

EMOTIONAL DEPRESSION:

ITS CAUSE AND ITS CURE



by B. R. Hicks

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Preface

Human beings suffer emotional depression when they experience a heavy, painful burden or weight that thrusts down and presses down upon their spirits.

When a person's spirit sinks under the weight of a heavy, painful burden, the emotions of depression, dejection, and discouragement are the result. If the weight above the spirit (whatever it may be) is not removed properly, the whole being becomes dull, languid, and inactive.

Depression is the painful, emotional effect of the sinking of one's spirit. Depression produces a state of dejection and discouragement. Depression occurs in people's spirits when their *neshamah* souls (which abide in their spirits) are threatened, pained, or grieved.

In this book, we will study something about God's creation of man's wonderful senses and his three souls; the mystery of the foreskin which surrounds man's heart; the nature of man's human will; the mysterious ways that depression works; God's provision of the remedy and relief from depression; and how to live a spiritually healthy life-style. If a person understands how he has been created and why he becomes depressed, it is simple, then, to choose healing for his depressed spirit.

Man's spirit and soul were begotten in seed form by God in Eternity-Past.* God has been in control of man's existence since man's beginning as a seed — on through to the development of his body in its embryonic stage in a mother's womb. Therefore, God surely and undeniably knows man's body, soul, and spirit through and through because He created them and maintains their existence.

The Psalmist revealed God's wondrous Work in the generation and creation of man's spirit, soul, and body.

For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully *and* wonderfully **made**: marvellous *are* thy works; and *that* my soul knoweth right well. My substance was not hid from thee, when **I** was **made** in secret, *and* curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them! *If* I should count them, they are more in number than the sand: when I awake, I am still with thee (Psalm 139:13-18).

In the beginning in Eternity-Past, God made the reins or internal parts of man's spirit and soul. The Hebrew word for *made* is *kaw-naw* which is a very special word, meaning to form, to create, to acquire, to obtain, to buy, to purchase, hence to redeem and to possess. The Hebrew text literally reads, "For you have created my mind or reins." Man's reins refer to the part of his mind which creates and initiates plans and ideas. The reins symbolize the seat of innermost thought hidden deep within man's mind. God created man's mind; therefore, He is the legal, rightful Owner of man's mind.

The Hebrew word *kaw-naw* means to look upon property and possessions from their moral side. *Kaw-naw* refers to the legal concept of property as belonging to the legal owner, even if the property is not in the possession of the owner at the present moment. *Kaw-naw* does not consist of the idea of possession resulting from force and strength; instead, it appertains to one's legal right as the basis of ownership. Therefore, *kaw-naw* describes God's ownership of man's soul and spirit, based upon His making of them.

God's Word continually verifies His making and His Ownership of man's soul and spirit. Isaiah the Prophet confirmed God's making of man's soul.

For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, **and the souls which I have made** (Isaiah 57:16).

God has created man's soul and spirit; therefore, He is their legal Owner. The Apostle Paul also confirmed the Truth that God is the legal Owner of man's body and spirit.

For ye are bought with a price: therefore **glorify God in your body, and in your spirit, which are God's** (1 Corinthians 6:20).

Since God is the Owner, Master, and Redeemer, man is under obligation to glorify Him with his body and spirit. God both made and purchased the spirit and the body of man through His Son Jesus Christ. Therefore, both man's

spirit and his body belong to God and should be used and employed in such a way as to magnify and glorify God.

Thus, God desires that man's relationship with Him be so lively that he constantly recognizes Him as the Owner, Master, and Redeemer. Although God, the Owner and Master, is invisible, He desires that every speck of man's dust recognize Him as the Owner and the Master. He desires that every speck of man's dust feel, consciously and unconsciously, the pull of belonging to Him. The result will be that all the energies and forces of man's existence will follow God the Owner, and he will obey God's Purposive Will, and fulfill His Master Plan.

God made (*kaw-naw*) man's spirit, soul, and body for Himself. God made (*kaw-naw*) man's spirit and soul first; then He covered the spirit and soul with a body in a mother's womb. God's creation of man is the most intricate and complex of all His creation. Man has been made awesomely and wonderfully. God has given man a unique, incomparable intellect with which to worship and serve Him as the Owner, the Master, and the Redeemer. However, when man uses his unique intelligence to usurp God's Governance and Guidance of his life, he becomes depressed and insecure. Depression is a witness that man has endeavored to be the owner, the master, and the redeemer of his own life and the affairs of it.

As the reader learns more about how to avoid the things that depress the spirit, he will be able to enter into an experiential knowledge that will allow him to do that which he has been created to do, and that is to use his whole being — body, soul, spirit, heart, and will — to lift up and exalt the Holy Name of his Creator, the LORD Jesus Christ! May the LORD bless the Truth of this book to the heart and mind of each reader.

— The Author

* B. R. Hicks, *Confirming Our Faith in the Bible's Teachings About Mankind*, pp. 84-86, 110-122 (Jeffersonville, Indiana: Christ Gospel Churches Int'l., Inc., 1980).

Introduction

Man is the highest product of God's creation. The grandeur with which God adorned mankind when He created him turns other creation to insignificance by comparison. Man's powers of intellect, of conscience, of love, of capacity to love God, of perceiving the beautiful, and of acting on his own will are all glorious, God-given prerogatives. Man is indeed a miracle of miracles. He is the great inscrutable mystery of God!

However, man, who is God's greatest creation, sinned by making the wrong choice with his free will. Consequently, man's entire being became defiled. This defilement of man's being causes the depression with which mankind struggles. If a person understands how God structured man's threefold being when He created him, he can discover the very part of his being in which depression is formed and works. Then, he will be able to conquer this emotional disease by cooperating with the Light and Power of God's Word which can and does change man's corrupt being back to God's Purposive Will and Master Plan for it.

The Book of James reveals the secret of how God has structured man's being, which is like His own. Man's being is made in the fashion of a wheel: his heart is the hub, the five senses of his spirit, soul, and body are the spokes, and his will is the axle or shaft which turns and directs his entire being.

And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the **course** of nature; and it is set on fire of hell (James 3:6).

The Greek word for *course* is *wheel*. Therefore, this passage rightly could read, "...setteth on fire the *wheel* of nature." Obviously, God's Word is not speaking of setting the natural world of trees, grass, and flowers on fire: it refers to the whole wheel of man's human nature being defiled.

Since the wheel of man's being is turned and motivated by the axle of his human will, it is important for us to understand exactly what happened to the wheel of man's being and its axle, the human will, when man was in the Garden of Eden.

God Himself is a threefold Being Who separates Himself into three Persons: the Father, the Word, and the Holy Ghost. Therefore, we know that when God created man in His own Image and after His own Likeness, He created him a threefold being: body, soul, and spirit.

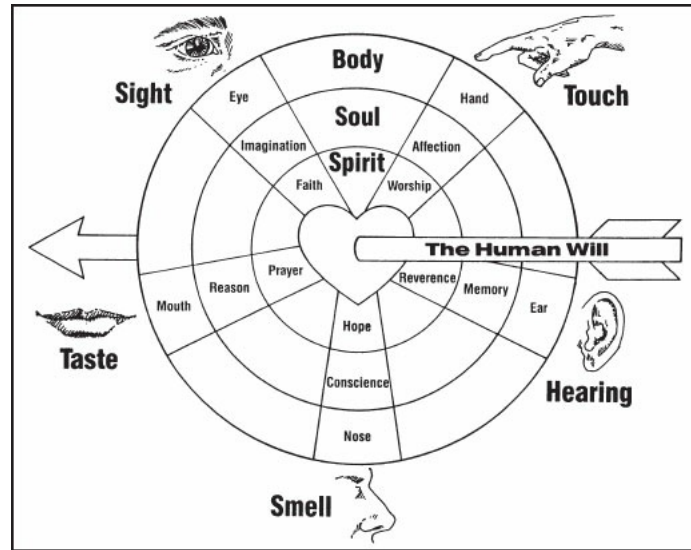
In the Book of Hebrews, the Apostle Paul also proclaimed that man has a threefold nature.

For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of **soul** and **spirit**, and of the **joints and marrow**, and *is* a discerner of the thoughts and intents of the heart (Hebrews 4:12).

God's Word has Power to separate between man's soul and spirit, and between the joints and marrow of his body. God's Word discerns or sees and judges even the thoughts and intents of man's heart. Great is the Power of God's Word that divides asunder man's spirit, soul, and body in order to cleanse and to quicken!

God's Word is quick; it is alive and active in all its efforts to seize the conscience of man and to cut him to the heart in order to convict and to convince him of his sin. God's Word comforts man, binds up the wounds of his soul, and heals the depressions of his spirit after proper repentance has been made. God's Word is quicker than natural light, which is the quickest natural phenomenon.

God's Word is powerful; it convinces strongly; it converts powerfully; and it comforts wonderfully. When man turns to God, God's Word is the Power that pulls down all of man's opposing strongholds within his threefold nature.



God's Word is sharper than any two-edged sword; it cuts from both sides. God's Word can enter into man's spirit and soul — places that natural swords cannot penetrate. God's Word makes a more critical dissection, piercing even to the dividing asunder of the soul and the spirit, cutting away pride and depression. God's Word makes humble a soul that has been proud. God's Word makes meek, obedient, and happy a spirit that has been proud, perverse, and depressed. Sinful habits that have been deeply rooted and grounded in the soul are cut off by God's sharp Sword of Truth. This Sword of Truth cuts off ignorance from the understanding, rebellion from the will, and enmity from the carnal mind which is against God.

God's sharp Sword of Truth divides between the joints and the marrow, the most secret and intimate parts of the body. The Sword of Truth cuts off the lust of the body when repentance has been made in the soul. The Sword of Truth discerns even the most inner thoughts, designs, and intents of the heart. It can discover the variety of thoughts and their vile purposes. God's Word can mirror the inside of man's threefold nature so that man can observe, firsthand, the depths of his fallen nature. After God's Word has revealed the depths of man's fallen nature to him, man has the privilege of freely choosing to return to the LORD, repent, and find help and healing.

Man's threefold nature also is affirmed in the Book of First Thessalonians.

And the very God of peace sanctify you **wholly**; and *I pray God* your whole **spirit** and **soul** and **body** be preserved blameless unto the coming of our Lord Jesus Christ (1 Thessalonians 5:23).

The complete study of man's threefold nature* is contained in three volumes. However, since the emotion of depression originates in man's *spirit*, this is the part of man's being on which this book will concentrate.

As you progress through this book, my prayer is that the eyes of your understanding will be enlightened as the Truth of God's Word penetrates your heart and soul, and that if you are one of millions who suffer depression, you will find its cause and cure within these pages.

* B. R. Hicks, *Man's Threefold Nature, Vol. 1: His Body, Soul, and Spirit* (Jeffersonville, Indiana: Christ Gospel Churches Int'l., Inc., 1969).

* B. R. Hicks, *Man's Threefold Nature, Vol. 2: His Heart* (Jeffersonville, Indiana: Christ Gospel Churches Int'l., Inc., 1969).

* B. R. Hicks, *Man's Threefold Nature, Vol. 3: His Will* (Jeffersonville, Indiana: Christ Gospel Churches Int'l., Inc., 1969).

Chapter One

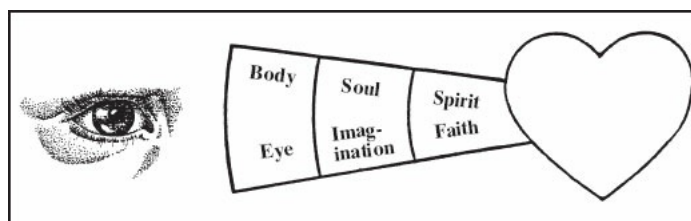
The Five Senses of Man's Spirit

Man's spirit is the innermost portion of the wheel of his being. God created man with five senses in his spirit so that man could maintain a Oneness of Relationship with his Creator. Although man sinned and lost his original unity with God, his Creator, God still is able, through the Sacrifice of the LORD Jesus Christ, to cleanse the five senses of man's spirit and to restore him to a new Oneness of Relationship with Himself.

The five senses in man's spirit are as follows: (1) his eye of faith, (2) his mouth of prayer, (3) his nose of hope, (4) his ear of reverence, and (5) his touch of worship.

I. The Sense of Sight in Man's Spirit Is Faith

As sight, the first sensory spoke in man's threefold being, passes through the body realm, it is called the eye. In the soul realm, sight is called the imagination. In the spirit realm, sight is called faith.

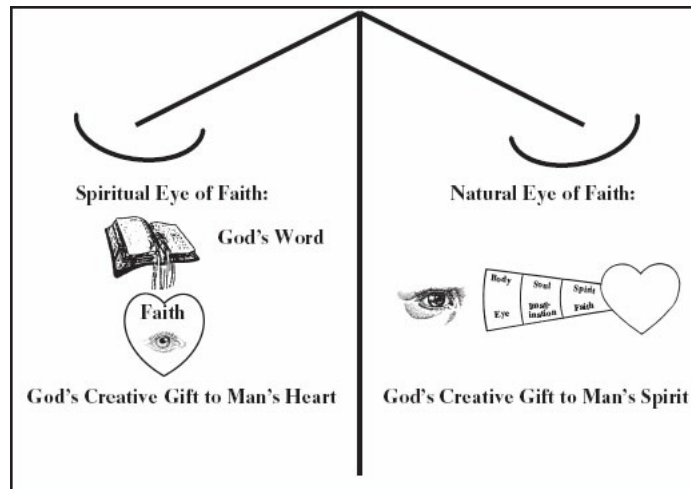


This is the most powerful channel in all of man's being. It is estimated by some authorities that eighty-four percent of all sensory perception comes through the eye gate. It is impossible to overemphasize the importance of keeping this channel of our being cleansed, sanctified, and filled with God's Spirit if we are to avoid the emotional plague of depression.

Because everyone has an eye of faith in his spirit, everyone can and does have faith in something. Psychologists also recognize that man has an innate sense of faith. Man's natural faith works for him in many beneficial ways, but natural faith is not the same as God's Spiritual Faith. Because man has failed to discern the difference between his natural eye of faith, which is part of his original creation, and God's Spiritual Eye of Faith, which is created through God's Quickened Word, man suffers much confusion. Man's confusion weights down his spirit, forcing it into a depressed state. When his confusion is dealt with properly, man's spirit will be liberated from its depression.

Many books have been written that project the philosophy of positive thinking. Much of what is said in these books is true because natural faith serves mankind in many ways. Unfortunately, however, the teachers of positive thinking often confuse the natural eye of faith that resides in man's spirit with God's Supernatural Eye of Faith that comes through the LORD Jesus Christ and His Revealed Word.

(See scales on following page.)

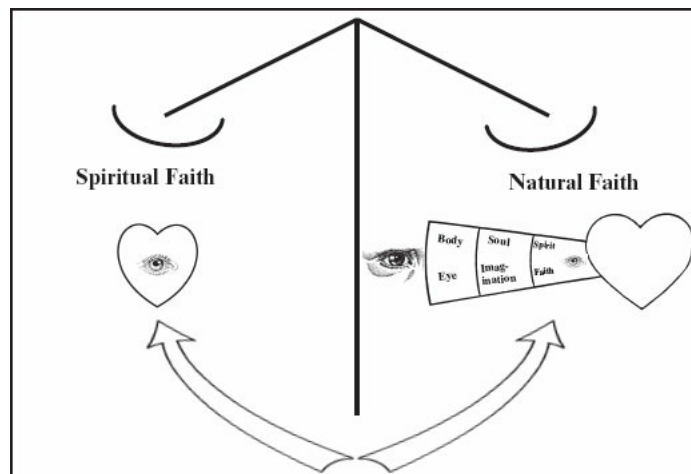


The natural eye of faith in man's spirit is God's creative Gift to man as a part of the creation of man's being; the Spiritual Eye of Faith, which comes through God's Quickened Word, is God's creative Gift to man's heart.

People who do not understand this Principle of Truth list examples of success in the natural realm and in the spiritual realm in the same category. For example, the glowing triumphs of Billy Sunday's Spiritual Faith are listed in the same category as the triumphs of some successful businessman's natural faith. Those who have achieved great success in business because they have used the natural eye of faith in their spirit are not to be compared to those who have achieved great spiritual success by using the Spiritual Eye of Faith in their hearts. God's Spiritual Eye of Faith, which is created through His Holy Word, is entirely different from the natural eye of faith which was created in every natural man's spirit.

In order for us to lay hold of God's Faith, we must be converted. We must be born of God's Spirit, and we must feed upon God's Living Word. We also must allow Jesus Christ to sanctify the eye of faith in our spirit so that it can be united with His Spiritual Eye of Faith in our heart. When there is a union between our natural faith and our spiritual faith, we have the "whole faith" that God intended for man to have in the beginning.

When the eye of faith in our spirit is made one with the eye of Christ's Faith in our heart, oneness of faith is experienced between the spirit and the heart.



Through the oneness of faith that is experienced between the spirit and the heart, we are helped and healed of all our emotional depression.

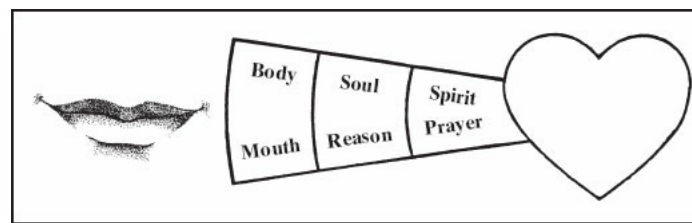
When man fell into sin, the entire wheel of his being, including the eye of his spirit, became corrupt and filled with darkness. Man's darkness, depression, and despondency are witnesses of his estrangement from God.

In the beginning, God made the whole wheel of man's being for Himself, especially the spirit, the innermost part. God also purposed that man's natural faith be joined to His Spiritual Faith so that the unity of the dual faith would be under the LORD's control. However, until the natural faith in man's spirit is cleansed by Jesus Christ, it remains polluted and, therefore, unfit to be made one with God's Spiritual Faith in his heart. Because sin prevents man's natural faith from ascending to God, in union with His Spiritual Faith, man's natural faith descends in search of unions with all manner of earthly things — with people, places, and things. Man's corrupt natural faith works in earthly things instead of heavenly things.

Man never can be completely free from emotional depression until he understands the Truth concerning his spirit and concerning God's Power that is able to heal and liberate him from all his depression.

II. The Sense of Taste in Man's Spirit Is Prayer.

As taste, the second sensory spoke in man's threefold being, passes through the body realm, it is known as the mouth. In the soul realm, the spoke of taste becomes reasoning, and as the spoke of taste passes through the spirit realm, it is known as prayer. Three percent of all sensory information is conveyed to man through his sense of taste.



Through prayer, the mouth of the spirit, we taste of the LORD.

O taste and see that the LORD *is* good: blessed *is* the man *that* trusteth in him (Psalm 34:8).

Tasting of the LORD in prayer is far more effective than theorizing about His Goodness in one's mind. The taste of experience is more satisfying than all theories. Only by encountering a taste of the LORD in our personal life can He really be known to us in our spirit. It is through this wonderful sense of prayer that we are privileged to taste or eat of the LORD. How precious of God to create the sense of taste in our spirit! How empty life would be without the blessed privilege of tasting or feeding spiritually upon the LORD Jesus Christ!

Then Jesus said unto them, Verily, verily, I say unto you, Except ye **eat** the flesh of the Son of man, and **drink** his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him (John 6:53-56).

We can have no spiritual life unless our spirit feeds on Jesus Christ. As we seek the LORD Jesus Christ, through prayer and meditation, He feeds our spiritual life with His Eternal Truth, and without this Truth and without the Holy Ghost, we would not know how to pray as we ought. As we pray, we can feed, by faith, on Christ's Flesh and Blood. In prayer, our spirit can experience a close, intimate union with Christ Jesus. This union between our spirit and Christ allows Christ to share our griefs and sorrows, and it allows us to share His Mercy, Grace, Love, and Joy.

When man fell into sin, his sense of prayer became filled with Satan's will. A twofold corruption of this channel of man's spirit came about because of sin. All men now have the power to use the sense of prayer to pray either to the true God or to a false god, to exalt the true God or to exalt themselves.

A. Corrupt Man Uses His Sense of Prayer in His Spirit to Pray to False Gods.

God created man with a sense of prayer in his spirit so that man could know his Creator in an intimate, personal way. However, instead of praying to the true God, corrupt man prays to false gods.

And the residue thereof **he maketh a god, even his graven image**: he falleth down unto it, and worship-peth it, **and prayeth unto it**, and saith, Deliver me; for thou *art* my god (Isaiah 44:17).

According to corrupt man's fancy and intention, he prays to false gods as a demonstration of his complete

dependence upon them, although they may be the product of his own hands. He prays to false gods who cannot hear — gods in whom there is no help nor deliverance. Yet, he pays his homage and allegiance to them, looking to them for protection and deliverance from danger and evil. Although an idolater may be very intelligent in the natural realm, his intellectual level in the spiritual realm is so low that it is impossible for him to apply logic to his absurd conduct.

B. Corrupt Man Uses His Sense of Prayer in His Spirit to Exalt Himself.

Instead of using his sense of prayer to lift up the Holy Name of the true God and His Son, the LORD Jesus Christ, corrupt man uses prayer to exalt himself.

