will be happy and there will be peace. This judging of ourselves builds The Wall inside, and our Treasure Inside will eventually retreat behind The Wall and shut the door, because we have not defended him or her. We live in fear of the next confrontation.⁸⁹

Such surrendering to the other person's demands is also very destructive to the abuser. Keep in mind that God's plan for every person, including the abuser, is to be changed into the image of Jesus. This is a difficult and painful process for all of us, and we all need life to hold us responsible for our actions if we are to see our bad fruit. When one person always gives in, the abusive person is denied the information that he or she is being

Codependent behavior also destroys the abuser.

⁸⁹ If we grew up in an abusive home, we may not even be consciously aware that what we are receiving is abuse, because it seems "normal" to us. But our heart knows it is abuse, and The Wall is built inside. It is destructive to us even if we don't consciously realize it.

inappropriate. After all, as far as the abuser can see, there was no problem; because the one being abused didn't complain. The one being abused had not disagreed, so the abuser assumes everything must be fine.

Jesus spoke of the need for us to rebuke and forgive a person who sins against us.⁹⁰ If we do not do so, the person will remain in their sin, and *"it would be better for him if a millstone were hung around their neck, and he were thrown into the sea!"*⁹¹ Strong words from Jesus! Jesus is saying that we will save our "brother" (or "sister") from these awful consequences if we can somehow get him to see his sin. This is exactly what our "brother" needs, although he may not welcome the correction. Therefore, when someone abuses us, it is our responsibility to tell the abuser about it so they can repent and be forgiven by the Lord.

When we become codependent in a relationship, over time the other person becomes less and less mature and more and more spoiled. The abuser becomes like an unruly child who is never required to be responsible for his or her actions. Children need appropriate discipline, and so do adults! The abuser is thus proceeding in the opposite direction from that which God wants him or her to go. Both the abuser and the one being abused are being destroyed rather than being healed, and the situation will not change unless it is recognized and confronted, "Repressive systems perpetuate themselves as long as they remain unrecognized" (Evans, p 9).

⁹⁰ **Luke 17:1-4**, *Then He said to the disciples, "It is impossible that no offenses should come, but woe to him through whom they do come! It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, than that he would offend one of these little ones. Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. And if he sins against you seven times in a day, and seven times in a day returns to you, saying, 'I repent,' you shall forgive him."* Of course, for our own welfare we need to forgive the other person whether they repent or not (see Chapter 5); but this scripture is emphasizing the necessity of also rebuking the other person, for his or her welfare.

James 5:19-20, *Brethren, if anyone among you wanders from the truth, and someone turns him back, let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.* Comment: not that he is lost to God's family, but death enters his "Honeycomb," and he will reap consequences from his seed sown (his sin).

⁹¹ See Endnote Appendix B-1 for more on this scripture.

Codependent behavior is also destructive to the relationship, because it is unhealthy behavior. Instead of the relationship being one that fosters healing, it fosters destruction. As both people become worse and worse, the relationship becomes less and less healthy. The abusive behavior and the codependence rob the relationship of safety, trust, and honesty. Intimacy cannot survive in this environment. Neither person's real needs for love are being met, and so they both become more and more empty, more and more miserable, and more and more needy.

There Can Be A Third Possibility

When relating to a difficult person, in addition to the two choices I have just mentioned (of either being codependent or facing the storm), there is a third possible way to relate. This third choice is to serve the other person out of love and out of a desire to see the other blessed.

In my own life I have experienced both serving out of fear, and serving out of love. I was codependent with my first wife, who could be very difficult. I did not want to set off her anger. I would do things around the house because I didn't want her to get angry with me for not doing them.

I am remarried and I now do things around the house because I know that it will bless my wife. It is so wonderful to see her eyes light up when she sees what I have done, and she is very appreciative. I am doing the same activity that I had done in my first marriage, but now my heart's reason is very different. I don't take great credit for this change in my heart. Rather, I am able to do this in response to my wife's giving heart. I know that if I don't do these things for her, she will willingly do them herself. There is no demand. I might also add, she also does lots of thoughtful things for me.

Two Realities

We grow up in one of two realities, based upon ways of relating. One writer has labeled these two realities as "Mutuality" and "Power

Over".⁹² In "Mutuality," each person is important, each is valued, each one's needs are important, and each is respected and loved. When a person grows up in "Mutuality", as an adult he or she can now easily have intimacy, because other people are perceived as safe. Here the power can be shared.

In "Power Over," one person has the power and is in control, and the other person is powerless and is controlled. When a person grows up in "Power Over," they have only seen that there are two possible roles available in a relationship: you are either in control, or you are being controlled. You either hold the power, or you are powerless. If you grow up in "Power Over" you are not even aware that "Mutuality" exists, because you have not experienced it. It never occurs to you that another person can be safe, and that you can therefore freely let the other have power without there being a danger of being dominated.

When a person from "Mutuality" has a relationship with a person from "Power Over," there is a problem. The person from "Mutuality" wants to share power. The person from "Power Over" interprets this reaching out as weakness, concludes this is a person that can be controlled, and proceeds to dominate the relationship. This is confusing to the person from "Mutuality," who keeps trying to establish mutuality, but this never happens.

A Further Note About Control:

When raised in "Power Over", a person typically does one of two things:

1. He sees how demeaning it is to be controlled, so he makes an Inner Vow to never let anyone control him (he then becomes the abuser); **or**
2. He decides the cost of standing up to an abuser is too great, and he makes an Inner Vow to never make trouble (he becomes one who is willing to be abused).

⁹² The Verbally Abusive Relationship, by Patricia Evans.

As shown above, “control” can be a negative behavior, and it is typically powerfully driven from inside by an Inner Vow.

However, there is also such a thing as “good” control. For instance, when a mother tells her four year old son not to ride his tricycle in the street so he won't get hit by a car, this is a good thing.

What is the difference? How can we tell? The difference between "good" and "bad" control is actually profound. In both cases one person is trying to get another to do what he or she wants them to do, but the difference is based upon the motivation. Bad control is done for the welfare of the controller. Good control is done out of love for the welfare of the other person. Being controlled for the benefit of the controller is demeaning, and those being controlled sense it and hate it. It feels awful because they accurately sense inside that they are being used, and that their own needs are actually unimportant to the controller. Good control is done out of love for the other person.

See Endnote #B-2 for more information about "control."

Can I Ever Accomplish "Mutuality" With A Difficult Person?

Being human and fallible, I have personally found it impossible for me to be lovingly giving ("Mutuality") with a difficult and controlling person with whom I have a close relationship. Some would say it is always impossible (Evans, pp.28, 116); that an abusive person is always out to win, because he or she always needs to win (Evans, pp.32, 35, 127-128). Then when we give lovingly, the abuser views it as an opportunity to win, and so takes what we willingly give. But we can sense what is going on in the abuser, and we feel used – which is exactly what has happened. After several of these encounters, our Treasure Inside is no longer willing to come

out and love this person; and without our Treasure Inside, we cannot love.⁹³

In such a situation our only choice is to love ourselves enough to protect our Treasure Inside from the abuse. Actually, this is also the most loving thing to do for the other person, because it will cause the other to reap what he or she has sown – and hopefully recognize their abusive behavior, go to the Lord about it, and be healed. But it is soooooo hard.

What About Loving Our Enemies?

Some will point out the scriptures that tell us to turn the other cheek (Matthew 5:39), and to walk the extra mile with those who choose to use us and abuse us (Matthew 5:41), and *“But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you”* (Matthew 5:44). Isn’t this what we are doing when we are being nice to those who treat us badly? Many Christians who are codependent are under the impression this is what they are doing.

But this is not what they are doing. People who are being codependent are acting this way out of fear, not out of love. Note that all the above scriptures are in Matthew, Chapter 5, in which Jesus is listing things that we can’t do with our willpower.⁹⁴ We are incapable of these super high standards, and we need to be transformed into the image of Jesus before these good fruits will flow from good roots.

Then Jesus in us will always act out of love. In a sense, Jesus is saying that then we will be able to walk the extra mile, or to bless those that curse us. He is not saying that such behavior is always the loving thing to do. Remember that Jesus didn’t always act kindly towards the scribes and Pharisees. In fact He called them a brood of vipers to their face, and said they were white-washed sepulchers (Matthew 23:2-36; Luke 11:39-52). These are not codependent type

⁹³ Real love (agape) comes only from God through our Treasure Inside. See Endnote #18-3 for more details on this.

⁹⁴ For more discussion of Matthew 5, the "Sermon on the Mount," See Endnote #2-1.

words, but they are words of love and truth. These are things they needed to hear, and Jesus was willing to say them and face the storm that resulted. And a huge storm certainly came about, which eventually resulted in His crucifixion!

Also remember that the Sermon on the Mount was not a rigid list of rules for us to keep. Rather they were a list of good fruit that will result from the only good root, which is Jesus living in that place in our heart. Jesus is a living person; and only if we are obeying Him, living out of His presence in us, will we know what to do, and when. Only then will we know what is the loving thing to do in a specific situation: to turn the other cheek, or to confront. And only then will we be able to accomplish it from a heart of love, because we can't possibly love such difficult people on our own. We can only love them through His Spirit dwelling in us. Otherwise, if we try to do it, our behavior will be tainted with striving and impure motives.

So when I am dealing with a difficult person, it is certainly a test of whether I have been changed into Jesus' image. Such a relationship will most certainly show the bad fruit in my life, and it will give me many opportunities to forgive, be forgiven, and to love myself so I can truly love my neighbor (Matthew 22:39).

Disclaimer: Codependence Broadly Defined

At the beginning of this chapter I said that codependence is a term that has come to be applied to a wide range of unhealthy ways of relating. As such, it is difficult to define all the ways it is used. In this chapter I have limited my discussion of the term to aspects of it that relate to the central theme of my book, namely that being codependent causes us to judge ourselves, and thus separates us from our Treasure Inside.

If you want to explore the additional ways the term "codependence" has been used, I would recommend that you do your own further reading. Cloud and Townsend deal with these issues extensively in Boundaries, as do Patricia Evans in The Verbally Abusive Relationship, and Melody Beattie in Codependent No More & Beyond Codependency.

To give you an idea of the breadth of the topic, Beattie says: "A codependent person is one who has let another person's behavior affect him or her." (p. 36). She goes on to say: ". . . codependency involves a habitual system of thinking, feeling, and behaving toward ourselves and others that can cause us pain." (p. 38).

These statements cover a lot of territory!⁹⁵

Summary

Codependent behavior can cause us to neglect our own needs, to take all the blame, to judge ourselves, and thus to separate us from our Treasure Inside. As The Wall is thus being built, we are being prevented from being who God intended for us to be. Even though the one being abused is being wounded and feels all the pain, codependent behavior is also destructive to the abuser and to the relationship.

Since being codependent is such a destructive thing for us to do, instead of allowing ourselves to be treated like a doormat, we must confront the abuser. This is not easy, because it will undoubtedly cause conflict (perhaps this is an understatement). But we must do this in order to love ourselves, and also to help the abuser to see his or her own sin so they too can be healed (Luke 17:1-4).

⁹⁵ If one person has dependency issues and leans inappropriately on the other, but the other does not buy into the game, it is "dependence". "Codependence" requires two people, one controlling and one allowing themselves to be controlled; or said another way, one dominant and one dependent. "Dependence" is singular, "codependence" is plural. The prefix "co" denotes plurality.

Appendix C

Communication Differences

This chapter is placed in the Appendix because it has a different character to it than does the rest of this book. Rather than emphasizing root causes in the spiritual realm, it deals with techniques for better communication. I have included it in the book because it should improve the communication between men and women in general, and husbands and wives in particular.

The issues discussed are universal communication problems that men and women have because men and women are different creatures who perceive and process life very differently and communicate differently.

A Typical Conflict

Typically, when a conflict comes up, a man relies on his head, and he wants to fix the problem. On the other hand, a woman usually just wants to be heard. For instance, a man comes home from work and his wife has had a hard day.

She says to him, "You didn't take out the garbage. You never take out the garbage."

Immediately the computer in his head begins to make calculations. He knows he usually takes out the garbage, though he did forget today.

He says, "That is not true. I take out the garbage 83% of the time."

His wife then becomes even more irritated, and says something like, "And when are you going to finish painting the back of the house?"

Now he is getting upset himself, because now it seems as though she is determined to nag him about all of his faults, and the fight is on.

Is this sort of interchange familiar? I think this sort of interchange between a man and his wife is as common as water is to the ocean. What has happened is that he didn't understand what she was really saying, and she didn't understand why he didn't understand her real need.

When she said, "You never take out the garbage," what she was really saying was, "Right now it feels to me as though you never take out the garbage." But what she verbalized was, "You never take out the garbage," because, right at the moment, it did feel as though he never took out the garbage. The feeling was so overwhelming in that moment that it felt like reality.

Why This Difference In Perception Is Universal

There is a physiological reason why this sort of conflict is so universal between men and women. The brain structures of men and women differ. The brain is made of two hemispheres. The left hemisphere is the logical, linear thinking section, and the right hemisphere is the emotional, relational section. These two hemispheres are connected by a bundle of nerves called the "corpus callosum." The man's corpus callosum has less nerve fibers, so his brain hemispheres are less intimately connected than are the hemispheres of the woman.

God designed each of their brains for special purposes. Historically, the man was the hunter, warrior, and protector. The woman was the nurturer and caretaker of the children. He needed to be able to shut off his emotions when facing an enemy or a tiger. She needed to be ever sensitive to her children.

With less neural pathways between the hemispheres of his brain, the man is better able to cut off and ignore the signals from his right brain. This is fine when he is facing danger, but it goes awry when the man over-uses that ability. Then he can live in his left brain, not feel his pain, and not feel what his wife is feeling. This is an abbreviated explanation of this phenomenon. **See Endnote #9-4** for a more detailed description.

Back to Our Couple

We left our couple in the middle of an argument. She was feeling emotionally overwhelmed, and he was strictly in his head. Neither could understand why the other didn't see the situation the way they themselves did.

The intense emotional reaction in the wife's right brain thus overwhelmed her, and spoke more loudly than did her left brain. If she had not been so upset to begin with, she could have heard what her left brain was saying and would have been able to be just as rational as he was about the garbage. After all, they both have a normal left hemisphere of their brain, wherein lies the ability to engage in rational, linear thinking. It is just that in that moment the wife's right brain was speaking so loudly it was drowning out her left brain.

The husband did not experience this same process, because he has been equipped by God to shut off his right brain when necessary (and sometimes when it is not actually necessary). Right in that moment was the time for him to exercise this ability. The husband has been equipped to solve the situation, the wife has not been as well equipped to do so. It is because of this unique and different equipping from God that the primary responsibility to calm down the situation rests upon the husband.

A Solution⁹⁶

Instead of staying in his head and being analytical, if the husband were to engage his wife at an emotional level, the problem could be solved. As he listened to her heart, she would then realize that he really did want to help her resolve her upset, and that he was on board with her in it. Having been heard, then her emotions would calm, and she could settle down and be rational. All along what she really wanted was for her husband to hear her, not to "fix" the problem.

⁹⁶ This approach to resolving conflicts was authored by Mark Sandford of Elijah House.

So there is a method which I learned from Mark Sandford at Elijah House to solve such communication problems, summarized by the acronym "**HARK.**"

H: "Hear": is the first step. When he realizes that she is upset, the man needs to use his God-given ability to contain his emotions. He needs to step back from his emotional response to her attack and hear her heart.

He would say something like, "Yes, I forgot to take out the garbage today, and I am sorry. It sounds as though you have had a really hard day, because usually you aren't so upset."

Then she would say something like, "It has been a horrible day. Everything has gone wrong. First, I broke my favorite dish when I was washing it. Then the dryer broke down, just when I had a huge amount of laundry to do. Then to top it off Jimmy got stung by a bee and I had to spend the entire afternoon waiting in the emergency room."

This is what she has really been wanting to tell him all along, if he had just been available to hear. Seeing the garbage cans was the last straw, and so she was letting him have the full emotional load she had been storing up all day.

A: "Acknowledge": Then he says, "If that had all happened to me, I would be an angry guy. I feel the same way when things don't go well." He is letting her know that he understands how she feels.

R: "Revisit": Now he can revisit the original conversation, but he shouldn't take this step until the situation has calmed down and he realizes his wife is ready to reconcile. Then he can speak the truth, and she can hear it. Then he might say something like, "I am sorry that I added to your load of frustration today by forgetting to put out the garbage. I do want to bless you by putting it out, and I always try to remember. I don't think I forget very often."

Now that she has been heard, her upset has calmed down. Now she can hear her left brain, and she is likely to say something like, "Yes, I know you are usually very good about taking out the garbage. I am sorry I was cross with you."

Some might recommend that he not take this step of speaking the truth for fear that she will react. However, healthy relationships are

built on truth. Eventually, when the time is right, he needs to tell her that he tries to remember and usually does succeed.

K: "Kiss and make up": This is the fun part. Now they are in agreement, and the quarrel is resolved. They have both been heard.

The next time there is an argument, I would like to encourage you men to try to hold your own emotions at bay long enough to apply this approach. Here I am not advocating that you bury your emotions, but to just delay acting on them until the situation has cooled down. Then in the "Revisit" phase you can advocate for yourself if that is appropriate. You will be amazed at how many explosive situations can be resolved by this.

The Spiritual Dimension

Also keep in mind that though the conflict has been resolved between the husband and wife, there will probably be some bitter roots that were just planted. Therefore, even though the conflict has been resolved, the consequences in the spiritual realm will still need to be dealt with by each party.

In addition to the current event (and current new judgments), the reactions during the conflict may also have revealed some old bitter roots that have been hooked into. In fact, difficulties in our daily lives are often the way the Lord shows us that we have a bitter root buried in our heart. This then becomes an opportunity to advance in our healing.

Women Are Not Without Responsibility

The man does not bear all the responsibility for making a relationship work. It is when the woman is emotionally stirred that she has difficulty being logical and "reasonable." It would also be important that she take the time to express her need in a more understandable and less offensive way.⁹⁷ In an emotional encounter

⁹⁷ See 1 Peter 3:1-6.

the man has been equipped by God to have the tools to restrain his emotions in order to resolve the conflict. Women can be just as logical and "reasonable" in less emotionally explosive situations, and in general they bear just as much responsibility for the relationship as does the man.

Summary

Men and women differ in how they handle a conflict. Because of the unique "equipment" that God has given to men, it is up to them to act in a way that allows the situation to be resolved in a healthy way. If the man will hold his emotions at bay for a moment and hear and acknowledge the woman's upset, then conflicts with their wives can be peacefully resolved.

Appendix D

New Age Visualization

A Counterfeit

In the prior chapter, "A New and Living Way," I presented a way of Inner Healing that might sound similar to New Age beliefs and practices.

It is important for you to understand how fundamentally different what I am advocating is from New Age thinking. When one looks at the underlying assumptions of the New Age and compares those with my perspectives, it becomes crystal clear how different they are. In line with this purpose, I will be restricting my discussion of New Age beliefs to points that are pertinent to what I have taught.⁹⁸

Who Is God?

At their foundation, Christianity and the New Age differ on who they believe is god. Is He God, the God of Abraham, Isaac, and Jacob, or is somebody else God? To the New Age, god includes not only people, but also animals, and rocks, and trees, and "mother earth."⁹⁹

The foundational difference between the New Age and Christianity is the question of who is God.

Interestingly, the New Age, Secular Humanism,¹⁰⁰ Buddhism, Hinduism and many other religions are very close cousins. On the

⁹⁸ For a more complete discussion of the New Age, read Douglas Groothuis' book, Unmasking the New Age listed in the Bibliography.

⁹⁹ Speaking of biblical reality, "The creation is not an emanation of God; rather it is his good world made from nothing (*ex nihilo*) and upheld by his constant providence" (Groothuis, p.172).

surface they may appear to be quite different from each other; but when one delves below the surface, one can see that they are all built on the same foundation.

“All is one” is the common theme that unites all these religions. They believe that god is in everything, **and** that everything is god. Notice that I spelled "god" with a small "g."

One of the basic human weaknesses is to want to be like God, or rather to be our own god. Again, this was the deception in the Garden of Eden when the serpent tempted Eve with the statement, *For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil* (Genesis 3:5, underlining is mine). And, of course, both she and Adam believed this deception of Satan and disobeyed God. Presumably there was something about being like God that was attractive to them, and this tendency is a part of humanity to this very moment.

Christianity recognizes the one sovereign God, while the New Age sees man as god. As a part of this, the New Age doesn't see man as having a sin nature, but as only needing to realize who they really are inside, and then awakening that potential.¹⁰¹ Christianity, of course, recognizes both the image of God in us, and our sin nature. In the New Age, we are our own redeemer.¹⁰²

¹⁰⁰ "The New Age and secular humanism are more like cousins than strangers . . . Our salvation, for the secular humanist comes through rational inquiry and the development of science . . . 'reason and intelligence are the most effective instruments humankind possesses' . . . The materialism of secular humanism is being usurped by the mysticism of the One. Yet both look to humanity for the answer, not to anything outside us" (Groothuis, pp. 52-53).

¹⁰¹ Speaking of Carl Rogers, "For Rogers, as for many theorists within the enlightenment tradition, the inherent wisdom and goodness of the self (or any part thereof) is self-evident truth, almost a metaphysical first principle. The revolt against the Freudian abyss and the Skinnerian machinery produced an equally unbalanced deification of the 'real self' (however that is to be found)" (Groothuis, p.83).

¹⁰² Quoting Francis Adeney, a New Age author: " 'Once we begin to see that we are all God, that we all have the attributes of God, then I think the whole purpose of human life is to re-own the Godlikeness within us; the perfect love, the perfect wisdom, the perfect understanding, the perfect intelligence, and when we do that, we create back to that old, that essential one-ness which is consciousness' " (Groothuis, p.14).

Quoting Shirley MacLaine from her book, *Out on a Limb*: "Her 'search for identity' has led her to affirm that 'nothing is more powerful than the collective human mind.' Her central message is fourfold: first, you are all gods (although you might be ignorant of it); second, you have lived before and will live again; third, there is no death ('Perhaps our belief in death is the greatest unreality of all'); fourth, there are as many realities as there are people since we create our own reality" (Groothuis, p.15).

In Christianity, Jesus is the only Redeemer, and we need Him to change us into His image.

Satan Is The God Of This World

Jesus made it very clear that there are only two sides to the cosmic war going on here on earth.

"He who is not with Me is against Me, and he who does not gather with Me scatters abroad" (Matthew 12:30).

Therefore it is important to keep in mind that all of the religions that are not of the God of Abraham, Isaac, and Jacob are demonic. When we open the door to such beliefs by following some of their teachings, we invite Satan in. He can then deceive and mislead and destroy through his power, which is significant (though less than the power of God).¹⁰³ When we open the door to his power and authority, we are in great danger. This is why it is so very important to stay away from the New Age practice of "visualization." It has been presented to the psychotherapy community as a secular and scientific method, and it seems harmless. But it is not neutral. There is no such thing as "neutral." If it is not of God, it is of the world and Satan.

In the New age, we are our own redeemer. In Christianity, Jesus is the only Redeemer; and we need Him to change us into His image.

¹⁰³ Some other non-Christian (and therefore demonic) occult practices besides the New Age, Secular Humanism, Buddhism, and Hinduism which I have mentioned previously, are Islam, Jehovah's Witness, Mormonism, the Masonic and other secret societies, The Grange, Astrology, Wicca, Hare Krishna, Yoga, Bahai, Transcendental Meditation, EST, Eckankar, Astrology, Unity, Unitarianism, Unification Church, Witchcraft, Satanism, and others. Some of these seem innocent on the surface, or are presented to us as not being religions. But they are all of Satan and rely on his power.

Specific Issues I Will Address

There are several seeming similarities between Christianity and the New Age. Some of the terms and concepts the New Age uses that on the surface seem similar to what I teach are:

1. Visualization
2. Looking inside
3. Our Inner Child
4. The idea that we can change.

1. Visualization

We experience the most profound healing when we come into the presence of Jesus. I try to bring people to the point that they can see what Jesus is doing inside them, and what their Treasure Inside is doing. Then, when Jesus does something, or says something to them, they are blessed and healed by this.

The New Age uses the term "visualization," also referred to as "guided imagery." In this process, a leader brings a person to a meditative state, and then presents a picture for the person to envision on the screen of their mind. Then they lead the person through an internal experience, which is somewhat like a daydream.¹⁰⁴ This is dangerous, because it opens up the person to deception by demons.¹⁰⁵

¹⁰⁴ Quoting an actual experience of a pastor's son in school, where the teacher was leading the children: "She had them lie on the floor, close their eyes, breathe deeply, and count backward from ten. She then described a journey in which they were walking through a lovely meadow. 'They walked up the hillside and sprouted wings out their backs. They flew away to a cave; they walked into the cave and saw three doors. They opened one door and the room was filled with their 'heart's desire.' That room was to go to anytime (they were) under stress.'" Note that it was the teacher's words leading the children "Guided imagery in the classroom is dangerous because it teaches children a way of dealing with problems that leaves God out of the picture." (Martin, Walter, pp. 59-60).

¹⁰⁵ "Guided imagery can also open us up to counterfeit christs, or 'angels of light' (cf. 2 Cor. 11:14). . . An elaborate visualization exercise could induce an altered state of consciousness quite amenable to demonic insurgents. Shakti Gawain, for instance, says that 'creative visualization' can easily introduce one to 'spirit guides,' the likes of which would be thrilled to meet us' " (Martin, Walter, p. 60).

The fundamental difference between the Christian healing prayer and the New Age approach is that in Christian healing prayer it is the living Lord Jesus that leads the way. If He doesn't do anything, or the person can't see Him doing anything, nothing happens. If this is the case, either the Lord doesn't have anything to say right then; or much more likely, the person has The Wall inside that prevents the individual from the personal relationship with Jesus that is needed in order to experience His presence. It is exactly because of the dangers of crossing the line into New Age visualization that I have emphasized the importance of prayer partners keeping out of the process, of restraining themselves from suggesting anything they think should be happening.

In the New Age approach, the fatal flaw is that it is of man, not of Jesus. The leader, a human being, is leading the event.

2. Looking Inside &

3. Our Inner Child

A second area of surface similarity relates to the existence of an inner life within us. I have taught that the core of our being, the essence of who we really are, is inside us. That portion of which we are conscious is only a small portion of our essence, and we need to be best friends with the portion of us that exists in our Treasure Inside. The part of us that we need to be best friends with is that part of us made in the image of God.

**In Christianity, inside ourselves we encounter the image of God.
In New Age belief, inside ourselves we encounter our own deity.**

But there is also a sin nature inside us, and we also have places of darkness (the Honeycomb) that desperately need to be transformed by the cleansing blood of Jesus, and then infused with His presence.¹⁰⁶

¹⁰⁶ "But as Abraham Kuyper pointed out, 'according to all sound expositors, this means only that unto the sinner are imparted the attributes of goodness and holiness, which he originally possessed in his
Footnote Continued On Next Page

The New Age also says that we need to look inside. However, they contend that when we look inside we will encounter our own deity.¹⁰⁷ They believe that our "inner child" is perfect, and our problem is that we have lost track of our own deity.¹⁰⁸

4. The Idea That We Can Change

We do need to be changed, and that can happen. I contend that the only way we can be changed is by the blood of Jesus. We cannot do it ourselves. In fact, to think we can do so is sin. If we could change ourselves, then Jesus died in vain. The only way that there will be good fruit in our life is when He comes to live in those previously dark places. The goal of our life is to be changed into the image of Jesus from glory to glory, even by the Spirit of the Lord. However, we will always retain the fatal flaws of our fallen nature. Thus we will continue to sin and be in constant need of our Redeemer.

In Christianity, we are to be changed into the image of Jesus by His blood and cross.

In New Age belief, we change ourselves.

The New Agers agree that we need to change, but believe we change ourselves.¹⁰⁹ They say that since we are god, we have within us all that is needed to bring about the change.

own nature in common with the divine nature, but which was lost by sin . . . But this may not be understood as obliterating the boundary between the divine nature and the human.' Salvation is not deification; redeemed humanity should never be confused with divinity" (Groothuis, p.172).

¹⁰⁷ Discussing a program in a California school district: "The program includes yoga, biofeedback and guided imagery. Part of its game plan is 'to introduce the children to the Inner Self – the self that can guide them in making decisions or in knowing what is true and good' "(Groothuis, p.124).

¹⁰⁸ "The Christian during contemplation would never say, 'I am Christ,' but will confess with Paul: 'Not I, but Christ liveth in me' (Gal. 2:20). Our sutra (Buddhist writing) however says: 'Thou will know that *thou* art the Buddha' " (Groothuis, p.142).