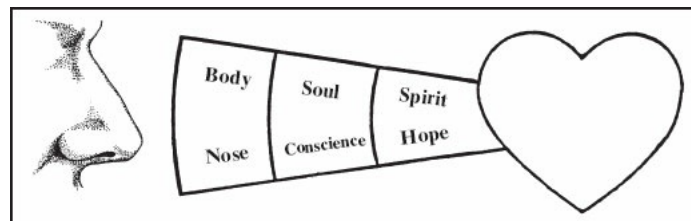
Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation (Luke 20:46,47).

In Jesus' day, hypocritical scribes made long, seemingly piteous and pious prayers in order to exalt themselves. Ostentatious praying to impress others is *not* feeding on Jesus Christ. Those who pray pious phrases and say insincere words to God in order to be seen by man are feeding upon the vainglory of self-exaltation. Wrongly motivated prayers, which exalt the creature more than the Creator, do not bring one into a closer, more intimate relationship with the LORD; they actually evoke God's Anger and Indignation.

Therefore, if we are wise, we will learn to come before God in prayer in an acceptable and pleasing manner. It is important for us to learn how to use the mouth of our spirit to bring Glory to God and to minister benefit to ourself and to our neighbor. However, as long as our spirit remains depressed, we do not feel inclined to use the mouth of our spirit properly.

III. The Sense of Smell in Man's Spirit Is Hope

As smell, the third sensory spoke in man's threefold being, passes through the body realm, it is called the nose. In the soul realm, smell is called conscience; and in the spirit realm, it is called hope. The channel of smell in man's being conveys three percent of his sensory information.



Much of the pleasurable taste of natural food is produced from our ability to smell. For example, nothing seems to taste very good when we have a cold and cannot breathe properly. Without the help of the nose, the sense of taste is left to its own discernment: namely sweet, sour, bitter, and salt. All the rest of our "tasting" comes from our sense of smell rather than from the taste buds in our mouth.

Just as physical smell enhances the enjoyment of the natural taste of food, so does the spirit's "nose" of hope enhance the enjoyment of our spiritual taste, which is prayer. The spirit's "nose" must be purified and kept clean and clear in order for hope to minister deliverance and healing to man's depressed spirit.

The spirit's "nose" of hope also helps to make our prayer of faith more fragrant and sweet. If we cannot smell the spiritual fragrance of hope in Christ Jesus, beloved, we will not experience the wonderful taste of joy and delight in our prayer life. Our "nose" or sense of hope and our sense of taste or prayer must be joined in order for us to experience the joy and delight of Christ's fragrant Presence, filling not only our spirit but also our entire being.

The sense of hope, when it is cleansed, is powerful indeed! It stirs our faith, enhances our prayer, awakens our worship, and fills us with Holy reverence for the LORD. When the sense of smell or hope in the spirit has been sanctified, we do not feel depressed and lifeless. We do not ask, "What is the use of praying?" Our hope has the power to smell the victory afar off; then, it stirs our faith to arise and hasten to new battles in prayer. Without fresh, clean hope, we cannot stride forward in our spiritual growth and in our moral development.

Let us consider what happened to man's hope when sin entered. God's Purpose in giving man a sense of hope in his being was to establish all of man's hope upon Himself. But, ever since man rejected God, his hope has been misplaced. Corrupt hope puts its confidence and trust in the creature instead of in the Creator. *Emotional depression* is always the speedy consequence of misplaced hope. Nevertheless, when a hypocrite misplaces his hope, putting it on false things, his spirit experiences a temporal flame of anticipation and excitement. In the end, however, his false hopes perish, and he is plunged into the depths of despair and depression. Bildad the Shuhite, one of Job's comforters, disclosed the hypocrite's false hope.

So *are* the paths of all that forget God; and the **hypocrite's hope shall perish**: Whose hope shall be cut off, and whose trust *shall be* a spider's web (Job 8:13,14).

The fate of all those who forget God is death and destruction. The sinner may grow and flourish as the grass, but his flourishing is only for a moment. As soon as God withdraws His life and favor, the sinner quickly withers and dies. Likewise, the fate of the hypocrite's hope is death and destruction. The hypocrite's flimsy, false hope is no stronger than a spider's web; it cannot support him in his hour of need.

Job also confirmed God's destruction of man's false hopes.

The waters wear the stones: thou washest away the things which grow *out* of the dust of the earth; and **thou destroyest the hope of man** (Job 14:19).

The constant flow of water over stones eventually wears them away, and overflowing waves also wash away the dust of the Earth. Likewise, God washes away man's false hopes by destroying them through sufferings, trials, and tribulations. It is good to remember, however, that God destroys man's hope *only* when it is abused and misplaced.

The wise man in Proverbs also revealed that when man misplaces his hope, his hope is deferred, making the heart sick. Man has the power in his will to guide his sense of smell or hope either to the depths of depression or to the heights of joyful anticipation.

Hope deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life (Proverbs 13:12).

When the fulfillment of man's hope is deferred and delayed, his heart, the center of his spirit, sinks and becomes depressively sick. Man suffers depression when he cannot control people, places, and things, and when he cannot make events occur as he had hoped. Depression affects the entire wheel of man's being. He is affected bodily — his vitality is lowered; he is affected mentally — his soul languishes without mental desire; and he is affected spiritually — his depressed spirit feels no life and no hope.

Man's heart becomes depressively sick when his "nose" of hope is so stopped up that it cannot smell the fragrance of Christ's Spiritual Hope. Conversely, when there is a new filling of Spiritual Hope in one's spirit, through Christ Jesus, new, sanctified hope and desire are begotten in the heart.

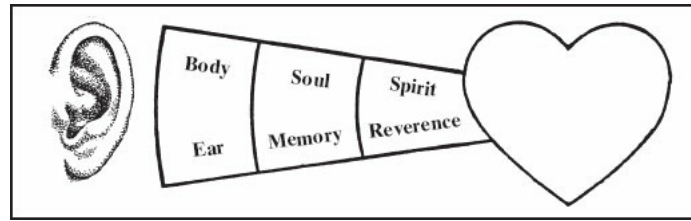
Christ's Truth, Hope, and Desire are as a Tree of Life. This Principle is a beautiful, working Principle in both the natural realm and the spiritual realm. When our hope is fulfilled by Christ and for Christ, our whole being is activated with new, fresh life. For example, when we, as Christians, place our hope in Jesus Christ by desiring to be more like Him, then He fulfills our hopes and desires. Experiencing Christ's Transforming Power in our disposition and in our attitude gives us fresh hope and new life. Thus, hope is indeed like a Tree of Life to us.

God originally resolved that our sense of hope would be stimulated and renewed by the revelation of Himself. That is still His Purposive Will. Therefore, when our hope is centered in Christ, He causes us to walk daily in newness of life. There is no depression in our spirit when our hope is joined solely and completely to Christ. As the senses of our spirit are stirred in faith, reverence, and hope, we can lay hold of the Tree of Life and daily know the joy and ecstasy of having our desire fulfilled.

God created the spirit of man for Himself. Unfortunately, man willfully chose his own will and his own plan in preference to God's Purposive Will and Master Plan. Consequently, the "nose" of conscience in man's soul and the "nose" of hope in his spirit became corrupted along with the other senses of his being.

IV. The Sense of Hearing in Man's Spirit Is Reverence.

As hearing, the fourth sensory spoke in man's threefold being, passes through the body realm, it is known as the ear. In the soul realm, hearing is known as the memory. In the spirit realm, it is known as reverence. Nine percent of the sensory information that comes to man is conveyed through his sense of hearing.



In the beginning God created a perfect sense of reverence in man's spirit so that man, at all times, could be filled with Holy, reverential fear and respect for God, His Word, and His Will. The word *reverence* means awe, to respect, to revere, to have mixed feelings of reverence, fear, and wonder. God intended that this sense cooperate with the other senses of man's spirit so that he could keep his peaceable unity and happy harmony with God.

However, when Adam-male and female (as they were called in Genesis 5:2) chose the pathway of sin, spiritual death was the immediate result. They lost their covering of Light, and they lost God's Image and Likeness. Consequently, instead of peaceable confidence and satisfying security flooding their spirits, the corruption of fearful apprehension and dreadful terror gripped their spirits. Instead of their sense of hearing being filled with the delight of Holy reverence, Holy fear, and Holy veneration at the remembrance of God, they were filled with fearful dread and terror that caused them to hide from the LORD's Holy Presence.

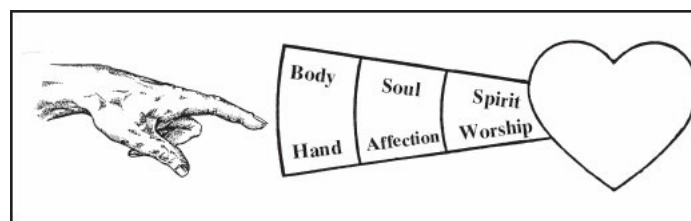
This was the beginning of the corruption of man's sense of hearing in his spirit. The ear of reverential fear in man's spirit, by which God intended to keep him close to Himself, became filled with carnal fear that drove man far off from God.

In the beginning, man's ear of Holy reverence could hear the LORD God's Voice, and His Voice brought man joyful delight and comforting trust. But, when sin entered and man's reverential ear became corrupt, man's spirit became filled with terror and dread at the sound of God's Voice. Now, apart from the Sanctifying Power of Jesus Christ, the ear of reverence still is filled with a dreadful fear of hearing God's Voice.

God created this reverential fear so that we might be brought into union with Him. However, that which God intended to be used to bring us nigh to Him has turned us away from Him. Yet, God has found a way to redeem the corrupt condition of man's ear, even the ear of reverential fear in his spirit.

V. The Sense of Touch in Man's Spirit Is Worship.

As touch, the fifth spoke in man's threefold being, passes through the body realm, it is represented, although not limited to, the hand. Actually, the entire human body is sensitive to touch. The sense of touch, while conducting only one percent of the sensory information that comes to man, is a very powerful spoke.



Our diagram of the wheel of man's threefold being shows only the hand as an example of touch. Man's sense of touch in the body is explained simply and concisely by Doug M. Podolsky in his book, *Skin The Human Fabric**, which says, "Egg-shaped Pacinian corpuscles lie beneath the skin and immediately alert nerves to the slightest touch."

Thus, we see that the skin, the corpuscles, and the nerves that lie beneath the skin project the sense of touch throughout the human body.

When the sense of touch passes through the soul realm of man's threefold being, it is known as affection. Just as the sense of touch in the body realm responds to light and deep pressures and to hot and cold, so does the responsive sense of affection in the soul react instantly to light and deep pressures from creatures and to hot and cold treatment from others.

The sense of touch becomes known as worship when it passes through the spirit realm of man's being. When the sense of worship has been sanctified by Christ, the spirit performs acts of homage, adoration, and devotion to God. How wonderful that we have been created with a sense through which we may touch God! Without this sense of touch in our spirit, we never would know the joy of worshipping the LORD.

Because this sense in man's threefold nature has been corrupted by sin, man has the power to give his worship and devotion to people, places, and things instead of to God. We are always ready to defend the person, place, or thing to which we are giving our worship and adoration. The greatest idol that we adore, until God removes it, is the idol of self in our human heart.

Proof of this is seen in the defensive reactions we have when our idol of self is mistreated, attacked, or criticized. How quickly we feel sorry for ourself and descend into a pit of depression! We never would become depressed if, in times of criticism and accusation, we would worship Christ instead of paying homage to ourself. If, in the midst of ALL THINGS, we would worship the LORD according to His Purposive Will, we always would be happy and cheerful.

God commands us to give the LORD praise and thanksgiving in EVERY THING (I Thessalonians 5:18). God's Word also declares Christ as the Head over all things, including criticism and mistreatment (Ephesians 1:22). Yet, instead of humbling ourself in the face of criticism and profiting from the experience by laying hold of Christ's Wisdom and giving thanks to Him, we often — and very quickly — make excuses for our adorable self. Because we adore ourself, and because of our diseased perception of reality, we reject any criticism that might destroy the adorable image that we have created of ourself.

We should take all criticism and accusations to our LORD and permit Him to enlighten us about our idolatrous image. Daily, we willingly should lay ourself, by faith, on Christ's Altar and allow Him to cleanse and sanctify our sense of worship so that we can give all of our existence to worshipping the LORD according to His Purposive Will.

The preconceived, false images and ideas that control our sense of worship must be laid aside, and God's Spirit must be allowed to take control of our spirit and its sense of worship if we are to enjoy precious fellowship with our LORD. The LORD can help us render pleasant praises and acceptable thanksgiving unto Him. This is how we can give true worship to the LORD.

When our sense of worship is joined to God and to His Son, we do not have to use earthly things to create a mood for worship in our heart. People depend on stained glass windows, the right kind of music, or a traditional form to generate a feeling of worship, but true worship is not limited to such things. God's Spirit is always in the mood for worship, and when the sense of worship in our spirit is cleansed, we, too, are always in the mood for worshipping God.

However, if our spirit is depressed, we do not feel the gentle strains of praise and adoration flowing upward to God from the sense of touch in our spirit. When our sense of worship is defiled and corrupted in some way, we feel no desire to worship God. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

Stress should not be laid upon the physical place in which we worship God, but upon the condition of the sense of touch in our spirit through which we worship Him. Those who know only outward, carnal worship are strangers to the inward, spiritual worship that is acceptable to God. We must depend upon God's Spirit for strength and assistance and upon His Word of Truth for Wisdom, Understanding, and Knowledge in order to perform true worship to the LORD.

In order to obtain the cure for the painful emotion of depression, we need to understand the material that has been covered in this chapter. By recognizing the different sensory channels of man's threefold being, we find the originating place of depression, which is within man's spirit.

Within the spirit realm of man's being, his sense of *sight* is known as faith; his sense of *taste* is known as prayer; his sense of *smell* is known as hope; his sense of *hearing* is known as reverence or fear; and his sense of *touch* is known as worship.

The sensitive nature of the spirit causes it to respond quickly both to outward forces and inward emotions. This is why it is so vitally important for us to let the LORD Jesus Christ cleanse and sanctify the spirit realm of our being. Otherwise, we will find ourself living in a constant state of depression.

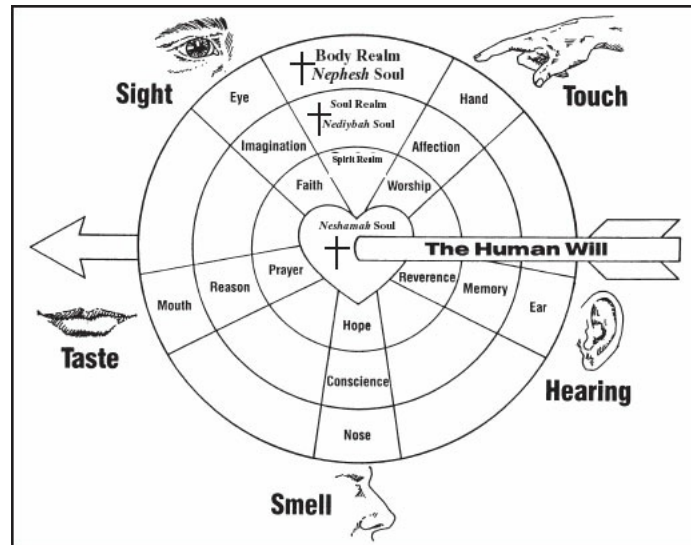
* Doug M. Podolsky, *Skin The Human Fabric* (Tarrytown, N.Y. 10591, Torstar Books Inc., 1984).

Chapter Two

Man's Three Souls

Besides learning about the threefold nature of man's being and how man's perceptions are channeled through his senses, we also must consider the three souls which God gave to man at his creation, if we are to perceive the secret of fully overcoming depression. Man is God's most complex creation, so his inner being cannot be understood by examining only one aspect of the way God has created him.

Although the thought of man's having three souls may be new to some readers, it definitely is not a new concept as far as God's Word is concerned.



In the Hebrew text, which is the original language of Scripture, three different words are used for "soul." Careful study of the Hebrew text reveals that man has a *nephesh* soul, a *nediybah* soul, and a *neshamah* soul. Man's *nephesh* soul lives in his belly and maintains the life of the body. Man's *nediybah* soul is his rational, reasoning soul that lives in his brain. It is the governor and guide of all of the decisions man makes in the physical, mental, and spiritual realms. Man's *neshamah* soul, lives in his heart and is man's contact with the spirit world.

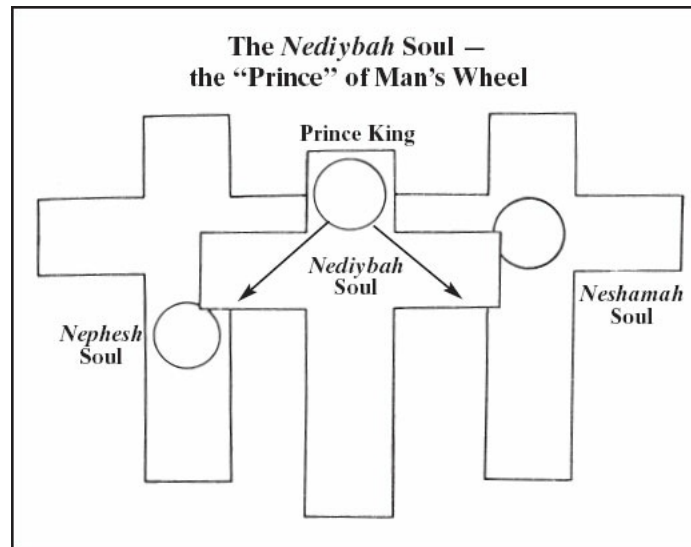
It is unfortunate that these three Hebrew words have all been translated merely as "soul" in English. Nevertheless, the distinction is very clear in the Hebrew, and anyone who owns a *Strong's Exhaustive Concordance of the Holy Bible** easily can find references that identify these different words for *soul*, as they appear in the Hebrew dictionary.

God gave man's body a *nephesh* soul, a mind of Divine Knowledge, to be the maintainer of the human body. The *nephesh* soul with its Divine Intelligence directs the body in its digestion of food and its distribution of all the chemicals, vitamins, and substances which maintain the life of the body.

It is the *nephesh* soul that maintains and repairs the body in every passing moment. The *nephesh* soul also imparts all desire to the body. Hence, when the *nephesh* soul leaves the body at death, the body ceases to live, to function, and to desire.

God also gave man a rational *nediybah* soul that has the ability to reason logically and the intelligence to draw conclusions and make choices. It was to the *nediybah* soul that God committed the five senses of imagination, reason, conscience, memory, and affection.

The Hebrew root word from which *nediybah* comes is *naw-dab*, meaning to impel, and to make willing. Hence, the *nediybah* soul is the “Prince” of man’s wheel. The *nediybah* soul impels and makes willing the wheel of one’s being; it also helps to influence and to impel the wheels of others. The *nediybah* soul has power to govern the *nephesh* soul in one’s body and the *neshamah* soul in one’s spirit.

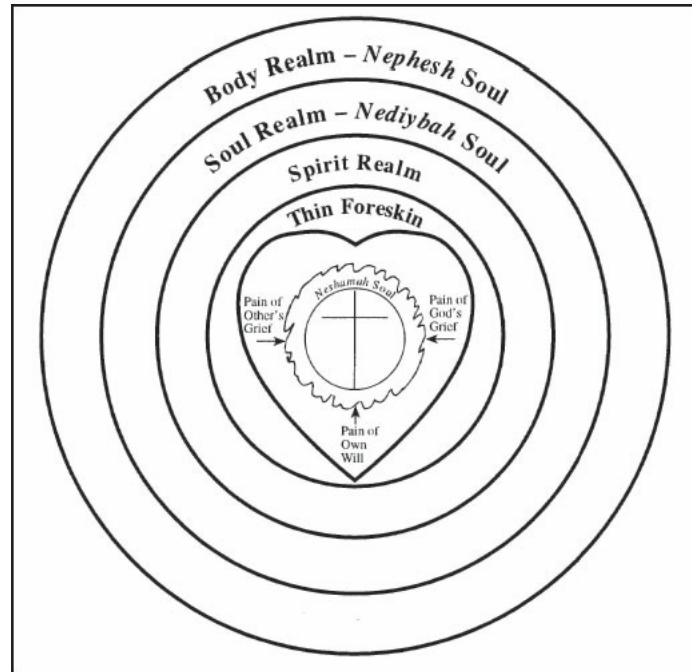


Man has three souls because he was made in the Likeness and in the Image of the triune God Who reveals Himself as the Father, the Word, and the Holy Ghost. The *nediybah* soul, the “Prince” of the entire wheel of man’s being, is man’s point of contact with all of God’s creation. However, it is the *neshamah* soul that puts man’s wheel in contact with God. The *neshamah* soul lives in the heart, the center, the hub of the wheel of man’s being.

The Hebrew word *neshamah* means to puff, wind, angry or vital breath, divine inspiration, intellect, blast, breathe, soul, spirit; it comes from the primary root word *naw-sham*, meaning to blow away or to destroy.

We need to examine a few more details about the *neshamah* soul in order to gain a clearer understanding of how we can help it overcome the depression that it suffers.

The heart of man’s entire wheel lives in his spirit, and within the heart of man’s spirit dwells his *neshamah* soul.



The *neshamah* soul that dwells inside man's heart is very gentle, sensitive, and fragile. It is soft and delicate as a baby's breath or as a summer's balmy breeze. It is like an impressionable cloud that is moved and reshaped by a gentle breath of air. When the weight of pain and grief penetrates the thin foreskin around the heart (which we will discuss in the next chapter), it makes a great indentation upon the *neshamah* soul, and depression is a speedy consequence. The *neshamah* soul is moved at the smallest touch of a weight, whether it be painful or pleasurable. Hence, the *neshamah* soul is subject to feelings of either depression and sadness or gladness and cheerfulness.

Each time pain hits the fragile cloud of the *neshamah* soul, it makes another dent in it, as it were. When a person has a thin foreskin around his heart, and if he does not know the LORD, he cannot take a long continuance of painful blows upon his *neshamah* soul. If man's *neshamah* soul repeatedly experiences painful blows, the whole wheel of his being will become filled with the disease of emotional depression unless he finds remedy and relief from the pain.

God has placed this beautiful *neshamah* soul inside the heart of man's spirit for joy and gladness, not for sadness and depression. All depression originates in some kind of grief and pain that is resting upon the *neshamah* soul and weighting it down. It can either be God's Grief, our own created grief, or someone else's grief.

Half the battle is won when we see and understand the origin of the grief and pain that we are feeling in our heart. If we think there is no remedy or relief from the pain in our *neshamah* soul, then, after a while, the pain becomes unbearable.

However, if we diligently keep searching God's Word and sincerely praying for enlightenment of our understanding concerning the painful weight upon our *neshamah* soul, God is faithful and just to reveal the source of our problem. Then, if the problem is coming from the weight of our own created grief, we can repent, pray, and experience God's wonderful Overcoming Power. If we are fellow-shipping the Grief of God's Spirit or the grief of someone else's spirit, we can pray and experience God's lifting of the burden.

In chapter one, we learned that the outer part of man's being is comprised of his body, his soul, and his spirit and that the five spokes of man's sensory perception come together in a oneness of relationship in the heart, which is the hub of the wheel of man's being.

In chapter two, we learned that within man's being are three souls: the *nephesh* soul in the body, the *nediybah* soul in the mind, and the *neshamah* soul in the heart.

Around each person's heart is a "foreskin," which we have mentioned, but we have not yet explained its relation to the feelings of depression that we experience.

Although the "foreskin" of the heart is a mystery, God's Word offers us enlightenment on this matter. The "foreskin" that surrounds each person's heart is the subject of our next chapter because it plays a vital part in a

human being's response to grief and pain.

* James Strong *Strong's Exhaustive Concordance of the Holy Bible* (Tulsa, Oklahoma 74102, American Christian College Press:).

Chapter Three

God's Word Reveals The Mystery Of The Foreskin Around The Heart

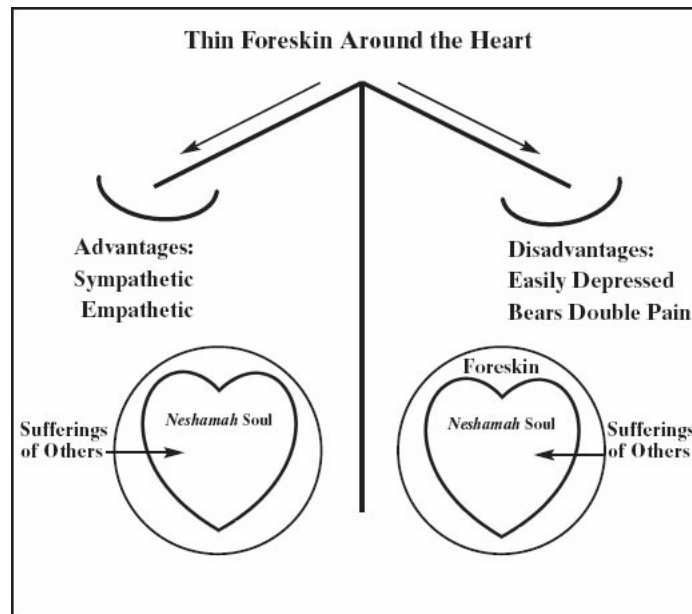
The presence of the foreskin of the heart was mentioned first by Moses and later by the Prophet Jeremiah.

Circumcise therefore the foreskin of your heart, and be no more stiffnecked (Deuteronomy 10:16).

Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings (Jeremiah 4:4).

Some people are born with a very thin foreskin around their hearts; some people have very thick foreskins. A thin foreskin can be both advantageous and disadvantageous. It can be an advantage because it allows the heart to feel quickly and to respond sensitively to the thoughts, feelings, and needs of others. A heart with a thin foreskin feels the burdens, sorrows, sufferings, and problems of other people to a much greater degree than a heart with a thick foreskin.

Having a heart with a thin foreskin allows a person to weep easily over the sufferings of others because the distance that the vibrating pain has to travel is so short as it passes from others through a *thin* foreskin. It is easy, then, for a heart with a thin foreskin to become involved in the sufferings of others. When another's pain comes to a heart that has a very thin foreskin, the pain passes quickly through the thin foreskin to the *neshamah* soul, causing a person to feel another's pain as though it were his very own.



Having a thin foreskin around the heart is an advantage because such individuals have a tremendous capacity for empathizing with those near them who are in pain. They respond immediately to the pain of others. They have an ability to enter into the sufferings of other people's mental state, feelings, and emotions. They are able to show sympathy, pity, and compassion for another's trouble and pain. When a person who has a thin foreskin allows others to project the pain of their emotional reactions into his heart, his *neshamah* soul quickly responds with feelings of mercy, pity, and kindness, but also depression.

One disadvantage of having a thin foreskin around one's heart is that the fragile *neshamah* soul is unable to bear the heavy weights of suffering without becoming depressed. People who are in pain always subconsciously gravitate toward a person who has a heart with a thin foreskin because they find a sympathetic ear. Obviously, this is a disadvantage for the person with a thin foreskin because he can become overloaded with depression; and, ultimately, if there is not a change, he can suffer a breakdown. This is the reason for the nervous collapse of many Ministers, Pastors, and Priests who have had to listen to so many troubles and feel so many pains of others.

Another disadvantage of having a thin foreskin is that the pains of others bring added pain to this kind of heart. The more we feel the pains of others, the greater the pain in our *neshamah* soul, and this leads our whole being to descend into a state of deep depression unless we learn how to turn the pains of people over to the LORD, the Owner and Master. We cannot overcome depression fully without learning about ourself, about the Headship of the LORD, and how to minister to our own *neshamah* soul.

There are different classes of depression that man can suffer in his *neshamah* soul as a result of the different kinds of pain that penetrate the foreskin around his heart. These three kinds of pain are discussed in our next chapter.

Chapter Four

The Three Classes Of Depressive Grief Experienced By The *Neshamah* Soul

The three classes of depressive grief that man suffers in his *neshamah* soul are the result of sin.

First, when man has erred and done amiss, his *neshamah* soul suffers the depressive and painful weight of the Grief of God's Spirit. Second, man suffers depressive grief in his *neshamah* soul as a result of his own creation of falsehoods, errors, and untruths that he generated in his childhood, youth, and adulthood. These "created tapes," which a person has stored in his memory bank, are full of depressive thoughts, ideas, and feelings. Third, man's *neshamah* soul also suffers depressive grief as a result of the weight of pain that comes from sharing the sufferings of others.

Let us examine each of these different classes of depressive grief.

I. Man Suffers Depressive Grief in His *Neshamah* Soul as a Result of the Weight and Pain of God's Grieved Spirit, Caused when Man Sins, Errs, and Does Amiss.

The Prophet Isaiah mentioned this class of suffering of the *neshamah* soul.

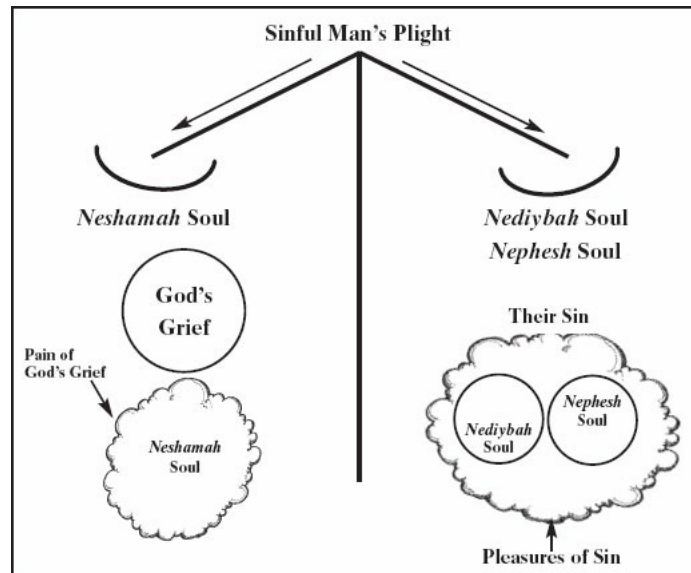
For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, **and the souls** [*neshamah*] which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners (Isaiah 57:16-18).

This text explains why God is so near and dear to the contrite in spirit. God's Divine Anger lasts only for a season — until His chastisement has produced His desired purification, separation, and humility in man. If God permitted long continuance of His Wrath and Judgment, all *neshamah* souls, which He has created, would be destroyed utterly.

A person's *neshamah* soul cannot bear, for long, the weight of God's Anger and Grief over sin. When God's Spirit enwraps Itself in Sorrow and Grief for man's sin, the *neshamah* also wraps itself in sorrow and grief. Because the *neshamah* is the soul that God created to be nearest to Him, it immediately feels God's Anger and His Grief over sin.

Man suffers great depression when his *neshamah* soul feels the weight of God's Anger, Grief, and Pain over sin. After the *nediybah* soul and the *nephesh* soul have sinned and brought Grief to God's Spirit, the *neshamah* soul feels the unbearable weight of God's Grief; therefore, it becomes depressed. When the *nephesh* soul and the *nediybah* soul agree, in desire and in will, to sin and to continue sinning, they grieve God's Holy Spirit which, in turn, causes great depression to come to a person's *neshamah* soul, which lives in his spirit.

(See drawing on following page.)



On one side of the Scales, the *nephesh* soul and the *nediybah* soul are surrounded by the temporal pleasure of sin; at the same time, but on the other side of the Scales, the *neshamah* soul is surrounded by the painful weight of God's Grief over man's evil sin.

When man repents, in his *nephesh* soul and in his *nediybah* soul, for his sin, God's Spirit first wraps *Itself* in comforting forgiveness and love; then, it wraps man's *neshamah* soul in comforting forgiveness and love. When God is no longer angry with penitent souls, He clothes their *neshamah* souls with His Holy Spirit for His Name's Sake. God also continues to help the penitent *nephesh* soul and the *nediybah* soul by empowering them with His Grace so that they can forsake their sin. He continues to impart His Divine, Infinite Strength to these penitent souls so that they can overcome their evil inclinations.

God extends His Mercy and His Grace to the *neshamah* soul for His Spirit's Sake and for His Name's Sake by removing His Anger and His Grief from it; consequently, the resulting depression is removed from the *neshamah* soul. Then, He clothes the *neshamah* soul with His Joy, His Gladness, and His Delight.

This is God's first step in correcting wayward, depressed souls. When the foreskin is thin around a person's heart, he feels God's Pain and Grief in the *neshamah* soul more quickly. God uses man's thin foreskin to make him more aware of His Anger and His Grief. Thus, man is warned, immediately, to repent and to lay hold of Christ's Blood, by faith, for cleansing and renewing.

It is a great relief to learn about our *neshamah* soul and to understand that, when the *neshamah* soul is burdened down under the weight of God's Grief from above, we can choose to repent in our *nediybah* soul and our *nephesh* soul.

God's Spirit of Anger and Grief lasts according to the length of time that His Spirit is grieved. After God's Chastisement has produced repentance in man's souls, and after Christ's Redemptive Blood has washed away man's grievous sins, and after man has received Christ's Humility in his spirit, God wraps the *neshamah* soul in His sweet Spirit of loving forgiveness and gracious peace. Otherwise, the *neshamah* souls that God has created would be destroyed by His Spirit of Wrath and Judgment.

When our *neshamah* soul feels a painful, depressive burden that has been created by God's Anger, Grief, and Estrangement, a burden which is too grievous to bear, we must learn to bow our proud heart in humble repentance. The depressive weight of God's Grief, Anger, and Estrangement, which comes as a result of our iniquities, is unable to be borne over a long period of time by the fragile *neshamah* soul without its becoming emotionally ill. The burden of God's Grief causes the *neshamah* soul to suffer tremendous depression. But, after man has repented, and after he has accepted God's Discipline, God sends His Healing and Comfort. Even after we have come to know the LORD Jesus Christ in the saving knowledge of His Grace, we must learn also to deal with depression that comes from grieving His Holy Spirit through our unChrist-like attitudes and dispositions.

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption (Ephesians 4:30).

Our rebellion against God's Government and the wise Counsels of His Word in our life grieves His Holy Spirit. When this Grief of the Holy Spirit surrounds the delicate *neshamah* soul, it makes a weighty depression upon its fragile form, causing waves of despondency and discouragement to vibrate through the entire wheel of our being. This class of depression is overcome by repentance and the putting away of the things that are grievous to God's Holy Spirit.

II. Man Suffers Depressive Grief in His *Neshamah* Soul from His Own Creations of Falsehood, Errors, and Untruth that He Has Generated in His Childhood, Youth, and Adulthood.

Each new painful situation in our life becomes an occasion to press the button that controls our memory bank. Then, the memory starts replaying its "tapes," the same old records of depressive thoughts and the same old emotional feelings that make a person think and feel this way: "No one understands; no one cares. Nothing matters. The more I try, the less I am appreciated. There's really no use in living." Each time we play these old tapes, we add more depressive thoughts and feelings to them. Consequently, our tapes grow longer and longer, and we can occupy ourselves with them more and more while we are abiding in the pit of depression. Until we allow the LORD to "erase" our tapes, we habitually play them over and over. Each replaying of the memory tapes, housed in our mind, causes us to descend into a more painful depth of depression.

Our *neshamah* soul becomes very depressed when it is surrounded with the painful fears, falsehoods, errors, and untruths that have been generated in our childhood, youth, and adulthood by our *nephesh* soul and our *nediybah* soul. These painful weights cause the *neshamah* soul to feel hopeless and depressed. Then, the *neshamah* soul transmits these feelings of depression throughout the entire wheel of our being.

We overcome the hopeless depression of the *neshamah* soul by surrendering all sinful desires, all painful fears, and all falsehoods of the *nephesh* soul and the *nediybah* soul to the Cleansing Power of Christ's Blood and to the Authority of His Headship.

The LORD Jesus Christ, the Owner, the Master, and the Saviour, will apply His precious Atoning Blood to all penitent souls. The LORD's Blood, then, washes away sadness, hopelessness, and depression, leaving happiness, hope, and peace in their place.

Surrender and submissiveness to God's Purposive Will and Master Plan, coupled with Christ's Redemptive Blood, free the *neshamah* soul from depression, leaving it with serenity, tranquility, and peace.

It is good to know and to understand what to do when our *neshamah* soul is under the weight of depression that we ourselves have created. It is so foolish for us to continue holding onto our own headship and exercising our own will; these are the very things that keep us emotionally sick. It is a great day of spiritual joy and gladness when we learn how to free ourselves from our own headship which depresses our *neshamah* soul. The LORD Jesus Christ has taught us how to say and to do the following: "Not my will, but thine, be done" (Luke 22:42). God is able to work in us both to will and to do according to the Counsel of His Holy Will (Philippians 2:13).

After we have dealt with our sins that cause us to feel the depression from the Grief that God experiences because of our sins, and after we have dealt with our own created, depressive grief, we need to learn how to deal with the pains and sufferings of others.

III. Man Suffers Depressive Grief on His *Neshamah* Soul as a Result of the Weight, Pain, and Grief that Come upon It from Sharing Another's Suffering.

First, we must learn to surrender the griefs and pains of others to God. We must learn to give others over to God's Spirit, Who is also their Master and Owner. We cannot carry our own pains, griefs, and sorrows successfully—much less those of others.

The LORD Jesus Christ already has carried man's griefs and sorrows. Therefore, it is unnecessary for us to carry either our own griefs and sorrows or those of others.

The Prophet Isaiah foretold that Christ would carry our griefs and sorrows.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted (Isaiah 53:4).

Because Christ Jesus was the Divine Son of God, He bore our griefs and sorrows without becoming depressed. He was willing and capable of bearing man's painful depression. Since He already has carried our griefs and sorrows, we do not have to carry them. In His gracious Love and in His Purposive Will and in His Master Plan, God

has given His beloved Son to be the Burden-bearer of our pains as well as the pains of others.

If we do not surrender the pain of others to God, we ultimately will take up an accusing spirit against God's Just, Holy, Righteous Nature. When we usurp Christ's place as Burden-bearer, we become angry, depressed, and an accuser of God. We blame God because we feel the painful burden of bearing the griefs and sorrows of others. We can help bear the outward burdens of others (Galatians 6:2), but Christ is the only One Who can bear the griefs and sorrows of a person's *neshamah* soul. Therefore, since Christ is the good, just, and kind Burden-bearer, we must commit the griefs and sorrows of others to Him and, then, allow Him to work a new surrender in our heart concerning their pain.

Our *neshamah* soul can take only so much pain, whether it is ours or someone else's, without becoming depressed or without finding some kind of remedy and relief. If we do not find relief, our *neshamah* soul will send out alarming waves of its unbearable, emotional depression into our entire being. When there is no relief from the depressive weight upon the *neshamah* soul, the whole wheel of our being becomes filled with a destructive hopelessness. And, this is a very serious state indeed.

But, God, through His Son, has a remedy and a relief for His Grief and Pain, for griefs and sorrows of our own making, and for the griefs and sorrows of others that our *neshamah* soul experiences. In Christ Jesus is the cure for all human ills.

There is another way that man's *neshamah* soul experiences depression and that is through the pain of the sinful choices that are made in his corrupt human will.

As we look back at our diagram of the threefold nature of man, we see that through the center of man's heart runs the shaft of the human will. Understanding some important aspects of the corrupt human will also helps us to deal with depression, which brings us to the subject of the human will in our next chapter.

Chapter Five

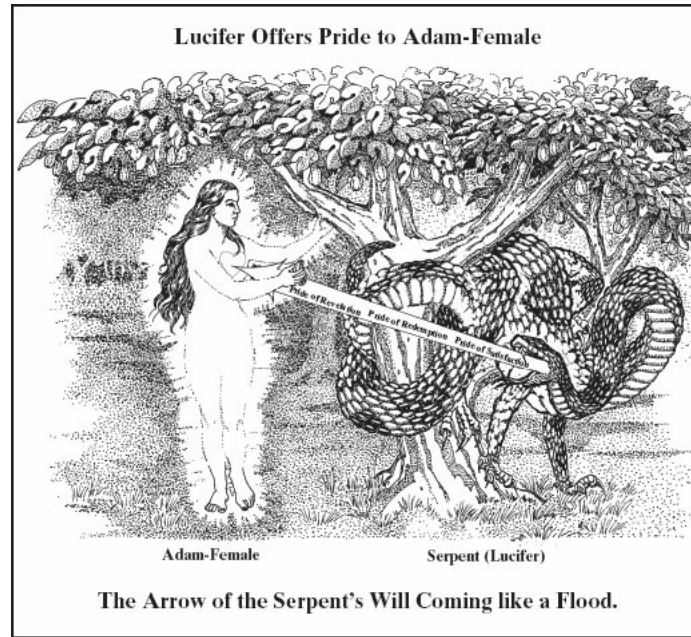
God's Word Reveals The Mystery Of The Human Will And How Its Sinful Choices Create Depression In Man's Spirit

All sin begins with unlawful desire. For example, Lucifer's sinful rebellion against God began as an unholy desire in his heart to be equal with God. This same Principle also works in our life. All our troubles have their origin in a proud desire for worldly possessions and earthly independence. All our sin and all our wrong attitudes involve our possessions and our independence. Because our human will is blind and stubborn, it takes God a long time to convince us that real happiness is found only in His Master Plan, as we submit ourself to His Will and lay hold of the Spiritual Riches in Christ Jesus.

Earthly riches must be left behind when we leave this world; only spiritual riches endure beyond the grave. We are wise if we present our desires to Christ to be purged before they beget sin in us. In order to be like Jesus and overcome depression, we must allow Him to cast out the corrupt desires that originate in our proud will. We have inherited our proud will from fallen Lucifer; consequently, we have the same desires for possessions and independence as fallen Lucifer until we submit our will to Christ Jesus and permit Him to cleanse it by His precious Blood.

As free moral beings, we have both the power and the privilege to give our desires to God, allowing Him to separate them from our prideful control and to sanctify them from their carnal nature. We can choose to seek the LORD in order to find good and Holy desires that will please Him. We can choose to do His Purposive Will, to lay hold of His spiritual prosperity, and to use our spiritual privileges in Christ Jesus. Our proud independence brings only wretchedness and misery. Conversely, humble dependency on the LORD and trust in His Mercy and Grace bring joy, happiness, and glory that is unspeakable. God will allow us to have the desires of our heart which are contrary to His Will, but He is faithful to use those very desires as rods of correction upon our back in order to teach us the fallacy of our independence and the corruption of our desires. There is neither Eternal Blessedness nor Lasting Happiness outside of God's Will.

Now, let us examine the nature of the human will we have inherited from fallen Lucifer because this helps us to understand, better, the reason for depression.