¹⁰⁹ "The old lie remains intact: we are gods and need no divine authority; we control our own destiny" (Groothuis, p.129).

To be changed we simply have to see who we really are inside and release that part of us. This is the heresy of works salvation and results in striving and failure.

We Need To Be Ever Vigilant

Recently I was in a large secular bookstore waiting for my wife. To kill some time I went to a section of the store marked "Religion." I picked up a book with an intriguing title and began to thumb through it. The author wrote about how in our culture we had been taught to ignore our real self that resides inside us, and we need to reconnect with that part. I was thinking, "Wow, this sounds really good." However, as I continued to thumb through the book I discovered that the author was a Buddhist and he was advocating Buddhism!

New Age thinking is all around us. Their advocates can use attractive terminology, and on the surface things may seem to make sense. However, there is always the fatal flaw of "The One" (god is in everything and everything is god), though it is often cleverly disguised and buried. It is a counterfeit, and all counterfeits are meant to look a lot like the real thing. In order to deceive people, a counterfeit \$100 bill has to look an awful lot like the real thing. There are no counterfeit \$40 bills, because there are no real ones; thus they would not deceive anybody.

When you think about the New Age, do not think, "How could anybody be so stupid as to believe this." I once thought this way, but on a few occasions the Lord allowed me to be deceived for a short time. I was deceived. I was blinded.¹¹⁰ Satan has power. I felt the power of the principality, and I was temporarily blinded. Now I know how clever and seductive are these traps of Satan. I am sure many New Age books are intentionally written to draw in the unsuspecting.

¹¹⁰ See Endnote #Appendix D-1 for an experience that I had in being deceived.

So do not be naïve. Since Satan is the master of deceit, his clever disguises may be difficult to discern.¹¹¹ Be vigilant and test all things. Listen to the Lord in all the many ways He speaks.¹¹² Fortunately, you are not in this war alone. The Lord will be your guide if you will seek His wisdom, because He doesn't want you led astray.

Why It Is So Important to Understand This:

Why is it so important to understand the difference between meditating with the Lord in the "New and Living Way," and the New Age counterfeit? There are several reasons.

First, the "New And Living Way" is so potent as an avenue to healing that it would be a huge loss if it was rejected as being New Age. As a parallel, some have rejected the whole area of the gifts of the Spirit because of a fear of being misled, or because of abuses that have occurred in the church - they have "thrown the baby out with the bathwater." Loss of the ability to hear from the Living God causes Christianity to be just another religion, and robs the church of the living wisdom from the Lord.

In a similar way, because of fear of being deceived, some Christians might shy away from meditating to hear from the Lord in the ways I have discussed. Therefore they miss out on this awesome way that the Lord can heal - they would "throw the baby out with the bathwater," and Satan would succeed in defrauding them of the blessings they could otherwise receive.

Second, it is important to know the difference between the "New and Living Way" and the New Age counterfeit so that you and those

¹¹¹ *"For false christs and false prophets will arise and show great signs and wonders, so as to deceive, if possible, even the elect."* (Matthew 24:24).

For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist (2 John 7).

¹¹² Some of the ways He speaks are through His Spirit in you, the Word of God, wise counsel, testimonies of others, even circumstances. The many ways that the Lord speaks, and learning how to discern His voice, are beyond the scope of this book. There are many good books on this subject, because it is an important aspect of the Christian life.

with whom you pray will be protected from slipping over into New Age practices. You can only guard against this if you understand the difference.

Finally, it is important to know the difference so that you can defend what you do from accusations from the church. Well meaning Christians who do not know the difference might condemn you for the way you are praying, and it is important for you to be able to enlighten them.

And who is he who will harm you if you become followers of what is good? But even if you should suffer for righteousness' sake, you are blessed. "And do not be afraid of their threats, nor be troubled." But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear: having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. For it is better, if it is the will of God, to suffer for doing good than for doing evil (1 Peter 3:13-17, underlining is mine).

Summary

The Fundamental Difference:

- **Christianity is of God.**
- **The New Age is of man (and therefore under the influence of Satan).**

At the root level, the teaching in this book (Christianity) and the New Age are fundamentally and irrevocably different.

- Though there is agreement that there is a transcendent spiritual world, Christianity says the God of Abraham, Isaac, and Jacob is the only God. He created all things by His word, and He sent His only begotten Son, Jesus, to redeem us. In opposition to this the New Age says that we are god; and that everything is god.

- There is an agreement that there is a reality inside us, but the view of what that reality consists of is totally different. Christianity says that inside, below our level of consciousness, we consist of areas that are "good" (inhabited by the Spirit of God), but there are also other areas that are "bad" (God is not there, and on occasion these areas are inhabited by demons). The New Age says that inside we are god, and the "good" is already in us just waiting to be released. They deny the very existence of Satan and of evil.
- Though there is an agreement that there is a need for us to be changed, the mechanisms that produce the change are totally different. Christianity says that only Jesus can change us, and He is the only Redeemer. In fact, it is sin for us to think that we can obtain righteousness through our own strength. On the other hand, the New Age says that we change ourselves. We are our own redeemer. "Unlike New Age philosophy, Christianity teaches that corruption, not salvation, comes from within. We need to look beyond ourselves to become better selves"¹¹³

See Endnote D-2 for more details on New Age Visualization.

¹¹³ Groothuis, p.171.

Appendix E - Endnotes

Included in the following "Endnotes" is additional information for those who enjoy details. This information was placed at the end of the book, because many readers might find these details too laborious for their taste.

You may note that the Endnotes are referred to in a given chapter at a point where it might be useful to include further details.

The Endnotes are numbered by their chapter, and their sequence in the chapter. For instance, Chapter 2 has four endnotes, numbered #2-1 through #2-4.

Endnotes for Chapter 1

"I Will Give You Rest"

Endnote #1-1

Salvation Is Also For This Life

According to Rudolf Bultmann, the Scripture makes it clear that "salvation" is not only for the future life but is also for this life. There grew in the Church the conception that baptism wiped away our prior sins, but now it was up to us to live a Christian life. The loss of the awareness that Jesus' sacrifice was also to empower us in this life happened very early in the Church. In fact, there is evidence in the New Testament itself of a drift into the misperception. Regarding the drift away from the true Gospel:

"The problem of Christian living, among other problems, was present to the Church from the beginning . . . The question was whether or not this understanding would be retained – whether Christian freedom would be understood as the freedom to obey, obedience itself then being understood as the gift of grace or of the Spirit, or whether obedience would be conceived as an accomplishment and hence as the condition to be fulfilled in order to obtain

salvation . . . The man who is purified from his former guilt has henceforth the chance of a new beginning but is now left to rely on his own strength to become worthy of the coming salvation by his obedience. The knowledge that the gift of grace (Paul) or of God's love (John) makes a man radically new is lost. Gone is the knowledge that a man without God's grace is a victim to the power of sin and death, that he has lost his freedom and is living in disobedience to God even if his conduct be correct, because God's law is to him a means of asserting himself before God. Vanished is the knowledge that his release from the powers that controlled him is a release to genuine obedience, but that he is never cast loose from the giving and forgiving grace of God nor left to rely upon his own strength" (Bultmann, Theology of the New Testament, Part IV, pp.203-204).

Referring to the gradual change in emphasis in Christian writing regarding the Church:

"While the consciousness of being a non-worldly society belonging to the other world and filled with its powers does not actually get lost, it nevertheless suffers a peculiar transformation . . . Of course, that reference to the future does not get lost, but it too becomes peculiarly modified. The future salvation toward which hope is directed comes to be seen less in the completion of the history of salvation and the transformation of the world at the dawn of the new age (as in Rom. 9-11 and 8:19-22) than in the future life of the individual beyond death . . . Correspondingly, the meaning of the sacraments comes to be seen in the fact that they mediate the powers of the future life to the individual . . . But the more the Christian's new way of life comes to be understood not as the demonstration of the new (eschatological) existence but as the condition for achieving future salvation . . . the more this reference to the future loses the meaning it had had in Paul; the dialectic relation between indicative and imperative** . . . is surrendered. Then the effect of baptism is limited to forgiveness of the sins committed in one's pre-Christian period, and the problem of sins committed after baptism arises . . . " (Bultmann, Theology of the New Testament, Vol. III, pp. 112-113).

** Note that when Bultmann refers to the "Indicative" and the "Imperative" he is referring to elements of Greek grammar. He is saying that the fact that obeying God (the "imperative" means a command) is dependent upon a work of God that has already happened in us (the "indicative" means a statement of fact).

Endnotes for Chapter 2

"Why You Are Stuck"

Endnote #2-1

We Need A Better Righteousness (Matthew 5:20-48)

There is a great tragedy that has gone on in much of the Church as I have experienced it. This tragedy relates to a misunderstanding of Matthew, Chapter 5. Verse 20 says, *"For I say to you, unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven."* Then Jesus talks about a series of admonitions in the law, and then He compares those admonitions to the real truth; which has a much higher demand.

For example, verse 27 says: *"You have heard that it was said to those of old, 'You shall not commit adultery', but I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart."*

What I was taught, and what I believed for a long time, was that Jesus was saying that I was held to a higher level of accountability than they who were under the Old Testament; because I now have Jesus in my heart.

Is this good news? Does this sound like a covenant with better promises (Hebrews 8:6)? As a matter of fact, it sounds like a bigger burden! Those who taught me to try hard were actually inadvertently admonishing me to sin!

When I was a new Christian, I worked for an aircraft manufacturing company. My desk was in a large open area with many desks, and right up in front of me was a large clock with a sweep second hand. I decided I needed a closer walk with the Lord; so told Him that every 15 minutes I would just turn my thoughts towards Him and say something like, "Hello, Lord": a very simple prayer. What happened to me over and over is that I would get busy; and then I'd look up at the clock and realize it had been two hours since I prayed that simple prayer! And it wasn't that I was offering my body to be burned, or committing to go to Africa as a missionary, or volunteering to lie on a bed of spikes. I was just going to offer up a three-second prayer, and I couldn't even do that. I felt like such a total failure. And to make things worse, the harder I tried, the more I failed.

Referring back to Matthew, Chapter 5, let me use a metaphor here. In high jumping I don't believe anybody has ever jumped over 8 feet. So let's say that the law is that high jump bar set at 8 feet. As Paul said, nobody ever kept the law. Metaphorically, they never jumped over 8 feet. So according to the view that we are now held to a higher standard, Jesus comes along and says, "I have such Good News for you. I'm going to raise the bar to 10 feet. Now see if you can jump over

that!" I would submit to you that a statement like this would not be in line with Jesus' character. Therefore, something must be wrong with this interpretation of what He said.

Fortunately, this greater demand is not what Jesus is saying at all. He tells us about it in verse 48, *"Therefore you shall be perfect, just as your Father in heaven is perfect."* I had been taught, and I have read that scripture to say, "Therefore, you shall behave perfectly (obey these laws just listed) just as your Father in heaven is perfect." But that's not what that scripture says. It says, *"you shall be perfect."* The Greek word that is here translated as "be" (*esomai*) has its root in a Greek word meaning: "I exist" (*eimi*). Jesus is talking about who we are, not what we do.

This gets clearer if we go back to Matthew 5:20. There Jesus is quoted as saying, *"For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees . . ."* As we talked about a little earlier, what was the righteousness of the scribes and Pharisees? It was their own willpower. So, what Jesus is saying is that you need a righteousness that exceeds your own willpower. You need a provision that will change your very nature so that you can become like Jesus, not just try to act like Him.

To try to keep these commandments with my willpower alone is not just foolish, it is sin! So those of you that are trying to be a good Christian out of your own willpower, stop it!

Further Commentary On Matthew 5:20-48

There exists in theological thinking five views of what these verses might mean (Hulbert, Lessons 67 and 68):

1. This is a way of salvation – the works get us into the Kingdom.
2. Penitential – these are a way that God convicts of sin.
3. Ecclesiastical – these are moral standards for believers in the Church. The Sermon on the Mount is seen as a complete compendium of the standards for a Christian's life.
4. Eschatological – this only applies in the future Kingdom age.
5. Contextually – who is the audience, and what is their need? In this view the purpose is to point out that the standards of the scribes and Pharisees fall short of the Kingdom's standards. They need a righteousness that exceeds what they have been trying to do.

For several reasons, the contextual argument seems the strongest. The key point behind it is that their behavior is the evidence, not the basis of, their righteousness.

Endnote #2-2

God Does Not Strengthen Our Will

"We choose to do the right thing in situations and trust God's Spirit to give us his power, love, faith, and wisdom to do it . . . Your character is essentially the sum of your habits; it is how you *habitually* act" (Warren, p.174, 175).

These views expressed in this popular book are in direct opposition to what I am teaching, and to what the Scripture teaches. We cannot choose (willpower), and our character is not the sum of habits, or how we habitually act. Our character is who we are, not what we do. Christ-like character comes about through a miracle of God, as He comes to abide in us in the exact area where we had previously harbored sin. Our besetting problems (Romans 7:15) are not the result of habits (the psychological realm). They are the results of the reaping from God's laws (the spiritual realm). Our will power and habits are puny in the face of this reaping from the operation of God's laws (see Chapter 2)..

In my experience, Mr. Warren's view sets a person to striving with their willpower, because they don't know if God has strengthened their will enough through their prayer. When they try, they will of course still fail. They will fail because, as I have just said, God does not strengthen a person's will. But because of what Mr. Warren wrote, the person thinks they didn't pray hard enough. So they pray again, and try again. They are again defeated, over and over, which is a tragic result.

I have clients who had this exact experience when they studied The Purpose Driven Life and tried to apply it.

His view makes it seem like there is a "fine line" between striving (which is sin) and God strengthening our will. Being in this position is dangerous, because striving to keep the law in our own strength is sin (See Chapter 13, "The Bad Part Of You"). If we try and fail, not only have we not prayed hard enough, we have just sinned. This is a very unsatisfactory place to put a person. If we pray effectually enough, (according to Mr. Warren's view), we can obey God. If we don't pray effectually enough, we actually compound our sin.

I have found that there is never a "fine line" between darkness and light, between evil and good, between sin and obedience. If we ever think there is, we are missing something in our understanding. There is not a "fine line" between keeping the law in our own strength (sin) and praying and having Jesus replace the bad root with a good root (which is what I propose, and what I think the scriptures say).

Endnote #2-3

The Illusion Of Our Will, Romans, Chapter 7

As I have said, one of the great tragedies in our Western culture is the elevation of our willpower and our intellect to the throne. In reality, they have become our gods, and we think that the only things that we can trust are these two faculties. The heart, and anything that we cannot consciously understand or control (such as our emotions) are seen as untrustworthy, or even perhaps bad. But that was not how Jesus saw it, nor was it how He lived. We are immersed in Western thinking (rational, linear thinking), and this is our undoing. Mankind has always had a propensity to want to do it themselves - with their own willpower, and Western culture has become very extreme in this delusion.

The Apostle Paul wrote eloquently about this dilemma in Romans, Chapter 7. This is a chapter in Scripture that used to puzzle me greatly. The one part that I understood well was the part referred to earlier in this chapter, . . . *for what I am doing I do not understand for, what I will to do, that I do not practice; but what I hate that I do. If, then, I do what I will not to do, I agree with the law that it is good; but it is no longer I who do it, but sin that dwells in me* (verse 15). This certainly lines up with my experience in life. I felt like the wretched man that Paul refers to in verse 24.

Keep in mind that the entirety of Romans, Chapter 7, is on one topic, and this fact made it even more mysterious to me. Paul says,

What shall we say? Is the law sin? Certainly not. On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, 'You shall not covet'. But sin, taking the opportunity by the commandment, produced in me all manner of evil desire. For apart from the law, sin was dead. I was alive once without the law, but when the commandment came, sin revived and I died. And the commandment which was to bring life, I found to bring death (Romans 7:7-10).

At this point I used to say, "Paul, you don't get it. You must have lived on another planet. This isn't at all how it worked for me." Before I was saved, I sinned plenty. I didn't know what the commandments were, and I didn't care. I didn't need the law to prompt me to sin" (which is what I thought Paul was saying here).

Then one day the Lord showed me (with the help of Rudolf Bultmann) that keeping the law has to do with the willpower, and this was what Paul was talking about. Paul had been a Pharisee. The Pharisees were the best law keepers that ever existed. They lived in communities where they held each other accountable. You had to be an exceptional Jew to even get into the community. And yet Paul said that no one ever kept the law, . . . *even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified* (Galatians 2:16).

What "tool" were the Pharisees using to try to obey God's laws? They were using their willpower. That is what Paul is referring to here. He says: "*And the*

commandment which was to bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me and by it killed me” (verse 10).

The Trap

This, as I now see it, definitely mirrored my experience. When I was in my early 30's, I decided to follow Jesus. When I decided that He really is who He says He is, I wanted to please Him. So what did I do? I did exactly what everybody does: I decided to obey Him.

Amazingly, this is the exact problem. This is the trap we all fall into. Does it sound strange to call this desire to obey Him a "trap?" *Because they did not seek it by faith, but as it were, by works of the law. For they stumbled at that stumbling stone* (Romans 9:32). The problem came about because I decided to obey him - with my willpower. Of course I did. I didn't know of anything else to use. I had been raised by my parents, and influenced by our culture, to think this was all that was available. But much more than this, there is something in us human beings that wants to be like God, to have control, to do it ourselves. This is why this trap is so universal. This is why we automatically decide to do it ourselves.

So, if we re-read these scriptures with the awareness that the trap of the law is our willpower, it all makes sense. Paul knew we couldn't do it. God knows we can't do it. If we could do it ourselves, we wouldn't need Jesus! *But sin, taking opportunity by the commandment, produced in me all manner of evil desire; for apart from the law, sin was dead* (Romans 7:11). What Paul is saying is that when I found out what the law required, what the command was, it automatically rose up within me to do it myself. And that was evil desire.

I believe that implantation of this tendency to rely on my own strength is one of the things that happened at The Fall in the Garden of Eden. When we determine to do it ourselves with our own willpower, we are determining to be our own God. Isn't this part of the temptation to Eve? Satan said, ". . . *you will be like God, knowing good and evil*" (Genesis 3:5).

We are deluded into thinking we can do it ourselves. And I can tell you how deadly it is to "try," as Paul refers to in the next verse (Romans 7:11), *For sin, taking occasion by the commandment, deceived me and by it killed me.*

It Killed Me!

I was "killed" by this trap. As a new Christian, I wanted to obey the Lord, and so I tried very hard to keep His commands. But the harder I tried, the worse I did. I couldn't understand it, because I was trying soooo hard. "Surely there must be something wrong with me," I thought. To make things worse, nobody else seemed to be able to tell me how I could do better.

The Answer

Chapter 7 of the Book of Romans describes our predicament, and begins to unfold the answer; but at first glance it seems very mysterious, *For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. So then if, while her husband lives, she marries another man, she will be called an adulteress. But if her husband dies, she is free from that law, so she is no adulteress though she has married another man* (verses 2-3).

What in the world does divorce and adultery have to do with the topic of the chapter? On the surface it seems alien to the rest of Paul's thought. But here's what it means: when a person gets married, a legal transaction occurs in the spiritual realm. The two people become one; and so, if she marries another man while this covenant is still in force, she is an adulteress.

But when her husband dies, a legal transaction takes place in the spirit realm, and she's not married to him anymore. The marriage covenant is no longer in force, and so she's free to marry another man.

Verse four says, *Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another, even to him who was raised from the dead, that we should bear fruit to God.* Here this entire issue of marriage and divorce is simply a metaphor that Paul is using. He is saying that we need a legal transaction to occur in the spiritual realm for us to be set free from our reaping (the things we don't want to do). The operation of the law against us was a legal transaction that occurred in the spiritual realm. We sinned, and that set the law in motion. The only legal transaction that will stop the reaping is the blood and the cross of Jesus. He needs to pay the price for our sin, so that we can be set free from the reaping in the spiritual realm. Again, keep in mind that there may still be consequences that we will have to endure in the natural world resulting from prior sins. For example, if we commit adultery and our spouse divorces us, our family is now still fractured.

In A Nutshell

Romans, Chapter 7, can then be summarized in a few sentences. You need a legal transaction to take place in the spirit realm for you to be set free from the law of reaping (verses 1-6). You've been trying to do it with your own willpower (verses 7-13). And it doesn't work, does it (verses 14-24). The answer to our predicament is: through Jesus Christ our Lord's provision (verse 25).

So God always knew that I couldn't keep the law. He knows that I will fail when I try to do it myself, and I am sure it grieves Him when He sees me try, and fail, and try, and fail, again and again.

The chapters in Romans which follow, as well as Paul's other epistles, are a description of how we can be victorious. My book is meant to bring out in modern English what he wrote.

Endnote #2-4

God's Plan and The Law

The spiritual realm has always operated in accordance with unchanging principles. Prior to God giving the Ten Commandments to Moses, people just didn't know what those principles were. Each culture created its own standards. For instance, I am aware of a tribe in Papua New Guinea who saw lying as good, and being deceitful to your enemy so you could kill him as being the highest morality. They were almost destroyed as a people, because the spiritual realm inescapably brings destruction if we lie or murder. This happens whether or not we are aware of the principles of the spiritual realm.

The Law that God gave to Moses was given so that people would know how the spiritual realm operates, for cursing or for blessing. However, then people still had to keep the Law with their own willpower. Nobody ever succeeded.

Then Jesus came and provided a way by which we could be set free from this bondage to the Law. He would pay the price for our sins, and provided a way that we could be changed into His image so that we would sin less often.

Satan immediately began to attack this law of liberty to bring people back into bondage to the Law. He knew that it was deadly for us to try to keep the Law in our own strength. The Epistles were written specifically to counteract this attempt to destroy what Jesus did to save His people. Unfortunately, shortly after the death of the Apostles, most of the "church fathers" fell back into bondage to legalism (Bultmann, Theology of the New Testament, Part II, pages 215-216). This is one of the reasons why we all have struggled so hard to be good, and have failed over and over again.

God doesn't want us to remain in that bondage. He wants us to live in the "new and living way" that He provided for us in Christ Jesus.

Endnotes for Chapter 3

"Remove All The Bad Roots"

Endnote #3-1

God Will Change Us From The Inside

God makes it clear that in the New Covenant He promises to equip us to be like Him, and thus able to act like Him.

Read all of Ezekiel 11:17-20, 36:22-27, Jeremiah 31:29-34, 32:26-41, and Psalms 51:1-12 in order to see the whole story and to understand the context. I will include some small excerpts below. God says, over and over, "I will". He does not say "you must," because He knows we can't do it. He will do it in and through us.

*Therefore say to the house of Israel, "This is what the Sovereign Lord says: it is not for your sake, O house of Israel, that I am going to do these things, but for the sake of my holy name, which you have profaned among the nations where you have gone. I will show the holiness of my great name, which has been profaned among the nations, the name you have profaned among them. **Then the nations will know that I am the Lord**, declares the Sovereign Lord, **when I show myself holy through you** before their eyes. For I will take you out of the nations; I will gather you from all the countries and bring you back into your own land. I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. **And I will put my spirit in you and move you to follow my decrees and be careful to keep my laws**"*(Ezekiel 36:22-27, NIV, bold is mine).

The last sentence is clarified by the New King James Version: ***I will put My spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them*** (Ezekiel 36:27, NKJV, underline and bold is mine).

*I will take away the stony heart out of their flesh and give them a heart of flesh; **so that** they may follow My statutes and keep My ordinances and obey them* (Ezekiel 11:19-20, Berkeley, bold is mine).

*See, the days are coming, says the Lord, when I will make **a new covenant** with the house of Israel and the house of Judah, not like the covenant that I made with their fathers . . . But this is the covenant that I will make with the house of Israel after those days, says the Lord: **I will put my law in their inward parts**, and upon their hearts will I write it . . . for I will forgive their iniquity and their sin will I remember no more* (Jeremiah 31:31-34, Berkeley, bold is mine).

Endnote #3-2

Trying Hard Is Not Simply Ineffective

At first glance, it would appear that trying to stop the reaping from God's law with my willpower is simply foolish; but it is much more than this. **It is sin!** Bultmann writes:

". . . whether the sphere of the natural-earthly, which is also that of the transitory and perishable, is the world out of which a man thinks he derives his life and by means of which he thinks he maintains it. This self-delusion is not merely an error, but sin, because it is a turning away from the Creator, the giver of life, and a turning toward the creation – and to do that is to trust in one's self as being able to procure life by the use of the earthly and through one's own strength and accomplishment. It is in this sense, then, that 'fixing the mind on the things of flesh' is to be at war against God (Romans 8:7).

The sinful self-delusion that one lives out of the created world can manifest itself both in unthinking recklessness (this especially among the Gentiles) and in considered busy-ness (this especially among Jews) – both in the ignoring or transgressing of ethical demands and in excessive zeal to fulfill them. For the sphere of 'flesh' is by no means just the life of instinct or sensual passions, but is just as much that of the moral and religious efforts of man" (Bultmann, Theology of the New Testament, Part II, p.239).

So, perhaps shockingly, when I go to a seminar and learn new tools to change my relationship with my wife, and I try real hard to change the destructive patterns going on in our relationship, I am not just engaged in futility, I am in sin! Instead, I need the blood and the cross of Jesus to change me inside, and thus change our relationship.

In The Bondage of the Will, Martin Luther wrote an entire book on the subject of the impotence of our willpower in the spiritual realm. It is somewhat tedious reading, but he makes some very powerful statements about this subject.

Endnote #3-3

A Common Misperception - - Is God Telling Us To Work Hard To Be Approved?

It is easy to read many scriptures in such a way that we think they are telling us to work hard so that we will be approved by God. The book of James has many such passages, and 1 Corinthians 3:9-16 can also be so interpreted:

For we are God's fellow workers; you are God's field, you are God's building. According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become manifest; for the Day will declare it, because it will be

revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire. Do you not know that you are the temple of God and that the Spirit of God dwells in you? (Underlining is mine).

Notice that when Paul uses the word "work" he is referring to the structure that has been built on the foundation, not the effort. This is clearly stated in verse 9, *you are God's building*. What could be clearer than that? What the Lord is building is His temple. As is stated in verse 16, *you are the temple of God*. You are His temple. Isn't that amazing? These scriptures have typically been interpreted as referring to what we do for God, instead of what we are to become. See Chapter 6 for more detail on this.

Endnote #3-4

"Symptom" (Fruit) Versus "Cause" (Root).

We can confuse "symptom" with "cause" in the Sermon on the Mount. We can think that God is commanding us to do certain things by scriptures such as:

"Not everyone who says to Me, 'Lord, Lord' shall enter the kingdom of heaven, but he who does the will of My Father in heaven . . . And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'" (Matthew 7:21,23).

"Now everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on sand; and the rain descended, the floods came, and the winds blew and beat on that house; and it fell, and great was its fall" (Matthew 7:26).

Therefore, to him who knows to do good and does not do it, to him it is sin (James 4:17).

It sure sounds like God is commanding us to do certain things, doesn't it? And there are many, many scriptures that are worded like this.

But Jesus just finished saying that we could not do these things by our willpower (controlling or suppressing the symptom in our own strength). We can only do these things if we "be" like Jesus, as stated in Matthew 5:48 (changing the cause). So these types of scriptures are just making a statement of fact: if we are like Jesus, we will behave like Him. We can observe the condition of our heart by what we do. The only way to change what we do is to change the condition of our heart, not through our own effort.

This can be illustrated in the above three scriptures. In Matthew 7:21-23, quoted above, when we find ourselves acting like Him, and are no longer lawless (the symptom), this is evidence that we have entered the Kingdom of heaven; and we will have a righteousness that exceeds the righteousness of the scribes and Pharisees, because we have been changed into His image in that place in our heart (the cause).

In Matthew 7:25 quoted above, if the wind and rain do not wash away our house (the symptom), this is evidence that we have built our house on the Rock (the cause).

In James 4:17 quoted above, if we don't do the good that we know to do (the symptom), then this is evidence that there is sin in our heart (the cause).

The behavior, sinful or righteous, is simply outward evidence of what is inside. We have believed, and lived, as though the Christian life is from the outside-in, when in reality, it is inside-out.

1 John 2:29, in the interlinear translation by Berry, *Ye know that everyone who practices righteousness of him has been begotten*. Rienecker states the following about the tense of *has been begotten*, "perfect passive indicative (of) to bear, passive to be borne. The child exhibits the parents' character because he shares the parents' nature (Stott)" (Rienecker, p.789).