Before fallen Lucifer offered his proud will to Adam-female and Adam-male in the Garden of Eden, he already was God's enemy and well experienced in fighting against God, as he exercised his own pride of revelation, pride of redemption, and pride of satisfaction which filled his will.

The first part of Lucifer's corrupt will is his pride of revelation. Therefore, he offered Adam-female His pride of revelation, first.

I. The Pride of Revelation of the Human Will Is Inherited from Fallen Lucifer.

The pride of revelation in man's human will consists of idolatry, witchcraft, variance, emulations, seditions, and heresies.

Man's proud revelation consists of an idolatrous manifestation and a disclosure of himself and his will in opposition to God's Self and His Will.

Fallen Lucifer, the Serpent, offered Adam-female the same order of pride which he begat in his rebellious will in the beginning. Lucifer first begot the pride of revelation in his will. Interestingly enough, Lucifer was content, in the beginning, to ascend and pridefully attempt to be equal with God (Isaiah 14:14). However, when he spoke to Adam-female in the Garden of Eden, his pride of revelation had grown so much that he placed his prideful revelation above God's True and Holy Revelation.

Lucifer's pride of revelation was so alluring to Adam-female that she accepted the first portion of his will into her will. Lucifer's revelation said, in so many words, "Ye shall *not* surely die if you eat of the forbidden tree." Adam-female believed and accepted his lie. Lucifer, the Serpent, proudly asserted that his revelation was greater and more dependable than God's Revelation. God had told Adam-male and female that they *would* surely die if they ate of the forbidden tree. The Serpent told the woman, "Ye shall *not* surely die."

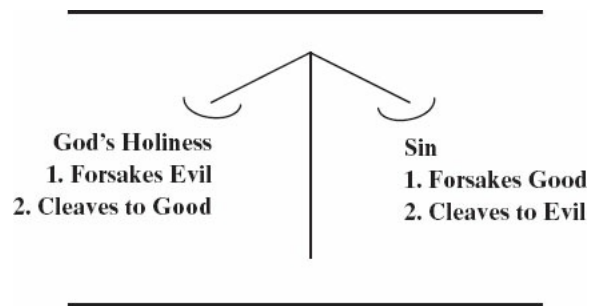
Fallen Lucifer's sinful, proud will pierced Adam-female's heart and penetrated her will. She then took her first step away from God when she received Lucifer's lie. Consequently, by departing from God's Peace and Joy, she entered into the miserableness and wretchedness of sin, which ultimately led her to Death.

The Apostle James confirmed this Truth.

But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, **bringeth forth death** (James 1:14,15).

Although the Scriptures declare the Devil to be the *Tempter*, we cannot blame the Devil for *our choice* to sin, which is an act of our free will. From the beginning man has blamed others for his sin. For example, Adam-male blamed God and his wife for his sin; Adam-female blamed the Serpent. God did not accept their excuses and

accusations. He punished them for the freewill choices they had made out of their own hearts. God's Holiness consists of forsaking that which is sin and cleaving to that which is good. The opposite is true of sin. It forsakes that which is good and cleaves to that which is evil.



Lusting after sensual, worldly things estranges us from God's Life. Lust deceitfully allures the heart and reason to beget sinful deeds which lead to death.

Likewise, when Adam-female took on the pride of revelation of Lucifer's will, her will also became filled with the pride of revelation. The lust of the flesh entices us to choose our own corrupt will rather than God's Holy Will. Our pride of revelation despises to be humbled, and it loathes to "give way" in order for God's Humble Revelation to replace it. Our pride of revelation causes us to think that we deserve better and more than we are receiving; it makes us feel worthy of a special position of honour, and it causes us to esteem ourself higher than others. It is the pride of revelation that causes us to defect from God's Humble, Holy, Revealed Will.

II. The Pride of Redemption of the Human Will Is Inherited from Fallen Lucifer.

Man's pride of redemption consists of his abused and misused energies which are manifested in the forms of hatred, wrath, strife, envyings, and murders. The pride of redemption is the fleshly cudgel that carnal man uses in order to rule and reign over situations, people, places, and things. Man uses his pride of redemption to recover his lost possessions, to make amends for his errors, and to compensate for his guilt.

After Adam-female had taken the first step in joining her will to Lucifer's pride of revelation, the Serpent offered her the second portion of his will — his pride of redemption. By saying, "Ye shall be as gods," he enticed her to establish her own independence. Thus, he urged her to redeem herself from the low, dependent place of submissiveness to God's Commands and obedience to His Purposive Will.

He assured her that, if her eyes were opened in a special way, she would be completely independent from God. So, the Serpent challenged Adam-female to redeem herself from the humble position of dependence and obedience to God's Word. When Adam-female accepted his words, fallen Lucifer joined his pride of redemption to her will.

As Adam-female continued to receive more of the Serpent's words, and as she continued to yield her will more fully to his proud will, she became filled with more and more lust for the forbidden tree. In the beginning, her will had been free from the sin of pride. Then, after it had been filled with the pride of revelation and the pride of redemption from fallen Lucifer, her will was fertile ground to receive the third and final portion of Lucifer's corrupted will—the pride of satisfaction.

III. The Pride of Satisfaction of the Human Will Is Inherited from Fallen Lucifer.

Man's pride of satisfaction consists of his abused and misused energies that are manifested in the forms of adultery, fornication, uncleanness, lasciviousness, drunkenness, and revellings.

The Serpent had promised Adam-female the following: "Ye shall be as gods, knowing good and evil." He enticed her with the promise of the satisfaction she would gain through stolen knowledge. Knowledge is satisfying because it inflates the mind with awareness, understanding, and enlightenment.

The Apostle Paul revealed the power that knowledge has to swell and to puff up one's mind.

Now as touching things offered unto idols, we know that we all have knowledge. **Knowledge puffeth up**, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him (1 Corinthians 8:1-3).

Paul warned the early Christians against seeking satisfaction through offering sacrifices to idols. He explained that knowing the fleshly satisfaction of conceited knowledge, gained in idolatrous worship, is not to be compared to the Charity and Love of God. Conceited knowledge swells the mind by filling it with the wind of vanity, which puffs it up. But, God's Love fills the mind with humble concern for God's Purposive Will, for His Master Plan, and for one's neighbor.

Conceited knowledge swells the mind with exaggerated praise of oneself. Conceited knowledge causes a person to have a magnified opinion of himself; it causes his head to swell, to expand, to dilate, and to bulge. The delightful feeling of the seemingly increased size of one's head brings great satisfaction to the soul.

Conceited Knowledge causes one's mind to stretch and expand to such a degree that it receives all proud thoughts that are tossed its way by the Devil. It takes pride in its power to play with the corrupt thoughts and ideas of the enemy, thinking it has power to take them up or to lay them aside as it so desires.

We need to realize that this is a deception of the enemy. While we play with the Devil's corrupt thoughts and ideas in our conscious mind, many of his seeds of deceit slip down into our subconscious mind and hide there, long after they have been cast out of our conscious mind. Later, dressed in deceitfully different colors, these corrupt thoughts return to our conscious mind to lead us astray from God's Purposive Will and from His straight and narrow Way of Truth.

Conceited knowledge brings satisfaction to the mind by increasing it and raising it beyond normal elevations. Adam-female was deceived completely; she did not understand the consequences of the forbidden knowledge that the Serpent was tempting her to take. Because she had no knowledge of sin, nor any understanding of its consequences, she felt no restraint in taking and eating of the forbidden knowledge.

By offering her independence from God as the best way of existence (the same independence that the devils and fallen Angels had), the Serpent enticed Adam-female to doubt that God's Word and God's Nature had given her the Best Advice and the Best Way. Although God had made the Best Provision for Adam-male and female's complete happiness in the Garden, the Serpent, with his pride of revelation, pride of redemption, and pride of satisfaction, persuaded Adam-female to choose his corrupt will, the worst way, in preference to God's Holy Will, the Best Way.

Lucifer's problem, in the very beginning, was that he desired to be like God in Power but not in Nature. Power without God's Holy Nature is cruel and merciless. The pride of satisfaction cruelly and mercilessly takes its own pleasure, regardless of the hurt it ministers to others. It was acceptance of his pride of satisfaction that completed the union of Lucifer's corrupt will with Adam-female's will.

Once lust for Lucifer's will was conceived in Adam-female's will, she freely chose to accept the union of Lucifer's sinful will with her will. As a result of her choice, she ate of the forbidden fruit of the Tree of Knowledge of Good and Evil which, in turn, became a Tree of Death, causing her to know the evil consequences of Lucifer's sinful will.

Ever since the fall of Adam-female and Adam-male, this shaft of the pride of revelation, the pride of redemption, and the pride of satisfaction has motivated and controlled all human activity, except in those persons who have allowed Christ to crucify this serpentine nature in their will and to resurrect their will in a Union with His Holy Will.

Because the human will has been joined to Lucifer's corrupt will, it is filled with deceitful pride that rules man's entire being, including his spirit. When we see the deception that lives in the will, we will have more understanding of how the will works to depress our spirit.

Our study, up to this point, has shown us the nature of man's corrupt will. It is idolatrous, full of hate, adultery, and all manner of uncleanness, which contaminates every part of man's threefold being, killing the body, distorting the mind, and depressing the spirit. Our next point will show us how the human will deceives us. Unless we have allowed God to change our will, it is filled with Lucifer's deceitful lies, as well as his pride of revelation, redemption, and satisfaction.

IV. The Deception of the Human Will Is a Result of Man's Yielding to the Serpent's Deception.

A great change took place in Adam-female's eyesight when she received the Serpent's pride of revelation, pride of redemption, and pride of satisfaction.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat (Genesis 3:6).

The Serpent exalted his revelation (word) above God's Revelation (Word); he exalted his redemption above

God's Redemption; he exalted his satisfaction above God's Satisfaction. Because Adam-female believed the Serpent's deception, she chose to disobey God's Commands. She saw things exactly as the Serpent wanted her to see them; she thought the Tree of Knowledge of Good and Evil contained only good. The Serpent deceived her by perverting her eyesight with his corrupt revelation, redemption, and satisfaction.

God wanted Adam-female to have a "single eye" toward Him and His Commandments. Because of her unwise choice, Adam-female's vision became distorted and blurred by the Serpent's revelation. Instead of seeing the forbidden Tree as a Tree of Death, she saw it as a good Tree to be desired. In the Tree of Death, she saw provision for her body, provision for her soul, and provision for her spirit. (It was good for food; it was pleasant to the eyes, and it was a tree to make her wise.) With her will completely joined to the Serpent's will of pride, she saw no need for God. Everything she needed for her body, soul, and spirit, she found in the forbidden Tree of Death. What unparalleled deception!

The poison of sin always distorts the vision. "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14,15).

Adam-female ate of the forbidden Tree because she saw it through the Serpent's eyes. After her lust had conceived, she brought forth sin and, therefore, walked in the pathway of sin. When her sin was finished, it brought forth Death.

Adam-female deceptively thought the Tree looked pleasant; therefore, she expected to experience some wonderful portions of wisdom from that Tree. Instead, she experienced the deadly knowledge of good and evil. As soon as she ate, she died spiritually, instantly. At the same moment, the process of physical death began.

Adam-female lost her covering of spiritual Light as soon as she sinned. Thus, she was spiritually naked when she stood before Adam-male to offer him the forbidden fruit. Although he could see the immediate result of his wife's disobedience, Adam-male deliberately chose to disobey God. "And Adam *was not deceived*, but the woman being deceived was in the transgression" (I Timothy 2:14). Seeing his wife standing before him in her corrupt, fallen state, even seeing the *visible* evidence of her sin, did not influence Adam-male to make a wise choice. He deliberately chose to go his wife's evil way and to suffer the same evil consequences. He chose her sin and the shaft of the Serpent's will; therefore, he partook of the same death spiritually and physically.

In order for us to understand how to deal with our human will, let us consider the condition of Adam-male and Adam-female's human wills as God created them, before sin entered into them. Originally, God made their wills naked for the purpose of filling them with His own Holy Will. However, God did not compel man to accept His Holy Will. He gave man a free moral choice as to who would inhabit his will — God the Creator or fallen Lucifer, the Serpent.

Of all God's creation, only man was created without a physical covering. Fish have scales. Beasts have fur. Birds have feathers. But, man, the highest of God's creation, had no natural covering. Although man was created naked, God provided him with a covering of spiritual Light which glowed from within, covering his body, soul, and spirit. Hence, man needed no outward covering.

When an electric light bulb is burning, for example, one sees not the form of the bulb, but its radiating, glowing covering of light. So it was with Adam-male and Adam-female. Although they were physically naked, they were covered with God's Glorious Light because they had been created in God's Likeness and Image, which is also clothed with Light.

The Psalmist mentioned the Covering of Light with which God clothes His own Personal Likeness and Image.

Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty. **Who coverest thyself with light as *with* a garment:** who stretchest out the heavens like a curtain: (Psalm 104:1,2).

God's immeasurable Greatness is manifested through His creation of the Universes. God has clothed His own Person with the Light of His Glory and Majesty.

God's Covering of Light also was confirmed in the New Testament by the Apostle Paul.

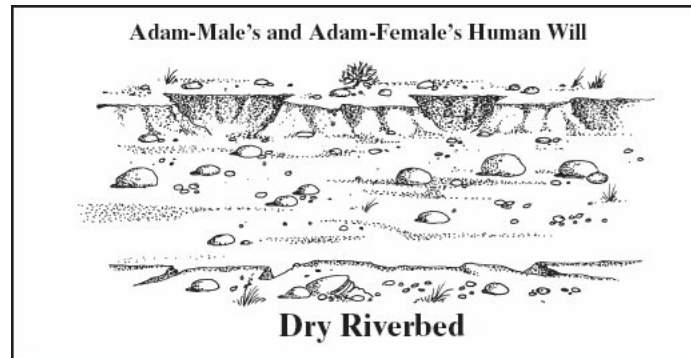
Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, **dwelling in the light which no man can approach unto;** whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen (I Timothy 6:15,16).

God dwells in an inaccessible Light of Glory and Brilliance, unto which no man can approach. It is impossible for mortal eyes to behold the Father's Divine Light and Infinite Glory.

In the beginning, before Adam-male and Adam-female took on mortality through their disobedience, they were clothed with God's Splendorous Light. Hence, though they were outwardly naked, they were not ashamed. "And they were *both naked*, the man and his wife, *and were not ashamed*" (Genesis 2:25).

Also, Adam-male and Adam-female were naked inwardly. In the beginning, their naked wills were created like a dry, empty riverbed so that they could have a choice as to whose will would inhabit their wills. They could choose either God's Will or fallen Lucifer's will.

The Hebrew word for *naked* is *aw-rome*, meaning nude, bare, smooth. Just as man's body was naked on the outside, his human will was naked and bare inside. It was innocent and pure, but it was naked, waiting to be filled and clothed. The human will, at that point of its development, could have been compared to a dry riverbed.



In the beginning nothing occupied the riverbed of man's will— neither the River of Truth from God's Will nor the River of Deceit from Lucifer's will. Man was given an opportunity to choose either the Truth from God's Will, which would fill his will with Truth and Life, or the deceptive lie from Lucifer's will which would fill his will with deceit and death.

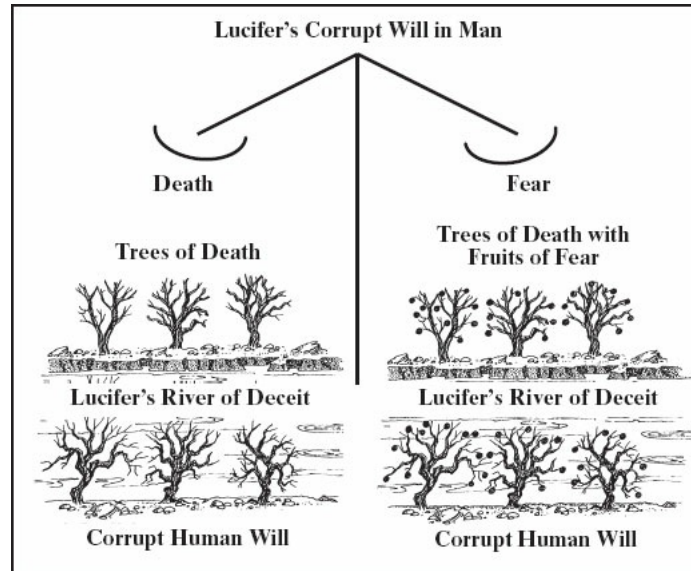
It is now a historical fact that Adam-male and Adam-female chose deceit and death as the inhabitants of their wills. As the progenitors of the human race, they passed this deceit and death upon all mankind.

Wherefore, as **by one man sin entered into the world, and death by sin; and so death passed upon all men**, for that all have sinned:
(Romans 5:12).

From the days of Adam until this present moment, the deceitful carnal will has controlled man's whole being. Consequently, it is of eternal import for us to know and understand which river is flowing through the center of our will and to comprehend the nature of the fruit that each of these rivers produces.

Although the wills of Adam-male and Adam-female were naked, they knew nothing about the death and fear that would come to them after they had chosen to fill their wills with the River of Deceit from Lucifer's will.

The Tree of Death in Lucifer's corrupt will produced the fruits of fear in man, when man joined his will to Lucifer's will.



The Hebrew root word for *death* and *dying* is *mooth*, meaning to die, to kill, to be destroyed. The Hebrew word for *fear* or *afraid* is *yaw-raw*, meaning to frighten and to be in dread and terror. Adam-male and Adam-female exchanged God's Life, Confidence, and Security for Lucifer's death, distrust, and fear. Before sin entered, the riverbed of their wills was empty, bare, and smooth; yet, they were not ashamed, confused, disappointed, nor confounded.

God, in His Mercy, had placed His Will of Truth before them. Had they chosen it, God's Will would have led them to the Tree of Life. However, God did not force them to accept His Will of Truth, for He had created them free moral agents with the power of choice. God set before them Life and Death, and He waited for them to make their choice.

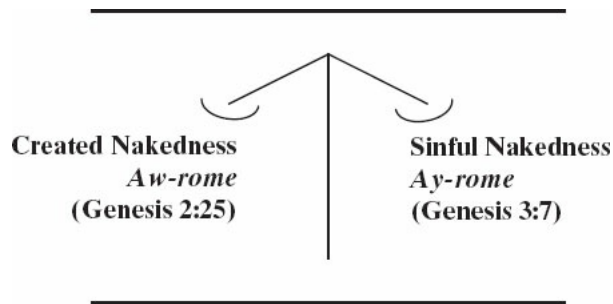
In order for their wills to be joined or married to God's Will, they had to choose to eat of the Tree of Life so that its Truth would fill up the dry riverbed in the middle of their wills. Instead, by not eating of the Tree of Life, they failed to choose God's Will; and by not dressing and keeping the Garden, they failed to obey His Commands.

When fallen Lucifer, the Serpent, offered Adam-female his proud will of revelation, redemption, and satisfaction, she accepted it. Subsequently, her will became filled with the River of Deceit which, in turn, begot the Tree of Death on either side of the river. Fallen Lucifer (whose full stature is Satan, the Devil, the Serpent, and the Dragon) is the father or source of the river of lies and deceit that runs through man's will (John 8:44).

Before Lucifer corrupted man's will, the human will was in a place and position to receive God's River of Truth and partake of the Tree of Life. God's River of Truth produces Trees of Life on either side of the river. However, when Adam-female drank of the Serpent's River of Deceit, she saw the Tree of Death as a tree to be desired to make one wise. Instead of the Tree of Knowledge of Good and Evil being a tree to be shunned and feared, it became a good and pleasant tree to be desired because Adam-female accepted the Serpent's River of Deceit.

And when **the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise**, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat (Genesis 3:6).

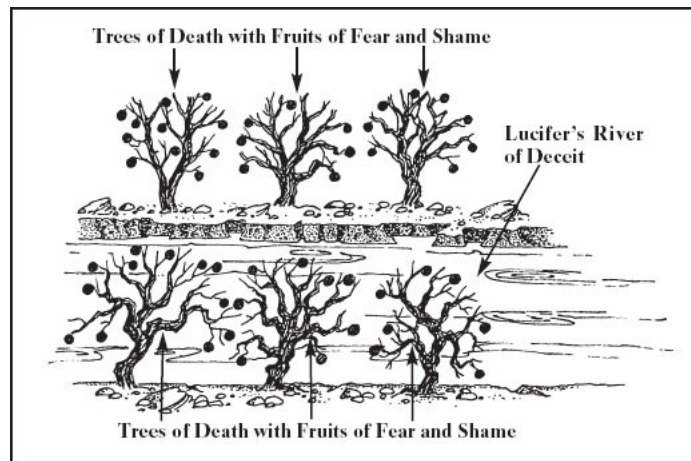
How perverted Adam-female's eyesight became as a result of having the Serpent's River of Deceit flowing in the midst of her will! After Adam-female had received the Serpent's false advertisement concerning the Tree of Death, and after she had eaten of the forbidden Tree and shared its fruit with her husband, their original eyes of innocence were closed. Immediately, new guilty eyes were opened which allowed them to see their sinful condition. "And the eyes of them both were opened, and they knew that *they were naked*; and they sewed fig leaves together, and made themselves aprons" (Genesis 3:7). This Hebrew word for *naked* is *ay-rome*, meaning cunning, crafty, to deal subtly.



God created man naked (*aw-rome*) and with the capacity to perceive external impressions. When man failed to be impressed with God's Truth, he was impressed with Lucifer's lie. Then, he became naked, (*ay-rome*), and his mind became filled with crafty and artful designs of how to run from God and how to hide from Him, while subtly designing armor belts or aprons to protect himself against God.

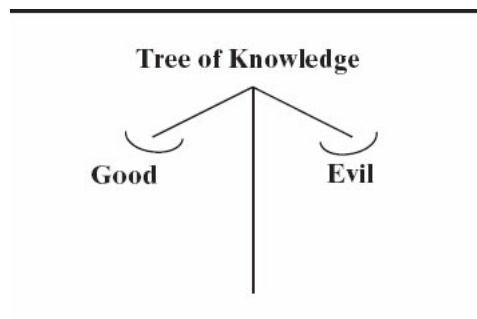
A new kind of nakedness drove the sinful pair far off from God. The Serpent's River of Deceit could not clothe their outward nakedness; however, it could and did fill their inner nakedness with corruption, deceit, subtility, and craftiness.

(See diagram on following page.)



The Tree of Knowledge of Good and Evil became a Tree of Death for Adam-female and Adam-male because they disobeyed God.

Even before man sinned and before the Tree of Knowledge became a Tree of Death to man, there was a union of good and evil.



The fruit of the Tree of Death is mixed with good and evil. The Hebrew word for *good* is *tobe*, meaning beautiful, bountiful, cheerful, gracious, joyful, merry, pleasant, prosperity, and wealth.

Because the good on this Tree was eaten outside of God's Will, its success, prosperity, and happiness still produced death. It is wise to remember that success, prosperity, and happiness are not necessarily signs of God's blessings that have come through His Purposive Will. The blessings of temporal success, prosperity, and happiness can be the good that has come from the stolen fruit of the Tree of Death.

Both the good and the evil on the Tree of Knowledge produced death. Thus, all the good on the Tree of Knowledge was joined to the evil upon the tree. The Hebrew word for *evil* is *rah*, meaning affliction, misery, calamity, woe, sorrow, and heartache. What a sad picture! The River of Deceit fed the Tree of Death in man's will so that, apart from God's Will, all man's success, prosperity, and happiness is entwined with misery, woe, and affliction.

God created mankind with a free, moral, human will which has power to determine man's way by an act of free choice. The human will has strength to form a wish or a volition; it has power to perform an act or to decide the course a person will take. The human will has power to express a command, to convey authoritative instruction, to direct, and to order.

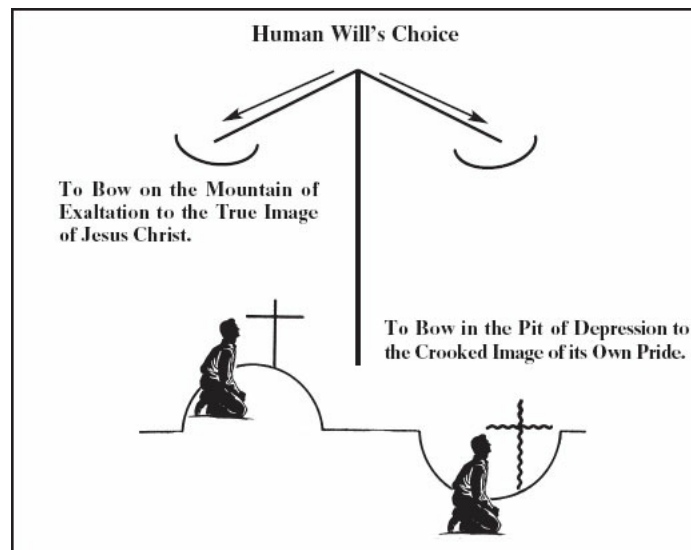
In spite of all the power and authority of the human will, we live in a world in which our will continually is contraried and crossed. Our choice of reaction when our will is crossed is what determines whether we are led to new, fresh surrender to the LORD's Will or to rebellion and to a new pit of depression. Our own will holds the power of choice.

Our human will is a king over the whole empire of our body, soul, and spirit. It is an absolute, despotic ruler over all our senses in our body, soul, and spirit until we willingly surrender our rule and reign to Christ's Righteous Rule and Peaceful Reign.

Man is made either great or small according to the choice of his own will. If he chooses to resign his will to God and allow it to be melted and made one with God's Will, he enjoys a continual, internal Sabbath rest, and his thoughts are established peaceably. But, when the First Adam said, in so many words, "*My will and not Thine be done,*" he turned his paradise into a desert and became a fleeing, fearful fugitive. Later, when the Second Adam, Jesus Christ, said, "*Not my will, but Thine be done,*" He turned painful Gethsemane into a Paradise, making it a gateway to a Oneness of Relationship with the Father.

If we make God's Will our Governor and Guide, His Word will be our support; His Spirit will be our comfort, and His glorious Presence will be our joy and glory.

The human will has one of two choices: to bow to its own choice and go to the pit of depression, or to bow in surrender to God's choice and go to the mountains of joy and exaltation in Christ Jesus.



If we make the passions of our *nephesh* soul bow to the reason and conscience of our *nediybah* soul, and if we make the convicted conscience of our *nediybah* soul bow to God, we can know God's Peace and Forgiveness that

passeth all understanding.

The human will, apart from God and His Redemptive Work, is a despotic king. It would rather rule and reign in the pit of depression than to be submissive and obedient to God on His mount of exaltation. What a mystery!

Chapter Six

The Carnal Rulership Of The Human Will

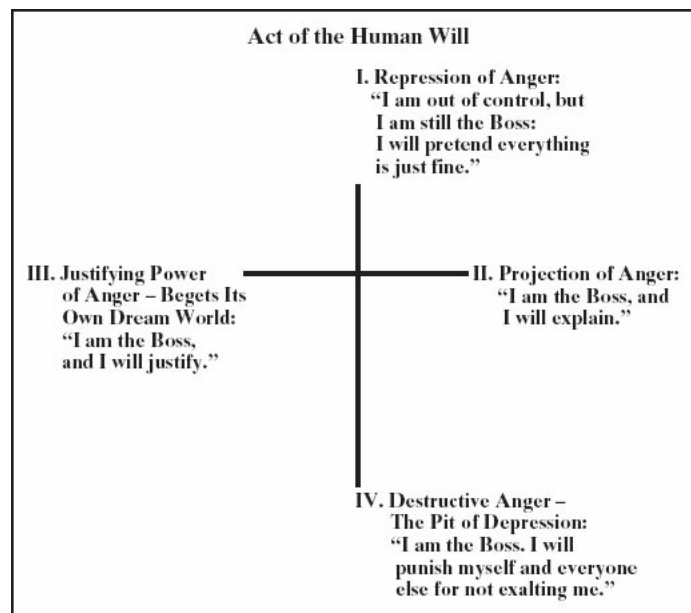
Whatever the human will commands, the whole wheel of man's being must obey. The despotic carnal will absolutely overrules all the faculties of one's being.

A ruling and reigning carnal will always takes a downward course that inevitably ends in a pit of depression.

Our carnal will purposes to be the judge and sovereign that is going to be in control, even if it has to plunge a person's entire being into the deepest pit of depression. The diagnosis is simple: pride and ignorance plunge man's soul to the pit of depression.

How sad it is that people do not know the incredible power of their own carnal, prideful will with its pride of revelation, its pride of redemption, and its pride of satisfaction.

The pride of revelation of the carnal will causes us to repress our anger in order to prove that our prideful will can continue to say, "I am the Boss, and everything is fine. I am still in control." Next, the pride of redemption of the carnal will causes us to project our anger by explaining our so-called innocence and the so-called guilt of others. Then, our pride of satisfaction creates its own dream world of self-justification by picking holes in someone else's coattail. Afterwards, we neatly arrange the stolen pieces to create an ugly image of the other person. In our dream world, our pride of satisfaction uses its created ugly image of someone in a futile effort to make ourself feel justified and happy about the ruling and reigning of our prideful will that maintains, "I am the Boss." But, all the vain efforts of the pride of revelation, pride of redemption, and pride of satisfaction are only preparations for the final plunge into the pit of depression where Lucifer's continued deceit causes us to turn inwardly, upon our own self, the anger of our prideful will that maintains, "I am the Boss."



Our deceitful human will likes to go around spouting "I am the Boss" in every situation. Sooner or later, however, we encounter a situation, a circumstance, or a person who refuses to be bossed by our human will. That is when we start taking the first step on the downward course to depression — which is the repression of anger because we are out of control. When we cannot continue our role playing of being "Boss" in our visible world, we become

angry. Then, we repress our anger in order to prove that we are at least “the Boss” in our invisible world. Therefore, by repressing our anger, we pretend that everything is just fine.

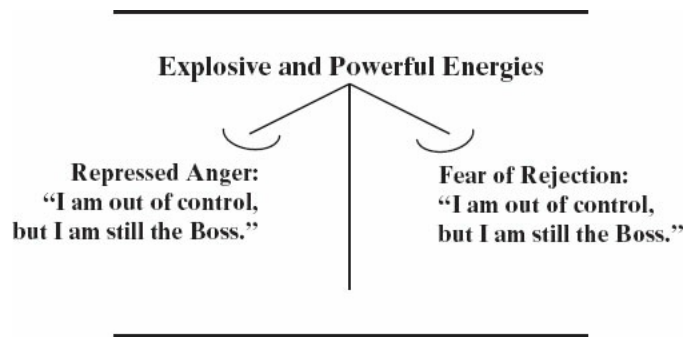
I. Repressed Anger Says, “I Am out of Control, but I Am still the Boss. I Will Pretend Everything Is just Fine.”

When we repress anger, we merely crush it and push it down into an unconscious level of our mind in order to prove that we are still in control.

We suppress our anger because we fear rejection by friends and loved ones. We are afraid that if they know how much we want to boss in the visible realm and how angry we are because we have lost control of situations and things, they will discard us, as it were, as a worthless, useless thing. Therefore, our carnal will continues its rule and reign by pushing its anger down to an unconscious level.

The problem with repressed anger is that it is an explosive energy with which we must deal, eventually. Fear of rejection is also a powerful force with which we must deal. Otherwise, these two forces will lead the wheel of our being to the pit of depression.

We must understand how these two explosive and powerful energies—repressed anger and fear of rejection—work if we are going to overcome depression.



We never would descend into the pit of depression if we would deal faithfully with these two classes of thoughts and feelings called repressed anger and fear of rejection.

After we have lost control in our visible world, and after we have become angry about it, we continue to proclaim to ourself that we are still in control and still “the Boss.” To prove this, we repress our emotions and pretend not to be angry. Then, we falsely confess to ourself and to others that we really do not care what people think. But, all the while, these explosive and powerful energies continue to rage in our subconscious being. Unless we confess our anger and fears to the LORD and allow Him to remove them from us, we ultimately will slide down to the pit of depression.

Although we live in a world in which we continually find ourself out of control, we constantly can overcome our anger and fears in this way—by willingly giving the control of our desire to boss over to the LORD and by placing all situations under His Headship and Rulership. If we confess our anger and fear to Christ and allow Him to apply His precious Atoning Blood to them, we will experience a glorious freedom and liberation from our proud desire to control and to boss.

Fear of rejection or fear of the loss of love is the fourth basic fear of man. Man has seven basic fears: (1) fear of poverty (2) fear of old age (3) fear of criticism (4) fear of loss of love (4) fear of illness (6) fear of death, and (7) fear of failure.*

Fear of rejection is born out of man’s fear of loss of love. We overcome the fear of loss of love by allowing the LORD Jesus Christ to be the Owner and the Master of love. If we trust our LORD to govern, guide, and protect His Love that comes from others to us, we will have no fear of loss. When we allow Christ to govern His Love in our heart that we have toward others and also allow Him to govern His Love in the heart of others that they have toward us, we will rest in quietness and confidence, knowing that He gives the best to those who leave the governance of love to Him. Therefore, if we deal with our anger by surrendering our desire to control and to boss to the LORD Jesus Christ, and if we allow Him to sanctify our abused energy, called anger, we will have no need to repress it. Likewise, if we deal with our fear of loss of love, we never have to think and feel that we are rejected.

If we do not deal with our anger, we will repress it. The repression of anger is the first step toward the pit of depression.

The second step in our downward course toward the pit of depression is the projection of our anger.

II. Projected Anger Says, “I Am the Boss, and I Will Explain.”

After we have refused to deal with our repressed anger, we take the second step downward to prove further that we are still in control and still “the Boss.” This second step, called the projection of anger, is the unconscious act or process of ascribing to others our own ideas, feelings, and impulses, especially when such ideas, feelings, and impulses are undesirable. When we are guilty of repressing our anger, our carnal will subconsciously teaches us how to project our anger onto someone else. This is why we feel compelled to explain our so-called innocence and point out the other person’s so-called guilt.

In our childhood, our carnal will subconsciously taught us how to repress our anger when we are out of control and how to project our anger onto others when we feel guilty. Our carnal will, working on a subconscious level, teaches us how to create emotional “tapes” of angry thoughts and feelings; how to store them in our memory; and how to play them back every time we need them. Hence, we go through life playing the same old tapes of memorized emotional behavior until we come to Christ’s Light of Truth and until we choose to change our tapes of falsehood for Christ’s Living “Tapes” of Truth.

It is impossible to stop playing these emotional tapes of our childhood until we discover that we are the proud owners of these tapes and until we realize how constantly we use them. We cannot choose to stop doing something until we become aware of the fact that we are doing it.

Since childhood, we have been repressing our anger; hence, it is natural for us to continue doing it as an adult. Our carnal will has educated us to repress our anger and then to project it onto others. We become experts in projecting anger by explaining our innocence and by describing the other person’s guilt. Yet, in our vain effort to redeem ourselves from thoughts and feelings of guilt, we actually plunge ourselves deeper into them.

After failing to deal with repressed anger and projected anger, we soon take the third step in the downward course toward the pit of depression, which brings us into a dream world of self-justification.

III. Justifying, Creative Power of Anger Begets Its Own Dream World, which Says, “I Am the Boss, and I Will Justify.”

We feel guilty whenever we have failed to deal with our anger and have repressed it. Repressed anger causes us to feel more guilty in the subconscious realm of our soul. Consequently, we endeavor to relieve ourselves of our subconscious guilt by projecting it onto others. The subconscious, devious working of our corrupt will always causes us to strive to maintain our prideful false doctrine of “I am the Boss.” The old guilt of repressed anger and the new guilt, which we gain when we project our anger onto others, prepare the way for us to become a fleeing fugitive who takes refuge in a dream world.

Our tripled guilt (the guilt of anger, the guilt of repression of anger, and the guilt from projection of anger) is an explosive, powerful force that pushes us farther down toward the pit of depression. Thus, guilt is a magnetic weight that pulls the soul downward to the pit of depression. Furthermore, in another impressive effort to prove that our carnal will is “the Boss” and still in control, our anger carries the *nediybah* soul into a dream world where the mind and the will can pretend they are in control through self-justification.

Our carnal will loves to live in a dream world because there it can be in control. In our dream world, our will can say, “I am the Boss. I do not have to come under anyone’s authority. I can be what I want to be (judge). I can do what I want to do (punish others). I can go where I want to go. I can play whatever role I want to play because I am the sole ‘Boss’ of my dream world.” Our daydreams may appear to be carrying us far above our troubles in the real world, and they may appear to be freeing us from all sadness and depression through self-justification. In reality, however, our dreams are carrying us ever closer to the pit of depression.

A dream is a phantom, an unfounded idle fancy; an unreality, a wild conceit. Daydreams are opposed to reality; they are the fruit of one’s heated imagination. Daydreams are the consequence of a peculiar “fermentation” that takes place in the *nediybah* soul.

When we are angry because of our poor state in life, it is easy to please ourselves by repressing our anger over our failures and by projecting our anger over these failures upon others, while all the time we dream of future greatness.

But, by indulging oneself in idle dreams, we lay up a vast storehouse of disappointments and discouragements for oneself that plunge us to the pit of depression, once we have recovered our recollection and find it is all a dream.

A love to boss, operating through an ardent mind, will lead a person to indulge in daydreams. Fanciful daydreaming is more than a waste of time; it ultimately will plunge one to a pit of depression. Daydreaming is a loose, irregular train of thought; it is a wild or loose conceit of a fanciful imagination which leads one to the pit of depression.

Remember, we become angry when we find ourselves out of control. Next, in a vain effort to prove that we are still “the Boss” and still in control, we repress our anger. Furthermore, to prove our false doctrine of “I am the Boss,” we project our anger and guilt by explaining our innocence and describing the other person’s guilt. In all of this, we are forming, and causing to grow, a false image which has a very limited vocabulary. After creating this image, we enter into our dream world in which we continue feeding the false form or image that says over and over, in its limited way, “I am the Boss. I am the Boss. I am the Boss.” These foolish acts are choices of our carnal will as it tries to prove itself a sovereign god.

If we do not understand our carnal will and then deal with it, our dream mountains become higher, and our valleys of depression become deeper until we eventually find ourselves faced with a pit of depression. In this place, which is the deepest stronghold of the carnal will, the prideful will continues its foolish babbling, saying, “I am the Boss. I am the Boss” — in spite of all contradictory evidence.

The pride of revelation of the carnal will has power to take the good things with which God has blessed one and use them to build high mountains or dream worlds outside of God’s Will. The pride of redemption of the carnal will strives and wars to support and to defend the fanciful ideas and thoughts of the imagination. The pride of satisfaction takes great joy in the phantom images and idle fancies created by the pride of revelation and the pride of redemption.

The carnal will works unceasingly to prove that it is “the Boss.” While our mind and will are ascending in a dream world, we are, in reality, descending ever nearer to the pit of depression.

We all have been born with an emotionally sick carnal will. The more we allow it to remain undisciplined and unrestrained, the more it rules and reigns over us; consequently, we become sicker and sicker. Remember, the good and evil in our carnal will had its origin from the Tree of Death in the Garden. Therefore, the rule and reign of “deathly good and evil” ultimately lead to the place of death. Many people commit suicide because they cannot find their way out of the pit of depression.

The last place on our downward course is the pit of depression itself.

IV. The End Result of Anger Is Destruction in the Pit of Depression, which Says, “I Am the Boss. I Will Punish Myself and Everyone Else for not Exalting Me.”

Depression is a feeling of dejection and sadness that produces a decrease in force and activity. Depression is a state of vexation and despair resulting from a person’s clinging to the false image that says “I am the Boss” although, in reality, they are out of control.

Depression causes a person to feel flat, empty, and hollow and, therefore, low in value and worth. Depression is like a forward child who throws all his toys in the fire because his mother took away one of them. Depression causes a person to grow increasingly angry with himself until he eventually becomes his own executioner. Depression causes the angry person to revenge his misfortunes upon his own head. Depression is the offspring of man’s proud resolution to rule and to reign over himself, others, and all things. When man fails in all of his misplaced efforts, he still sits on his proud throne in the pit of depression and continues to maintain that he is “the Boss.”

Depression is nothing but sadness over one’s poor plight of failing to make others see that he is “the Boss.” Depressive sadness is a pernicious passion that destroys Christ’s Image of Joy in the soul.

* B. R. Hicks, *How to Overcome the Basic Fears of Man* (Jeffersonville, Indiana: Christ Gospel Churches Int'l., Inc., 1985).

Chapter Seven

The Beginning Of Depression And How It Continues To Work In Man's Life

It is important for us to examine how depression works in its beginning stages because all persons, including children, suffer some form of depression. To some degree or another, and at some time or another, depression is a problem that every human being faces because of the effects of sin. Since Adam the First failed to choose life over death, all mankind is faced with the consequences of his choices. In every stage of our mortal life, we encounter the depressive results of Adam's sinful choice.

Some people are born with more pliable and adjustable wills than others. They have less desire to rule and reign; therefore, it is easier for them to accept the fact that they cannot always be in control. Pliable people are more submissive to circumstances and to others. People who have this predisposition in their wills suffer less depression and, therefore, enjoy a happier form of life.

Other people, however, feel that their very existence depends on their ruling and reigning over everything and everyone. The wills of these people are as adamant as stone. When they cannot rule, reign, and control even the smallest situation, they are immediately angry and descend quickly to the pit of depression.

This class of behavior is seen clearly when one watches young children at play. Some children become angry and depressed when another child wins in a game. Some children strongly may resent being left with a "sitter" for a few hours, so they become angry and depressed because they cannot control the situations of life. While the depression of children is more obvious than that of adults, it definitely can be seen in all the world, from the youngest child to the oldest adult.

Some classes of depression have their origin in the replay of emotional pain that one has encountered in childhood. Therefore, this class of depression has very deep roots. Children learn early to create, consciously or unconsciously, mental mechanisms to help them cope with life when they think and feel that they are out of control. In their vain efforts to escape from suffering and to cope with pain, they create certain emotional thoughts, feelings, and responses. In childhood, people learn to establish certain reactions in order to gain control over situations and other people because they desire to achieve their own way and to implement their own will.

These created emotional thoughts, feelings, and responses, and established reactions slowly form emotional wheels or mental tapes which the human will stores in its memory bank for use in contrary situations and painful circumstances. The constant use of a person's mental tapes causes him to establish unhealthy, irrational behavior in order to continue ruling on his throne because he wants to prove his false theory of "I am the Boss." The carnal will deceives the wheel of man's being, making a person believe that it is possible to cope with pain and depression apart from God. The carnal will builds a large mental library of "emotional thinking and feeling" tapes and "emotional reaction" tapes that are always ready for immediate use in every contrary situation.