Endnote #3-5

The Title Of The Book Explained

The title of this book and Matthew 11:28-30 are probably now clearer to you. You cannot carry this burden of keeping the law by your willpower. That is a terrible burden, and is fatiguing to try to carry it yourself. Jesus wants to carry that burden for you.

Come to Me, all you who labor and are heavy laden, and I will give you rest.

Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.

For My yoke is easy, and My burden is light (Matthew 11:28-30, NKJV).

The Greek words for "labor" and "heavy laden" are very revealing of the true meaning of the verses.

The Greek word translated as "labor" is *kapiáo*. It means to "become weary, tired, to work hard " (Reinecker, p.34). It is in a Greek grammatical category (present participle) which "expresses continuous or repeated action (Zodhiates, p.1571). Therefore, this means that we are tired from trying hard to do what is right, over and over again.

The Greek word translated as "heavy laden" is *phartizo*. It means "to burden". The perfect tense expresses a state of weariness" (Reinecker, p.34). It is in a Greek grammatical category (perfect passive participle) which has the following characteristics: "The perfect tense looks at an action as having been completed in the past but as having existing results." The passive voice "represents the subject as receiving the action of the verb." A participle "is a verbal adjective . . . often best translated by the English participle, -ing. Examples: having gone, seeing the multitude, receiving the gift" (Zodhiates, p.1570). Therefore, this word means that we have had this burden placed upon us in the past, but it has ongoing consequences which is creating a state of weariness.

Now you can understand why you are so weary from trying to carry this burden, and you need Jesus to carry the load for you.

Kenneth Wuest translates this beautifully:

Come here to me, all who are growing weary to the point of exhaustion, and who have been loaded with burdens and are bending beneath their weight, and I alone will cause you to cease from your labor and take away your burdens and thus refresh you with rest. Take at once my yoke upon you and learn from me, because I am meek and lowly in heart, and you will find cessation from labor and refreshment for your souls, for my yoke is mild and pleasant, and my load is light in weight (Wuest, p.28).

Endnotes for Chapter 4

"Judging Causes Problems"

Endnote #4-1

Definition Of The Words "Judge"

What Does The English Word Mean?

Webster' Dictionary defines the verb "judge" as follows:

1. to form an opinion about through careful weighing of evidence and testing of premises.
2. to sit in judgment on: TRY.
3. to determine or pronounce after inquiry and deliberation.
4. GOVERN, RULE - - used of a Hebrew tribal leader.
5. to form an estimate or evaluation of.
6. to hold as an opinion: GUESS, THINK.

What Does The Greek Word Mean?

"It is sometimes necessary to examine whether human behavior conforms to certain standards. Such examination, together with the ultimate assessment and, if necessary, condemnation, is expressed in the New Testament by the extensive word-group connected with '*krino*', to judge" (Brown, p. 361). "*Krino*" means (Thayer, pp.360-361):

1. to separate, put asunder, to pick out, select, choose.
2. to approve, esteem.
3. to be of opinion, deem, think.
4. to determine, resolve, decree
5. judge
 - a. to pronounce an opinion concerning right and wrong.
 - b. to pronounce judgment, to subject to censure (concerning and decreeing, or inflicting, penalty on one).
6. to rule, govern, to preside over with the power of giving judicial decisions.
7. to contend together, to dispute, to go to law, have a suit at law.

Interestingly then, the same Greek words are used throughout the New Testament wherever it mentions judging, whether it is "good" judging or "bad" judging; and the same English words are used to translate it, regardless of the circumstances. Therefore, to discern which meaning is intended one must consider the context. Without a doubt this has created confusion for many readers, because without the awareness of this diverse use of these words the Bible seems to be contradictory: in one place it prohibits judging, and in another place it promotes it. However, the Bible is not contradictory, and it is intended that these words are to have different meanings in different contexts.

Endnote #4-2

Judging That We Are Supposed To Do.

There are various words used to describe this desirable activity: examine, distinguish, decide, discriminate, determine, form an estimate, discern, esteem. There are actually three sub-categories addressed in this:

1. Naturally
2. Spiritually
3. Judicially in the Church

1. Naturally

In the natural arena, it is very important that we use our discernment and see the truth. God gave us abilities to do this, and we are to use those abilities.

Luke 7:43, *Simon answered and said, "I suppose the one who he forgave more." And He said to him, "You have rightly judged."*

1 Corinthians 10:15, *I speak as to wise men; judge for yourselves what I say.*

1 Corinthians 11:13, *Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered?*

2. Spiritually

In the spiritual realm, it is also important for us to use discernment; but the natural man is incapable of making such discernment.

John 7:24, *"Do not judge according to appearance, but judge with righteous judgment."*

Acts 16:15, *And when she and her household were baptized, she begged us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." And she constrained us.*

1 Corinthians 2:14-15, *But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. But he who is spiritual judges all things, yet he himself is rightly judged by no one.*

1 Corinthians 10:15, *I speak as to wise men; judge for yourselves what I say.*

2 Corinthians 5:14, *For the love of Christ constrains us, because we judge thus: that if One died for all, then all died;*

- Commentary on **Luke 12:56**: "Just as God is a righteous judge, so men are called upon to judge righteously (Lk 12:56); Jn 7:24) in the constant recognition that ultimately the judgment is God's (Dt. 1:17). The Christian is expected to show discrimination and judgment in moral matters, and the ability to do so is a sign of true maturity. . . ." (Douglas, p.643).
- Commentary on **1 Corinthians 2:15-16**: "Probably it means something very close to 'discern' in the sense of being able to make appropriate judgments about what God is doing in the world; and the person 'without the Spirit' obviously can not do that" (Fee, p.117). "This person can 'make judgments about all things'. Such a statement of course must not be wrested from its context. It is the Spirit who 'searches all things, even the depths of God' (v. 10); therefore the person who has the Spirit can discern God's ways. . . The person lacking the Spirit can not discern what God is doing; the one with the Spirit is able to do so because of the Spirit; therefore, the one without the Spirit can not 'examine' or 'make judgments' on, the person with the Spirit." (Fee, p.118).

3. Judicially In The Church

The Church is to exercise judicial authority, and judging, in regard to those who are believers; but those outside the Church are outside their authority.

1 Corinthians 5:12-13, *For what have I to do with judging those also who are outside? Do you not judge those who are inside? But those who are outside God judges. Therefore "put away from yourselves that wicked person."* Read 1 Corinthians 5:1-6:18 for a detailed discussion of this issue.

- "To the Church God gives the grace of exercising discipline which serves to warn sinners. They that are without lack that grace so that they come at once before the judgment of God . . ." (Grosheide, p.130).

Endnote #4-3

Judging That We Are Prohibited From Doing.

There is a judging that we are clearly and sternly admonished not to do.

Matthew 7:1-2, *"Judge not, that you be not judged. For with what judgment you judge, you will be judged; and with the same measure you use, it will be measured back to you."*

Matthew 18:22-35, The parable of the ungrateful servant, ending with, *"So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."*

Luke 6:37, *"Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven."*

John 8:15-16, *"You judge according to the flesh; I judge no one. And yet if I do judge, My judgment is true, for I am not alone, but I am with the Father who sent Me."*

Romans 2:1, *Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things.*

Romans 14:4, *Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.*

Romans 14:10-13, *But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. For it is written: 'As I live, says the Lord, Every knee shall bow to Me, and every tongue shall confess to God.' So then each of us shall give account of himself to God. Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother's way.*

1 Corinthians 4:3-5, *But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself. For I know nothing against myself, yet I am not justified by this; but He who judges me is the Lord. Therefore judge nothing before the time, until the Lord comes, who*

will both bring to light the hidden things of darkness and reveal the counsels of the hearts; and then each one's praise will come from God.

James 2:4, *have you not shown partiality among yourselves, and become judges with evil thoughts?*

James 4:11-12, *Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?*

We Can't Do It

One of the reasons we can't do it right is that we don't have all the facts or the wisdom to do it perfectly. Jesus will do it perfectly.

- Commentary on **Matthew 7:1-2**: "Judge not. The present imperative suggests that it is the habit of judging others that is condemned. Though the word judge is itself neutral as to the verdict, the sense here indicates an unfavorable judgment. Critics of others must stop short of final condemnation, for men can not judge motives, as God can." (Harrison, pp.940-941).
- Commentary on **John 8:15**: "They judge, and they can judge, only 'after the flesh'. Now it is the nature of the flesh to be weak and incomplete, so the expression draws attention to the weakness and imperfection of their judgment. It can not but be imperfect and partial." (Morris, p.440).

Another reason is that we do it with wrong motives. Jesus always loves us and has our best interest at heart. When we do this type of judging we do it with wrong, selfish, motives.

- Commentary on **James 4:12**: ". . . any slander or judgment of a brother implies an attitude of superiority reserved solely for God, who is the omnipotent Lawgiver and Judge" (Adamson, p.177).

Yet another reason is that if we judge, it interferes with God's ability to deal with that person.

Romans 12:19, *Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord* (Romans 12:19).

Though there are a number of reasons given why this sort of judging is prohibited, they all revolve around the fact that to condemn another is to put ourselves in God's place. It is a usurping of His place and authority. This relates to the original sin in the Garden of Eden - man's desire to be like God: "*For God knows*

that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil" (Genesis 3:5).

- Commentary on **Romans 1-3**: "All men fall under his wrath, and are without excuse (Romans 1-3). This is the reason why ultimately no man has a right to judge another." (Brown, Vol 2, p.366).
- Commentary on **Matthew 7:1-2**: ". . . unfair or uncharitable judgments should be avoided. . . the way in which one judges others will be the way one is judged by God at the eschatological judgment . . . Judgment is God's prerogative alone" (Hagner, p.169).
- Commentary on **Luke 6:37-38**: "Judging does not refer here to the judicial decision of a constituted judge, but to the human tendency to criticize and find fault with one's neighbor." (Fitzmyer, p.641).
- Commentary on **Luke 6:37-38**: "He has in the final instance the right to judge as to the guilt or innocence of any person. . . No human being has the power or the right to this . . . He does forbid the attitude of those people who want to appoint themselves in God's place as judges over their fellow-men and to judge and condemn right and left . . . But we are never to encroach upon God's right to judge and to condemn . . . To the generous giver will be liberally given - in full in eternity, but even in measure in this life" (Geldenhuis, p.213).

There is a connection between what we are prohibited from doing and Jesus' judging

As one studies our judging and the eschatological (end times Great White Throne Judgment) judging by Jesus, it becomes apparent **THEY ARE INTIMATELY INTERTWINED**.

- "When we are judged we are chastened so that we may not be condemned along with the world (1 Cor 11:32)" (Brown, Vol 2, p.366).
- "Before God nothing is forgotten, whether deed or word. The judgment of God is the great reality of man's life (Matt. 10:28), and the only way of escaping condemnation is to be forgiven" (Brown, Vol 2, p.366). This is why it is important to forgive and be forgiven in this life.
- "However, the Christian is also given frequent warnings against the danger of passing judgment on others in a way which attempts to anticipate the final divine judgment (Mt. 7:1; Lk 6:41f; Jn 8:7; Rom 2:1; 14:4; Jas 4:1)" (Douglas, p.643).

Various commentaries on **1 Corinthians 4:1-5**:

- "Therefore, all judgment must await his coming (v.5). There was to be no pre-judgment seat judgment! . . . since the Lord alone can judge, judgment

must await him. At the proper time he will perform it capably and completely, probing into the hidden things of darkness. . ." (Harrison, p.1235).

- "Scripture witnesses to a division at the final judgment between the 'righteous' and the 'wicked', the 'elect' and the 'non-elect' (Rev 20:11) . . . The divine judgment of the people of God will be a fatherly judgment. It will not be such as to place in peril the Christian's standing within the family of God" (Douglas, p.643).

Commentaries on **Romans 2:1-2:**

- "The unrepentant does not experience it (God's wrath) immediately, because God also shows him his kindness and patience. God 'also endures with much patience the vessels of wrath' (Rom 9:22). But the more the individual hardens himself and the more evil he practices, the more wrath grows. The wrath is stored up and accumulated unto the day of wrath, the day of judgment" (Schlatter, p.50).
- "The individual wants to be judge! What a lie, what arrogance! With every verdict he voices he condemns himself and eliminates every excuse . . . why is he without excuse? He judges because he knows that what is sinful ought not to happen and renders one worthy of death, and he does this while recognizing himself at the same time in every pernicious lust. . . Our own share of evil is not removed by condemning evil in others. The one who judges is what they all are and does what they all do, thus condemning himself . . . Thus by his own action the one who judges remains inescapably bound up with the divine verdict . . . Instead of looking for truth, he is afraid of it and musters the hope of escaping it; it will affect others but not him. This correlates with his practice of judging others, without considering that he is condemning himself. (Schlatter, pp. 47, 49).

Commentary on **Matthew 7:1-2:**

- ". . . our relationship with God is inseparably linked with our relationships with our fellows. . . if we hope to escape condemnation in the day of his judgment, we must not sit in judgment on others . . . it is not that others will judge you as you judge others; but that God will judge you with severity or leniency to match the severity or leniency which you have used towards others." (Beare, pp 169, 190).

Endnote #4-4

Judging By Jesus

The end times judging of Jesus is something we all will experience: *And as it is appointed for men to die once, but after this the judgment* (Hebrews 9:27).

We suffer in this life because of our sins. It is also very clear that there is a time coming for all men to face the righteous judgment of Jesus. No one will escape, and there is no fooling Him. He sees our hearts accurately. There are actually two aspects of this final judgment. First, there will be a separating of the sheep and the goats, the saved and the lost, according to whether their name is written in the Lamb's book of life. The lost will go to eternal damnation and the saved will be with Jesus for eternity:

Matthew 25:32-34, *All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand; but the goats on the left. Then the King will say to those on His right hand, "Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:"*

Second, at their time of judgment by Jesus, the saved will receive rewards or suffer losses, depending upon how their lives were lived.

1 Corinthians 3:11-15, *For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become manifest; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.*

It should also be noted that here the Bible is not talking about God judging our behavior. He judges our hearts: He looks at why we have done what we have done. If we have done the right things for the wrong reasons, the works are wood, hay, and straw (1 Corinthians 3:12). If our heart is right, if our character has been changed into the image of Jesus, then our behavior will be what God wants. The behavior is not the goal, it is just a way of measuring what is in our heart. Below are additional scriptures and commentaries on this subject.

Romans 14:10-13, *But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. For it is written: "As I live, says the Lord, every knee shall bow*

to me, and every tongue shall confess to God." So then each of us shall give account of himself to God. Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother's way.

2 Timothy 4:1, *I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:*

Hebrews 12:23, *To the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect.*

Revelation 20:11:15, *Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.*

Commentaries on the topic:

- "Divine judgment is both present and future reality (Rom 1:18-32)." (Elwell, p.621).
- "God's judgments are not confined to the future but are already at work in man's life in the present age (Jn 8:50; Rom 1:18, 22,24,26, 28; Rev 18:8)." (Douglas p.641).
- ". . . all men will be judged; none will be absent (2 Tim 4:1; Heb 12:23; 1 Pet 4:5) . . . Christians too . . . will face a judgment" (Douglas p. 641).
- "Paul renders worthless all merely external piety because God judges what is hidden and his verdict unveils the truth (Rom 2:16, 2)" (Schlatter, p.74).

Endnote #4-5

The Tendency To Automatically React To Perceived Wounding With Bitterness, Judgment And Blame

And Its relationship To Our Inner Healing:

We will never lose the tendency to automatically react to perceived wounding with bitterness, judgment and blame. It is a part of our fallen nature. However, as we walk out our healing and remove the old bitter roots, there will be fewer things that we perceive as wounding, and so we will find ourselves judging less often. The important issue is whether we perceive the particular event as threatening or wounding, not whether it is in fact threatening or wounding.

Let me give an example. Suppose we have a frightening encounter with a snake at some time in our life. There is then written into the unconscious part of our self the representation of a snake being dangerous (and therefore threatening). Then suppose one day I am hiking down a trail in the woods and I see a wiggly looking thing on the trail ahead, and I immediately feel fear. It is instantaneous. My old wound has triggered this response. But I see that the "snake" does not move, so I move closer and discover that it was actually a bent stick. My prior bad experience had caused me to react instantaneously (without any conscious decision-making) to what I perceived as dangerous. A wiggly object had come to represent a threat. (See Siegel, Chapter 5).

My bitter roots cause me to react instantaneously to anything I perceive as threatening or bad. I therefore react in this way to some things that are not in fact threatening (like the stick). As I walk out my healing process and have more and more bitter roots removed, I no longer wrongly perceive danger in situations that are not in fact dangerous. Therefore I react less often with bitterness, judgment and blame. I don't react less because the fallen nature in me has gotten better. I react less because I perceive fewer things in my daily life as threatening.

Endnote #4-6**God Takes The Long View**

As one reads the scriptures and commentaries concerning judging, our present lives, and the future eschatological judgment, a very interesting truth emerges. IT IS GOD'S MERCY THAT WE SUFFER PAIN IN THIS LIFE IN THE AREAS WHERE WE SIN.

When we go to the Great White Throne Judgment in the end times, all our sins will be revealed. We will suffer loss of some sort because of them. However, if we have become aware of them while we are walking this earth, have repented of them, and had them forgiven by Jesus, they are removed. They will not exist at the Great White Throne Judgment, and we will not have to suffer loss because of them. Therefore we need to forgive and be forgiven by Jesus now so we won't have to pay later.

Psalm 103:12, *As far as the east is from the west, so far has He removed our transgressions from us.*

Isaiah 1:18, . . . *Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool.*

Isaiah 43:25, *"I, even I, am He who blots out your transgressions for My own sake;"*

Jeremiah 31:34, ". . . *For I will forgive their iniquity, and their sin I will remember no more.*"

1 John 1:9, *If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*

Commentaries on **1 Corinthians 4:1-5**:

- "The eschatological tension in the statements about judgment is broken neither by the emphasis in John upon its being present nor by the emphasis in Revelation upon its being future" (Brown, Vol 2, p.367).
- "Although we experience judgment initially in this life, all of us are judged ultimately after death" (Elwell, p.590).
- "No sin escapes his notice; his judgment on sins is inevitable (Rom 2:3; Heb 9:237; 10:26-27)." (Elwell, p.591).

Therefore, God's actions in making us miserable now, in this life, is His work to bring us to repentance. It is a precise surgical operation, because we suffer exactly where our sin is so that we can see it and repent. He wants us to be cleansed of our sins. He knows it is better for us to suffer now for a brief time (although it often doesn't seem brief, but it is in comparison to eternity) so that we can be free of any loss we would suffer for it for eternity. Seeing this should make a great difference in how we view suffering for our sins now.

There is an additional dimension to this regarding the increase in the consequences of unrepented sin over time. John and Paula Sandford have seen:

"The longer a judgment continues unrepented or and unconfessed, the greater increment it gains. We sow a spark and reap a forest fire, or sow to the wind and reap whirlwind. . . He moves heaven and earth to cause us to repent and confess so He can reap all our evil for us in His Son Jesus on the cross!" (Sandford, Transformation of the Inner Man, pp.239-240).

After all, the older we get the less time we have left before our death; and so the urgency for us to see our sin increases. So God makes us more and more uncomfortable so that we will wake up and repent.

Inner Healing (sanctification) is then a part of God's plan for His people: sin has consequences; but when we confess and repent, He takes the consequences from then on. Otherwise we would reap both now and in eternity.

Endnotes for Chapter 5

"Forgiving Ends These Problems"

Endnote #5-1

More On Letting Jesus Be The Judge

It is apparent that the key issue that inhibits our ability to forgive (and the reason that we judge) is: **DO WE TRUST GOD TO BE THE JUDGE?** Therefore, part of being able to forgive means that we need to trust that the person who sinned against us will be brought to justice. Our hearts have built into them a sense of justice, and so we know the person should be held accountable for what they have done. When we judge, it is a subtle admission that we don't trust God to judge them and we then take the law into our own hands. We become an illegal, self-appointed court.

However, God is a just judge: "This means that no one ever gets away with anything, ever, anywhere. But not everyone believes this. In fact, many of us are totally oblivious to the inescapable operation of law, unaware that we must pay for every misdeed" (Sandford, Restoring The Christian Family, p.128). Even though we may never know what consequences the other person will experience at the hand of God, we need to be willing to let Him work in that person's life as He chooses. We must have faith in God's faithfulness and ultimate goodness. Contrary to how we would do it, He is always correct and just, and He does it for the other person's best interest:

Hebrews 12:10-11, For they indeed for a few days chastened us as seemed best to them" (speaking of our earthly fathers) "but He for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but grievous; nevertheless afterward it yields the peaceable fruit of righteousness to those who have been trained by it (Underlining is mine).

Endnote #5-2

More On The Power Of Forgiveness – It Takes A Miracle

We need a legal transaction to take place in the spiritual realm if we are to be like Jesus. This is what Inner Healing is all about. When we repent and forgive, Jesus comes into that place of sin, cleans it out, and takes up residence there. Then we are like Jesus in that one little area of our inner man where that bitter root had

resided. Then we will behave like Jesus in that specific area, because Jesus can't do anything but act like Himself. John and Paula Sandford say that as Christian counselors, we are evangelists to the unbelieving parts of the hearts of believers (Sandford, Transformation Of The Inner Man, p.25).

So, by saying that you should stop trying to be a good Christian through the power of your own will, I am not being soft on sin, and I am not advocating passivity. Bad fruit is bad fruit, and God doesn't want the bad fruit to continue, because His children are suffering! Our behavior is simply a symptom, and not a cause, or the objective to be achieved. Rather, the goal is to be changed into the image of Jesus (see Chapter 6 for a discussion of this), and then the behavior will change (good fruit from a good root).

When we see bad fruit in our life, we then have two possible tools to use to stop it. We can use our willpower, or we can appropriate the blood of Jesus. If I am tempted to do something that I know is sin, and I say, "Stop it!" (I use my willpower), and it stops, it was simply a psychological event going on (an impulse, a habit, a temptation). However, if I say, "Stop it!" and it doesn't stop, then it signals to me that I have been using the wrong tool. I am then dealing with a reaping from a bitter root, and I need to use the tool that I have been given that is powerful enough to stop it: the blood and cross of Jesus.

For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh (Romans 8:3).

The Greek word here translated "condemned" (*katakrina*) means the following:

"Through His Son, Who partook of human nature but was without sin, God deprived sin (which is the ground of the *katakrina*) of it's power in human nature (looked at in the general), broke it's deadly sway (just as the condemnation and punishment of wicked men puts an end to their power to injure or do harm)" (Thayer, p.332).

When we look through the eyes of striving, we tend to see Romans 8:4-5 as admonishing us to do right, to try hard, . . . *that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit.* However, when we realize what Paul is talking about in Romans, Chapters 7 and 8, we can see that he is not referring to striving, but is rather just making a statement of fact. He is making an observation that when we "walk" and "live" according to the flesh (by our willpower), we do not fulfill the righteous requirements of the law. That is simply what happens. But if we "walk" and "live" according to the Spirit (because we have been changed into His image through Jesus and His provision for us), the righteous requirements of the law are fulfilled. We simply walk uprightly because that is our new nature (in that area of our life).

Of course, the driver of the semi-trailer truck in my previous example in Chapter 2 had to decide to press the pedal to activate the mechanism, and likewise we have to choose to activate God's provision for the stopping of the reaping – we need to forgive so we can be forgiven. We need to choose to appropriate the blessing of the blood and the cross of Jesus.

Without forgiveness we are slaves to sin, and we are powerless to resist the consequences. Our bitter roots inevitably and irresistibly produce bad fruit. Forgiveness blots out the past, and now we are free to live our future without having the consequences of our sin control us.

"Through forgiveness the past out of which one comes is blotted out; he comes into his now precisely out of forgiveness and therefore is free for the future" (Bultmann, Existence and Faith, p. 84). "The sole way of becoming free from sin is forgiveness, i.e., if man has sinned, then he is a sinner. What has happened in his past is not an individual fact that has now been left behind, but rather is present in that it qualifies him as guilty before God. Neither man nor mankind can become free from the past by their own self-will; on the contrary, they bring the past with them into every present" (p.135).

Being Made Holy

We can not make ourselves holy. Only God can do this. The step by step process of removing our bitter roots and replacing them with the risen Jesus is the only process by which we can be made holy.

Scripture makes it clear that the first step in being made holy is to become the property of God, *For as many of you as were baptized into Christ have put on Christ* (Gal. 3:27). Then there is the ongoing process of being changed into the image of Jesus, *put on the Lord Jesus Christ* (Rom. 13:14). The second command is dependent upon the first action having already taken place. We could never do the second command on our own. Our success in it is dependent upon the miraculous provision that God made for those who have made Jesus their Lord (the first of these commands).

For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirements of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit (Romans 8:3-4).

This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh? (Gal. 3:2-3).

Sanctification is this process whereby we are changed into the image of Jesus. It is an ongoing procedure that God is orchestrating that will take the rest of our life to accomplish.

For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren (Hebrews 2:11). For by one offering He has perfected forever those who are being sanctified (Hebrews 10:14).

God is changing us into His image one piece at a time, one bitter root at a time, one Honeycomb compartment at a time. See Chapter 6, "God Is On Your Side" for more detail on this.

So the walking out of Inner Healing is the sanctification process the Bible talks about extensively: bringing Jesus into each of the pockets of bitterness, often one little pocket at a time; having Him cleanse that place, and then asking Him to take up residence there. This is a miracle only Jesus can do. It involves both death of the old root and resurrection of the new root. Then this transformed root will bear good fruit in our life. It can then do nothing else!

By Forgiving We Put Ourselves In Position To Receive God's Grace

Grace means: "graciousness (as gratifying) of manner or act (abstract or concrete) literally, figuratively, or spiritually; especially the divine influence upon the heart, and its reflection in the life: including gratitude" (Strong's, p.77). The second meaning of the verb is to forgive! (C. Brown, Vol 2, p.122).

It appears that when we forgive, we are connecting with (or acting like, or coming into unity with) God's nature rather than man's nature (the tendency to automatically react to perceived wounding with bitterness, judgment, and blame).

"... 'dead through our trespasses, made alive together with Christ, by grace (*chariti*) you have been saved' (2:5); 'by grace . . . through faith . . . the gift of God' in opposition to 'not your own doing . . . not because of works, lest any man should boast' (2:8f)" (C.Brown, Vol 2, p.122, commenting on Ephesians 2:5-2:8ff).

This redemption we have is the forgiveness of sins (Col. 1:14; 2:14; Eph. 1:7; 5:16). But this does not mean that now we are expected to live a Godly life as a mandate, or as a condition for remaining in Christ. It is quite the reverse. As Jesus works His miracle in us through His forgiveness, a new good root (Jesus) is implanted in us; and by its nature it will now produce good fruit (Godly behavior). If the bad behavior has not changed, the bad root has not yet been successfully removed.

James talks a lot about this. For example: *For as the body without the spirit is dead, so faith without works is dead also.* (James 2:26). Faith (Christ in us)

produces good works. If there is not good behavior, then there is not a good root inside us.

See the Glossary for a discussion of the words "faith" and "grace."

Endnote #5-3

Definition Of The Word "Forgive"

What Does The English Word Mean?

Webster's Dictionary defines "forgive" as follows:

1. to cease to feel resentment against (an offender); PARDON (one's enemies).
2. (a) to give up resentment of or claim to requital for (an insult).
(b) to grant relief from payment of (a debt).

To "requite" means:

1. (a) to make return for: REPAY.
(b) to make retaliation for: AVENGE
2. to make suitable return to for a benefit or service or for an injury.

Synonym: reciprocate (Webster's, pp 484, 1002).

What Do The Several Greek Words Mean?

We have seen that with the English word "judge" there is only one Greek word used for several types of judging, and we need to look at the context to tell the difference. The situation is very different for the English word "forgive." In this case there are several Greek words are translated into the English word "forgive," and the various Greek words have different shades of meaning.