For example, when a child loses a game and is angry because he is out of control, he tries to prove he is still "the Boss" by screaming, "You cheated." The proud carnal will cannot bear the painful Truth that someone else won the game because he was more skillful. Thus, the angry, screaming child has created an "emotional thinking and feeling" tape and an "emotional reaction" tape that he will use each time his carnal will is contraried. If this angry, screaming child never learns to face Truth and reality, he will go through life playing his same old emotional tapes and feeding on the same old falsehood which will lead to his own depressive destruction.

There are some people who, at an early age, develop such a stubborn and rebellious foreskin around their heart that they become obnoxious, which causes others to flee from their presence for self-preservation. Then, these stubborn, obnoxious people create an "emotional thinking and feeling" tape that says others are persecuting them and rejecting them for no reason. Some of these poor, untaught people continue playing and replaying their "emotional thinking and feeling" tapes all the days of their lives until they drown themselves in depressive self-pity while continuing to ignore the Truth.

Some "doting parents" actually aid and reinforce their child in the creation of destructive "emotional thinking and

feeling” tapes and destructive “emotional reaction” tapes. They always excuse their own children’s errors, faults, failures, and wrongs; then, they project their children’s shortcomings onto other people and other situations and circumstances instead of helping their children see the error of their ways.

As a minister, I have listened to married adults, both men and women, who still were playing the same old “emotional thinking and feeling” tapes and the same old “emotional reaction” tapes from their childhoods. Although they were grossly guilty of terrible offenses, they continued to declare their innocence and everyone else’s guilt.

When pain and suffering come to a person who has a library full of prepared “thinking and feeling” tapes and “reaction” tapes, he immediately pushes the button that starts to play his old “thinking and feeling” tapes, which then trigger his old emotional responses— the same ugly, unChrist-like reactions. Thus, the same circuitous behavior continues. Furthermore, it keeps turning round and round from the cradle to the grave unless help is sought and emotional maturity is gained.

Once a pattern of behavior has been established in immature emotional thinkings and feelings and in immature emotional responses, it takes sincere and constant work to break it. Moreover, once a pattern of behavior of immature emotional thinkings and feelings and reactions have been established firmly, the *nediybah* soul and the *nephesh* soul are so deceived that they develop an inordinate love and affection for their depressive emotional tapes. They find such a twisted, perverted satisfaction in multiplying their feelings of sadness and increasing their state of depression that they exercise the ruling and reigning power of their carnal will in order to create situations and circumstances in which they will have the opportunity to replay their same old “emotional thinking and feeling” tapes and their same old “reaction” tapes.

So, when great emotional wheels or tapes of immature thinkings and feelings and reactions have been formed in a person’s childhood, and when a person’s *nephesh* soul and *nediybah* soul have fallen in love with these tapes, he will continue turning on these tapes in every painful cycle of his contraried will until the eyes of his understanding are enlightened. A person must become willing to exchange the cycle of his old worn-out “emotional thinking and feeling” tapes and “reaction” tapes for the revolving wheel of the LORD’s Holy Name and His Infinite Truth.

It is a day of joy and gladness when one discovers that it is possible to exchange error for Truth, sadness for joy, and pride for Christ’s satisfying Humility!

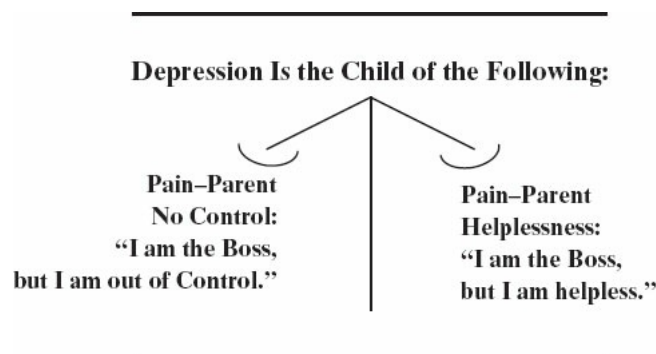
Remember, a depressive personality and a pattern of immature behavior are not formed in a human being overnight. Depression is found at the end of the long, downward trail that a person takes who is determined to hold on to his false theory of “I am the Boss.”

Depression is a well-watered ivy vine that grows and entwines itself around every branch and twig of a tree. In the same manner, depression entwines itself around all the senses of man’s spirit and soul as he waters it and encourages it to do so. If the natural ivy vine is allowed to continue entwining the tree, the tree will die. Likewise, if a person allows the vine of depression to continue entwining the wheel of his being, he will die.

Depression is an infectious disease that contaminates man’s spirit and corrupts his souls when he painfully discovers that he is out of control and that someone else’s authority has been inflicted upon him. The pain of feeling helpless and out of control always begets depression unless one has learned how to take on submissiveness to the Headship of Christ Jesus.

It is painfully frustrating and depressing to the carnal will when it finds itself to be out of control; facing reality makes it feel helpless. It is very humiliating to find that our theory of “I am the Boss” is impotent when we face the Truth that we are feeble and weak — without power to help ourselves. It is painfully depressing to the carnal flesh to think and to feel that it is incompetent, inefficient, and unable to protect itself.

“No Control” and “Helplessness” are the two “pain-parents” of depression.



From its infancy, the carnal will has declared itself to be “the Boss,” with the right to command and to direct all things according to its purposes and plans. Consequently, a proud carnal heart finds it painfully depressing to discover that it is out of control and that it has no power to exercise ruling authority over situations, people, and things. Not being able to curb or restrain things in reality, as it does in its dream world, causes the carnal will to sink into deep depression.

The pain-parents called “No Control” and “Helplessness” are the generators of “Baby Depression.” The first part of any battle always is won easily if we understand the source of our problem. The second part of the battle is won when we choose to do something about the known problem. The third part of the battle is won by learning that the solution to any problem always is found in God’s Purposive Will and Master Plan.

The Omniscient and Omnipotent God has both the Mind and the Power in His Purposive Will and His Master Plan to solve all of our problems, even depression. However, when we were wounded as a child, we did not know about God’s Mind and Power. So, we learned, independently, to form certain emotional wheels of thinkings, feelings, and responses in a vain effort to redeem ourself out of painful situations. We thought we had learned how to cope when we had no control over things and when we were helpless in the midst of painful situations. The only problem was that we begot “Baby Depression.” Then, unfortunately, we were stuck with him.

As we continued feeding “Baby Depression” on the tapes of immature emotional thinkings, feelings, and reactions, he increased in size and weight. “Baby Depression” always makes the weight of his sadness and despondency felt throughout our being. The more depressed we become, the more we struggle to escape by pushing the memory button, turning on the tape recorder and replaying the same old emotional thinkings and feelings that depressed us in the first place.

In our vain effort to escape pain, we continue playing back our depressive thinkings and feelings and responses until it eventually becomes our habitual custom to push the memory button of our emotional tape recorder in every contrary situation and circumstance. We automatically think, feel, and respond to pain in the same way that we did in our childhood, regardless of circumstances.

The emotional pattern of behavior which we formed in our childhood continues to turn like a merry-go-around in every painful situation until we assume the responsibility of choosing to cut off the tape recorder and to change the tapes. When we choose to do so, we can get off the emotional merry-go-round by utilizing God’s Infinite, Divine Grace.

When we become sufficiently sick of our emotional condition, and when we become intolerably tired of pushing the same old memory button, and when we become disgustingly weary of running through the same old tapes, we will choose to do something about it. We will choose to seek help from Christ the LORD, from His servants, and from wise counselors, when we have suffered enough exhaustion as a result of running and running and running through the same old depressive behavior patterns.

Depression, if we refuse to deal with it, ultimately will destroy us physically, mentally, and spiritually. Each time we play our same old emotional tapes, we produce new extensions and forms of the same old thinkings, feelings, and reactions. Thus, our emotional tapes become longer and longer. After a while, our emotional tapes completely control us instead of our controlling them.

As individuals, we all have experienced depression at one time or another because we live in a depressive and depressed generation in our present world. Even the secular world is aware of the depressed state of mankind in general. We are told that the highest rate of suicide today is among young people, even teenagers, because of depression.

Depression is a weight upon the *neshamah* soul. Depression is our own creation, and it comes as a result of our role-playing of “I am the Boss.” Depression itself is not inherited; however, we have inherited the pride of revelation, the pride of redemption, and the pride of satisfaction which help us to create depression, if we so choose.

We were not born with a full library of depressive emotional tapes. We all have experienced depression to one degree or another, so our depression does not make us any different from anyone else. We will continue to experience depression until we allow the LORD Jesus Christ to free us from our chains of depressive bondage.

After we have gained our moral freedom from depression, the LORD empowers us to be obedient in giving Him thanks in everything, even when we have no control and when we are helpless, because He desires our praise and thanksgiving.

God’s Word *commands* us to give thanks in every thing.

In every thing give thanks: for this is the will of God in Christ Jesus concerning you (1 Thessalonians 5:18).

God desires us to be thankful in every condition of life, whether we are in control or whether we are out of control. Remember that God is never out of control and never helpless. He allows us to encounter situations and circumstances in which we have no control and in which we are utterly helpless so that we can lean upon Him in complete trust and thank Him for His Omnipotence and Omniscience. God has appointed us to give Him thanks in the midst of adversity as well as prosperity.

Depression is both learned and chosen. Depression is a choice that we can make or refuse to make when our wants remain unfulfilled and when our desires are frustrated. When our authority is scorned and rejected or when our plans have been cast aside by others, we can trust the LORD to implement His Purposive Will and Master Plan in our life.

We can choose to push the same old memory button and feed on the same old emotional thoughts, feelings, and reactions that we generated in our childhood, or we can choose to learn a better way to use our emotional energies—a way that will satisfy us and bring glory to God.

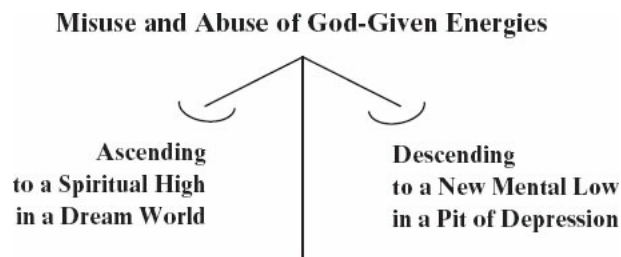
There are two ways in which man has abused and misused his emotional energies in connection with depression. God has given man's spirit and souls power to ascend and to descend in the spiritual realm for the purpose of learning the heights and the depths of His Word and for the purpose of becoming One with Him.

When we are depressed, we misuse and abuse the Ascending and Descending Principle by trying, independently and apart from God, to comfort and to cure our depression. It is even possible for us to use our spiritual thoughts and feelings that have come from God's Word to ascend, going up to a new mental high in order to escape dealing with the real problem of our will and its created depression.

The first purpose of God's Word is for it to be used to show us our carnal nature so that we can repent, be cleansed, and be liberated. Then, our spirit and soul can legally ascend on high in fresh, clean joy and delight. God's desire is not for us to use His Word and His Spirit as an escape hatch from our carnal will and its created depression. His Word is for showing us our need, and His Spirit is for convicting and convincing us of our need for repentance and deliverance.

Many times we, as Christians, have refused to deal with our unChrist-like anger; then in a vain effort to cure ourself, we try to overcome the resulting depression by ascending on our own into a spiritual dream world. However, upon our return to reality, we find that nothing has changed because we have not allowed Christ to put His axe to the root of the problem in our carnal will, which is the "I am the Boss" syndrome. Acceptance of Lucifer's lie that we would be as gods—independent and in control of our own destiny — gave man the totally mistaken idea that he is "the Boss."

After leaving our spiritual dream world and returning to the world of reality, we descend to a new mental low in the pit of depression. Then, we feel more anger coming from our pride of redemption, which accuses God because He did not help us and heal us. We cannot be healed until we learn what is making us sick. We must accept Christ as the Divine, Omniscient Physician and ask Him to diagnose our disease of "I am the Boss." Then, by His Grace and Power, we can choose to separate ourself from the thing that is making us sick.



The Law of Gravity says that "what goes up must come down." This is true spiritually, also. Hence, when a person ascends into a pleasant dream world, whether it is a dream of natural euphoria or a spiritual peak of mental exaltation, he sooner or later must descend to reality. In order to escape painful reality, some people virtually live in a dream world in which they are the sole creator, owner, and master. Likewise, some Christians live almost constantly in prayer and in God's Word in a vain effort to escape looking at their faults and failures in their everyday lives.

Christians, instead of facing the reality of what they need to deal with and overcome in this present world, are sometimes guilty of spending too much time dreaming about their future rewards. Sooner or later, however, they must return from either their natural dream world or their spiritual dream world to face reality. Then, because the contrast is so painfully great between their dream worlds and the world of reality, the dreamer descends into the pit of depression.

One cannot misuse and abuse the Ascending and Descending Principle without ending in the pit of depression.

Although we may have become very selective in the way we have used our pleasurable thinkings and feelings to ascend and to create our pleasant dream world, we cannot negate the depressive consequences. We learned early in life to perform this pleasant redemptive trick of “dreaming” in order to overcome our repressed anger. As a child, in a real world, when we had no control and we were helpless, the ticket to the dream world seemed cheap, and the trip seemed short.

We may create a pleasant, mental dream world and fly into freedom for a moment, yet this does not free us from our repressed anger and our feelings of being out of control and helpless in our real world.

Driven by our desire and determination to control and to fill our mental world with pleasurable thoughts and feelings, we practice the Ascending Principle in order to create a beautiful dream world, according to our plan and will instead of according to God’s Purposive Will and Master Plan. In our dream world, we always make ourselves the hero and give ourselves satisfaction far above that which we find in normal reality. We create castles in the air in order to prove that we are the little god over our world and the king over our kingdom. We soon learn that, by selective thinkings and feelings, we can ascend to a mental high and, thereby, produce our own momentary, particular pleasure.

Also we learned as a child to repress anger by being selective in our thinkings and feelings. So from childhood on, we have practiced being “the Boss” by pushing down our anger. Then, we learned how to project our repressed anger and guilt onto others. So that we could justify our anger and the projection of it, we also learned to escape into our own dream world. In our dream world, we found that we are the judge who pronounces the verdicts; we are the artist who colors the situations, and we are the director who chooses the heroes, the heroines, and the villains. In our world of delusion, we excuse our faults and failures while magnifying the faults, failures, and wrongs of those who have contraried us. As a result, we feel great, momentarily, because we think that we have exonerated ourselves; therefore, we continue playing the role of “I am the Boss.”

Each time we ascend into a dream world, whether naturally or spiritually, we descend to a deeper mental low. However, when we understand the reason for our mental highs and mental lows, we realize how important it is for us to assume responsibility for our own anger and to do something about it. There is no remedy or relief for our problem of depression until we face up to our faults, failures, and wrongs and, then, turn to Christ Jesus in repentance, asking for His forgiveness and help. Then, and only then, do we begin to experience a wonderful, miraculous change.

When we allow Christ’s Wisdom (the Truth that now is) to bring clarity of thought to our darkened mind, we can see our need to be cleansed from our repressed anger, the projection of our anger, our false dream worlds, and our abiding in the pit of depression instead of our abiding in Christ. When we are cleansed from repressed anger, we have no further need to project our anger and guilt, to build air castles, to create dream worlds, and to abide in the pit of depression. God’s Wisdom (the Truth that now is) is that His Eternal Word satisfies the righteous man. This Truth was affirmed by the wise man in the Book of Proverbs.

The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want (Proverbs 13:25).

The righteous man eats to satisfy his feelings of hunger; but the wicked never have enough and are never satisfied. Those who feed on Christ’s Bread of Life and drink of His Water of Life meet with abundant satisfaction. However, the appetite of the sensual soul always craves more and never is satisfied. When the sensual soul tries to satisfy his craving with his depressed anger, his projected anger, his daydreams, and his many trips to the pit of depression, his ultimate failure causes him to experience painful disappointment and pernicious hopelessness. Depression is always the end result of carnal man’s vain search for satisfaction.

Both personal body chemistry and one’s environment can be contributing factors that increase a person’s depression. However, they usually are not the *root* of a person’s depression. We must learn how to conquer the root of depression that originates in the spirit’s *neshamah* soul. If we allow Christ to conquer depression in the spirit’s *neshamah* soul, Christ also will govern and guide the submissive soul to victory in the physical realm and in the environmental realm. If we seek Christ’s cleansing and cure for the spiritual side of depression, He will lead us

faithfully to those who can help us with the natural side.

Chapter Eight

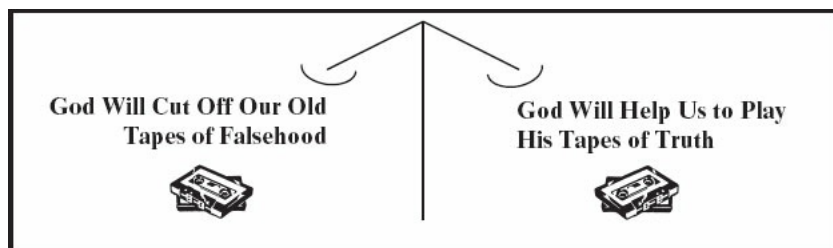
How To Erase The Depressive “Thinking And Emotional” And “Reaction” Tapes Formed In Childhood

Many people currently are using old “thinking and emotional” tapes and old “reaction” tapes that were formed in their childhoods. They keep pushing the same memory buttons and playing the same childhood tapes, although they have become adults and their situations and circumstances have become very different.

In order to get rid of our childhood tapes, we must confess to the LORD our desire for change. We must acknowledge our choice to the LORD by saying, “I want this emotional immaturity cut off or circumcised, and I want my childish tapes destroyed. I want my tapes of falsehood erased, and I want to make new tapes of Truth to store in my memory so that I can respond with Truth and react with maturity in all situations.”

God erases our tapes of falsehood when we ask Him. However, we have to be careful that we do not form them again. With God’s help, we must assume the responsibility to change the kind of tapes we play. We cannot depend on someone else to lift us up, always, and to do our “tape changing” for us. We have to learn to permit God’s Spirit to create other tapes of Truth in our heart. As Christians, we already have some spiritual tapes of Truth. As we use these tapes of Truth in the daily course of our life, God will give us more.

It is important to learn to choose the LORD and to allow Him to destroy our deceitful tapes of error and falsehood. Then, we need to practice playing His tapes of Truth frequently enough for them to become established patterns of behavior. If we play a mental tape of Truth instead of pushing the memory button that starts playing the old tape of depressive falsehood, we can react in a peaceable manner in all situations.



When we feel like sailing into the “wild blue yonder” in order to escape a situation or a person whom we cannot control, we must refrain from doing it. Unless we are being led by God’s Spirit into a mental high of praises, thanksgiving, and intercession, we must abide on a humble, even path with Christ. If we do not have the liberty and freedom of God’s Spirit to fly upward on a spiritual high, let us learn to walk on an even keel, on a lower plane, until the LORD carries us to a higher plane.

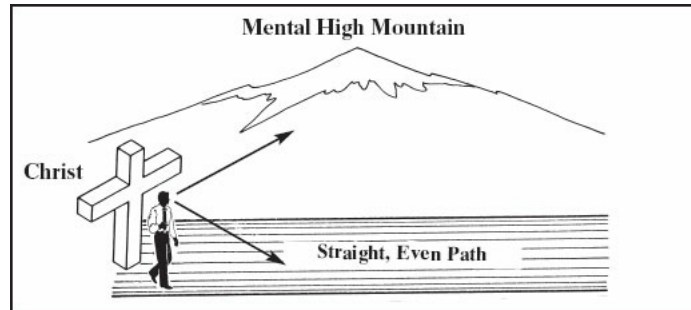
Instead of sailing up to our own mental high, let us restrain ourselves and say, “LORD, please do not let me ascend and disappear into my own mental high.” When we feel pain, instead of wasting our emotions by allowing them to ascend high, we need to take our God-given energy and start walking with Jesus and expressing our gratitude by saying, “Thank You, Jesus, for suffering for me. Teach me to be patient and allow You to be the Owner and the Master of my pain.” The LORD has promised to create a straight and smooth way upon which we can walk. He promised to bring down the high places and to bring up the low places.

Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth (Luke 3:5).

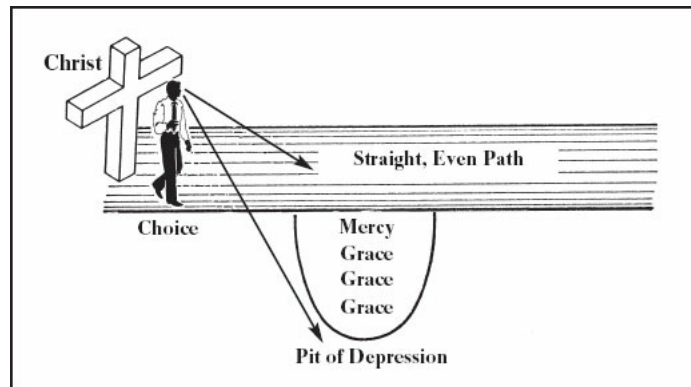
The higher we build our mountain of delusion in trying to escape a painful situation, the deeper we dig our valley

of depression. It is a glorious day when we learn the following Truth: the higher we fly to avoid pain, the deeper the pit we plunge into when reality faces us.

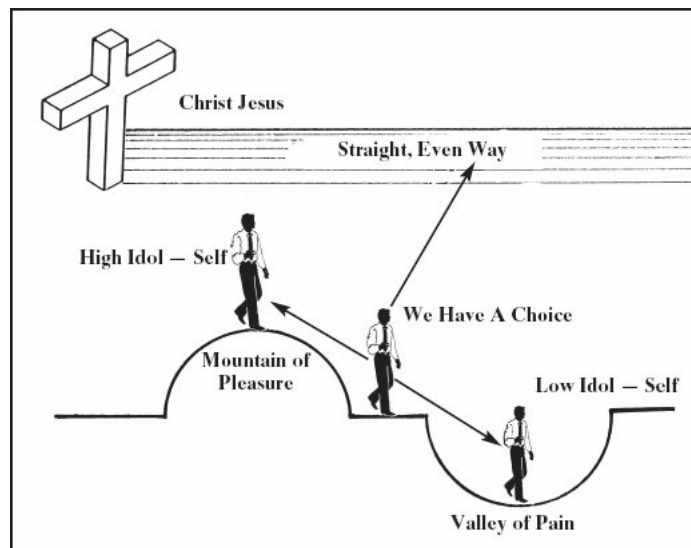
The LORD wants us to walk on an even keel. We can choose between walking on a straight, even plane with Christ and flying away to a mental high mountain.



If we learn to walk on an even keel and in a straight path with Christ, the LORD will fill up our deep valleys with His Grace and will span them with His Mercy so that we have a bridge over the pit of depression.



The LORD's Way for us is a straight and smooth Path on an even keel. We can choose fellowship with Christ on His straight Path, or we can choose to alternate between a mountain of momentary mental pleasure and a valley of painful depression.



We have a choice. We can make the right choice — to walk humbly with Christ in a happy, straight path. Or we can choose the following: to walk proudly by ourself on the high mountain of daydreams where we are the high hero or idol which is always superior to all others; or we can choose to walk with ourself in the valley of depression with a low, inferior idolatrous image of ourself which says that we are good for nothing and that everyone else is better than we are. Both of these last two choices are obviously wrong.

It is a great day of discovery when we learn that we do not have to feel either high or low in order to be happy but that happiness is being content in the midst of ALL THINGS.

The Apostle Paul gave Timothy the antidote for depression, which is contentment.

But godliness with contentment is great gain (1 Timothy 6:6).

Those who arrive at the highest realm of godliness and contentment are the happiest people in the world. Happy, contented people never are depressed.

Godly, contented people walk on a straight, even path because they have allowed Christ Jesus to fill up their low pits of depression with His Mercy and Grace. They also have allowed the LORD to destroy their high mountains of self-exaltation.

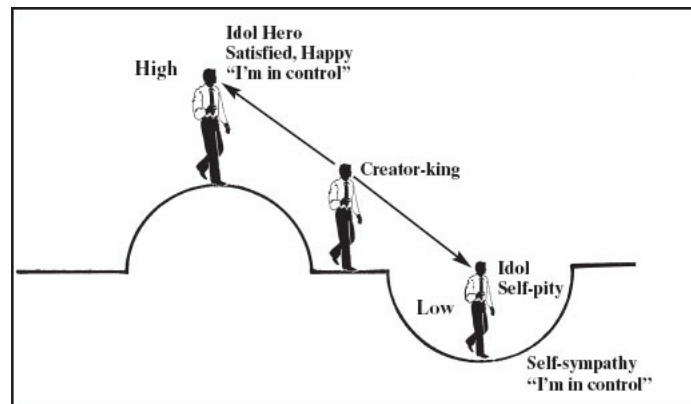
Self soars up independently to its own solitary, pleasurable world. But, the LORD does not accompany this proud, creative soul to its newly created world. The LORD Jesus Christ remains on His even plane, His straight Path.

A “mental high” is an idol. Consequently, as soon as the independent soul leaves the pleasure of his “mental high,” he starts reaping the pain of his “mental low.”

If we sow a “mental high” idol, we reap a “mental low” idol. We go to the pit of depression because we cannot continue having idolatrous pleasure in our created high place. Soon after moving down to the pit of depression, with all its painful feelings, we learn to create pleasure out of our pain. We take our painful feelings and use them to create pleasurable self-pity and self-sympathy, with which to comfort ourself in our low, depressed state. This also becomes an idol.

The stubborn, rebellious foreskin of the old heart obstinately determines that it will be a creator and a king, creating pleasure for self, whether self is on a high mountain in a dream world or whether self is in the low valley of depression. So, self learns a stubborn pattern of behavior that says, “I will reward myself with pleasure whether I am in the high place or in the low place.”

Mental highs and mental lows are fruits of repressed anger. Instead of going to the Cross of Christ, confessing our stubbornness, and our independence, repenting, and receiving Christ’s forgiveness, our diseased perception of reality causes us to imagine that it is more pleasurable to repress our anger, either by going to the high mountain in our dream world or by going to the pit of depression and wallowing in our created self-pity and self-sympathy. This is emotionally sick, perverted pleasure.



We feel satisfied and happy after we have ascended to a mental high because we are in control of our mental world. An emotionally sick heart would rather ascend into a dream world in which self is the Creator-King than to face the real world in which it is necessary to be submissive to Christ, to others, and to situations, and to assume responsibility to perform one’s duties. We simply are following the line of least resistance when we take our mental

powers and ascend on high where we create pleasant experiences and make idols out of them because of the stubbornness and independence of our old foreskin. The peace, joy, and contentment we experience while walking on a straight path and an even keel with our LORD Jesus Christ are eternally superior and far more satisfying. God is so faithful to allow situations and people to come along and smash our idols, bringing us back to reality. We feel so good when we are up on a “mental high” because we are in control.

When we begin to lose control on high, our pride makes us repress our anger while we painfully descend to the bottom of the pit of depression. After we have created a comfortable cushion of self-pity and self-sympathy, we gloatingly say, “I am in control.”

In his book *Paradise Lost*, Milton fittingly described this class of activity. When fallen Lucifer was asked if he would rather be a servant in Heaven or a king in Hell, he said he would rather be a king in Hell. This sounds dreadful to our rational mind; however, our carnal actions indicate that we feel the same way as Lucifer. If we cannot be a king in control, when we ascend, we would rather descend into the pit of depression so that we can be a king and control there.

Our thinking and reasoning in the high place is diametrically different from what it is in the low place. As Christians, we deceive ourselves with the sweet, good image that we project to everyone while we are on the high place. We seem to be in control; therefore, we feel that we are good, perhaps even wonderful. This is our judgment of ourselves in the high place. However, when we descend into the pit of depression, our judgment concerning ourselves is the opposite. When we are in the pit of depression, we take our repressed anger and turn it inward against ourselves.

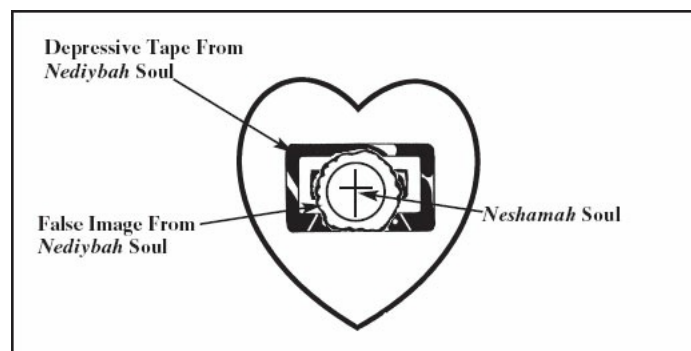
In the beginning of our experience in the pit of depression, our prideful will does not want anyone else to know we are in the pit. We suppress and repress our anger because we have been too spiritually proud to admit our anger to ourselves and to confess it to God. When the Truth about our anger is too painful for our conscious mind to accept, we force our angry impulses and ideas into the subconscious or unconscious level of our being.

It is important for us to accept the Truth and to face reality by allowing our anger to surface. We must acknowledge our angry emotions by admitting that we are angry. We must allow our anger to come up so that we can feel it. After we feel our anger, we can confess it to the LORD and, by faith, put it under the Blood of Jesus Christ. Then, peace and harmony are restored in the Kingdom of God within us. Conversely, pushing our anger down and clothing ourselves with a seemingly peaceable facade will kill us — sooner or later. Anger is a powerful force! If we try to suppress or repress it, it will surface in some other deceitful form.

Do we speak the truth about ourselves when we descend into the pit of depression? No, of course not. We say, “I’m no good. I can’t do anything right. Everyone succeeds but me.” Thus, we whip ourselves and take pleasure in it, We turn our anger inward on ourselves and take perverted pleasure in it, as though we were redeeming ourselves from guilt. The more we whip ourselves for our faults, failures, and guilt, the more we wound and depress our *neshamah* soul.

We learned this proud and blind redemptive behavior in our childhood. Somewhere along the way, when someone inflicted pain upon us, we created our daydream tapes, playing them again and again in a vain effort to escape pain. Then, when these daydream tapes were finished, we found ourselves sliding down into the pit of depression, where we created more images and once again played the same depressive tapes of self-castigation and self-pity.

False images and depressive tapes put an unbearable weight upon the *neshamah* soul. This really depresses the *neshamah* soul because it does not know what has been hung upon it by the *nediybah* soul from the outer world.



When we were belittled as a child, we created a tape called “worthless.” After that, every time someone made a

derogatory remark to us, we fled to the pit of depression and played our “worthless” tape that said, “I am without merit. I am a good-for-nothing. I am useless. I always will be valueless.” Each time we replay these old “thought-tapes,” we create new weights of depression and new feelings of depression upon and in our *neshamah* soul.

We need to confess our *first* feelings of depression to the LORD Jesus Christ and ask Him to cover our heart and our *neshamah* soul with His Atoning Blood. Instead of wallowing in the mental pain of worthlessness, we need to confess it to Jesus Christ and let Him remind us that we were of such Eternal Value that He died to make us His own again. First, we must coldly confess these feelings by theoretical knowledge; then we must warmly confess these feelings in the midst of the experiential knowledge of them.

Remember, God allows painful things to happen to us in order to constrain us to turn to the LORD Jesus Christ and His Crucified Way. If God allowed us to experience pleasure all the time, attaining and achieving all the power, positions, and possessions the flesh desires, we would be arrogant, selfish, and empty “big heads.” If God always sent sunshine to the Earth, and if He always withheld the dark storm clouds, the Earth soon would become an empty, fruitless desert.

Sufferings are good for us because they turn us to Christ, and they take the selfish shallowness out of us. King David confirmed this Truth.

Before I was afflicted I went astray: but now have I kept thy word (Psalm 119:67).

It is good for me that I have been afflicted; that I might learn thy statutes (Psalm 119:71).

I know, O LORD, that thy judgments *are* right, and *that* thou in faithfulness hast afflicted me (Psalm 119:75).

David’s erring from God’s Right and Good Way had its sequel in his suffering affliction from God, and David’s affliction was the means whereby he learned to submit and surrender to God’s Rule.

The suffering God gives to His wayward children is founded on His Righteousness and His Love for them. God acted in Faithfulness when He decreed that evil shall be punished.

Chapter Nine

God's Word Enables Man To Achieve The Correct Self-Concept, Which Helps Him Avoid The Pit Of Depression

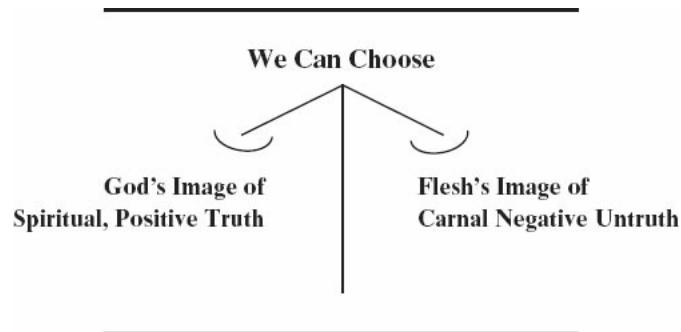
Our self-concept is the image through which we interpret outside impulses, impacts, and influences. Our interpretation determines our reactions, and our reaction decides whether we create an image of self-conceit, of self-contempt, or the correct image of grateful self-contentment, which will help us avoid the pit of depression.

The Apostle Paul exhorted us not to think of ourselves more highly than we ought.

For I say, through the grace given unto me, to every man that is among you, **not to think of himself more highly than he ought to think**; but to think soberly, according as God hath dealt to every man the measure of faith (Romans 12:3).

God desires that we have a sober opinion of ourselves. By the Grace of God's Wisdom, Paul cautioned us about putting too great an evaluation upon our talents, abilities, persons, or performances. It is also important that we do not allow our inferiority pride to generate an image of self-contempt. We must remember that we are so special that God gave the unspeakable Gift, His Son, to die for us. We must acknowledge, humbly and gratefully, that we can do all things through Christ which strengtheneth us (Philippians 4:13). We can change our self-concept by looking for Christ to direct us and to empower us.

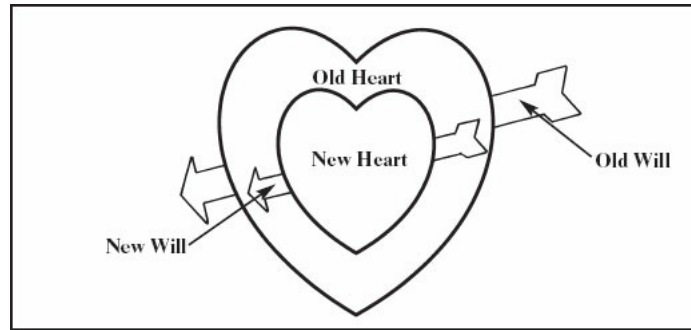
The changing of our self-concept can be accomplished by an act of our own will. We can choose God's Image of Truth, or we can choose the flesh's image of untruth.



God's Image of Truth is spiritual and positive. God's Truth refines our thoughts, cleansing and sanctifying them from errors and falsehoods. God's Truth is positive; it is certain and sure, creating express, precise experiences in our heart, in our mind, and in our life, which lead to happiness, gladness, and contentment in Christ Jesus. God's Truth settles the mind in confidence and assurance, both for the present and the future.

God's Word helps us to distinguish between the Divine Truth and the flesh's carnal, negative untruth. The flesh promises peace and satisfaction, but it is deceptive and lacks evidence and affirmation for its falsehoods. The carnal, negative untruths of the flesh are lacking in moral and intellectual influence. The carnal mind is enmity against God because it is occupied with the present gratification of its sensual appetites (Romans 8:6,7).

God's Word exhorts us to put off the flesh and to put on Christ (Romans 13:14; Ephesians 4:24). God's Word of Truth helps us to separate between our New Heart and our old heart, our New Will and our old will.



God's Truth helps us to separate between circumstances. His Truth reveals the kind of circumstances that only God can change. It helps us to wait in faith for Him to work the changes. God's Truth reveals the circumstances that we are supposed to change; then, He helps us to assume our responsibility to work the change. God's Truth reveals the circumstances that *never* will change in this life; therefore, He helps us surrender to Him and patiently endure our Cross.

God's Truth reveals our condition, and it empowers us to repent and to choose the LORD's Spiritual, Moral High Calling in Christ Jesus.

Chapter Ten

The End Result Of Unrestrained Depression Is Self-Destruction

The projection of our anger is one way we compete for mastery over people, places, and things. Projected anger causes us to strive in opposition to the very people whom we love. It causes us to contend constantly for a powerful role in every situation and provokes us to enter into a rivalry with others to prove that “I am the Boss.”

Projected anger drives us into a dream world in order to assure ourselves of a continued rule and reign over people and situations. As the master of our dream world, we can be anything we want to be and do anything we want to do. We are free. No one can control us. We are still in control.

Our problem with anger is rooted in our carnal will. Hence, we need to pray for God to open our blind eyes so that we can see our carnal will and recognize how it works in our daily life. Then, we can ask Jesus for help, and we can trust Him and lean upon Him to control and to cleanse our carnal will. We can trust the Atonement Blood of Jesus Christ to restrain our will. We do not have to let the carnal will of our old man have the rule and reign over our thoughts, feelings, and actions.

Our new will that is in our New Man, which is from Christ Jesus, can control the carnal will of our old man. Our New Man, working through our *nediybah* soul, can minister to our *neshamah* soul and keep us from being depressed.

The answers to attaining a victorious life in Christ Jesus are so simple, but it takes us so long to find them and to become accustomed to using them continually. Naturally, after having accumulated thousands of old “thinking and feeling” tapes and after having become accustomed to playing them over and over, it is hard for us to break the habit. But, it is a habit we definitely have to break if we want to avoid the pit of depression.

Each time we play one of our old tapes, we also create a new one. Because we hold on to our old tapes and because we continually create new tapes, our tape library becomes enormous. When we encounter a situation in which we cannot compete or when we find someone else is in control, our old tapes tell us that we must flee.

Remember, we do not have to compete with those who may have been given a higher place than we. God’s Word forbids us to compare ourselves with ourselves. We are not wise to compare ourselves with others. He has called us to be like Christ Who kept His Heart and Mind on the Father’s Purposive Will and Master Plan. It is so wonderful to know that we do not have to compete with anyone or try to imitate anyone. We only have to be like Christ and to imitate Him.

We do not have to be anything or to do anything except what God has called us to be and to do. God has made each of us unique! The acceptance of this Truth helps us to overcome competition. Once we have seen that we are a unique individual and we accept our glorious privilege, we feel no compulsion to compete with others.

We are the only one of our kind; no one else, for example, has our fingerprints or footprints. We also are unique in the spiritual realm. Although we all were begotten out of the Rock, Christ Jesus, no other person possesses the same piece of Rock that we have. We are not called to compare our piece of Rock with someone else’s piece of Rock. Christ asks each of us to join our separate pieces of Rock from Christ Jesus to those of other Christians so that the Rock again can become one Rock.

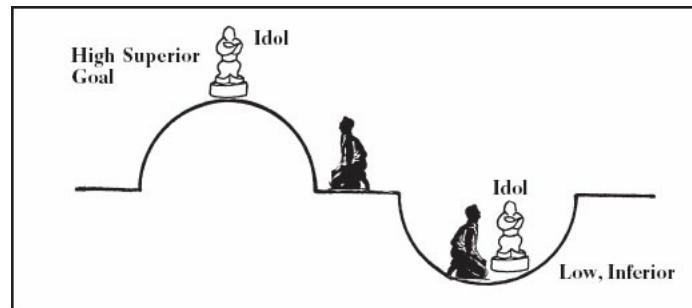
Much of our depression comes from unnecessary competition. A lot of our compulsion to compete comes from unrealistic goals we have established for ourselves. Sometimes we ascend to a proud mental high and establish idolatrous goals of what we want to be and what we want to do, goals that are contrary to God’s Will.

The only goal or mark that God sets before us is the Measure of the Stature of the Fullness of Christ. David declared that he set the LORD always before his face.

I have set the LORD always before me: because *he is* at my right hand, I shall not be moved (Psalm 16:8).

As they walk in God’s Presence, righteous men and women always set the LORD before their faces, as their Goal in their upward strivings.

When we are conscious of the LORD always being before us, our conduct in every situation is affected profoundly. It is when we lose our awareness of the LORD that we proudly establish our own idolatrous, unrealistic goals. If we fail to meet these idolatrous goals, as is often the case when goals have been set outside of God's Will, we fall into the pit of depression where we create more idolatrous images of our worthlessness.



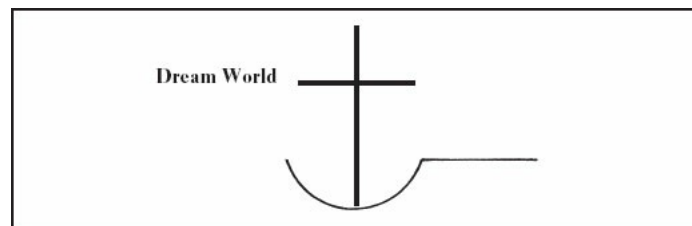
We are unproductive for God when we live either on the mount of superiority with goals we have established outside of God's Will or when we live in the pit of inferiority without the goal of God's Will.

For example, God did not tell us to set unrealistic goals for our church and Sunday school — goals which are begotten out of our own idolatrous images and visions. We may exhaust ourselves striving to attain our own goals; we even may compete with our own goals, and we may fill up our church, but that does not mean that we have done the Will of God.

The Apostles and Christians in the early church preached everywhere and witnessed about the Gospel of Jesus Christ, but they did not set goals to win a certain number of souls. "...And the Lord added to the church daily such as should be saved" (Acts 2:47). They laboured to sow the seeds of Truth, and God gave the increase.

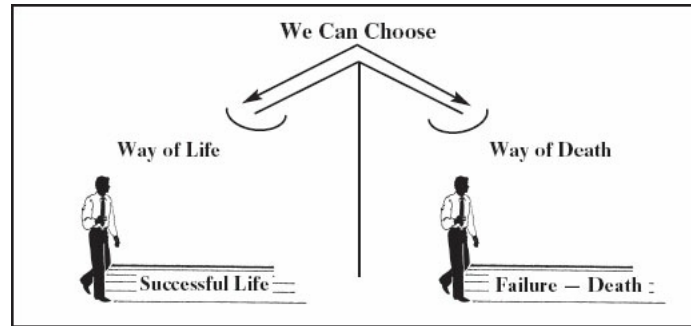
We should humble our pride and say, "LORD, let me be what You want me to be. Let me do what You want me to do. Let me reach those You want me to reach." I have seen people who have backslidden because they put their idolatrous goals and their efforts to bring them to birth before their personal relationship with Jesus Christ. Even after they had brought their idolatrous goals to birth, they were disappointed and suffered extreme depression because of the weight of God's Grief upon their *neshamah* souls.