Aphiemi

The most commonly used Greek word that is translated as "forgive" is *aphiemi*, and it occurs frequently (142 times) in the New Testament. Interestingly it is only translated "forgive" 45 times. The other 97 times it is translated as various forms of "to send forth," such as "leave," "send away," "let alone," "forsake," "yield up," "lay aside," "remit," "put away," "give up a debt," "let go," "keep no longer." (Strong, p.17; Thayer, pp.88-89; Wigram, pp.97-98). This Greek word appears in the following scriptures:

Matthew 6:12-14, *"And forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen. For if you forgive men their trespasses your heavenly Father will also forgive you."*

Matthew 18:34-35, *"And his master was angry, and delivered him to the torturers until he should pay all that was due to him. So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."*

Mark 11:25, *"And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses."*

Luke 17:3, *"Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him."*

Charizomai

The next most commonly used Greek word is *charizomai*, which occurs 21 times, 10 times translated "forgive," and 8 times "freely given." The word implies to do something pleasant or agreeable, to do a favor, to show one's self to be gracious, kind, benevolent (Thayer, p.665; Wigram, pp.796-797). This Greek word appears in the following scriptures:

Ephesians 4:32, *And be kind to one another, tender-hearted, forgiving one another, just as God in Christ also forgave you.*

Colossians 3:13, *. . . bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do.*

Aphesis

The third word, *aphesis*, occurs 17 times, but only 6 times as "forgiveness" (pardon of sins; properly, the letting them go as if they had not been committed) (Thayer, p.88). The other occurrences are: as "remission" (of their penalty) 9 times, as "deliverance" once, and as "liberty" once (Wigram, p.97). It appears in the following scripture as "forgive":

Ephesians 1:7, *In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.*

Apolu

Finally, the Greek word *apolu* occurs 67 times, but only once as "forgive." The other occurrences are as "put away" (as in divorce), "send away," "loose," "set at liberty," or "release" (Thayer, pp.65-66; Wigram, p.75). The one time it does occur as "forgive" is a very important occurrence, where Jesus says in Luke 6:37: *"Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven."* This quote is from the Sermon on the Mount.

It is interesting that the account recorded by Matthew of the same sermon (Matthew 6:14) uses *aphiemi* instead of this word (*apolu*) to convey the idea of "forgive." Obviously the intent in both passages is to convey the identical meaning. This use of two different Greek words to convey the same meaning

therefore enriches our understanding of what Jesus really meant when He spoke this.

In Classical Greek (the common usage outside the New Testament) these words tend to mean "the voluntary release of a person or thing over which one has legal or actual control;" ". . . to release from a legal bond;" ". . . also to let go unpunished, to allow in the sense of personal leniency or indulgence" (Brown, Vol. 1, pp. 697-698).

The reason for going into this much detail in regard to the word "forgive," is that it is a very important concept. Words are often not precise tools, especially when one translates one language into another. One can reasonably assume that some shades of all the above meanings need to be included in our understanding of what it means to forgive. Seeing the context in which each of these words appears enhances our understanding.

In reading these verses there are three things that we can see: first, it becomes apparent that when we forgive, it means the person really did transgress against us, and they really do owe us something. The Greek word translated "debts" in Matthew 6:12 (*opheilema*) carries the idea of a legal debt, something owed (Strong, p.53). However, we are told to forgive this debt anyway, and not expect repayment.

Second, it is also apparent that we can decide to forgive, or we wouldn't be told to do so; although we need God's help to accomplish it (Sandford, Restoring The Christian Family, 1979, p.305).

And third, it is evident that there is a close connection between "forgiving" and "judging." In fact, it appears that **JUDGING AND FORGIVING ARE OPPOSITES**. When another person transgresses us, we have a tendency to judge them. Otherwise there would be no reason to forgive.

Endnote #5-4

Sample Prayer Of Forgiveness

I was a bit reluctant to include a sample prayer of forgiveness, because it is so easy for people to begin to use a sample word for word when praying. It is most important that when you forgive, you are forgiving from your heart as you feel led by the Holy Spirit. So please use this prayer as simply an illustration, not a formula. Forgiveness is accomplished from the heart, not from the words. Expect that in time you will move beyond this sample to the words the Holy Spirit gives you.

For example, a man cuts me off in traffic. I feel anger spring up at him, I honk my horn and utter some words. Then I would catch myself and say something like,

"Lord, I have just judged that man." I would name the feeling behind the anger, in this case "demeaned", or "belittled." I would speak directly to the man,

using the second person "you," as though he was present. (This makes it more personal, and brings the event back to my mind. In most cases I will not actually address the person. The problem isn't in them, it is inside me).

"Mister, I forgive you for pulling out in front of me, for treating me as being of less importance than you, for ignoring my safety.

Lord, forgive me for judging that man, for taking Your place on the throne as the judge.

I ask You to reach down inside me and remove that bitter root I just planted.

Wash that place clean with Your blood, and then please fill that place with Your Holy Spirit.

Lord, bless that man's day, and keep him safe.

I pray this in the name of Jesus. Amen."

Endnote #5-5

The Power Of Words

For some reason, God set up the universe in such a way that words have power. The words that I speak bring my thoughts into reality. Once they are spoken, it as though a legal contract has been signed, or a legal event happened.

There are hundreds of examples in the Bible of the power of words. The Bible doesn't explain to us why words have power, but it makes it abundantly clear that words do have great power. Below are a few scriptural examples:

Genesis 1:3, *Then God said, "let there be light," and there was light.*

Genesis 13:14, *And the Lord said to Abraham, after Lot had separated from him: "Lift up your eyes now and look from the place where you are - northward, southward, eastward, and westward for all the land which you see I give to you and your descendants forever." God spoke to Abram and it was a contract.*

John 1:1, *In the beginning was the Word, and the Word was with God, and the Word was God*

John 1:14, *And the Word became flesh and dwelt among us,*

John 6:63, *The words that I speak to you are spirit, and they are life.*

Matthew 12:36, *But I say to you that for every idle word men may speak, they will give account of it in the day of judgment.*

Romans 10:9, *that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.*

Exodus 9:15, *So Joshua made peace with them, and made a covenant with them to let them live; and the rulers of the congregation swore to them. The Gibeonites deceived Joshua and the Israelites. But despite being deceived, the covenant spoken was honored by Joshua. It had force.*

James 3:5-6, *Even so the tongue is a little member and boasts great things. See how great a forest a little fire kindles! And the tongue is a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body and sets on fire the course of nature; and it is set on fire by hell.*

Endnotes for Chapter 6

"God Is On Your Side"

Endnote #6-1

Scriptures On God's Ultimate Plan For Us

Luke 22:30, ". . . that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

Romans 8:29, *For whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the firstborn among many brethren.*

1 Corinthians 15:49, *And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.*

Ephesians 4:15, ". . . but, speaking the truth in love, may grow up in all things into Him who is the head - Christ.

1 John 3:1-2, *Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.*

Revelation 5:10, *And have made us kings and priests to our God; And we shall reign on the earth.*

Revelation 20:6, *Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

Revelation 22:5, *And there shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever.*

Endnote #6-2

Scriptures On God Working In Our Hearts

Job 2:3-6, *Then the Lord said to Satan, "Have you considered My servant, Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil? And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause." So Satan answered the Lord and said, "Skin for skin! Yes, all that a man has he will give for his life. But stretch out Your hand now, and touch his bone and his flesh, and he will surely curse You to Your face!" So the Lord said to Satan, "Behold, he is in your hand, but spare his life."*

Job 5:17, *Behold, happy is the man whom God corrects; therefore do not despise the chastening of the Almighty.*

Job 23:10, *"But He knows the way that I take; When He has tested me, I shall come forth as gold."*

Proverbs 3:11-12, *My son, do not despise the chastening of the Lord, nor detest His correction; for whom the Lord loves He corrects just as a father the son in whom he delights.*

1 Peter 1:6-7, *In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes . . .*

Endnote #6-3

More Scriptures On The Process Of Being Changed Into The Image Of Jesus

Colossians 2:6-7, *As you have therefore received Christ Jesus the Lord, so walk in Him, rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving.*

Hebrews 10:16-17, *"This is the covenant that I will make with them after those days, says the Lord: I will put My laws into their hearts, and in their minds I will write them," then He adds, "Their sins and their lawless deeds I will remember no more."*

James 1:2-4, *My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing.*

Endnote #6-4

Example of Job

Job is a graphic example of God using trials to change a person's heart.¹¹⁴

Job was proud and God used Satan to get Job's attention. God was the one who approached Satan about Job, and Satan had to get God's permission before he could attack Job. Then God set the limits as to what Satan could do. Satan then took all of Job's stuff, but Job still didn't see his sin. So then a bit later, in order to increase the pressure on Job, God approached Satan a second time, and gave him permission to attack Job's body.¹¹⁵ God was so committed to Job becoming sanctified that He let Job go through some awful experiences to reach that goal. Job's friend Elihu told him the truth, that God was giving him trials to change his heart.¹¹⁶ Eventually, when Job was sufficiently softened, God showed Job his sin.¹¹⁷ Then Job saw his sin (pride) and repented.¹¹⁸ As soon as Job repented and

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Job 1:8-12, *The Lord said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?" So Satan answered the Lord and said, "Does Job fear God for nothing? Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!" So the Lord said to Satan, "Behold, all that he has is in your power; only do not lay a hand on his person." Then Satan went out from the presence of the Lord.*

115 Job 2:1-6, *Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said to Satan, "From where do you come?" So Satan answered the Lord and said, "From going to and fro on the earth, and from walking back and forth on it." Then the Lord said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil? And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause." So Satan answered the Lord and said, "Skin for skin! Yes, all that a man has he will give for his life. But stretch out Your hand now, and touch his bone and his flesh, and he will surely curse You to Your face!" So the Lord said to Satan, "Behold, he is in your hand, but spare his life."*

116 Job 33:29-30, *Behold, God works all these things, twice, in fact, three times with a man, to bring back his soul from the pit, that he may be enlightened with the light of life.*

117 Job 38:1-5, *Then the Lord answered Job out of the whirlwind, and said; "Who is this who darkens counsel by words without knowledge? Now prepare yourself like a man, I will question you, and you shall answer Me. Where were you when I laid the foundations of the earth? Tell Me, if you have understanding. Who determined its measurements? Surely you know!" This searing rebuke of the Lord continues from Job 38:1-41:34. There God says, referring to Himself, *He is king over all the children of pride.**

118 Job 42:5-6, *Job said, "I have heard of You by the hearing of the ear, but now my eye sees You. Therefore I abhor myself and repent in dust and ashes."*

prayed for his friends, God ended the trials.¹¹⁹ So in the end, God was successful. In just this same way God is committed to your sanctification.¹²⁰

More Evidence That Job's Problem Was Sin, The Sin Of "Pride"

One of Job's friends, Elihu, who was the last to speak, spoke the truth. We can deduce this from the fact that:

the Lord said to Eliphaz the Temanite, "My wrath is aroused against you and your two friends, for you have not spoken of Me what is right, as My servant Job has" . . . So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as the Lord commanded them (Job 42:7-9).

Elihu's name is conspicuously absent from the list of those that God said did not speak the truth, so by implication Elihu did speak the truth to Job.

The other three friends gave up on Job:

So these three men ceased answering Job, because he (Job) was righteous in his own eyes (32:1).

Then the wrath of Elihu . . . was aroused against Job; his wrath was aroused because he justified himself rather than God" (32:2).

"Surely you have spoken in my hearing. And I have heard the sound of your words, saying, 'I am pure, without transgression; I am innocent, and there is no iniquity in me. Yet He finds occasions against me. He counts me as His enemy; He puts my feet in the stocks. He watches all my paths'. "Look, in this you are not righteous. I will answer you, for God is greater than man.

¹¹⁹ **Job 42:10**, *And the Lord restored Job's losses when he prayed for his friends. Indeed the Lord gave Job twice as much as he had before.*

¹²⁰ **John 17:11,12,15**, *"Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled . . . I do not pray that You should take them out of the world, but that You should keep them from the evil one"*

Philippians 1:6, *being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ.*

2 Thessalonians 3:3, *But the Lord is faithful, who will establish you and guard you from the evil one;*

1 Peter 1:5, *. . . who are kept by the power of God through faith for salvation ready to be revealed in the last time;*

Jude 1-2, *Jude, a servant of Jesus Christ, and brother of James, to those who are called, sanctified by God the Father, and preserved in Jesus Christ: mercy, peace, and love be multiplied to you.*

Why do you contend with Him? For He does not give an accounting of any of His words. For God may speak in one way, or in another. Yet man does not perceive it. In a dream, in a vision of the night, when deep sleep falls upon men, while slumbering on their beds. Then He opens the ears of men, and seals their instruction. In order to turn man from his deed, and conceal pride from man, he keeps back his soul from the Pit, and his life from perishing by the sword" (33:8-18).

"Behold, God works all these things, twice, in fact, three times with a man, to bring back his soul from the Pit. That he may be enlightened with the light of life" (33:29-30).

"Do you think this is right? Do you say 'my righteousness is more than God's'?" (35:2).

Clearly, Elihu was saying that Job was proud, that he did not see his sin, and that God was trying every way possible to get his attention in order to rescue him from the Pit.

Endnote #6-5

The Lie Of Dualism

Many religions allude to a dualism in the spiritual world, of a war between the good and the bad, between light and darkness. But this is a false picture of reality. God created all, and he sustains all. I don't know if Satan breathes, as we do. But if he does, his next breath is dependent upon the Lord. It is not an equal battle.

"Dualism. A theory in interpretation which explains a given situation or domain in terms of two opposing factors or principles. In general, dualisms are twofold classifications which admit of no intermediate degrees" (Elwell, p.334). In other words, dualism usually assumes a great deal of similarity between the opposing parties, and a great deal of equality in their powers and ability. But this equality is profoundly not true about God and Satan.

"Christian theology generally accepts a modified moral dualism, recognizing God as supremely good and Satan as a deteriorated creature bent everywhere upon the intrusion of evil. This, however, is not dualism in the sense of its usual definition, since Christian theology does not consider Satan to be ultimate or original, and sees him ultimately excluded from the universe" (Elwell, p.334).

Endnote #6-6

Scriptures On God's Protection

The following scriptures refer to the fact that we are now Christ's property, and we have been sealed. We are His possession, because Jesus purchased us with His blood. He intends to protect us, and He is well able to do this.

2 Corinthians 1:21-22, *Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a deposit.*

Ephesians 1:11-14, *in whom also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, that we who first trusted in Christ should be to the praise of His Glory. In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.*

1 Corinthians 6:19-20, *Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.*

Mark 9:41, *"For whoever gives you a cup of water to drink in My name, because you belong to Christ, assuredly, I say to you, he will by no means lose his reward."*

John 17:9-11, 15, *"I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You, Holy Father, keep through Your name those whom You have given Me, that they may be one, as We are . . . I do not pray that You should take them out of the world, but that You should keep them from the evil one."*

Endnote #6-7

Scriptures On God's Way Of Pressuring Us

2 Corinthians 11:23-30; 12:5,7-10, *Are they ministers of Christ? - I speak as a fool - I am more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often . . . If I must boast, I will boast in the things which concern my infirmity . . . Of such a one I will boast; yet of myself I will not boast, except in my infirmities . . . And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given*

me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities that the power of Christ may rest upon me.

Hebrews 12:1-3, 5-11, *Therefore, we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls. . . 'My son, do not despise the chastening of the Lord, nor be discouraged when you are rebuked by Him; for whom the Lord loves He chastens, and scourges every son whom He receives.' If you endure chastening, God deals with you as with sons. Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live? For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but grievous; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.*

1 Peter 4:12-13, 17-19, *Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy . . . For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God? Now, "If the righteous one is scarcely saved, where will the ungodly and the sinner appear?" Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful creator.*

1 Peter 5:6-11, *Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you. Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world. But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you. To Him be the glory and the dominion forever and ever. Amen.*

Endnote #6-8

Martin Luther's Experience

"A new and revolutionary picture of God began to develop in Luther's restless soul. Finally, in 1515 while pondering St. Paul's Epistle to the Romans Luther came upon the words: 'For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith' (1:17, KJV). Here was his key to spiritual certainty: 'Night and day I pondered,' Luther later recalled, 'until I saw the connection between the justice of God and the statement that 'the just shall live by his faith,' Then I grasped that the justice of God is the righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise."

Luther saw it clearly now. Man is saved only by his faith in the merit of Christ's sacrifice. The cross alone can remove man's sin and save him from the grasp of the devil. Luther had come to his famous doctrine of justification by faith alone. He saw how sharply it clashed with the Roman church's doctrine of justification by faith and good works - the demonstration of faith through virtuous acts, acceptance of church dogma, and participation in church ritual" (Shelley, p.257).

Endnote #6-9

Teachings That May Confuse Us- Why This View I Am Presenting May Be Different

Sometimes We Receive Bad Teaching

We all need to remain teachable, and yet we are to test all things. Not everything in the Bible is immediately obvious. Although the bedrock of the faith is quite clear, sincere Christians have historically differed regarding many other issues (for instance divorce or predestination). If I try hard enough to substantiate a pet belief of mine, I can "prove" almost anything from the Bible (generally by taking verses out of context). The current movement in some churches to ordain active homosexuals is one example. They have Bible verses that they use to support their position. Another example would be those who say that now that we have the Bible, we no longer need His living presence, because *But when that which is perfect has come, then that which is in part will be done away* (1 Corinthians 13:10). When we are new Christians and hear such teaching, we may believe the errors.

Some Alternative Views That Can Confuse Us

Some say that our main purpose in our life is to glorify God and to serve Him. Others say that our primary purpose is to reach the world with the Gospel. These are indeed goals, but they are not the main purpose. Serving Him out of a pure heart is rather a product of our sanctification process, not the main goal. The problem with this emphasis on serving is that it focuses on our behavior rather than on our character. It leads to striving. God did not tell us to act like Jesus, but to be like Jesus. There is a fundamental difference between these. If we are not like Jesus, but we try to act like Jesus, we are doomed to fail; because it is impossible for us to do it. On the other hand, if we become like Jesus, we will, by our new nature, act like Him. Jesus glorifies God and does His work. If we are like Him we will do likewise. Therefore, being like Jesus leads to us glorifying Him; but trying to glorify Him does not lead to being like Him.

Being changed into the image of Jesus is not a one-time event as has been taught by some. Some say that when I am saved, old things have passed away and all things have become new (2 Corinthians 5:17). They say I have become new in one step, and that I should then act that way. The problem with this view is two-fold: first, it doesn't happen that way. For example, some very well known Godly men have fallen into sexual sin. They were God's children, and His Spirit dwelled in them; and yet they sinned. Second, that isn't what the Bible teaches. This scripture is talking about my now being a part of His family (the Church), and thus being reconciled to God (see 2 Corinthians 5:18-20). This scripture does not say that I have been changed into His image. This one-time-event view does not deal with the many scriptures that describe this change as a process, which is termed sanctification

Many also view our hearts as a single unity. They say that once it has changed, it has all changed (the "Honey Jar"). There are also two problems with this. First, it again does not happen that way. Those who do counseling easily see that in some areas a person is like Jesus (as evidenced by the presence of good fruit in their life), and in other areas they are clearly not (as evidenced by the presence of bad fruit). Second, Scripture doesn't support this view. *For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do* (Romans 7:15). I still sin, so it is evident that there are unbelieving places somewhere inside of me (the "Honeycomb").

Endnotes for Chapter 7

"Decisions That Bind Us"

Endnote #7-1

The Feeling That Can Accompany An Inner Vow

There is a distinctive feeling that accompanies the moment when we make a decision to take charge of our life. There is a hardness and a determination that rises up. A cartoon I saw many years ago captures this mood. There were two vultures sitting on a large cactus in the Arizona desert. Keep in mind that vultures eat dead things, so they have to wait for something to die before they can have a meal. The only other thing in this bleak landscape is a bleached-out cow skull. One vulture says to the other, "You go ahead and be patient. I'm going to kill something." That is the feeling, and what is going on in our heart at that moment is sin.

Endnote #7-2

All Such Boasting Is Evil

James 4:16 says: *But now you boast in your arrogance. All such boasting is evil.* The Greek word here translated "boast" is *kauchaomai*. It has its roots in two other words: *aucheo* (to boast) and *euchomai*, (to wish) (Strong, pp 44, 34).

Boasting

Kauchaomai has a powerful application to the sin involved in "I will do it myself." "Paul uses the words to clarify and strongly emphasize an idea which is central to his doctrine of justification. This is the teaching that man's original sin consists in glorifying himself and not giving God his due.

"Just as Paul attacks the Jewish doctrine of justification by works, so he opposes the closely related habit of human self-praise, based on fulfillment of the Law . . . The worthlessness of human boasting, when based on the law, is similarly exposed in the context of Romans 2:23. . . They come into the category of evil, i.e. unjustified, boasting" (C. Brown, Volume 1, p.228).

Note that Romans 1:23 says: *and changed the glory of the incorruptible God into an image made like corruptible man – and birds and four-footed beasts and*

creeping things. Paul is referring to idolatry; and what we do when we think we can protect ourselves in our own strength is a form of idolatry - confidence in our own ability. We are thinking that we, rather than God, are the masters of our fate.

Remember, we have discussed the fact that keeping the law is based upon our willpower. If you re-read the above with this in mind, the meaning becomes even more clear.

Arrogance

The Greek word translated here as “arrogance” is *alazoneia*, which means braggadocio (Strong, p.9). It refers to: “an insolent and empty assurance, which trusts in its own power and resources and shamefully despises and violates divine laws and human rights . . . an impious and empty presumption which trusts in the stability of earthly things (R.V.Vaunting)” (Thayer, p.25).

Not All Boasting Is The Same

James is referring to a very different boasting than Paul refers to when he says: *But of Him you are in Christ Jesus, who became for us wisdom from God – and righteousness and sanctification and redemption – that, as it is written, “He who glories, let him glory in the Lord”* (1 Corinthians 1:30-31). The word here translated “glories” and “glory” is *kauchaomai*, the exact Greek word translated in James as “boasting.” So it is not wrong to “boast,” but we are to boast in the Lord and His provision for us, not in our own strength. Relying on our own strength is the sin, and *All such boasting is evil*” (James 4:16).

Endnotes for Chapter 8

"That It May Go Well With You"

Endnote #8-1

More On The Old Testament Command To "Honor" Parents

- "It is because parental authority is divinely delegated authority that respectful obedience to parents was invested with such great importance in the life of God's covenant people . . . Reverence for parents was thus made an integral part of reverence for God as their God . . . Hence the extremely severe penalty (death, in fact) which was to be inflicted on anyone who cursed his

parents and on the 'stubborn and rebellious son' (Deuteronomy 21:18-21) who refused to obey them, defied their warning discipline and proved to be incorrigible" (Stott, p.240).

The Hebrew word translated as "honor" in Deuteronomy 5:16 is "*kabed*," and this Hebrew word reflects the importance of the concept.

- "*Kabed* literally means 'to be heavy, weighty,' but is used almost exclusively in figurative ways, the most common being to be honorable. For a man to be 'weighty' in society is understood figuratively as his being important, respected, and honored. Greek '*time*' also includes the idea of value" (Elwell, p.531).

The Greek word *timao* is the word used to translate the Hebrew *kabed* in the above passages, and it means, " . . . to prize, i.e. fix a valuation upon" (underlining is mine). It comes from another word which means "valuable," or "costly" (Strong, p.72). It also means " . . . to fix the value of something belonging to one's self" (underlining is mine). (Thayer, p.624).

Endnote # 8-2

What Does God Say About the Parent-Child Relationship?

What God means when He commands us to honor our parents depends on how God views this special relationship. Fortunately, the nature of the relationship between parents and children is well covered in the New Testament. Therefore we can discover in Scripture how God intends for these relationships to be conducted. There are a few major characteristics it is important to know about:

1. Parents have the greater responsibility in the relationship when children are young.
2. The nature of the relationship changes as children grow; and once the children are out of the home, it changes again.
3. At all stages of life the relationship is reciprocal, and each party has certain responsibilities. At no time is the relationship meant to be a one-way street.

1. Parents Have The Greater Responsibility In The Relationship When The Children Are Young

The parents have the primary responsibility in the relationship when the children are little, and this is a very heavy and complex responsibility.

Proverbs 22:6 (Amplified) says: *Train up a child in the way he should go (and in keeping with his individual gift and bent), and when he is old he will not depart from it.*

It is often difficult for parents to put aside their own needs and to look to the needs of their children when they are getting on their nerves. It is no small feat to change how they relate to each child as the child goes through their developmental phases, and to treat each of their children as the unique individual that God made them to be.

Parents are therefore assigned by God to lovingly oversee this process of blessing the uniqueness of each individual child. Some Bible commentators have said the following:

"What children should see in their fathers is what Christ himself stands for in the conduct of life."¹²¹

"So human fathers are to care for their families as God the Father cares for His."¹²²

"Behind this curbing of parental authority there lies the clear recognition that, although children are to obey their parents in the Lord, yet they have a life and personality of their own. They are little people in their own right. As such they are to be respected and on no account to be exploited, manipulated or crushed. 'The dominant father of the Victorian novels,' writes Sir Frederick Catherwood, 'who used his own authority for his own ends is no more entitled to claim Christian authority than the rebellious son.'"¹²³

2. The Nature Of The Relationship Changes Over Time

The nature of the parent-child relationship changes as a child grows. Child development research shows that a child's ability to function grows step by step from infancy on. Children are literally incapable of certain things until they reach

¹²¹ Mitton, p.213.

¹²² Stott, p.245.

¹²³ Stott, p.246.

an appropriate age. On the other hand, they must master certain things during a certain age period, or they will have difficulty with the next step. It will also be difficult for children to go back and master the missed skills at a later time. God designed children to develop in a sequence.

a. Young Children

When children are young, it is built into them to honor their parents. For a young child, parents are like gods who are always right. If there is anything wrong in the family, the child blames himself instead of rightly applying the blame to the parents. For instance, if parents divorce, it is typical of children to ask the question, "Do you think they would have stayed together if I were a better boy?"

As children grow, they have certain developmental tasks to accomplish. For instance, the "terrible twos" is a time when children have become aware that they are separate from the mother (and others), and their task is to gain autonomy. "The behavior of older toddlers is characterized by the phrase, 'I can do it myself'. They are less concerned with doing things their own way and more concerned with doing them on their own."¹²⁴

b. Teen-agers

During the infamous teenage years young people develop the ability for abstract thinking (called "formal operations").¹²⁵ Suddenly all the things their parents have told them through the years, and which they have just been doing automatically, come under question. They need to investigate for themselves to see if these things are true for them before they can truly make them their own. Sometimes parents interpret this teenage individuation process as dishonoring of parental authority. If this is how parents interpret these behaviors at this stage in the person's development, parents may wound the teenager by not cooperating with this process. Such wounding can come about by either ignoring the teen's struggles to make sense of life (which tells the teen he or she isn't important), or the parents may over discipline when the teen is only experimenting with life. ". . . experiences of parental rejection or neglect are closely linked to low self-esteem and depression."¹²⁶

When teenagers are age-appropriately doing their developmental task (seeking to have control of their own life, and testing what they have been taught), this is not rebellion or dishonoring. They are just doing what God programmed them to do. Whereas a toddler needs to simply do what the parent says, a teenager needs to not simply do everything parents say, or risk not develop as he or she should.

¹²⁴ Newman, p.263.

¹²⁵ Newman, pp.375-381.

¹²⁶ Newman, p.388.

At this stage when individuation is occurring, honoring does not, and should not, mean rote obedience.¹²⁷ This is one of the challenges of being a parent. Parents must give the teen the maximum amount of freedom the individual can manage, and yet protect the teen from experimenting in ways that are destructive (for example teen pregnancy, drugs, etc.).

The job of parents in helping their teen to mature without giving them more freedom than they are ready for has been made more complex and difficult by the temptations in our present culture that is not Christian.

c. Adult Children

When children become independent adults and leave the home, the parent/child relationship should change to an adult-to-adult relationship with each supporting the independence of the other. Young adults no longer owe the parents the same duties as they did when they lived in the home of their parents. As parents grow older and experience more limitations, parents may now become dependent on their adult "child."

3. The Relationship Is Always Reciprocal

In the New Testament, all relationships in a family are reciprocal, and there are no one-way family exhortations in the New Testament. There are responsibilities on all parties to love and care for one another.

For example, the reciprocal nature of the relationship between a husband and wife is clearly addressed in Colossians 3:18-19: *Wives submit to your own husbands, as is fitting in the Lord. Husbands love your wives and do not be bitter toward them*, and in Ephesians 5:21-33.¹²⁸ "Elsewhere, the subjection of the wife

¹²⁷ "Every child must be allowed to be himself. Wise parents recognize that not all the non-conforming responses of childhood deserve to be styled 'rebellion' . . . they have to develop their independence, not because they are resistant to their parents' authority but because they need to exercise their own . . . Certainly some parents are too directive, too domineering, and thereby inhibit their children from learning to make their own decisions and so grow into maturity" (Stott, pp.247, 249).

¹²⁸ **Ephesians 5:21-33**, *Submitting to one another in the fear of God. Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, just as Christ also loved the church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherished it, just as the Lord does the church. For we are members of His body, of His flesh and His bones. "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." This is a great mystery, but I speak concerning Christ and the church. Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband.*

is counter-balanced by the love of the husband which becomes a reciprocal subjection (Eph. 5:21-33; Col. 3:18-21.)."¹²⁹

Likewise, the relationship between parents and children is also reciprocal. This reciprocity between children and parents is expressed in Colossians 3:20-21, where the admonition to the children is counterbalanced with a responsibility to the parents:

Children, obey your parents in all things, for this is well pleasing to the Lord. Fathers, do not provoke your children, lest they become discouraged,

Also see Ephesians 6:1-4 below.¹³⁰ So the responsibility in the relationship between the child and the parents is not a one-way responsibility. Both the child and the parents have responsibilities.

"The instruction to children to obey their parents presupposes, as we have seen, the fact of parental authority. Yet when Paul outlines how parents should behave towards their children, it is not the exercise, but the restraint, of their authority which he urges upon them. The picture he paints of fathers as self-controlled, gentle, patient educators of their children is in stark contrast to the norm of his own day . . . So human fathers are to care for their families as God the Father cares for his." (Stott, p.245).

In the first century, the guidelines regarding family relationships, as written by Paul in the epistles to the Ephesians and the Colossians, were radically new and counter-cultural. The culture throughout the area evangelized by the Apostles was dominated by the Romans. In the Roman culture the father had total authority over all members of his family! Women were little more than property:

". . . Under the Roman 'patria potestas' (the father's power) the father had absolute power over his family. In the case of his children he could let them live or expose them" (to allow them to die) "at birth for any reason he chose to do so. He could sell them into slavery, or even execute them at will for any offense. This authority extended to the entire life of the son. . . ." ¹³¹

"The child-parent relationship is not one-sided. It is a feature of Paul's treatment of these domestic categories that the stronger have obligations to the weaker. The gospel introduced a fresh element into parental responsibility by

¹²⁹ Brown, Vol 2, p.51.

¹³⁰ **Ephesians 6:1-4**, *Children, obey your parents in the Lord, for this is right. "Honor your father and mother," which is the first commandment with promise: "that it may be well with you and you may live long on the earth;" And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.*

¹³¹ Carter, p.249.

insisting that the feelings of the child must be taken into consideration. In a society where the father's authority (*patria potestas*) was absolute, this represented a revolutionary concept."¹³²

In opposition to Roman cultural norms, "A Christian father will have a real concern for his child's happiness and welfare and in consequence will seek to see the child's point of view" ¹³³ Otherwise the child will react: "A child has a vivid sense of justice."¹³⁴

Therefore, the relationship between parents and a child is never at any time one of master and slave. The old phrase "Children are to be seen but not heard" is totally at odds with Scripture. Though parents have authority in the child's life, they also have a responsibility to the Lord to love and nurture the child for the child's best interest, not for the parents' interest. So even though the nature of the relationship between the parents and the child should change over time, and regardless of the age of the individuals and the stage in life through which they are passing, there are always responsibilities placed upon each person regarding how they relate towards the other family members.

Endnote #8-3

Honoring Grandparents And Adoptive Parents

- Please keep in mind that since Scripture is not clear about "honoring" these classes of people, what I am going to say is speculative.
- You are a direct blood descendent of your grandparents. There are special things that happen in the spirit realm between descendents and ancestors. Because of this special relationship, there is a possibility that God would want you to "honor" them in a way similar to parents.
- Adoptive parents are a different situation. When people adopt a child, a legal transaction occurs in the natural realm. But when this legal transaction takes place in the natural realm, does a legal transaction also take place in the spiritual realm, as it does when people marry? Because the relationship between a child and their primary care givers affects the child's view of God, there is a possibility that God would like you to "honor" adoptive parents in a way similar to parents.

¹³² Expositors, p.81.

¹³³ Mitton, p.212.

¹³⁴ Interpreters, p.732.

Endnotes for Chapter 9

"There Is Buried Treasure"

Endnote #9-1

Mankind Is Multifaceted

I am elaborating on the issue of our complexity as human beings, because it is important for you to know that we are indeed multifaceted. Because the Bible is not an anatomy book, it is not as scientifically specific as we in our culture would like. As a result, there have been many theories about the makeup of man. One commonly held view is that mankind consists of three parts: **body** (*soma*), **soul** (*psyche*), and **spirit** (*pneuma*). One chief proponent of this view was Watchman Nee, but there have been many others. This view forces one to see the "Good Part" as the "spirit." After all, if "body" is bad, and "soul" is bad, then "spirit" is the only choice left. However, this three-part view is questionable in its adequacy to explain many scriptures.

"In defining the concept *soma*, the place to begin is the naïve popular usage in which *soma* means body - as a rule, man's - which in a naïve anthropological view can be placed in contrast with the 'soul' or the 'spirit' (1 Thess. 5:23; I Cor. 5:3; 7:34)." (Bultmann, Theology of the New Testament, Part II, p.193).

"The various possibilities of regarding man, or self, come to light in the use of the anthropological terms *soma*, *psyche*, and *pneuma*" (body, soul, and spirit). "Man does not consist of two parts, much less of three; nor are *psyche* and *pneuma* special faculties or principles (within the *soma*) or a mental life higher than his animal life. Rather, man is a living unity. He is a person who can become an object to himself. He is a person having a relationship to himself (*soma*). He is a person who lives in his intentionality, his pursuit of some purpose, his willing and knowing (*psyche*, *pneuma*). This state of living toward some goal, having some attitude, willing something and knowing something, belongs to man's very nature and in itself is neither good nor bad." (underlining is mine). (Bultmann, Theology of the New Testament, Part II, p.209).

"Man is to be treated as a unity. His spiritual condition can not be dealt with independently of his physical and psychological condition, and vice versa . . . Man is a complex being. His nature is not reducible to a single principle" (Erickson, p.539).

Is Our "Spirit" The Good Part, And Our "Soul" The Bad Part?

Some say that our "spirit" is the Good Part of us and our "soul" is the fallen part. It would be convenient if it were that simple, but unfortunately it's not. *Pneuma* (Greek for spirit) is a "fuzzy" word with a wide range of meaning, some of which are definitely not "good," and sometimes even equated with *psuche* (soul). This debate over the details of the nature of man has been going on in the Church since the time of Jesus, and each side has scriptures to back up their view. This is an issue that probably cannot be settled from Scripture, because all of the words describing the inner parts of humanity are "fuzzy" words. "Body," "soul," "spirit," "mind," "flesh," "heart," and "life" are all words that have a wide range of meaning in Scripture, and so it is problematic to try to nail down exactly what meaning is intended in a given passage.¹³⁵ Therefore we cannot say with certainty either that the "Good Part" is limited to our personal spirit, or that it is not.

This uncertainty may seem like a very unsatisfactory state of affairs. Fortunately, from the standpoint of a practical walking out of our Christian life, we don't need to know exactly what word to attach to a specific function. What is important for us to know is that there is a place deep inside us that is "bad," a place that is "good," other parts that have no moral significance, and that these places are intertwined in a complex unity that makes up a human being.¹³⁶

This debate is not that simple, and the only answer we can get from Scripture is that sometimes "spirit" is "good," sometimes it is "bad," and sometimes it has no moral character. Likewise for "soul."

An example which illustrates the difficulty of saying with certainty that our

¹³⁵ This uncertainty is why I have stayed away from these "fuzzy" and controversial words in defining the "good part." It is also why I have not attempted to describe every aspect of what we are like inside. For instance I have described the "Treasure Inside" by listing characteristics that are undeniably "good," and "flesh" by characteristics that are undeniably "bad." I cannot go beyond that with assurance that I am accurate. These descriptions of mine are not exhaustive and do not include every trait of a human being, nor have I attempted a detailed description of how they interact in every scenario.

Since theologians over the centuries have not been able to come into agreement about the details, I certainly am not qualified to settle the argument. Fortunately, we do not need to have answers to this level of detail to live our Christian life.

See **Glossary** for definitions for some of these words.

See **Endnote #13-2** for more on "fuzzy words."

¹³⁶ I have found that when a person believes that their personal spirit is the only "good part," it is destructive. There are clearly parts of my natural man that are not "bad," such as my awareness of my need for a drink of water. Intuitively we know this, and so the implication that everything in my "soul" is bad is very destructive, because it is not true; and our Treasure Inside knows that and is wounded by the accusation and the condemnation. See Erickson, pp 536-539, for more details on the view that man is a complex unity.

"spirit" is good and our "soul" is bad, is the following portion of a discussion of the Greek word *psyche* (soul).

"In Lk. 1:46 soul is used in parallel with spirit. Both have here the meaning of the whole inner man, in contrast to the outward aspect of lips and speech. Above all, the soul is spoken of here in a sense which goes beyond the world of Greek thought. It is the seat of the religious life and of man's relationship to God" (C. Brown, Volume 3, pp.683-684).

Luke 1:46-47: *And Mary said: "My soul magnifies the Lord, and my spirit has rejoiced in God my Savior."*

Pneuma (spirit) has a wide range of meaning (Berry, p.121):

- 1) *properly, the wind, or the air in motion*
- 2) *the human spirit*
- 3) *a temper or disposition of the soul*
- 4) *any intelligent, incorporeal being*

Similarly, as defined by Thayer (pp.520-523):

- 1) *a movement of air*
- 2) *the spirit, i.e. the vital principle by which the body is animated*
- 3) *a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting*
- 4) *God's power and agency*
- 5) *univ. the disposition or influence which fills and governs the soul of any one; the efficient source of any power, affection, emotion, desire, etc.*

Pneuma is sometimes not "good":

"Thus as the heights and depths of human existence are experienced mankind's spirit is drawn to either God or the devil; it receives blessing or the subtle influences of evil and ultimate condemnation." (Elwell, p.1041).

Endnote #9-2

Names Others Have Used To Refer To That Part Of Us "Inside"

Many people have observed the presence of a treasure inside each of us, and have tried to define what is in there and to attach a name to that part. The names I have encountered are: Authentic Self, Center, Child Within, Core Self, Creative Child, Deepest Self, Divine Child, Essential Self, Gifted Self, Heart, Hidden Observer, Higher Self, Inner Child, Inner Child of the Past, Inner Core, Inner Guide, Inner Man, Inner Self, Internal Self-Helper, Magical Child, Natural Child, Observing Ego, Personal Spirit, Private Self, Radiant Child, Real Self, Shimmering Self, True Center, True Self, Unconscious Self, Unique Self, and Wonder Child: a

bewildering array of possibilities. And, of course, each author has attached a description of what they think is in there.

The list of names for that part of us that is manifest outside (where I have placed Willpower, Intellect, and Consciousness) is much shorter: Adaptive Self, Conscious Self, External Self, False Self, Head, Persona (a Latin term for “actor’s mask”), Personage, and Public Self.

As I have said before, what we call these parts isn’t so important as to recognize that they exist, and what their functions are. Actually the controversy revolves around the inside part, not the manifest part. Most people easily accept such terms as my “head.” They aren’t very emotional about it. However, I have had many clients who had negative reactions to the use of some of these terms that refer to the place inside themselves, especially the term “Inner Child.”

When there is this negative reaction, the term becomes an obstacle rather than an aid in the person’s healing, which is unfortunate. We want to put as few roadblocks as possible in the way of the healing process.

I have thought about using several of the above terms, but have been unhappy with aspects of each one of them. Each of them falls short of conveying what I see as being in that part of us. But more importantly, these terms are loaded with other meanings which other authors and counselors have placed on them. Many of these meanings are not in harmony with who God says we are.

Coming up with a term is terribly difficult. No single term seems to be adequate to describe the enormity of this place. This place within me is fully human and alive. He is profoundly a part of me, in which God’s Spirit resides; and with whom He intended for me to be in loving, intimate relationship. I presume there’s no other place like it in the universe.

The term needs to be one that I will feel comfortable using in my relationship with this part of me in my daily existence with myself. On the one hand the name needs to be respectful, since he (what I am going to call my “Treasure Inside”) is fearfully and wonderfully made by the Lord. He is God’s handiwork, and the image of God is within him. He is changeable and multi-dimensional: sometimes he is a little child, sometimes he is incredibly wise and mature. Sometimes he needs me to hold him and cry with him, and sometimes he needs me to listen to him with great respect.

Consequently, the Lord has frustrated me in coming up with a single term, and I think He did this for a purpose. I have come to the conclusion that it is a very personal choice, and each person needs to find out what fits for them. The Hebrews knew that names were very important. When I refer to my wife as “Kay,” there is a whole package of characteristics and experiences that touch me with that name.

Some people like the term “heart,” because for them this is a very warm term. This term doesn’t work well for me; because when I think of “heart,” I see a picture of a pink piece of flesh with tubes coming out of it. I have trouble getting warm and snuggly with this picture. Sometimes people were given a nickname as a child, for example “Jimmy.” As they grew up they rejected this pet name and wanted to be called by their formal name, for example “James.” As they connect

with their inner self, they may discover that their Treasure Inside likes to be called "Jimmy."

Therefore, for you personally, I would encourage you to discover what works for you. What you call this part of you is therefore a very personal discovery. You can even choose not to name that part; but the one thing that is not optional is to ignore the reality of that part, and to remain relationally alienated from him or her. If you continue to reject that part, you will continue to be in pain, and life will continue to be difficult. You will continue to be a house divided against yourself (Matthew 12:25).

In this book I am going to call this part my "Treasure Inside," and the outside part as my "Head." Choosing some single term is strictly for convenience. Your Treasure Inside is that part of you made in the image of God. However, there is more to your Treasure Inside than those attributes I have listed. Every theologian I have read agrees that the image of God still dwells in you, but there are disagreements about exactly what attributes make up the image. This dispute can never be resolved, because the Bible doesn't tell us in sufficient detail.

Also keep in mind that this diagram is not "me" in my entirety. There is more to me, including my God-wannabe (the Bad Part), but I cannot yet define all the other parts of me. Likely, I never will be able to, because Scripture isn't definitive enough for this.

Endnote #9-3

Our "Treasure Inside" Communicates With Other Peoples' "Treasure Inside"

Have you ever been in a public place, like a restaurant, and you had a feeling that someone was looking at you? You turn around, and sure enough, someone was. How did you know that? Do you have eyes in the back of your head? Or were you just guessing? No, you knew it, somehow.

Interesting research is going on regarding such phenomena. In his book, The Heart's Code, Paul Pearsall reports on research being conducted at the Princeton Engineering Anomalies research program at Princeton University. The program's purpose is to pursue rigorous scientific study of the interaction of human consciousness with sensitive physical devices, systems and processes. They have proven scientifically that human beings can influence machines by consciously focusing on a desired outcome, but without touching the machine. They have also observed that two people who are bonded (for example, a married couple) jointly have a greater influence on the machine than does an individual. Though these influences have been scientifically observed, and are probably true, nobody has the answers to what is going on; and in fact they don't know exactly what questions to ask! But there is something going on that exceeds naturalistic explanations and the limits of current theory (Pearsall, pp.44-47).

The purpose of Pearsall's book is to explore the transfer of personality characteristics from a heart donor to the heart recipient. Again, there is overwhelming evidence that heart recipients receive more from the donor than a physical heart, but the mechanism is as yet unidentified.

Because this is a new frontier, and because all the research is secular, there is no clear theory or hypothesis as to how all this relates to our personal spirit or to the spirit realm. The only solid conclusion possible at this point is that there is in fact an added dimension to human reality that has been hitherto ignored and unexplained by science, and this dimension influences how human beings relate to each other and to the world, all below the level of their consciousness.

Endnote #9-4

Why Men And Women Differ In Accessing Their "Treasure Inside"

Men and women have different brain structures. The human brain has two hemispheres, and the two hemispheres perform quite differently from each other. In a simplified description, the right hemisphere of the brain performs conceptual,

sensing functions, and the left hemisphere is the center of logical, linguistic, linear processing. However, though each hemisphere has their unique way of functioning, yet the way they function separately and in unison is actually quite complex. It would be informative to look into a little more of this detail. Dr. Daniel Siegel has the following to say:

"What we call 'thinking' often refers to the conscious verbal processing of the left hemisphere. When we are conscious of sensations and images, these may be likely to emanate from the right hemisphere. Of note is that the left hemisphere appears to be inept at reading nonverbal social or emotional cues from others. Facial recognition centers are primarily in the right hemisphere. What this suggests is that right-hemisphere 'reality', its constructed representational world, will contain the information derived from the emotional states of others. The right hemisphere's language is one of nonverbal sensations and images. In sum, the general impression of the right hemisphere as being 'more emotional' is somewhat oversimplified; it is more accurate to state that the emotional experience in the right hemisphere may be more attuned to the emotional states of others. The right hemisphere's nonverbal representations involve the essence of affect, whereas the left hemisphere may have little innate ability to construct or be conscious of such nonverbal, nonlogical view of the world." (Siegel, pp. 184-185).

God designed men to be the hunters and warriors, and women to be the primary caregivers. He devised a way to equip each for their necessary specialized duties by developing the male and female brains differently. Lest I be labeled as sexist, it is a fact that for thousands of years this division of tasks between husband and wife has been the necessity of life. Only in the last hundred years or so has there emerged options to live life differently.

Dr. Donald Joy describes the process by which the male brain is modified:

"During the sixteenth week of the baby's development, another major modification occurs. The structure of the brain as it develops is also dictated by the X chromosome of the mother. The brain will become a female brain if it continues as it has been until the sixteenth week. If the XY code calls for modifying the 'Adam' baby into the male option, the brain must be changed to match the body whose genitals were changed in the ninth to twelfth week.

The standard model brain which delivers in a baby girl is organized with open communication between the two hemispheres. These walnut-like halves which spread across the top half of the human head are connected by a telecommunications network called the corpus callosum. All brains contain millions of androgen-sensitive cells and fibers. These are pre-designed to dissolve and disappear on contact with male hormones. So, again, the mother's androgens are called for, as well as the hormonal production of the baby boy's testes. From the sixteenth to the twenty-sixth week a baby boy's head is literally swimming with male chemicals. The androgen sensitive cells and fibers are systematically dissolved and removed. What remains is the

designer male brain. The designer male brain is modified for specialized tasks" (Joy, p.72).

In other words, the male's brain has been physically modified so that he can separate from his emotions when necessary. His logical brain (left hemisphere) is less intimately connected with his emotional states (right hemisphere) than is true of women: he has been equipped to be able to turn off his emotions. In his historical role this has allowed him to concentrate on the unpleasant task ahead of him: to kill the charging tiger, or defend his family against the enemy. When the moment is over, then he can process the experience emotionally (fall apart).

In her historical role, the woman was also equipped for her tasks: to be multi-tasked and socially sensitive. While she is cooking and sewing, she has to be aware of where the children are and what their needs are at that moment. Consequently, she has not been equipped to shut off her emotions as men can.

Difficulty arises when there is much trauma in growing up, and this gift that God gave to men is misused. When the trauma continues for long periods of time, this ability to shut off his right brain becomes generalized. Then living in the shut-down mode becomes his normal way of doing life. The activity of the right brain goes on, he just isn't aware of it. This is The Wall. Given the same level of trauma, women would do the same thing if they could, but they can't do it as efficiently. They aren't built that way.

Endnotes for Chapter 10

"Your Worst Trauma"

Endnote #10-1

What is "normal?"

It is hard for us to see ourselves and life as they really are. For us, this is how life has always been. We have never been anybody else nor lived another life, so we have no way of comparing. We have always felt this way (as long as we can remember). Therefore, to us a "normal" or "happy" childhood may not have been all that normal or happy. Our daily life may now seem normal or happy, but it really isn't -- at least it may not be healthy. My "normal" may not be "healthy," but I don't know the difference. I may not be able to recognize "normal," because of my defenses against pain, or because I may have never experienced "normal."

I have counseled people who had significantly abusive parents, and yet they felt they had a "normal" childhood, and their parents were "loving."

Because of this, we may be the last ones to be able to see ourselves as we really are. Sensitive people who first meet us often know things about us we don't know.

Endnote #10-2

Bonding

Bonding is a phenomenon that is currently receiving much attention by researchers, and some very interesting truths are being uncovered. When a child is born, their brain is amazingly incomplete. Babies are not simply miniature adults, and there are many functions that their brains simply cannot perform. Their brains are in fact quite small, and are growing at an extremely rapid rate for the first two years after birth.

As these brain cells are created, what is their architecture? What will be their function, and how will they function together? With all animals this is primarily genetic and automatic. A horse is a horse is a horse. However, man is different. In a human baby, most of the instructions the baby brain receives regarding how to grow come from experience, and bonding is a profound part of this experience.

In a bonding moment, the baby wants to "connect" with the mother. The secular researchers say that the baby's brain needs an adult brain to model itself after. The emotional state of the mother's brain (affect) is transmitted to the child's brain, and the child's brain responds by constructing ("imprinting") its architecture to match that of the mother. The mechanism by which this happens is not defined, but I would suggest that it is a spirit-to-spirit connection that passes on the necessary information.

The quotes below are a bit difficult to follow because of their scientific basis, but they are powerful statements.

"I propose that during these eye-to-eye transactions the infant's maturing right hemisphere is 'psychobiologically attuned' (Field, 1985a) to the output of the mother's right hemisphere" (Schore, p.76) ". . . the mother is *the* regulator of the functioning of the infant's developing autonomic nervous system as well. Symbiotic states are physiologically mediated by the regulation of the infant's immature and developing internal homeostatic system by the caregiver's more mature and differentiated nervous system. . . Kohut (1977) describes that as a result of the empathic merger of the child's rudimentary psyche with the maternal self-object's highly developed psychic organization, the child experiences the feeling states of the self-object as if they were his own" (Schore, pp. 78-79). "In synchronize, mutual gaze, a state of 'mutually entrained central nervous system propensities' (Horner, 1985) involved in 'mutual regulatory system arousal' (Stern, 1983a), the infant's postnatally maturing limbic system is exposed to the maternal gleam. . . I suggest that in the psychobiologically attuned merger or fusion state in which a match occurs not between external behavioral events but between the expression of internal states (Stern), the child is stimulated into a similar state of heightened catecholaminergic-induced sympathetic arousal as the mother" (Schore, p. 80).

This is all technical jargon for "bonding." In bonding, the child has a need to "connect" with the mother (their brain needs more instructions). The mother senses this, stops all other activity, and sits facing the infant. Their eyes meet and bonding occurs. This is a joyful event to the child, and also to the mother. They continue to bond until the child no longer has the need. Then mother can go about her other business.

For the above to occur successfully, several conditions are necessary. First, the mother has to be able to sense that this is what the child wants. Second, she needs to know how important this is and to be willing to put aside the dishes or other household chores to simply sit with her child. Third, it presupposes that she is able to be in an intimate relationship with another person, in this case her child. Fourth, she needs to be willing to continue the bonding moment until the child is done. This is only likely to happen with a mother who, as an infant, was able to bond successfully with her own mother. In many cases, this is not the case, and so her own children have insufficient bonding.

When bonding is occurring, there are several messages that are transmitted to the child (and imprinted on their brain). These messages are: "I am important. Mother is here for me. I must be loveable. My needs are going to be met. It is safe in the world." When the bonding does not occur, the opposite messages are imprinted on the child's brain: "I am unimportant. Mother isn't here for me. I am un-loveable. My needs are not going to be met. It isn't safe in the world."

Successful bonding therefore predisposes us to love ourselves and to be optimistic by building these messages into our brain structure. Unsuccessful bonding predisposes us to see ourselves as un-loveable and unimportant and to be pessimistic.

"It is a neurobiological fact that there is built into every human being, into you and into me and into our children, a neurobiological need to be in the presence of someone who is delighted to be with us, and a need to know that they're delighted to be with us. Neurobiologically, this need is called the need for joy" (Martin, p.21). "Shame is defined in the right orbital pre-frontal cortex of the brain as being all that we experience when we are in the presence of someone who is not glad to be with us and we know it. Shame, then, is the opposite of joy" (Martin, p.37).

The good news is that the part of the brain where the negative messages are imprinted can be changed. "The good news - the Gospel, if you will - is that God so designed the human being that the only part of the brain which retains throughout life its fetal, or original, capacity to grow and develop is the part of the brain where the joy structures are located" (Martin, p.82). So even if our brain was imprinted with the wrong messages as a child, this can be re-programmed as an adult if we are able to bond with another person. Love heals!

Endnotes for Chapter 11

"Emotions Are Your Friend"

Endnote #11-1

List Of Negative and Positive Emotions

Note that Anger is always an umbrella covering another feeling. When you feel anger you need to look underneath it to find the underlying feeling. In the list below, the feelings listed under "Angry" are the most common feelings that are underlying it. At the same time, be aware that many of the "Other Negative" emotions can also manifest themselves as anger. For healing to come one must feel what is behind the anger

| | | | |
|-----------------|--------------|--------------|----------------|
| Anger | Attacked | Dull | Insecure |
| Belittled | Aversion | Edgy | Insignificant |
| Betrayed | Baffled | Egotistical | Intimidated |
| Controlled | Belittled | Embarrassed | Intolerant |
| Cross | Bewildered | Envious | Irritable |
| Devalued | Bitter | Exhausted | Isolated |
| Exasperated | Blah | Fiendish | Jealous |
| Fear | Boastful | Foolish | Lazy |
| Fearful | Bored | Forlorn | Lethargic |
| Frustrated | Callous | Forgetful | Listless |
| Furious | Cautious | Friendless | Lonely |
| Grouchy | Confused | Fussy | Lustful |
| Ignored | Conniving | Gloomy | Mangy |
| Indignant | Contempt | Gossipy | Martyred |
| Insecure | Cranky | Grasping | Mean |
| Mad | Creepy | Greedy | Mediocre |
| Not heard | Defeated | Grieved | Melancholy |
| Powerless | Defensive | Grim | Merciless |
| Threatened | Defiled | Half-hearted | Meticulous |
| Unimportant | Demeaned | Hate | Miserly |
| | Depressed | Helpless | Misjudged |
| Other | Desolate | Hesitant | Misunderstood |
| Negative | Desperate | Homesick | Morose |
| Abhorrence | Despondent | Hopeless | Mournful |
| Agitated | Different | Hurt | Muddled |
| Aggravated; | Dirty | Impatient | Mystified |
| Alarmed | Disappointed | Inadequate | Naked |
| Aloof | Discontented | Incapable | Nauseated |
| Annoyed | Disgusted | Incompetent | Neglected |
| Anxious | Dislike | Indifferent | Nervous |
| Apathetic | Disdain | Inferior | Obstinate |
| Apprehensive | Domineering | Inflexible | Out of control |
| Ashamed | Doomed | Inhibited | Out of place |

| | | | |
|------------|----------------|-------------|------------|
| Overcome | Sad | Tempted | Upset |
| Overworked | Sarcastic | Tense | Unglued |
| Panicky | Scheming | Terrified | Unstable |
| Paralyzed | Seductive | Threatened | Unsure |
| Passive | Self-conscious | Timid | Unwanted |
| Perplexed | Shabby | Tired | Uptight |
| Pooped | Shaky | Traumatized | Vulnerable |
| Pressured | Shy | Troubled | Wearry |
| Reluctant | Sick | Two-faced | Wilted |
| Repulsed | Skeptical | Undone | Worried |
| Resentful | Small | Uncaring | Worthless |
| Resigned | Stubborn | Uncertain | |
| Restless | Sulky | Unconcerned | |
| Restrained | Suspicious | Uneasy | |
| Ridiculous | Tearful | Un-loveable | |

Positive Emotions

| | | | |
|---------------|--------------|--------------|---------------|
| Admired | Determined | Inspired | Sensual |
| Affirmed | Eager | Interested | Sentimental |
| Alive | Ecstasy | Irresistible | Serene |
| Ambitious | Efficient | Joyful | Serious |
| Amused | Elated | Kind | Soft |
| Appreciated | Empowered | Liked | Sophisticated |
| Approved | Encouraged | Longing | Sure |
| Astonished | Energetic | Love | Sympathetic |
| Awed | Enjoyment | Loveable | Talkative |
| Belonging | Enthusiastic | Mellow | Tender |
| Blessed | Euphoric | Merciful | Tenacious |
| Bold | Excited | Merry | Thankful |
| Brave | Expectant | Met | Thrilled |
| Calm | Exuberant | Open | Tranquil |
| Carefree | Free | Optimistic | Transparent |
| Cheerful | Friendly | Overjoyed | Triumphant |
| Comfortable | Generous | Patient | Unbiased |
| Compassionate | Gentle | Peaceful | Under- |
| Confident | Glad | Pleasure | standing |
| Considerate | Gracious | Reasonable | Understood |
| Contented | Grateful | Relaxed | Validated |
| Cooperative | Happy | Romantic | Valued |
| Courageous | Helpful | Safe | Vibrant |
| Creative | Hopeful | Satisfaction | Yearning |
| Curious | Hospitable | Secure | |
| Delighted | Important | Self-assured | |
| Desire | Impressed | Sensible | |
| | Independent | Sensitive | |

Endnotes for Chapter 12

"The Good Part Of You"

Endnote # 12-1

You Are Made In God's Image

Psalms 8:4-5, says, *What is man that You are mindful of him, and the son of man that you visit him? For You made him a little lower than the angels, and you have crowned him with glory and honor.* I would submit to you it is unlikely that God would crown with glory and honor something that is bad.

Psalms 139:13-14, *For You have formed my inward parts; You have covered me in my mother's womb. I will praise You, for I am fearfully and wonderfully made; marvelous are your works, and that my soul knows very well.* It is evident that the psalmist is not speaking here of a bad thing.

It is very helpful and instructive to study for a moment the Hebrew words translated here into "fearfully" and "wonderfully." The Hebrew word translated here as "fearfully" (*yare*) has the following meanings: "to revere, cause to frighten" (Strong, p.52).

"To tremble; to fear, to be afraid. To revere, as one's parent. To fear God, to revere him." (Strong's # 3372, Gesenius. p.364).

It is interesting to note that the Hebrew word used in this psalm is exactly the same word used in many places when the Old Testament talks about fearing God, about our attitude towards Him. Why would the psalmist use the exact word that so often talks about our attitude towards God to refer to a part of us? Could it be that he is referring to that part of us that is made in the image of God? If so, could it be that our correct attitude towards the image of God in us should be one of reverence? How many of us have this attitude towards ourselves? I can't be dogmatic about this; but if this is so, this magnifies and accentuates the awfulness of judging ourselves as bad.

The Hebrew word translated "wonderfully" (*palah*) means, "to be separated, to become distinguished, admirable (Psalm 139:14); to make distinguished, or illustrious" (Strong #6395, Gesenius, p.675). So Psalm 139 is also saying that there is a part of me that is admirable, and illustrious. Perhaps (but only perhaps) the word "distinguished" or "separated" means that there is a part of us that is different from other parts of creation.

One authority says, "The Bible does not indicate exactly what the image of God in mankind is" (Youngblood, p.593).

After concluding that the image of God does in fact exist in people, Millard Erickson says the following, speaking of the debate over the exact nature of this

image: "The existence of a wide diversity of interpretations is an indication that there are no direct statements in Scripture to resolve the issue" (Erickson, p.512). However, he indicates there is general agreement among theologians on the following (Erickson, p.513):

- The image of God is universal within the human race.
- The image of God has not been lost as a result of sin or specifically the fall.
- There is no indication that the image is present in one person to a greater degree than in another.
- The image is something in the very nature of man, in the way in which he was made.
- The image refers to the elements in the makeup of a man, which enable the fulfillment of his destiny.

This issue of the image of God in man has been hotly debated for over 2000 years. No serious theologian I'm aware of denies the presence of the image of God in mankind. The debate and the differences all revolve around trying to define in detail what that image is. I believe all these attempts are destined to failure and frustration, because the Bible simply does not give us the full details. When we use information outside the Bible, we need to be less dogmatic and more careful about our conclusions. Nevertheless, it is legitimate to look at other evidence, as long as it does not contradict Scripture.

Other Evidence Of The Image Of God In Us

Do we have observable evidence that we can see in peoples' lives of the existence of good in them? We will only be truly successful and happy in a career if it is in line with who we have been created to be. There is also a strong move in many churches to help people discover what their spiritual gifts are. Many churches have discovered that people flourish, and God's work moves forward with greatest vigor, when people are living and ministering in their own spiritual gifting. Willow Creek Community Church in Illinois is one ministry that has developed a system of testing and identifying Christians' spiritual gifts, and those churches which are using this approach are having very exciting results.

- Is it bad to be musically gifted?
- Is it bad to have artistic talent?
- Is it bad to have a brilliant ability to analyze?
- Is it bad to have organizational gifts?
- Is it bad to be good with numbers?

I think we would all agree that these are good things, not bad things. We all know how difficult it is to try to do some of the things that we are not gifted to do. It is a great blessing that God has given a variety of gifts, because there are a variety of tasks to be done. Here I am using the term "gifts" to describe both natural gifts and spiritual gifts, because they are usually intimately connected.

“God, the creator, made us in His image. We are here to help Him continue to build the Kingdom. For this purpose God gave us gifts, dependable strengths, each of us with a unique pattern of strengths. So each is uniquely equipped to contribute, and together we provide team effort, that is, constantly adding good to His kingdom” (Haldane, p.A-19).

It is interesting to speculate that if each of us has a piece of God, and like puzzle parts, they differ; when we are all put together, the aggregate is the full image of God – the completed puzzle (the Body of Christ).

Based upon my own experience, I believe that a major part of the image of God in us is the bottom circle in my diagram (my "Treasure Inside") in Chapter 9, "There Is Buried Treasure." There I listed our personal spirit, emotions, creativity, curiosity, imagination, intuition, masculinity or femininity, spontaneity, gifts, and talents as being in that place. There are undoubtedly more treasures in that good place, but I mention these to illustrate the type of attributes that live there.

Endnote #12-2

Recovering Your "Buried Treasure"

Being changed into the image of Jesus is simply uncovering who you really are. You were created in the image of God; but because of a sinful world and the part of you that is sinful, the image of God in you became buried. As the bitter roots are healed and The Wall comes down, you again become who you are, who God made you to be and always intended you to be. Being changed into His image does not mean that your uniqueness becomes obliterated. You do not become a non-person.

Parker Palmer expresses this view of the "Good Part" as follows:

- "She did not show up as raw material to be shaped into whatever image the world might want her to take. She arrived with her own gifted form, with the shape of her own sacred soul" (p.11).
- "We arrive in this world with birthright gifts - then we spend the first half of our lives abandoning them or letting others disabuse us of them . . . we spend the second half trying to recover and reclaim the gift we once possessed" (p.12).
- "What a long time it can take to become the person one has always been!" (p.9).
- "Self-care is never a selfish act - it is simply good stewardship of the only gift I have, the gift I was put on earth to offer to others" (p.30).

- "She decided, 'I will no longer act on the outside in a way that contradicts the truth that I hold deeply on the inside. I will no longer act as if I were less than the whole person I know myself inwardly to be'" (p.33).
- "God asks us only to honor our created nature, which means our limits as well as potentials" (p.50).
- "This is the God who, when asked by Moses for a name, responded, 'I am who I Am' (Exodus 3:14), an answer that has less to do with the moral rules for which Moses made God famous than with elemental 'isness' and selfhood. If, as I believe, we are all made in God's image, we could all give the same answer when asked who we are: 'I Am who I Am,' One dwells with God by being faithful to one's nature. One crosses God by trying to be something one is not. Reality-including one's own-is divine, to be not defied but honored" (p.51).
- ". . . it often takes the eyes of others to help us see. Our strongest gifts are usually those we are barely aware of possessing. They are a part of our God-given nature, with us from the moment we drew first breath, and we are no more conscious of having them than we are of breathing" (p.52).

Your life is about being who you are, not who you think you should be!

See Chapter 18 for more on why it is so important to love yourself.

Endnote #12-3

You Are Not "Erased" As Jesus Fills You

Commenting on 1 Corinthians 10:16:

Koinonia (translated as "communion" in this verse, means "union with."

- "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?". . . "Similarly, *koinonia* in 1 Cor 10:16 means 'participation' in the body and blood of Christ and thus union with the exalted Christ. This fellowship with Christ comes about through the creative intervention of God. It happens through the transformation of man to the very roots of his being. It is birth into a new existence, and can be expressed by the contrast of life and death. This new existence is not a divinization in the sense of mysticism and the mystery religions, but incorporation in Jesus' death, burial, resurrection, and glory. It is not the elimination or fusion of personality but a new relationship based on the forgiveness of sins" (C. Brown, Vol 1, p.643, underlining is mine).
- In 1 John 1:3,6,7, *koinonia* refers to "A new relationship based on the forgiveness of sins" (C. Brown, p.643).

Endnote 12-4

Am I All Bad?

Sometimes the messages that "I am all bad" are a bit subtle, can be confusing, and are not true. For instance, there are clearly parts of my natural man that are not "bad," such as my awareness of my need for a drink of water. Intuitively we all know this, and so the implication that everything in me is bad is very destructive. Because it is not true, my Treasure Inside (which is not "bad") is wounded by the accusation and the condemnation.

Seeing myself as made up of three parts (body, soul, and spirit) can easily lead to this mistake. If I am made of three parts, and I have to decide which one is "bad," "soul" gets the nod. But it isn't that simple (Note that in the three part view of man the Greek word *soma* = body, *psyche* = soul, and *pneuma* = spirit).

"Likewise, the wish (1 Thess. 5:23) that 'your spirit and soul and body may be kept sound and blameless' evidently means only that the readers may be kept sound, each in his entirety. So far as form is concerned, this is a trichotomous scheme of anthropology. . . nothing more is to be gathered from this passage than that Paul can also speak of a *pneuma* that is human. In this use, *pneuma* can mean the (whole) person and take the place of a personal pronoun (I, or me) just as *soma* and *psyche* can" (Bultmann, Theology of the New Testament, Part II, p.206).

"Man does not consist of two parts, much less of three; nor are *psyche* and *pneuma* special faculties or principles (within the *soma*) of a mental life higher than his animal life. Rather, man is a living unity. He is a person who can become an object to himself. He is a person having a relationship to himself (*soma*)" (Bultmann, Theology of the New Testament, Part II, p.209).

We are dealing with three more fuzzy Greek words (*soma*, *psyche*, and *pneuma*). These words are not the precise tools that our Western mind desires, and their meaning varies depending on the context. In other words, it isn't that simple. In the face of such ambiguity it is important to not go beyond what is clear. Again, we can say that there is a part of me that is made in the image of God (good), and there is a part that is fallen (bad). To go beyond that is problematic, and perhaps dangerous.

See Endnote #9-1 for more details on this debate.

Endnote #12-5

More On Jeremiah 17

The Hebrew word *leb* in Jeremiah 17:9, which is commonly translated into the English word "heart," actually has a great variety of meanings in the Old Testament. According to The Brown-Driver-Briggs Hebrew and English Lexicon, the Hebrew word *leb* has the following range of meanings (Brown, F et al, pp. 524-525):

1. in the midst of the sea
2. the inner man, soul
3. the mind, knowledge, memory
4. inclination, resolutions and determinations of the will
5. conscience
6. moral character
7. the man himself
8. seat of appetites
9. seat of the emotions and passions
10. seat of courage
11. seat or organ of mental acts

According to Strong's Exhaustive Concordance of the Bible (Strong's #3820) , *leb* means:

"the heart; also used (fig.) very widely for the feelings, the will and even the intellect; likewise for the centre of anything" (Strong, p.58).

Seeing this variety of meanings for the word, it becomes evident that it was the translators' choice to translate *leb* into the English "heart;" but as one can see there are many other possibilities that seem to include virtually any part of a human being. Which meaning was Jeremiah's intent in this passage? Nobody knows but God and Jeremiah. So we need to not be dogmatic about our choice. Probably the best we can say is "somewhere deep inside there is a part of man that is deceitful."

Endnotes for Chapter 13

"The Bad Part Of You"

Endnote #13-1

The Several Possible Meanings Of Sarx (flesh)

Following are further details on these four aspects of the flesh (C. Brown, Volume I, pp.678-680):

"Since the meaning of *sarx* varies radically from context to context, several distinct points must be made about the hermeneutics of this term."

"1. In some contexts, especially in the Old Testament, *sarx* calls attention to man's *creatureliness and frailty*; to the fact that he is fragile, fallible, and vulnerable. Thus 'all flesh is grass, and its glory is like the flower of the grass. The grass withers, the flower fades (Isa. 40:6-8; cf. 1 Pet 1:24). However promising and flourishing it appears at first sight, it holds out no certain promise of being able to withstand pressures which are brought against it."

"2. In other contexts *sarx* is used quite simply to denote the *physical* part of man, and does not offer an evaluation of man as a whole. 'Infirmity of the flesh' (Gal. 4:13) is physical illness; and flesh in 1 Cor. 15:39 means the physical substance appropriate to a given physical environment. The NT asserts the importance of the physical as over and against ideas which later developed in gnosticism. (a) Especially in Johannine thought this relates to the incarnation: 'the word became flesh' (Jn. 1:14; cf. 6:51-56);"

"3. To assess a truth or a phenomena "in accordance with the flesh (*kata sarka*, or *kata en sarka*) is to reach a verdict on the basis of purely *human, external, or natural considerations* . . . It is an assessment which leaves spiritual dimensions out of the account. Thus Paul admits that very few of the Corinthian congregation are wise in the 'ordinary' sense of the term (1 Cor. 1:26). Jesus warns the Pharisees that they are almost certain to misunderstand him, because they judge his testimony in purely human terms alone (Jn. 8:15)."

4. A quite different use of *sarx* appears in the major theological passages in Paul such as Romans 8:5-8, which concludes, 'those who are in the flesh can not please God.' In this passage the mental outlook of the flesh (*to phronema tes sarkos*) is hostile to God. 'Flesh' here evaluates man as a sinner before God. The outlook of the flesh is *the outlook oriented towards the self, that which pursues its own ends in self-sufficient independence of God*. (a) It is most striking, as R. Bultmann and R. Jewett have rightly pointed out, that Paul

explicitly speaks of the 'fleshly' outlook in connection with the law and circumcision. The fleshly mind in Gal. above implies 'shifting one's boasting from the cross of Christ (Gal. 6:14) to the circumcised flesh (6:13) (R. Jewett, op. Cit., 95). It represents the desire to secure one's righteousness independently of God's grace in Christ by means of the law. Thus in Jewett's words, '*sarx* for Paul is not rooted in sensuality but rather in religious rebellion in the form of self-righteousness' (p.114). As Bultmann expresses it, flesh represents 'trust in oneself as being able to procure life . . . through one's own strength and accomplishment' (C. Brown, Volume 1, pp.678-680).

Endnote #13-2

Fuzzy Words

Scientists create very specific names for the objects they study. They do this because most English words are not precise enough. Scientists need to know exactly what is the object under discussion. For example, a few of the humanoid creatures that have been identified have been given the following names:

Some humanoid creatures:

- Homo habilis (lived about 2 million years ago)
- Ardipithecus ramidus (5.8 million years ago)
- Orrorin tugenensis (6 million years ago)
- Sahelanthropus tchadensis (7 million years ago)

Scientists aren't just trying to make it difficult for the rest of us who aren't as well-educated in their specialty. Rather, they need to create precise words as tools of their trade.

Our English words are not this precise. If you look in a dictionary for almost any English word, you will see some range of meaning. In some cases, the range is huge. For example, a common English word that is familiar to Christians is "mind." This is a noun, which is defined as follows by Webster's Ninth New Collegiate Dictionary (1983):

1. RECOLLECTION, MEMORY
2. A. the element or complex of elements in an individual that feels, perceives, thinks, wills, and especially reasons.
B. the conscious mental events and capabilities in an organism.
C. the organized conscious and unconscious capabilities in an organism
3. INTENTION, DESIRE.
4. The normal or healthy condition of the mental faculties
5. OPINION, VIEW

6. DISPOSITION, MOOD
 - A. a person or group embodying mental qualities
 - B. intellectual ability
7. Christian Science: GOD
8. A conscious substratum or factor in the universe

Now, do you know exactly what people mean when they refer to your mind? Of course you don't. The word has too broad a range of meaning for you to know which meaning is intended, until you understand the context in which it is being used.

Unfortunately, most words in both English and Greek have significant ranges of meaning. They are therefore inexact tools for conveying what the writer intends, and we always need to be aware of this problem. To make it worse, since these are familiar words, we often think we know what a word means, or the word may be loaded with emotional meaning for us.

The problem is compounded further when one attempts to translate Greek into English. For example, Strong's Exhaustive Concordance lists 13 Greek words that are translated into the English word "mind." Samples of the meanings of these words are:

- Deep thought
- Sane (of sound mind)
- Recollect
- Predisposition
- Intellect
- Have a sentiment
- To remind
- Spirit
- Modesty
- Suggest to memory
- Cognition
- Passion
- The feelings

Because of this wide range of meaning, when you read the word "mind" in an English translation of the Bible, you don't know very much about what the writer is saying unless you research which Greek word he was using. Even then you need to consider the context in which he was using the word to understand what he really meant.

Endnote #13-3

More Information On Trying To Be Good

"To the category of conduct 'according to the flesh' belongs above all zealous fulfillment of the Torah; it does so because the man supposes he can thereby achieve righteousness before God by his own strength . . . This passage" (Philippians 3:3-7) "makes it especially clear that the attitude which orients itself by 'flesh', living out of 'flesh', is the self-reliant attitude of the man who puts his trust in his own strength and in that which is controllable by him" (Bultmann, Theology of the New Testament, Part II, p.240).

"If, now, the demand of the 'commandment' is this 'you shall not desire', its intent is to snatch man out of his self-reliant pursuit of life, his will to rule over himself. When it is further said that by this very demand, sin has awakened, that rests upon a conviction that man fundamentally strives in the wrong direction. The life that the Torah offers him (v. 10: 'for life')" (Romans 7:10) "he wants to attain himself, by his own power" (Bultmann, Theology of the New Testament, Part II, p.250).

What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet." But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. I was alive once without the law, but when the commandment came, sin revived and I died. And the commandment, which was to bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me. (Romans 7:7-11).

Without the understanding of the fact that to try to be good in my own strength is an automatic (and sinful) response coming from my God-wannabe ("flesh"), Romans 7:7-11 above is very confusing. However, it should now be clear that sin (my flesh) took opportunity when I found out what God expected (the law) and triggered in me the striving in my own strength (my willpower) to keep the law. This brought death to me, because this striving is sin! *And the commandment, which was to bring life, I found to bring death* (verse 10). It killed me (verse 11).

There are many other scriptures that could be cited, because the redemption that we have from the law through our Lord Jesus Christ is such a central truth of the Gospel. Our problem is probably that we have always thought of the "flesh" as only being connected with sensuality or lawlessness. But this is the least subtle and insidious of the three aspects of the "flesh." The other two (trying to be good, and our tendency to respond to perceived wounding with bitterness, judgment and

blame) are the ones that kill most Christians. They are able to kill us because they are so automatic, so subtle, and we haven't known about them!

Endnote #13-4

More Information On Flesh And Sin In Scripture

There are many statements in the New Testament showing that trying to be good in our own strength (using our willpower) is sinful and leads to death.

Immediately after Jesus died and rose again there were agents of Satan who began to work at perverting the Gospel. The Epistles were primarily written to counter specific errors that were impacting Christians. One of the major errors being taught was promoted by the "Judaizers." The "Judaizers" were trying to bring Christians back under the law. In Galatians Chapter 3 and 4 Paul elaborates on this:

This only I want to learn from you: Did you receive the Spirit by the works of the law or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?(Galatians 3:2-3).

For as many as are of the works of the law are under the curse: for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them." (Galatians 3:10, underlining is mine).

But then, indeed, when you did not know God, you served those which by nature are no gods. But now after you know God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage? (Galatians 4:8-9).

In other words, trying to be perfect (justified) by willpower brings about a curse and bondage. See also: Gal 2:18; 3:11-14; Rom 8:1-8; 2 Cor 3:5-6.

This tendency to want to keep the law in my own strength is what is behind what we call "legalism." Legalism turns the Bible into a book of rules that we have to keep with our own willpower. Though they probably don't realize it, those who preach in this way are actually impelling their listeners to sin!

**If we could control our own life,
Christ died in vain!**

Endnote #13-5

The Primal Sin

In Existence & Faith, Rudolf Bultmann calls this tendency to "do it ourselves," or to be in control as the "Primal Sin." It is the tendency to want to be like God, which was Satan's sin and Adam and Eve's sin in the Garden of Eden.

And the woman said to the serpent, "We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, "you shall not eat it, nor shall you touch it, lest you die." And the serpent said, to the woman, "You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil. So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. (Genesis 3:3-6).

The sales job the serpent did on Eve was to convince her that eating of the fruit would make her like God. Obviously she wanted that, because she disobeyed God and ate, as did Adam. This act is what some theologians have call the "Primal Sin", because it is the one from which all the others flow, and it is the one that opens us up to Satan's destruction. When we thus try to take God's place we are aligning ourselves with Satan's character; because trying to take God's place was Satan's sin, and it is what got Satan kicked out of heaven.

How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations! For you have said in your heart: I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north; I will ascend above the heights of the clouds. I will be like the Most High. Yet you shall be brought down to Sheol, to the lowest depths of the pit. (Isaiah 14:12-15).

Compare this with Genesis 3:5 above. It is exactly the same sin; and at the moment Adam and Eve disobeyed God and fell for Satan's bait, an aspect of their nature became like Satan - the "flesh." Since we are their offspring, we share their nature (1 Corinthians 15:21-22). This "Bad Part" impels us to sin, and we need the blood of Jesus to clean up the mess this makes.

Unfortunately, this "Bad Part" will remain a part of our nature as long as we walk this earth. This means that we are dependent on the blood of Jesus every day of our lives.

"But man misunderstands himself and puts himself in the place of God. And every man comes out of a history that is governed by this misunderstanding.

He comes out of a lie; he is determined by the flesh whose power he can not break. Were he to imagine that he could break it, he would assume that he does have himself in his own power after all and would thereby repeat the primal sin" (Bultmann, Existence and Faith, p.83).

Endnote #13-6

Where Does "Die to Self" Fit In?

There is a perspective that says that we should "die to self." Unfortunately, this view produces deadly results! As I have mentioned, there are some who teach this that don't really mean that everything inside a person has to die, but their listeners often hear something different. On the other hand, there are those who teach "die to self" who really do mean that everything inside a person has to die. This teaching typically says that it is "godly" to ignore your own needs and to always put them aside in order to serve others. You may have heard of the priority of living advocated by some:

First God.

Second, others.

Then you.

In fact, to want your legitimate needs met is labeled as "selfish." This perspective is often taught by those who have an extreme desire to "be good," and to serve the Lord. They then present "dying to self" as living radically for the Lord, of being totally sold out to Him.

Because it is taught with such zeal for the Lord, it may sound very good. However, those who have attempted to follow this teaching have found it to be destructive to them, and it truly is. There are good, solid, biblical reasons why it is destructive.

1. **First**, the phrase "die to self" sounds very religious, but it appears nowhere in the New Testament. Whenever we get outside the Bible we are on dangerous ground. Death (*apothnesko*, Strong # 599), when used in a spiritual sense (not physical) means "separation." In the New Testament it thus refers to the necessity to die to (be separation from) sin (Romans 6:2-11); the old man or body of sin (Romans 6:6); the law (Romans 7:6, Gal. 2:19); and the world (Gal. 6:14; Col. 2:20). Conspicuously absent is "self." I don't "die" in the sense of being obliterated. Sin in me "dies" in that I am separated from it. Also see Romans 14:7-8; Gal 2:19-21; 2 Corinthians 5:14-15; Colossians 3:3. You will note that the opposite of "die" is "live" (*zao*, Strong #2198). We are joined to Christ (1 Corinthians 6:17, Eph 2:1), which is the opposite of separation.

2. **Second**, this teaching sets us to strive with our own will power to deny and bury our own needs and desires. To try to do it in our own power is sin, so such teaching is actually encouraging us to sin. Sin always brings destruction. In this case, one of the side effects is to make us feel like the wretched man of Romans 7:24, as we try so hard, but fail over and over again to accomplish this "dying." *O wretched man that I am! Who will deliver me from this body of death?* We are miserable because we are constantly aware of our "selfish" feelings. We can't seem to be able to purge them.
3. **Third**, the Bible does not tell us to always put aside our own needs. In fact, to strive to follow the Lord in this way is actually discouraged. Self-chastisement is not what God has called us to, **Colossians 2:23**, *These things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, but are of no value against the indulgence of the flesh.* When we do lay down our life for others, it must be out of love, not self-abasement, **Romans 15:1-2**, *We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. Let each of us please his neighbor for his good, leading to edification.* The Bible tells us to put others' needs on the same level as our own, not above them. **Philippians 2:4**, *Let each of you look out not only for his own interests, but also for the interests of others.* (Underlining is mine). If we try to keep this command (or any other of God's commands) with our own willpower, we are actually sinning, and we will fail in our attempt. If we find ourselves having difficulty loving others, we need to see this as bad fruit and look for the bad root. We can only keep the laws of God if the desirable behavior is good fruit out of the good root, and the good root is Jesus living in that part of our heart.
4. **Fourth**, this teaching causes us to judge as "bad" what God created and called "good" (refer to the diagram on page 200 which illustrates our multi-faceted nature). The common misperception of "Die to self" is typically based upon a misperception of who we are, upon the idea that Romans 7:18 says *there is nothing good that dwells in me.* But this scripture makes it clear that "nothing good" dwells in only a part of me, and here Paul calls that part "my flesh." **Romans 7:18**, *For I know that in me (that is in my flesh) nothing good dwells.* As I explain in Chapter 12, there is a part of me that is made in God's image. That part is a part of "me," and it is good. The problem is that "die to self" does not differentiate between the part of me that is "good" and the parts that are "bad" (my God-wannabe, and the bitter roots in my "Honeycomb"); and so "die to self" results in throwing out the Good Part along with the bad parts. The bitter roots do need to "die," and the God-wannabe will never change from being "bad," but the Good Part has to be loved to fullness of life. As the Lord commanded, I am to love myself (Matthew 22:39). Otherwise I suffer.
5. **Finally**, trying to "die to self" always backfires and sets us up to be more "selfish," not less. Ignoring our legitimate needs is like saying to a person who is thirsty, "Ignore your thirst." If the person tries to ignore it, they don't become less thirsty; they become more and more thirsty. Eventually they will

do almost anything, even "bad" things, to get a drink of water. That is the way it works with all of our many needs. We are needy creatures, because God made us that way. If our legitimate needs are not met in a legitimate way, then the need will grow and grow, and eventually we will be willing to accept inappropriate substitutes in order to quench our thirst. The unfortunate consequences that result are things such as affairs, promiscuity, lying, inability to empathize with another person, and bragging (and many more). These "selfish" behaviors are emotions "coming out sideways." So admonishing a Christian to "die to self" will always backfire! Read Chapter 11 on emotions for more details.

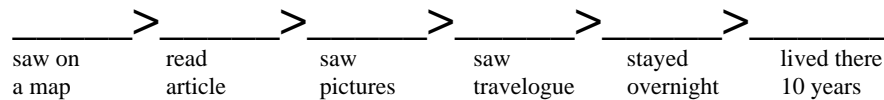
Endnotes for Chapter 14

"Face To Face With Jesus"

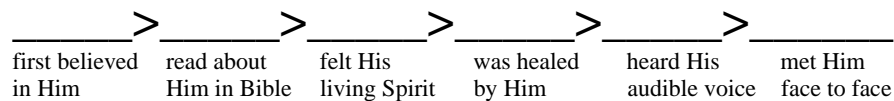
Endnote #14-1

When we read in the Bible about "knowing" God, we can easily misunderstand that to mean intellectual "knowledge." We will likely do this; because in our Western culture, we have been conditioned to that viewpoint. However, when we come to this conclusion, we may be missing out on the true meaning of the scriptures. There is in fact a broad spectrum of ways of "knowing," and I will illustrate that as follows:

Depths of "Knowing" Pittsburgh



Depths of "Knowing" God



Can you see that there is a huge difference between "reading about God in the Bible," and "meeting Him face to face?"

A Problem In English Translations

If my chart was in New Testament Greek, there would be **6 different words** used to describe these various depths of "knowing" Pittsburgh. English is much more

limited. In English, all these various depths would be described by the **one word**, “know.”

Because of this limitation of English, in an English translation of the Bible, we can’t discern how deep is the “knowing.” We have lost valuable information in the translation.

As you will see, the differences in the depth of “knowing” are very important for us as we seek to understand God’s Word as written in the New Testament. The Amplified Bible has tried to work around this problem by using several English words or a phrase to reveal the full meaning of the Greek word being translated.

English has **two** forms of the one word: the **verb** “know,” and the **noun** “knowledge.” **Greek has about 17 words!**

These 17 Greek words are variations of the following two root words:

1. **Ginosko** (1097): To know, in a beginning or completed sense (Zodhiates p. 372).

2. **Oida** (1492): This word group is divided between two uses. Based upon the context, about half the time this word group is translated as forms of “to see”, and the other half the time it is translated as “to know.”

“The contrast between *ginosko* and *oida* (1492) is that the first often suggests an acquired knowledge, but *oida* suggests intuitive knowledge, that is, I know what I know because I am what I am . . . In John 13:7 the Lord Jesus said to Peter, ‘What I do [the washing of his feet] you do not know [intuitively because you are not what you will one day be in order to understand the deeper significance of My actions] now, but thou shalt know hereafter [*gnose*, it will be shown to you, it will be explained to you and then you will understand]. Zodhiates p.374).”

These are complex words with many shades of meaning. Zodhiates devotes two full pages to *ginosko*, and 2 1/2 pages to *oida*, so my brief overview will of necessity be incomplete. My intent herein is to only capture the main meanings **as they relate to the topic of this book.**

“The contrast between *oida* and *ginosko* is apparent in John 13:7, ‘Jesus answered and said unto him, What I do thou knowest not now [*ouk oidas*, i.e., you do not know intuitively]; but thou shalt know hereafter [*gnose*, the fut. mid. indic. of *ginosko*, to experientially know].’ Peter could not believe and perceive on his own that Jesus who was omnipotent would allow Himself to be put to death by others, but he would understand it all when he saw it taking place before his eyes” (Zodhiates, p.509).

The following scriptures illustrate the difference between the *ginosko* and the *oida* word groups (note that the words in parentheses do not appear in the NKJV translation, but I inserted them to reveal the word group to which they belong).

Hebrews 8:11: “None of them shall teach his neighbor, and none his brother, saying, ‘Know [*ginosko*] the Lord,’ for all shall know [*oida*] Me, from the least of them to the greatest of them.”

1 Corinthians 8:1-2: “Now concerning things offered to idols: We know [*oida*] that we all have knowledge [*ginosko*]. Knowledge [*ginosko*] puffs up, but

love edifies. And if anyone thinks that he knows [*oida*] anything, he knows [*ginosko*] nothing yet as he ought to know [*ginosko*]."

One Form of the Ginosko Word Group Is Of Great Importance

Epiginosko (1921) is related to *ginosko*, and it is very important verb in the New Testament. It is usually translated into English as "know." The noun form is *epignosis* (1922), and it is usually translated as "knowledge." These two Greek words are relatively rare, only used a total of 31 times in the Epistles.

Wherever these two words were used, the writer had a very special meaning in mind.

Typically, lexicons define *epiginosko* as "to gain or receive full knowledge of, become fully acquainted with" (Zodhiates p. 624), and *epignosis* is defined as "a knowledge 'which perfectly unites the subject with the object';" (Vines Expository Dictionary of Old and New Testament Words).

As illustrated in my prior chart, "Living in Pittsburgh for 10 years" is a more thorough knowledge than "saw Pittsburgh on a map;" but it is still humanly acquired knowledge.

***Epiginosko* refers to a "knowing" that God imparts to us. The noun form is *epignosis*, and it means "knowledge" that we receive directly from God. It is not something we study or figure out. It is based upon "God's profound knowledge" that comes directly from Him to us.**

Epignosis is the kind of "knowledge" that Paul gained through his encounter with Jesus on the road to Damascus (Acts 9:3-6). The whole course of Saul's life was revolutionized. *Epignosis* affects us at our deepest levels, and it is life changing (as I discuss in Chapters 14 and 15, and in Appendix A).

1 Corinthians 13:12 reveals this important meaning most unmistakably (the following scriptures are all in the King James Version):

"Now I know (*ginosko*) in part, but then shall I know (*epignosko*) even as also I am known (*epignosko*)" (parentheses are mine).

The Greek words makes it clear that God knows us perfectly, and "then" we will also have His perfect, profound knowledge about ourselves. Knowing which Greek words were used greatly enhances our understanding of this passage.

In the following scriptures I have translated *epignosis* as "*God's profound knowledge*" so you can see how important are these words.

Ephesians 1:17: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in *God's profound knowledge*." (God has to impart it).

Colossians 3:10: And have put on the new man, which is renewed in *God's profound knowledge* after the image of Him that created him:" (God does the renewing).

1 Timothy 2:4: “Who will have all men to be saved, and to come unto *God’s profound knowledge* of the truth.” (God wants to do this in everyone).

Therefore, these particular scriptures should not motivate us to more Bible Study (although Bible study has its place), but should impel us to diligently seek a closer relationship with our living God. He is our only source of such “knowledge.” We are deeply and truly dependent on Him!

Summary

The major danger in the use of “know” or “knowledge” to translate all 17 Greek words is that in our Western culture, people automatically, subconsciously equate “knowledge” with intellectual understanding. Therefore, many scriptures that actually have deeper and more diverse meanings will always impel Western people to seek more intellectual understanding. They miss out, because in fact much of the “knowledge” mentioned in the New Testament can never be obtained by study or analysis. With this misunderstanding of Scripture, people can become frustrated, disappointed, or unfulfilled; because no matter how hard they study, they never acquire the “knowledge” they are seeking.

Endnotes for Chapter 15 & 16

No Endnotes

See Appendix A, “Experiences And Testimonies” for examples of Inner Child Prayer.

Endnotes for Chapter 17

Endnote #17-1

God Leads You!

Though the following scriptures are usually used to indicate the leading of the Holy Spirit in general, they ring profoundly true regarding God’s leading in your healing process.

Romans 8:26-32, *Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God. And we know that all things work together for good to those who love God, to those who are*

the called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? (Underlining is mine).

Endnote #17-2

We Need All Our "Tools"

There are two extremes that are traps for Christians. On one hand we ignore our Treasure Inside, and on the other we ignore our Head. Our culture ignores the Treasure Inside (heart) and only values the Head. Some of the difficulties that result from this are:

- Tendency to make heartless decisions.
- Inability to have intimate relationships or to be close to others.
- Inability to hear others' hearts and to be empathetic.
- Not to have an awakened conscience.
- Inability to commune with the Living God.

Sometimes seminaries and other Bible teachers have fallen into this extreme and see the Scriptures as something to be studied (like one would study physics), but not experienced. Some people have fled to this approach to life as a result of abuse of spiritual gifts in the church, or because of overly emotional parents who were unpredictable or irrational.

On the other hand, some Christians have come to the conclusion that it is not very "spiritual" to use logic and reason; and so they ignore their head. These people elevate the prophetic and the "word" they believe that they receive from God to such a place that it must be believed even if it is obviously unwise or imprudent. After all, God said it! But did He? Some Christian groups go so far as to ignore education and job experience as a necessary basis for doing a particular job, or performing a function in a church or ministry. Consequently many Christians are relegated to the bottom rungs of the economic ladder, because they are not qualified for well-paying jobs; and by ignoring prudent business principles many Christian churches and organizations are ill managed and ineffective.

Endnote #17-3

I Ignored My "Head"

I personally fell into the error of ignoring my head. In 1985 I was in a small church where the view was that everything that happened had a spiritual basis. I had been in the medical insurance business for years, and at this time my business began to deteriorate. My church friends and I sought the Lord: was I in sin? Was I not praying enough? Was I not contributing enough to the church? Was the Lord teaching me something? My office was located in a very spiritually dark part of Boulder, Colorado, so we wondered if it was an attack of the enemy. However, nothing we prayed about helped.

Finally, in 1993 the Lord told me to sell my business and to go to seminary to become a Christian counselor. When the Lord told me this, I knew positively that He had said this to me. Despite the decline in my industry, I found a ready buyer (a bit of a miracle). Two years later the man who had bought my business sold it to a large national company, and a year later the national company closed its doors!

What had started in 1985 was a "megatrend," a huge national change going on in the group health insurance business. All group medical insurance was beginning to be consolidated in gigantic HMO's (which is now the group insurance landscape), and small operations like mine were too small to compete. It was like Wal-Mart coming into a community and putting many of the local small businesses out of business.

But I had been blind to what was happening in the natural because my church's theology said that it was a spiritual problem. Had I opened my natural eyes in 1985 and studied the business environment, I would have discovered this "megatrend" going on, and I could have sold my business eight years earlier than I did, and for much more money.

My closed-minded focus on the spiritual (my heart) and ignoring the natural (my head) cost me dearly. It was not the enemy, and it was not because I was in sin. And the Lord was the one who had to rescue me (by telling me to sell my business to become a counselor). Amazingly, I didn't figure out what had really been going on until 1996 when the national company closed the business down!

Endnote # 17-4

The Wrong Perspective Can Keep Us From Healing

There are some misperceptions about our Christian life that can prevent our receiving what Jesus has provided for us. Unfortunately, these misperceptions are very common among Christians and churches.

It has been my experience that Twelve Step groups are much safer places than are many churches. The Twelve Step groups are safer because the people in these groups see themselves differently. They know they are broken, that they are powerless to change their own life, and that they are in a process of walking out their new life.

In an Alcoholics Anonymous meeting, when a person wants to speak, the first thing they say is, "I am George Smith, and I am an alcoholic." These admissions eliminate the need to try to look good. Because others at the meeting freely admit their weakness and impotence, everybody there accepts and freely admits their own frailty. Since admitting of their struggles and failures is acceptable, the other people there are ready to reach out to them and help them.

Unfortunately, as Christians, we often feel the need to look like a good Christian. We fear that if we admit our shortcomings we will not be seen as "spiritual" and will not be accepted.

Endnotes for Chapter 18

"Love, An Essential Ingredient"

Endnote #18-1

Trying To Be Something I Was Not

For many years I tried to be "balanced," focusing on developing those areas I wasn't so good at. I didn't realize I was trying to be something I am not, rather than being who God made me to be.

I do need to develop some levels of functionality in areas I am not so good at. For example, my wife is not good at math, but she needs some level of skill in it to balance her checkbook, etc. But my emphasis should have been on honoring those gifts God gave me. He gave them to me for a purpose. When I deny them, I am saying God made a mistake.

Receiving "The Blessing" causes me to love who I am, rather than who I want to be. It is OK to say, "I am not very good at math," if that is true. It is likewise OK to say, "I am good at math" if that is a strength God gave me. Such recognition is not pride. It is the truth. It is a gift from God, and I did not do anything to earn it. I received it out of the generosity of God.

Endnote #18-2

We Have A Treasure Inside

"Above all else, guard your heart' (Prov. 4:23). We usually hear this with a sense of 'keep an eye on that heart of yours,' in the way you'd warn a deputy watching over some dangerous outlaw, or a bad dog the neighbors let run. 'Don't let him out of your sight.' Having so long believed our hearts are evil, we assume the warning is to keep us out of trouble. So we lock up our hearts and throw away the key, and then try to get on with our living. But that isn't the spirit of the command at all. It doesn't say guard your heart because it's a criminal; it says guard your heart because it is the wellspring of your life, because it is a *treasure*, because everything else depends on it. . . *Above all else?* Good grief - we don't even do it once in a while. . . We live completely backward. 'All else' is above our hearts. I'll wager that caring for your heart isn't even a category you think in. . . But God intends that we treat our hearts as the treasures of the kingdom, ransomed at tremendous cost, as if they really do matter, and matter deeply" (Eldredge, pp. 207-208).

Endnote #18-3

What is love?

In this book I talk a lot about love, but what exactly is it? We fall in love and out of love. We love our children, we love our car, and we love sports. We love a certain movie, or we love to sleep in on Saturday morning. Alcoholics love alcohol, chocoholics love chocolate.

Our culture is very confused about what love is. As it turns out, the English word "love" is a very fuzzy word. (See Endnote #13-2 on fuzzy words). Selfless love brings healing and life, and Hollywood-type love means lust and use and abuse.

We sometimes seek for love in all the wrong places. Why do abused women stay with the abuser? They love them. Why do children constantly pursue abusive parents? They need their love.

God is love (1 John 4:8), and yet this attribute of God can't be what is wounding and destroying these people.¹³⁷ God only brings life and healing.

¹³⁷ One Misperception of Love

Some contend that there are two types of love discussed in the New Testament.

1. *Agape* is God's kind of love. It is good, and it is the kind of love we are to pursue.
2. *Phileo* is man's kind of love. It is fallen and fleshly and not important.

Footnote Continued On Next Page

God's Love Is Essential

God is love. His kind of love is real love (I will call it "authentic love"), and it is essential to our well-being. He wants to pour out His love upon us. In fact, we can only love Him because He first loved us. And yet for some reason God has made us in such a way that we must receive some of His love through another human being. To equip us to transfer God's love to another, there is a part of us that is made in God's image. He also fills parts of our "honeycomb" (see chapter 3) with His love. However, every other part of us is not inherently filled with God's love. To the degree that every other area is not filled with God's love, our God-wannabe (fallen nature) impacts our brand of "love," and in reality is a counterfeit of the real thing. To keep a supply of God's love in our hearts to bless us and to flow to others to bless them, a one-time infilling is not enough. We need to be continually receiving. God is the only source of authentic love, and we can't produce any of it on our own. If we receive authentic love from another person, they are simply giving us the love that God placed in them.

We need God's love so badly that when our supply of it gets too low, we must try to find other sources, and we may be impelled to accept inappropriate substitutes. God's love is the one essential that keeps us from going down a path of death and destruction. Before we were filled with His Spirit, we were all suffering death and were being destroyed, which is why God sent Jesus to redeem us.

For God so loved the world that He gave His only begotten Son, that whoever believe in Him should not perish but have everlasting life (John 3:16).¹³⁸

Unfortunately it isn't that simple.

1. **1 John 2:15**, says, *If any man loves (agapao) the world, the love of the Father is not in him.* But man can't love the world with a "good" kind of love.
2. **John 5:20** says, *For the Father loves (phileo) the Son.* But God can't love Jesus with a fallen and fleshly love.

Therefore, the Greek words for love are also fuzzy words, and we must look deeper into Scripture to understand what love is.

¹³⁸ "death" and "destruction" are harsh words, but the Bible uses these words regularly to describe our status before we believed in Jesus, and were therefore without the love of God dwelling in us. A few additional scriptures are:

We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death. . . in this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. . . There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love (1 John 3:14; 4:9; 4:18, underlining is mine).

For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death (Romans 8:2, underlining is mine)

Without His Love We Become Wounded

As children start out in life they are incredibly vulnerable to wounding if not given authentic love. There must be a continual infilling of love from both father and mother. The flow of love must be from their parents to the children, not the other way around. When children do not receive this love on a continual basis, they desperately seek it. If they are unable to get their parents to give them what they need, they will surely judge themselves as being un-loveable. They begin to believe there is something wrong with them, and they begin to build The Wall inside (see Chapter 9).

Whenever we are not filled to the brim with authentic love, we are miserable and desperately seek something to make us feel better.. If we have never received much of it, we don't really know what authentic love is like, and so we latch onto anything that seems to make us feel less miserable. We are willing to accept substitutes. In fact we may think that the substitutes are as good as it gets. A teenage girl who becomes sexually promiscuous is seeking love. The attention of the boys seems to help her emptiness. But it never really works because it isn't really love. The flow is actually in the wrong direction, because the boys are using her to get their own needs met, not giving to her. They are actually draining her further.

You have a gauging system inside that tells you when you need more water. If you have plenty of water in your body, you aren't thirsty. If I would then offer you a dirty glass of water, you would say, "No thank you," because you don't need any water. You know that the dirty water might make you sick, and you are in a position to be particular. However, if you are out in the desert for three days without water, and if you saw that I had a dirty glass of water, you would do anything to get to drink it. You are then so needy you will accept a substitute for good clean water.

We have a similar gauging system that tells when we need more of the God type of love, and a similar dynamic happens. If we are filled with plenty of authentic love, we aren't needy and will be very particular about what we accept. However, if we are empty and desperate for authentic love, we will accept inappropriate substitutes. These substitutes are actually destructive to us, because they drain life from us instead of filling us.

God Is The Only Source of Real Love

God is ultimately the only source of authentic love. *But the fruit of the Spirit is love, joy, peace . . .* (Gal. 5:22). God gives it to us through His Spirit abiding in us, and then this good root produces good fruit - we are truly loving and giving.

If we receive authentic love from another person, it is because that person has a full reservoir of it. Somehow they have received a bountiful supply, and it overflows to us. No person can be a source of authentic love. Anything we crank

up out of our own resources is tainted with sin, is not the real thing, and will therefore not bless another person.

For instance, if we find out that the Bible says we are to love others, we may try to do so. But when we are “trying,” our motives are impure. We may be doing it because we are afraid God will be unhappy with us if we don’t. Or we may try to do it to appear spiritual. Or we may try to do it to be accepted, or to feel important.

The flaw is that in each of these cases we are using the other person to meet our own needs. The counterfeits of God’s love all have this fatal flaw: the flow is in the wrong direction. The person we are “trying” to love has a sensor inside them that knows whether they are receiving the authentic love, or if they are being used and sucked dry. The other person would in fact be better off if we weren’t there “trying” to love them.

**Out of my emptiness I
take from others.**

**Out of my fullness I
give to them.**

Unfortunately, when we have never received authentic love we don’t have access to the information from our own love sensor. When we were a child, since we were always empty, our love sensor was constantly sounding the alarm. This didn’t feel good, so we had to find a way to silence this bad feeling; so we built The Wall inside. Now as adults, because we can’t hear our love sensor anymore, we don’t consciously know when the other person is sucking us dry instead of filling us; so we allow them to do this to us. And, since we are, in fact, empty inside, we are subconsciously impelled to go around trying to get our love tank filled up from others. We then begin to suck them dry!

Further Wounding Results

When we have lost the ability to tell authentic love from counterfeits, we can make huge mistakes. When we have not received lots of authentic love, we can be susceptible to becoming enmeshed in destructive relationships and organizations. When this is our history, we are then looking to have our love tank filled, and aren’t very adept at telling the difference between the authentic and counterfeits.

Gangs are attractive to wounded youths. Gang members typically come from very non-nurturing homes. They are looking for a place to belong, and they find acceptance and affiliation in the gang. But they are actually being used by the leader of the gang to fill his unmet needs for power and control. The members are so powerfully drawn in to get their needs met that they will do

**If we haven't received a
wealth of real love, we
are vulnerable to abuse
and further wounding.**

anything to retain membership, including committing crimes and exposing themselves to injury or death.

You may recall the tragedy with the Jim Jones commune. To start with Jim Jones was a Bible believing pastor who had a way of drawing people to himself. The members' needs to belong eventually led them to leave all they had to move to the jungles of Ghana with the group, and eventually to suicide. This charismatic leader mutated into an abusive tyrant. Yet, despite his control and harshness, the people stayed with him because of their need for love.

Our need for authentic love is so great that people will suffer abuse rather than do without it. They will even die for a counterfeit, because they are desperate. Tragically, they don't know that what they are receiving isn't authentic love, and won't really fill their emptiness.

These are just a couple of examples, but the world is full of abusive organizations. They are abusive because the members and the leaders are all trying to get their own love tanks filled at the expense of the others. It is very possible they don't consciously realize what they are doing, because they are impelled by unconscious forces to do this. The counterfeit love, which is sin, opens the door to evil, and the people get wounded rather than nurtured.

Real Love Is Good Fruit

This can seem very discouraging. If I can't love others by setting my own will to do it, how can I possibly obey God? After all, He tells us over and over to love one another. Therefore the question isn't whether we are to love others, but rather how we can.

We can't love others rightly, but God can do it through us. Remember, the image of God dwells inside each of us, both in our Treasure Inside and those areas of our "Honeycomb" into which we have invited Him. Those areas of our inner being can love the way God loves. We need to let our Treasure Inside out of jail, so that he or she can be free to live, and we need to remove the bitter roots in our "honeycomb." Remember that the reason our "Treasure Inside" is not free is because of our wounding - we built The Wall (see Chapter 9).

We do need to set a goal of being able to love with God's kind of love, but this will only come about as we are changed into the image of Jesus. Trying hard to love will not enable us to give authentic love.

**God's love can flow
through us as good
fruit from a good root.**

Our love must be good fruit from a good root. 1 John Chapter 4 makes it clear: we can only love others because of His presence dwelling in us.

This truth is expressed in 1 John, Chapter 4:

9. In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through him. 10. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. 11. Beloved, if God so loved us, we also ought to love one another. 12. No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us. 13. By this we know that we abide in Him, and He in us, because He has given us of His Spirit . . . 17. Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world. 18. There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love. 19. We love Him because He first loved us. (1 John 4:9-13, 17-19).

| <u>Verse</u> | <u>Root</u> | <u>Fruit</u> |
|--------------|--------------------------|------------------------------|
| 9. | God sent His Son | We live through Him |
| 10. | God loved us | We love Him |
| 11. | God loved us | We ought to love one another |
| 12. | God abides in us | We love one another |
| 13. | He gave us His Spirit | We abide in Him |
| 17. | His love perfected in us | So are we in this world |
| 19. | He first loved us | We love Him |

The message is that the God kind of love comes from God, and there is no other source. We get it from Him and are to pass it on.

How to Love

Then, in a practical way, how do you truly love others? The answer, as we have seen, is that it must come from Jesus dwelling inside. If you are not feeling love or compassion for another person, there is a bitter root of some kind in the way. So the answer is not to try harder, but to seek the bad root. This will probably entail forgiving that person (or others who have hurt us) and being forgiven by the Lord. With some people you may need to do this over and over again. We will know we have accomplished forgiveness when we find ourselves feeling towards that person the way Jesus feels about them.

Summary

So what is love? Authentic love is an attribute of God. We only have it to give if we have first received it from Him. God's love residing in us gives to others rather than taking from them. Authentic love is the life of God in us, and it gives

life to those who receive it through us. 1 John 4:9-19 (see footnote below) professes that good fruit grows from a good root. Jesus is the good root, so the only way to increase in love is to continue to be changed into the image of Jesus. Then Jesus will love others through us. Anything else is not of God and tears people down instead of bringing life.

Endnotes for Chapter 19

"The Big Picture"

Endnote #19-1

This Message Is Central To The Gospel!

This message of our transformation into the image of Jesus is central to the Gospel. It is not just a "feel good" appendage that we can dismiss as a nice option for those who are really hurting. In fact, this message absolutely permeates the New Testament, and it seeps out of every pore. Once one understands the message, it leaps off the page, especially in the writings of Paul and John. Try it and see. I will give you another example below.

The importance of this message is why Satan worked early and tried hard to kill it. The Epistles were written precisely to counteract Satan's attempts to rob people of the provisions that Jesus made for us. However, Jesus' provision for us is foolishness to man:

1 Corinthians 2:14, *But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.*

And this provision is bigger and more important than we realize:

1 Corinthians 2:9, *Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him.*

His provision for us to be changed into His image is an integral part of the entire message about Jesus, both about who He was and now still is, and about what He came to do and what He still does now.

This provision is a vital part of these truths, and without this provision we are defeated in this life. Without this truth, the impact of Jesus on our lives is gutted and only has relevance in saving us from hell. Being saved from hell is no small thing, but it is only a part of the message. He also has made provision for us while we walk on this earth.

And yet, the provision for being changed into His image while we walk this earth also impacts what will happen to us when we go into eternity. If we are not changed into His image during this life, we will be saved, but we will suffer loss.

This message is clearly spelled out in 1 Corinthians 3:9-17:

9. *For we are God's fellow workers; you are God's field, **you are God's building**.*
10. *According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it.*
11. *For no other foundation can anyone lay than that which is laid, which is Jesus Christ.*
12. *Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay straw,*
13. *each one's **work** will become manifest, for the Day will declare it, because it will be revealed by fire; and the fire will test each one's **work**, of what sort it is.*
14. *If anyone's **work** which he has built on it endures, he will receive a reward.*
15. *If anyone's **work** is burned, he will suffer loss; but **he himself** will be saved, yet so as through fire.*
16. *Do you not know that **you are the temple** of God, and that the Spirit of God dwells in you?*
17. *If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, **which temple you are**. (boldface and underlining are mine).*

The "work" Paul is referring to is the structure that is being built, not the effort to build it, as has often been the interpretation. What is this "structure?" **You** are the building he is building. **You** are the structure. **You** are the temple.

- *You are God's building* (verse 9).
- *which temple you are* (verse 16).

Jesus doesn't want you to suffer loss as you enter eternity. The only way that you can avoid suffering loss is to have been transformed into His image during this life, so that your "building" is gold, silver, and precious stones, not wood, hay and straw. He loves you so much that He came and died for you so that you can be eternally blessed.

Endnotes for Appendix A

"Experiences & Testimonies"

No Endnotes

Endnotes for Appendix B

"Codependence"

Endnote #Appendix B-1

It Would Be Better That A Millstone . . .

Then He said to the disciples, "It is impossible that no offenses should come, but woe to him through whom they do come! It would be better for him if a millstone were hung about his neck, and he were thrown into the sea, than that he should offend one of these little ones. Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. And if he sins against you seven times in a day, and seven times in a day returns to you saying, 'I repent', you shall forgive him." (Luke 17:1-4).

In this scripture Jesus is saying that it would be better for the one who sins against you that he would have a millstone hung around his neck and be thrown into the sea than to have sinned against you. If he dos this to you, you need to call it to his attention (rebuke him) so that he can repent and not have to pay the consequences of his action that the laws of God will exact from him. If you do not point it out to him, that what he did was not OK, he may not even realize he has sinned. Even if he doesn't realize that he has sinned, the laws of God have been set in motion and he will suffer. You rescue him from these consequences by pointing it out to him. This is why the Lord instructs us, *rebuke him*.

Endnote #Appendix B-2

More On Good and Bad Control

This is a continuation of the discussion on "control" begun on **page 293**, and I would recommend that you start by reading that paragraph. There I discussed the fact that there is both good and bad control. Good control is exercised for the benefit of the one being controlled. Bad control is exercised by one person over another for the benefit of the one doing the controlling.

The Mechanism of Bad Control

Bad control is not a behavior that a person has cognitively decided to engage in. Rather, the person is impelled to control by his or her own anxiety. For instance, if a person was raised in a home where there was chaos, then there is much wounding because the household was always in disarray. The child realizes that when there is chaos, bad things happen: people get ignored, important chores don't get done, his or her personal needs don't get met, etc. Then this child judged the parents, and quite likely made an inner vow to never allow their life to be in such chaos. Then as an adult, when the person perceives that anything is not in control, the fear of chaos impels him or her to gain control.

Another example would be a man who had a very controlling father. Being controlled was demeaning and frustrating. He judged his father and is now finding himself acting exactly as his father had. This is much more than modeling. This is reaping from the operation of God's laws.

In both cases the controllers are driven relentlessly by their own bitter roots. The only way to keep their anxiety at bay is to make sure everybody and everything around is in their control. If the other people around them submit to their control, then the controllers do not have to feel their own anxiety. In a very real way, the other people then become the controllers' "fix". It is actually an addiction, like alcohol, or gambling, or pornography; because an addictive agent is any person or substance or practice that reduces the Big Hurt.

Two Kinds of Bad Control

There are actually two types of bad control: overt and covert. Some people are **overt**, in-your-face controlling. "If you are five minutes late getting home, you will be grounded for a month." You know what they want and what the consequences will be. You obey because you know they mean business.

Covert controlling is much more insidious and destructive. This type of control is what is often called "**manipulation**". You may not be able to put your

finger on why you always end up doing what this person wants, but you do.¹³⁹ Guilt is often the driving force behind manipulation. In the above example, the statement might be, "I need you to be home on time; because when you are late, I worry and can't go to sleep." The hidden meaning is something like, "How could you be so thoughtless as to cause your mother to worry?"

Manipulation is incredibly destructive because it is usually built on guilt, and making a child feel guilty gives them the message he or she is a bad child. In the example above, you are bad because you want to stay out later. The truth is that it is OK to want to stay out later. In fact, this desire may be a very healthy sign of normal social impulses. It may be true that it is not wise for you to actually stay out later, but wanting to does not make you a bad person. Children raised by a manipulative parent see themselves as bad people who are fundamentally flawed. They have built The Wall, and they struggle with the Big Hurt from the self-condemnation.

The Roots of Manipulation

Typically people become manipulators because as children, they could not approach their parents directly to get their needs met. Therefore the children had to find an indirect way to get the parent to do what they needed them to do. For example, in healthy families, if children need some new clothes they should be able to simply say, "Dad, I need some new clothes." But when the direct approach never works, they might say, "All the other kids are making fun of me for the dumb clothes I have to wear." The hidden meaning is, "How could you be such bad parents as to cause your child to be ridiculed?"

Here the children have discovered how to manipulate their parents by triggering the parents' guilt. In all likelihood these children discovered the effectiveness of this approach by observing it in operation in their family.

Control and Types of Leadership

There are two types of leadership. Most books written on leadership have as their theme, "How to get other people to do what you want them to do." This is advocating Bad Control. This type of leadership is ineffective, because the followers realize they are being used, and they grow to resent the leader. Unfortunately, this is by far the most common type of leadership that has existed throughout history, including the present.

"This is done in order to realize the purposes of the *power wielders*, whether or not these are also the goals of the respondents" (Burns, p.18).¹⁴⁰

There is another type of leadership, which Burns defined as "Transformational Leadership." He gave specific examples of political leaders who led in this way.

¹³⁹ "Being nice" can be a subtle form of control..

¹⁴⁰ Leadership, by James MacGregor Burns. A Pulitzer Prize winning book.

His observation is that these leaders, who were exceptionally successful, had the ability to show their followers how the followers' own needs would be met if they follow him. He would lead, but they would work together for common goals. This type of leadership is effective, because the followers realize they are important, and they grow to respect and want to follow the leader. Burns said it is rare, but it can change the world. Clearly, when He walked the earth, Jesus Christ led this way.

Leadership over human beings is exercised when persons with certain motives and purposes mobilize, in competition or conflict with others, institutional, political, psychological, and other resources so as to arouse, engage, and satisfy the motives of followers. This is done in order to realize goals mutually held by both leaders and followers (Burns, p.18).

Endnotes for Appendix C

"Communication Differences"

No Endnotes

Endnotes for Appendix D

"New Age Visualization"

Endnote #D-1

I Was Deceived

Several years ago, while I was unmarried, I encountered a woman who was a nationally known author and an old neighbor. She pursued a friendship, and I went along with it. I began to sense something unique about her. For instance, I discovered that when I was around her, I was able to more clearly see my own wounds and issues. I shared this with her. She laughed and said that many people had shared that same observation with her.

One evening she was doing a book signing for her most recent book, and she invited me to come with her. Afterwards we went to dinner with a number of her

friends. When we arrived at the restaurant my spirit was troubled, but I ignored the warning. After all, she and her friends were very accepting of me.

When being with her, I experienced several such incidents when my spirit was troubled, but I ignored them all. I was fascinated with something in her. I was drawn by some sort of power she had. Then one day I was having dinner with her and several of her friends. She pulled out a magazine in which she was the featured writer. Her picture was on the front cover. The name of the magazine was, "New Age." At that moment it was as though the Lord had hit me between the eyes with a club. It was now so obvious that it made me laugh. The Lord's prior subtle warnings hadn't worked, so He finally spoke in a way that I could not ignore. I immediately cut myself off from this woman and her group.

After it was over I asked the Lord what this experience was about. I sensed that He allowed me to go down this path for awhile so that I would experience the power that does exist in the New Age Movement. I needed to experience this so that I would not be cocky, thinking "How could anybody be so dumb as to get sucked into such a weird, ungodly belief." Now I knew how a person could get sucked in. There is power in the New Age Movement, and it is fascinating. The New Age has drawing power and the ability to cloud our discernment. *For false christs and false prophets will arise and show great signs and wonders, so as to deceive, if possible, even the elect* (Matthew 24:24).

Fortunately the Lord was in charge of my life, was using that experience to equip me, and rescued me in time. I suspect that if I had not gotten the message that last night, He would have done something really huge to get me out of danger. It is a lot less painful to hear the subtle message rather than to wait until God gets really firm.

Endnote #D-2

Example of Guided Imagery

Disclaimer

On the next page I am presenting this example of New Age Guided Imagery to show you what is being taught by New Agers. I obtained this wording from a New Age website on the Internet.

You will note how similar it may seem to "A New And Living Way." It will also be clear that this Guided Imagery is self-generated. The same technique is used by therapists and other group leaders as a method of bringing peace to the person. **You will note that the images have their origin in man, not in God. That is the fatal and deadly flaw.**

I am adamant in advising you to never pray for yourself or others using the following technique. You will be in great danger if you do.

The following is a quote from the New Age website:

"Guided Imagery is a convenient and simple relaxation technique that can help you quickly and easily manage stress and reduce tension in your body. It's virtually as easy as indulging in a vivid daydream and, with practice, this technique can help you to better access your inner wisdom. Here's how to get started with guided imagery:

Here's How:

- 1. Get into a comfortable position, like one you would use for meditation or self-hypnosis. If a lying-down position would likely put you to sleep, opt for a cross-legged position, or recline in a comfy chair.*
- 2. Use diaphragmic deep breathing and close your eyes, focusing on breathing in peace and breathing out stress.*
- 3. Once you get to a relaxed state, begin to envision yourself in the midst of the most relaxing environment you can imagine. For some, this would be floating in the cool, clear waters off of a remote tropical island, where attractive people bring drinks and smooth music plays in the background. For others, this might be sitting by a fire in a secluded snow cabin, deep in the woods, sipping hot cocoa and reading the latest John Grisham novel while wrapped in a plush blanket and fuzzy slippers.*
- 4. As you imagine your scene, try to involve all of your senses. What does it look like? How does it feel? What special scents are involved? Do you hear the roar of a fire, the splash of a waterfall, or the sounds of chipper birds? Make your vision so real you can even taste it!*
- 5. Stay here for as long as you like. Enjoy your 'surroundings', and let yourself be far from what stresses you. When you're ready to come back to reality, count back from ten or twenty, and tell yourself that when you get to 'one', you'll feel serene and alert, and enjoy the rest of your day. When you return, you'll feel more calm and refreshed, like returning from a mini-vacation, but you won't have left the room!"*

You can clearly see that this whole method is based upon man. The Lord Jesus, Who is our protector, our shield, and our healer, appears nowhere.

Again, I want to emphasize that you should never meditate or pray for yourself or another person in this way!

Appendix F

Glossary

Translation Challenges: English and Greek are very different languages, and sometimes translation from Greek to English requires a judgment call by the translator. In addition, in many ways Greek is a more robust language, and so a word-for-word translation is sometimes inadequate. The Amplified Bible is an attempt to get around this problem by using multiple English words or a phrase to bring out the meaning of the Greek.

The definitions in this glossary are of necessity short, and are therefore not complete expositions on the words. Some of these terms are so vast that they have had many complete books written about them. On the other hand, I have purposely avoided short one-sentence definitions, because I have found that these abbreviated definitions often fail to adequately convey the concept and can lead to misunderstanding.

My purpose in including a glossary is to help the reader better understand the content of this book. It is not intended to be a scholarly exposition of all the nuances of the words presented.

I have not attempted to define all the theological words in the Bible, but rather simply those that are related to the subject of this book and which may cause confusion if not defined.

I have also included a few terms that I have coined, or that are commonly used in Inner Healing.

Format: the English word is followed by the Greek word in *Italics* and the Strong's Concordance number in parenthesis, and then my definition.

Addiction: A compulsion to use any substance, behavior, or relationship which makes me feel a little better about myself. I am compelled to indulge in the addiction because it relieves the pain of the Big Hurt, if only for a moment. An addiction has its root in separation from self, because that is what causes the Big Hurt. The only cure for an addiction is healing the relationship with myself. In addition, there can sometimes also be a physical component to an addiction to a substance, such as alcohol or a drug.

Big Hurt: See Chapter 9.

Big Wound: See Chapter 9.

Blood of Jesus (Also see "Cross of Christ" below): In the Old Testament, "The Bible makes it clear that the satisfaction or payment for human sins was made by the death of a specified animal substitute: 'For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul' (Lev. 17:11). In the New Testament, this Old Testament idea of sacrifice is applied to Christ's blood. References to the 'blood of Christ' always mean the sacrificial death of Jesus on the cross. References to the blood of Christ were made by Paul (Rom. 3:25); Peter (1 Pet. 1:19); John (Rev. 1:5) and the author of Hebrews (Heb. 9:14). Although all have sinned, 'we have redemption through His blood, the forgiveness of sins: (Eph. 1:7)" (Youngblood, p. 221).

And by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross (Colossians 1:20).

"Thus Col. 1:20 refers to 'the blood of his cross.' Little blood was shed in crucifixion, so that must mean simply his death. . . References to the blood are a vivid way of saying that we owe our salvation to the death of Christ" (Elwell, p.163).

Body: *soma* (4983).

Soma is a word with a wide range of meaning.

- Sometimes it refers to our physical body.
- Sometimes it refers to a portion of our being, where in combination with "soul" and "spirit" it is included as a way to describe our whole being (as in 1 Thessalonians 5:23).
- Sometimes it refers to our entire being (Phil 1:20; Rom 12:1).
- It is never viewed as something foreign to us that somehow clings to us and makes trouble for us. "In defining the concept *soma*, the place to begin is the naïve popular usage in which *soma* means body-as a rule, man's-which in a naïve anthropological view can be placed in contrast with the "soul" or the "spirit" (1 Thess. 5:23; 1 Cor. 5:3; 7:34). The body

has its members, which comprise a unity within it (Rom. 12:4-8; 1 Cor. 12:12-26). . . it is clear that the *soma* is not a something that outwardly clings to a man's real self (to his soul, for instance), but belongs to its very essence, so that we can say man does not have a *soma*; he is *soma*, for in not a few cases *soma* can be translated simply "I". . . The *soma* is man himself" (Bultmann, Theology of the New Testament, Part II, pp.193-201).

The main point is that we can only ascertain the specific meaning of *soma* from the context of the passage, and it is important not to be locked into applying a single meaning in all passages.

Context: In studying the Bible, it is of primary importance always to pay attention to the context. The context is the overall subject that the author is discussing in the current passage, as well as how this passage fits into the current paragraph, as well as how this paragraph fits into the current book of the Bible. There is a saying that "A text without a context is a pretext". A pretext is an attempt to make a scripture say what we want it to say, regardless of what the biblical writer intended. An extreme example of taking words out of context would be a ransom note made up out of words cut out of a newspaper and pasted onto a sheet of paper. The newspaper said those exact "words", but not with that meaning.

Cross of Christ (Also see "Blood of Jesus" above): "The blood and the cross" are terms that we commonly encounter. In Inner Healing, I have often heard the admonition to "Take it to the cross", and frankly, for a long time I didn't know what that meant. It means to appropriate for ourselves the whole provision that Jesus made for us through his incarnation, his death, his resurrection, his place at God's right hand, and all that means to us now. Therefore this admonition to "Take it to the cross" refers to appropriating the legal transaction that Jesus made possible (Chapters 2 through 8).

"It is 'by the blood of his cross' that God has made peace, in reconciling 'all things to himself' (Col. 1:20ff.). This reconciliation is at once personal and cosmic. It comes because Christ has set aside the bond which stood against us with its legal demands, 'nailing it to the cross' (Col. 2:14).

Further, the cross is the symbol of our union with Christ, not simply in virtue of our following his example, but in virtue of what he has done for us and in us. In his substitutionary death for us on the cross, we died 'in him' (cf. 2 Cor. 5:14), and 'our old man is crucified with him,' that by his indwelling Spirit we might walk in newness of life (Rom. 6:4ff.; Gal. 2:20; 5:24ff.; 6:14), abiding 'in him'" (Douglas, p. 254).

"Thus the cross symbolizes the glory of the Christian gospel (1 Cor. 1:17); the fact that through this offensive means of death (1 Cor. 1:23; Gal. 5:11), the debt of sin against us was 'nailed to the cross' (Col. 2:14), and we, having 'been crucified with Christ' (Gal. 2:20), have been freed from sin and death and made alive to God (Rom. 6:6-11)" (Youngblood, p.315).

Faith: *pistis* (4102). This is a complex word that is difficult to grasp, and whole books have been written to define it; so my definition will not cover its whole scope.

Strong's Concordance defines faith as, "persuasion, i.e. credence; morally, conviction . . . especially reliance upon Christ for salvation" (Strong, p.58).

Faith is set in opposition to works, or any accomplishments of my own (Rom. 4:5; 9:32; Gal. 2:16; Eph. 2:8-9).

If faith is present it will change us inside and will thus result in good works (James 2:18).

To help make the meaning clear, I will tie it in with the content of this book. As we begin our walk of transformation, it is difficult for us to let go of trying to "be good" (to do good works with our will power), and instead pray and let God produce the new good fruit. This new way of living is contrary to our old nature, and requires a lot of faith and trust to let go and to believe He will do what He says He will do. But as we do forgive and are forgiven, and we see Him change us and our resulting behavior, our faith grows. Now we really believe Him!

Thus faith gives us hope and peace and a reliance on God's grace.

Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed (Romans 4:16).

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God (Romans 5:1-2).

Pistis grows as we have relationship with Jesus (Phil. 3:8-10). See Endnote #14-1 regarding what it means to "know" Christ. Faith therefore comes from God (Rom. 12:3) and is a result of a living relationship with Him.

Flesh: *sarx* (4561). This word has a wide range of meaning. Sometimes it can mean something that is neither morally good or bad, such as my natural body, or the whole sphere of that which is earthly or natural. On the other hand, it can sometimes mean something sinful (Bultmann, Theology of the New Testament, Part II, pp. 232-238). Since there is a wide gap between something that is morally neutral and something that is wicked, it can be of

profound importance that we not misinterpret what the writer meant. Because of this wide range of meaning, we need to be aware of the context to determine the specific meaning in a given passage. See my Chapter 13, "The Bad Part Of You," for more details.

Glorified, glorify: *doxazo* (1392). "from 1391 (*doxa*), to render (or esteem) glorious (in a wide application)" (Strong, p. 24).

". . . refers to the recognition belonging to a person, honor, renown. . . When we read in Rom. 3:23 that some come short of or lacked the glory of God, it means they are not what God intended them to be. . . *Doxa* embraces all which is excellent in the divine nature . . . More specifically, *doxa* means not the outward glorious appearance, attracting attention to the person or thing itself, but that glory shown from within reflecting in the appearance which attracts attention" (Zodhiates, p.1684).

Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified (Romans 8:30). Therefore, when we have been changed into His image in an area of our heart, then we show forth His glory in that place. The bad root has been replaced by a good root, and then there is good fruit.

God-wannabe: In Genesis 1:27 it says: *So God created man in His own image.*" Since God is holy, Adam was holy (and thus so was Eve). Earlier, God had evicted Satan from heaven, because Satan wanted to be like God, to take His place: *For you have said in your heart: I will ascend into heaven, I will exalt my throne above the stars of God . . . I will be like the Most High.* (Isaiah 14:13-14).

Satan then roamed the earth, and eventually had a conversation with Eve. He tempted her with the same desire that was his sin. Satan said to Eve: *For God knows that in the day you eat of it your eyes will be opened, and you will be like God* (Genesis 3:5). She fell for the promise, disobeyed God, and ate the forbidden fruit - and so did Adam. At that moment, human beings fell from their position of holiness, and we now had a fallen nature like Satan did - while at the same time still having the image of God in us. This "fallen nature" impels humans to try to take God's place. One of the ways we do this is by taking God's place as the judge.

For centuries, theologians have debated about what this nature entails, as well as what to call this "fallen nature." The New Testament often calls this fallen nature "flesh.". But since the term "flesh" sometimes means something with no moral significance, this term can be confusing (read Chapter 13 and Endnotes 13-1 through 13-4 for more on the term "flesh").

I presume it was because of this terminology problem that many other labels have been applied to that fallen aspect of humanity. Some examples are "sin nature," "fallen nature," "inherited depravity," "corrupted nature," "original sin," "propensity to sin," "sinful nature," and "total depravity".

These long standing debates over the "fallen nature" have included topics that I am not going to address in this book: such as infant baptism, when after conception this nature is imputed to us, how this nature is transmitted to us, etc. Many of these controversies have not been resolved, because they are difficult to resolve from Scripture. I want to distance myself from these labels and the associated controversies; and, therefore, the only way to do that was to coin a term that no one else has used, and thus does not carry any baggage (which is the same reason I coined the term "Treasure Inside").

Therefore, I have coined the term "**God-wannabe**" to specifically designate my understanding of what the Apostle Paul called "flesh". This new term dynamically reflects the nature of the fall, because Adam and Eve wanted to be like God - and we are like them.

Read Chapter 13, "The Bad Part," for more details.

Grace: *charis* (5485). This is a word with several shades of meaning.

The root word, *chairo* (5463) means to rejoice. Strong defines it as "graciousness (as gratifying) of manner or act (abstract or concrete) literally, figuratively, or spiritually: especially the divine influence upon the heart, and its reflection in the life; including gratitude" (Strong. p.77). Part of Zodhiates' definition is: "A favor done without expectation of return; the absolutely free expression of the loving kindness of God to men finding its only motive in the bounty and benevolence of the Giver; unearned and unmerited favor. *Charis* stands in direct antithesis to *erga* (2041), works, the two being mutually exclusive. God's grace affects man's sinfulness and not only forgives the repentant sinner, but brings joy and thankfulness to him. It changes the individual to a new creature without destroying his individuality (2 Cor. 5:17; Eph 2:8,9)" (Zodhiates, p. 1469).

Humility, humble: *tapeinoo* (5013). "to make low, bring low"

(Thayer, p.614). Mankind wants to be God, and to be "humbled" means to be put in our proper place. However, this does not mean to see oneself as a worm or as totally unimportant. Rather it means to see ourselves the way God sees us, nothing more, but nothing less. He is the Creator, and we are the creature, and yet that does not mean that we are worthless. We are valuable because we are made in His image, because He loves us, and because He desires to have a relationship with us. See Chapter 12, "The Good Part Of You," for more details.

Inner Healing: See "Sanctification."

Justify, justified: *dikaloo* (1344). "to render (i.e. show or regard as) just or innocent"(Strong p.23). It is an act, a judicial decision by one who is a properly appointed judge, by which a person is declared innocent, or righteous. It is what we mean by the one time act whereby we are "saved." When we make Jesus our Lord, God adopts us as His children and declares us as righteous in His sight. "Certain aspects of the doctrine of salvation relate to the matter of one's standing with God. The individual's legal status must be changed from guilty to not guilty . . . The theological term here is *justification*. One is justified by being brought into a legal union with Christ. . . This, however, is merely the beginning of the spiritual life. There also is a progressive alteration of the individual's spiritual condition; one actually becomes holier. This progressive subjective change is referred to as *sanctification* ("making holy")." (Erickson, pp 904-905).

The act of justification pronounces us righteous. "Justification, then, is a three-party, not a two-party matter. And it is voluntary on the part of all three. Jesus is not an unwilling victim conscripted to the task. He willingly volunteered to give himself and unite the sinner: There is also a conscious decision on the part of the sinner to enter into this relationship. And the Father willingly accepts it. That no one is constrained means that the whole matter is completely ethical and legal" (Erickson, p. 959).

No matter how hard we try, we can not by our own efforts remove ourselves from our position of guilt and become righteous. Paul says:

But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, which is through faith in Jesus Christ to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God sent forth to be a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. Therefore we conclude that a man is justified by faith apart from the deeds of the law. (Romans 3:21-28).

Being justified freely by His grace through the redemption that is in Christ Jesus (Romans 3:24).

Know, Knowledge:

All of us are aware that there are many aspects or levels of “knowing.” Most Christians have experienced at least two levels of “knowing” as we study God’s Word. On one level, we may have read a specific passage many times, and we intellectually “know” what the passage says. Then one day we read the same passage, and the depth of the meaning leaps off the page: God speaks to us. Now we “know” that scripture at a deeper level. Now the meaning resonates inside us.

Similarly, when you read about romantic love, you “know” something about it. But when you fall in love, you “know” about love at a much deeper level. It is more real to you.

The Bible refers to various levels of “knowing”, and there are at least eight Greek words used in the New Testament to describe the various ways of “knowing.”

Unfortunately, English only has one word, “know,” that is available to translators to describe all the levels and types of “knowing.” Therefore, when you read “know” or “knowledge” in your English Bible, some very important information is missing.

For instance, **Colossians 3:10** is typically translated as: *and put on the new man who is renewed in knowledge according to the image of Him who created him*. In our Western culture, we would tend to think this means that we need to study more about God. There is a place for intellectual study of God’s Word, but that is not what this passage is advocating. The Greek word here translated as “knowledge” is *epignosis*. This Greek word implies much more than intellectual knowledge. It is referring to **“a knowledge which perfectly unites the subject with the object”** (Vines Expository Dictionary of New Testament Words).

When a person has a face-to-face encounter with Jesus, such as Paul experienced on the road to Damascus (acts 9:3-6), he or she comes to know Jesus in an *epignosis* fashion. Thus Colossians 3:10 is talking about much more than intellectual knowledge, as the context of Colossians 3:1-11 clearly shows. This meaning is lost in the English translation.

See Endnote 14-1 for a more complete treatment of these words.

Mind, to mind, minded:

Unfortunately, the English word “mind” is used to translate more than a dozen different Greek words, with meanings that range from “deep thought,” to “soul,” to “recollect,” to “predisposition,” to “intellect,” to “have a sentiment,” to “be mentally disposed,” to “spirit,” to “memory,” to “cognition.” Because of this wide range of meaning, when we read the English word “mind” in an English translation of the New Testament, at that point we don’t know much. In order to understand what the writer is saying, we need to find out what Greek word is in the original text, and then find the meaning of this Greek

word. We will also need to look at the context to determine the proper meaning.

For our culture, since we so honor the conscious "mind," there is a great danger that we will assume that "mind" is always referring to our "Head." As you can see, the biblical author may actually be saying something very different than this.

Peace: The Greek word *eirene* is the word translated into "peace". It means "peace, rest, in contrast with strife," and "denotes a state of untroubled, undisturbed well-being. . . . Used together with *eleos* (1656), mercy for the consequences of sin, and also with *charis* (5405), grace, which affects the character of the person. Peace as a Messianic blessing is that state . . . wherein the derangement and distress of life caused by sin are removed. Hence the message of salvation is called the Gospel of peace" (Zodhiates p.1686).

Pride: Needing to see myself as more than I am (or think I am), or differently than how God sees me. It has its roots in separation from self, and therefore I am impelled to fill the empty place inside that craves love (the Treasure Inside). Pride comes from a place of woundedness. See Chapters 12 and 13 for more details.

Repent, repentance: *metanoeo* (3340): "to think differently or afterwards, i.e. reconsider" (Strong, p.17), "to change one's mind" (Thayer, p.405). "In a religious sense implying pious sorrow for unbelief and sin and a turning from them unto God and the gospel of Christ . . . Jesus draws a picture of the true penitent person. Such is assured of the forgiveness of the Father whose love has anticipated his return and gone out to seek and save" (Zodhiates, p. 969, 970). Since repentance means to make a decision to go another way, we cannot do this for another person, but only for ourselves. Daniel did not "repent" for Israel. He confessed their sin and asked for mercy and forgiveness (Daniel 9:4-19).

Righteous, righteousness: *dikaios* (1342): This is a judicial term and refers to the state of one who has been justified (declared innocent).

"In the New Testament, justification is the declarative act of God by which, on the basis of the sufficiency of Christ's atoning death, He pronounces believers to have fulfilled all the requirements of the law which pertain to them. Justification is a forensic act imputing the righteousness of Christ to the believer; it is not an actual infusion of holiness into the individual. It is a

matter of declaring the person righteous, as a judge does in acquitting the accused. It is not a matter of making the person righteous or altering his or her actual spiritual condition" (Erickson, p. 956).

But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness (Romans 4:5).

Sanctify, sanctification: *hagiazō* (37) & *hagiasmos* (38). "to make holy, i.e. purify or consecrate" (Strong, p.7).

"... means not only the activity of the Holy Spirit to set man apart unto salvation but also enabling him to be holy even as God is holy. It is not only the transfer of a sinner into the ranks of the redeemed but the change in the character of the redeemed sinner to be holy even as God is" (Zodhiates, p.1657).

In other words, this is the process by which we are changed into the image of Jesus, one area of our heart at a time. This is what happens in Inner Healing, and Inner Healing is simply another word for Sanctification. It is the topic of this book! Also see "justification" above.

Sin: *hamartia* (266)): to miss the mark (and so not share in the prize) (Strong, p.10)."... everything opposed to God... In 1 Jn, sin is seen as the opposite of love (agape)" (C. Brown, pp. 579, 582).

"The power of sin operates not only in the fact that it completely dominates the man who has become its victim, but also in the fact that it forces all men without exception into slavery;" (Bultmann, Theology of the New Testament, Part II, p.249).

"An alternative preferable to the views that sin is basically sensuality or selfishness is that the essence of sin is simply failure to let God be God. It is placing something else, anything else, in the supreme place which is His. Thus, choosing oneself rather than God is not wrong because it is self that is chosen, but because something other than God is chosen" (Erickson, p. 580).

Isn't this exactly what Satan did? He wanted to take God's place. He put himself before God. At the fall in the Garden of Eden, we had Satan's nature implanted in us. See Chapter 13, "The Bad Part," and "God-wannabe" in this Glossary.

In my words, sin is a behavior that sets God's laws in motion bringing destruction (death) into our life. That is why God warns us of these actions in His Word, and why God hates sin - it destroys His children.

Sin-nature: *anomia* (458): "illegality, i.e. violation of law or (gen.) wickedness" Strong, p.12). Though this Greek word is somewhat rare in the New Testament, yet the English words "sin-nature" are often used to describe the tendency to sin that entered into mankind at the fall in the Garden of Eden. In the New Testament, this tendency is often referred to as "flesh." However, the term "flesh" has such a wide range of meaning that its use can be confusing. Because of this potential confusion, I have coined the term "God-wannabe" for this tendency, and it is discussed in this glossary. For more details on this tendency, read Chapter 4, "Judging Causes Problems," and Chapter 13, "The Bad Part of You."

Soul: *psyche* (5590): It is difficult to separate the meanings of *soma* (body), *psyche* (soul) and *pneuma* (spirit), as they are sometimes used interchangeably; and yet sometimes they refer to different aspects of mankind. *Psyche* (in the KJV frequently translated as "soul") is a fuzzy word with a wide range of meanings. Sometimes it refers to our human life without any value judgment, that part of man that is held in common with animals. Sometimes it means life itself. Sometimes it refers to the lower aspect of one's nature, and sometimes it simply designates a man in his entirety.

There is often a tendency to read into this word a negative connotation, as though it is always something bad ("soulish"). If you will look up every use of this word in the Bible, you will see that this is almost never the case. As with all fuzzy words, one must look at the context in which it is being used to determine which meaning is intended.

Spirit: *pneuma* (4151) (spirit with a small "s"): This is a term that would require an entire book to describe, so my description here will, of necessity, be incomplete.

The literal meaning of the Greek word means breath, or breath of air, air in motion, or a breeze. This is the Greek word from which we get "pneumatic," referring to the use of air, such as in tools driven by air, or tires filled with air.

In the New Testament, spirit (with a small "s") refers to a part of the makeup of a human being: "The religious element that enables the human to perceive spiritual matters and respond to spiritual stimuli" (Erickson, p.520). "The spirit is man's immaterial nature which enables him to communicate with God, who is also spirit" (Zodhiates, p.1181).

A common oversimplification of our humanity is to separate us into three parts: body (*soma*), soul (*psyche*), and spirit (*pneuma*), based upon 1 Thessalonians 5:23. However, it isn't that simple, because humans are much more complicated than that. Please also see "Body" and "Soul" in this glossary, and Endnote 9-1 for more discussion of this topic.

Treasure Inside: The image of God in you. See Chapter 9.

Understand, understanding, understood: This English word is used to translate more than a dozen different Greek words, with a wide range of meaning. Some of these Greek words refer to attributes in our "Head", and some in the "Treasure Inside." In other words, the understanding can be cognitive and conscious, or it can be intuitive or experiential and unconscious. Therefore, when we read the English word "understand" in an English translation of the New Testament, we don't know much. We need to look at the specific Greek word used and the context to determine the proper meaning. The same danger exists as with the word "mind" mentioned above.

World:

"World" is used in the New Testament to translate two different Greek words, *kosmos* and *aion*. Therefore, the English word "world" can have a range of meanings, such as the planet earth; the material world; the populated world; mankind as a whole; society as alienated from God and under the sway of Satan; and the complex of ideas and ideals which govern men who belong to the world in this ethical sense.

In my usage in Chapter 9, I am referring to everything in the natural world outside the individual, especially parents, siblings, peers, and the culture.

Appendix G

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In 1985, Edward Kurath found himself in a personal crisis. Through the ministry of others, the Lord used these struggles to bring healing and thus changed the course of his life.

He sold his insurance business of 22 years and enrolled in the counseling program at Denver Seminary. Following this, he spent four years as a staff counselor with Elijah House, a prayer counseling ministry located in Post Falls, Idaho.

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