Idols are a terrible responsibility. The person who brings them to birth must suffer to maintain them and support them. Our carnal will has to work as a slave to support the idols that it has begotten. Idolatrous goals cause us to jump into a dream world in which we are absorbed completely in fantasies of how to make our dreams come to pass in our real world. We are still boss in our fantasy world. However, after awhile, when we cannot make our dream world come true, we slide down into the pit of depression.



Our thoughts, feelings, and actions are strong witnesses to us when we have arrived in the pit of depression. Here, we begin to turn our anger inward, upon ourselves. Here, we begin thinking and feeling that we are a total failure. But, we are not a failure! It is the *route* we have taken that is the failure.

There are two ways we can take: the Way of Life and the way of death.



Our success or failure depends upon the way we choose. The wise man in Proverbs warned us about the way of death.

There is a way which seemeth right unto a man, but the end thereof *are* the ways of death (Proverbs 14:12).

In this life, we are travelers on our journey to Eternity. We can imagine we are pursuing a straight path that will lead us to our desired goal of success and happiness; however, if in reality we have taken the “failure way,” we can expect death.

When we allow ourselves to become deluded into taking the “failure way,” we find only death and destruction. In the beginning, the “failure way” seems pleasant and fair, according to our fanciful ignorance. But, afterwards, we find that our external performances, partial reformation, and blind zeal have brought us death. All self-deceivers discover, in the end, that they are self-destroyers unless they remove themselves from the “failure way.”

It is important to learn to differentiate between one’s self and the way. We are not failures, personally, but it is the way that we take that produces the failure. How can we fail if we are children of God? If we are saved, filled with the Holy Ghost, living in the Word and prayer, and on our way to God’s Eternal New City, how can we be failures? We are not failures! Nevertheless, if we are not careful, we will be deceived into taking the “way of failure,” rather than the way of success and life.

If we take the “way of failure” for a season, we ultimately end up in the pit of depression. Then, in our diseased perception of reality, we blame ourselves for being down in the pit of depression. Nevertheless, we continue to try to prove “I am the Boss” by assuming the office of a judge and passing out merciless, false verdicts.

When we discover how wrong the way is that we have taken, we find ourselves clothed with dark clouds of confusion. These dark clouds keep us from being able to separate between ourselves and the idolatrous “way of failure” that has led us through the repression of anger, the projection of anger, the dream world of anger, and the pit of depression. As we look at the “way of failure,” the “I am the Boss” immediately says, “That is *I*, and I ought to beat *Me* for being like that.” So, we begin beating ourselves, inwardly, with angry thoughts and feelings, by saying, “You are no good. You are worthless. You are an incredible mess.”

Then, as our inward, angry forest fire rages on, unrestrained and uncontrolled, the “I am the Boss” in our carnal will continues to add fuel to the fire by accusing ourselves to ourselves, saying, “You never will change. You always will be like this. You always have been like this. You are helpless. You just should take your own life and be through with this struggle.”

Dear, struggling heart, these accusing thoughts are all lies, lies, lies! We must remember that, although we have taken the “way of failure,” we ourselves are so uniquely precious to both the Father and the Son that the Son gave His last drop of Blood on Calvary’s Cross to redeem us from Death and Hell and from all pits of depression into which we blindly stumble.

We never will get out of the pit of depression by playing our old tapes of untruths. Until we learn to separate between Truth and untruth or falsehood and between reality and unreality, we will continue to live in depressive confusion. As long as we continue taking on the idolatrous forms of untruths, which produce depressive feelings, we will continue living in the pit of depression.

The quickest way to get out of the pit is to start investigating every thought and examining every feeling. Most of the time we “feel” before we are aware of the thought that produced the feeling. Therefore, the moment we become aware of a depressed feeling, it is important for us to discern, carefully, which thoughts produced it and make a choice to discard the offending thoughts from our mind.

God’s Word affirms that our feelings are products of our own thoughts.

For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee (Proverbs 23:7).

“As a man thinketh in his heart, so is he.” If man thinks sordid, mean thoughts about himself or others, his feelings become morbid and depressed.

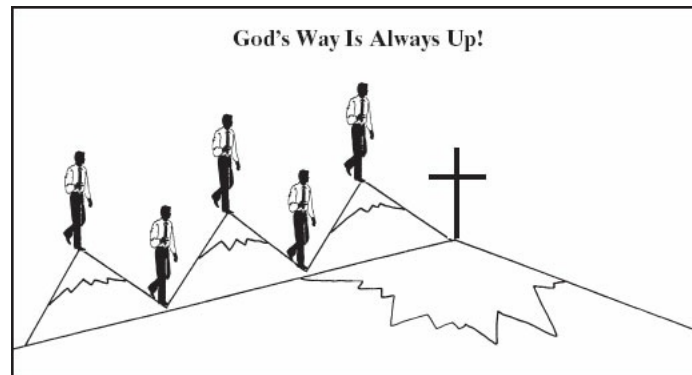
Thoughts have power to affect a person’s feelings. For example, while John the Baptist was still in his mother’s womb, he heard that the mother of his LORD was there, and his feelings became so excited that he leaped in his mother’s womb. However, later in John’s life, after he had been put in jail, he became so depressed that he sent his disciples to inquire of Christ, “...Art thou he that should come, or do we look for another?” (Matthew 11:3). At this point in his life, poor John could not play a truthful tape. He was the one who had preached, “Behold the Lamb of God!” He had baptized Jesus and had seen God’s Spirit descending on Him like a Dove; he had heard the Father’s Voice out of Heaven, saying, “This is my beloved Son, in whom I am well pleased.” Yet, in spite of all these witnesses, John still went to the pit of depression, asking, in so many words, “Where is the Truth?”

When God’s Purposive Will and Master Plan did not follow the carnal thoughts of John’s heart, he became depressed because he was afflicted with the “I am the Boss” syndrome. John, like the Disciples, thought that if Christ was truly the Messiah He immediately would break the Romans’ natural yoke off the necks of His people. However, when this did not happen, John was angry and depressed.

This was also Job’s problem. When God took away Job’s outward blessing of natural prosperity, in order to humble his spiritual pride so that He could give him the greater blessing of spiritual Truth, Job became very angry and depressed. God had to take away the big “I am the Boss” in Job’s will before He could bless him with a double portion.

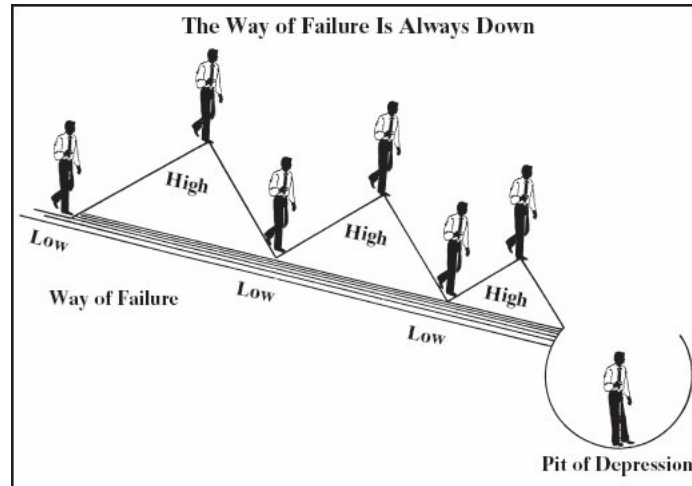
Our carnal will is the big “I am the Boss” that sits on the throne of our heart. The key to victory is the surrender of our carnal will. After we surrender, we must work on our feelings. If we want to be healthy and happy, we cannot tolerate the smallest sick feeling remaining in our heart without seeking out its “parent-thought” and dealing with it.

Our depressed feelings and the carnal thoughts from which they originate are great enemies to our spiritual growth and moral development. We must stop immediately and deal with every depressed feeling by confessing it to be the lie that it is. The Truth never puts us in the pit of depression. The Truth keeps us walking on the even keel and in a straight Path. We may have our highs and lows as far as troubles and trials are concerned, as we are striding upward and forward in God, but the way is always up.

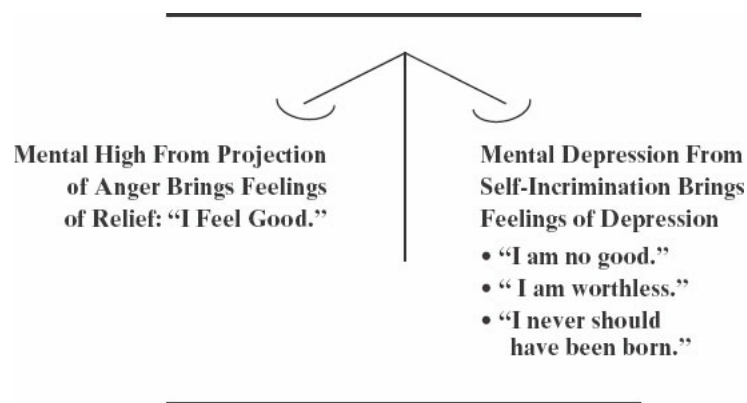


As God’s people stride upward and forward toward the Measure of the Stature of the Fullness of Christ, they encounter both mountains and valleys, but God’s Way is not a Way of depression. In the valleys, we learn about Christ as the beautiful Lily of the Valley; on the mountains, we learn about Him as the beautiful Rose of Sharon. Thus, we are always aware of the Presence of our LORD Jesus Christ. When we are going up in God’s Way, although we experience highs and lows in Christ Jesus, we are always striding forward and upward toward our Moral High Calling.

This is not true of the “way of failure” that leads to the pit of depression. We also have highs and lows on the “way of failure,” but the way is always down, it always is drawing us ever closer to the pit of depression.



Our journey down to the pit causes us to alternate emotionally between mental highs, in which we say “I feel good because I have projected blame upon others,” and mental lows of miserable self-incrimination, which is the deepest of all depression.

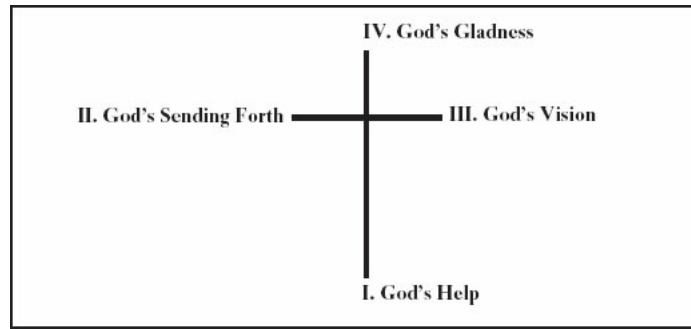


The manipulation of our pride of redemption gives us a mental high, momentarily, because we seemingly have projected our misery and guilt upon others by saying, “I am depressed because of their decisions and their desire to gain control over me.” This mental high feels good; however, we soon reap the guilt of our anger, and our prideful work causes us to slide deeper into the pit of depression, which our pride of redemption has dug.

In the pit of depression, we first beat ourselves verbally; then, we judge ourselves, saying that we do not deserve to live and, therefore, should commit suicide. The “I am the Boss” in our will continues turning its anger inward on the self, saying, “You are no good. You are worthless. No one loves you. No one appreciates you. Your family — indeed the whole world — will be better off without you.”

The Devil and the flesh imitate the movements of God’s Master Plan. God’s Purposive Will and Master Plan include His Cross of Victory which is the way to a successful life.

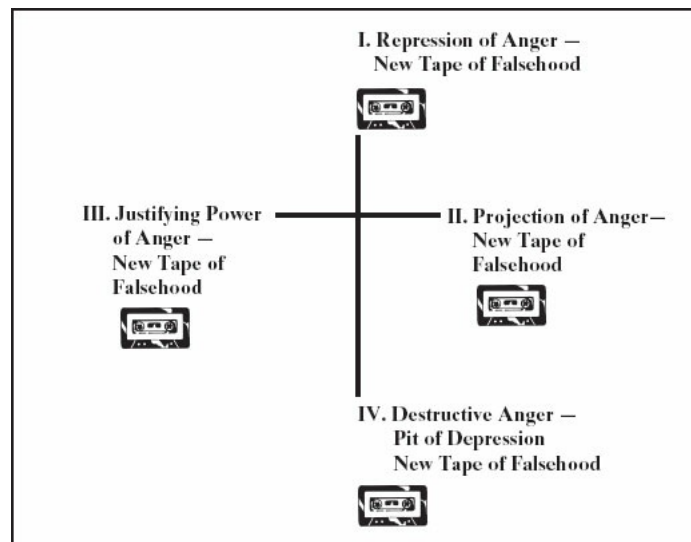
(See stature on following page.)



If we surrender our carnal will that makes us say, “I am the Boss,” God will help us make the affairs of life go according to His Purposive Will. We will have no need to be angry and, therefore, no need to repress anger. If we confess our sin of “I am the Boss,” God will help us by forgiving us, and He will send forth our sins to the Sea of Forgetfulness behind His Back (Micah 7;19). If we give our inner eyes to the LORD, He will give us a true vision of the LORD and the Prize that exists at the end of the Way. “Where there is no vision, the people perish:...” (Proverbs 29:18). Then, we will experience God’s Gladness as we walk in His harmonious Light with Him.

Without a true vision, we will run riot morally. When the soul follows the spokes of the flesh, the “I am the Boss,” it is carried down to the pit of depression.

(See stature on following page.)



We descend into the pit of depression and destruction when we follow the fleshly spokes of anger instead of following Christ's Cross of Salvation and joyful life. With each descent on these four fleshly spokes of anger, with our prideful will saying, "I am the Boss," a new tape of falsehood is born.

After we have been rooted firmly in the pit of depression, we keep playing the same old tape that says, "I'm no good. I'm worthless. Everyone would be better off without me. My family doesn't need me. No one appreciates me. No one loves me."

Then, we project these worthless thoughts and feelings onto those around us — our spouse, our children, our friends, our coworkers. After our "I am the Boss" in our carnal will has made the decision and has judged that "I am no good; I am worthless," "the Boss" then projects its judgments further by making us say to ourself, "That is how others feel about me, too." Others may have no such thoughts at all. However, if we, in our sick thinking, believe the judgmental verdicts that come from our carnal will, the "I am the Boss," we become angry again, and the old emotional tapes start repeating the same vicious cycle.

Then comes more repression of anger, more repression of the Truth, and more projection of anger; then we return to our dream world where "the Boss" says, "How nice it would be to get out of all my troubles." He actually fills our mind with pleasant dreams of death.

In our dream world, the "I am the Boss" loves to make us see ourself lying in a coffin; we then delight in watching our loved ones and friends as they pass by, weeping and crying over our cold, dead form. Then, we tell ourself, "They will be sorry for not recognizing who *I* am—"the Boss."

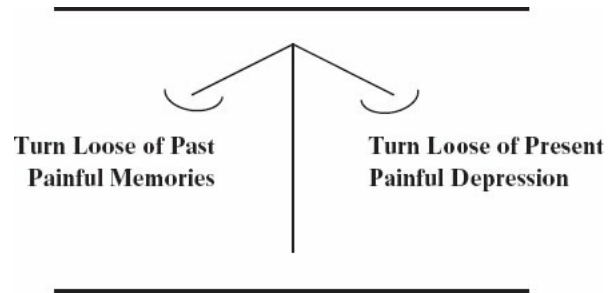
Our pride will not allow us to acknowledge how angry we are, but we find great satisfaction in the fantasies of our dream world because we are still in control. This is why people find thoughts of suicide so enchanting. The "I am the Boss" causes us to imagine, vainly, that at our death we will whip the whole ignorant bunch; we imagine that everyone suddenly will discover how great we are, after we have gone.

What unparalleled diseased perception of reality! This is the ultimate state of sick thinking. If we have not done beautiful, worthwhile things during our lifetime, people will have nothing of significance to remember after we die. The final, sick judgment that results from our carnal will that says, "I am the Boss" is that suicide is pleasurable. In the beginning, many people simply are playing mental games in their world of fantasy, finding great pleasure in their sick thinking. However, as they continually reinforce these falsehoods in their own minds, they ultimately make the decision to commit suicide.

Repressed anger directs its vicious and violent emotions against the *neshamah* soul, which becomes devastated with depression. A person cannot live in a fantasy world and hope for improvement all by himself because improvement never will come without outside help.

Deep depression is the consummation of the full stature of anger that has been formed within man's carnal will. Its angry cycles must be broken in order for man's *neshamah* soul to experience relief. We must learn about the full stature of anger that has been formed—its angry cycles and the vain thoughts which maintain its existence. We must

be willing to turn loose of our past painful memories and to let go of our present painful experiences if we want to avoid the pit of depression. We have a choice to be depressed or to be glad and joyful in the LORD (Psalm 9:2).



Depression ultimately turns our anger inwardly against our own self. Therefore, we *must* allow our anger to come out. We *must* allow ourself to feel it, our heart to confess it, and our will to accept Christ's Atonement Blood to cover it. Then, when we no longer feel a need and a compulsion to turn our anger inwardly, we never will be depressed!

Chapter Eleven

The Four Ways The *Neshamah* Soul Finds Remedy And Relief From Depression

There are four special ways in which we can find remedy and relief from depression. The first way is through the Atonement Blood of the LORD Jesus Christ.

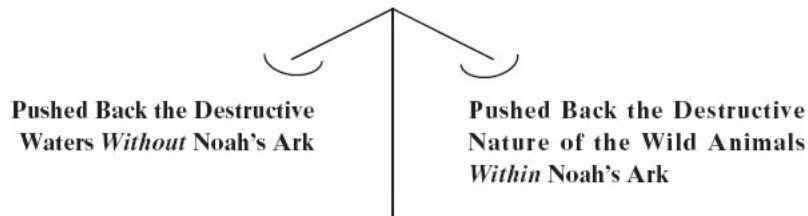
I. The Atonement Blood of the LORD Jesus Christ Provides the *Neshamah* Soul with Remedy and Relief from Depression.

When we begin to feel our *neshamah* soul being dented by our own pain or by the pain of others, we immediately need to ask the LORD Jesus Christ, our High Priest, to put His Atonement Blood on the inside and on the outside of our *neshamah* soul so that it will work for us just as the pitch worked on the inside and on the outside of Noah's ark to preserve it from the great flood.

The anointed pitch on Noah's ark was both aggressive and defensive. The anointed aggressive and defensive power of the pitch that Noah used pushed back the destructive waters without the ark, and it also pushed back the ferocious, destructive nature of the wild animals within the ark.

(See scales on following page.)

The Aggressive and Defensive Power of the Atonement Blood



Thus, the anointed aggressive and defensive power of the pitch that Noah used protected the small seed of humanity within the ark from the angry, destructive, wild waves without and the destructive, wild waves of the animals' natures within the ark.

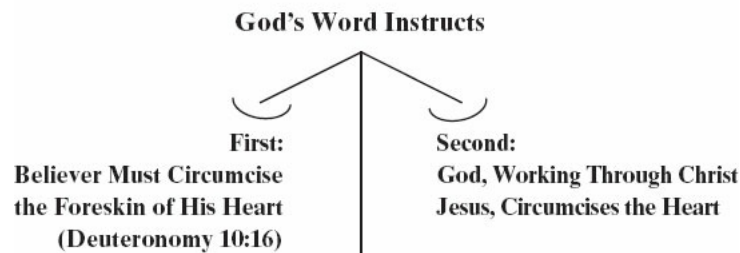
Likewise, Christ's powerful Atonement Blood is both aggressive and defensive. Its aggressiveness washes away the painful weights of sinful depression from the *neshamah* soul after repentance has been made by the *nephesh* soul and the *nediybah* soul. Christ's Atonement Blood also defends the *neshamah* soul from death and destruction by bringing new life to it through the workings of His boundless Love, His overflowing Joy, and His satisfying Peace.

II. Circumcision of the Heart's Foreskin Provides the *Neshamah* Soul with Remedy and Relief from Depression.

The second way we can find remedy and relief from depression is through circumcision.

God's Word instructs us about the need for the removal of the old foreskin from around the heart. The circumcision of the heart is a joint accomplishment between the individual believer and God Himself.

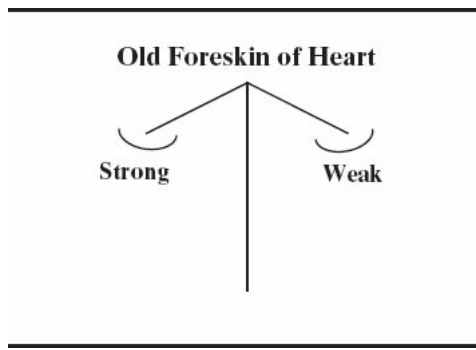
Whether it be thin or thick, the foreskin of the heart has a nature that is at enmity with God. The first half of the heart's foreskin must be circumcised by its owner; the second half then will be circumcised by God.



As believers, we must be the first one to begin the process of circumcision on the foreskin of our heart. This is a duty to ourself. We first must cast away all corrupt affections which surround our heart because they hinder us from fearing and loving God.

Circumcise therefore the foreskin of your heart, and be no more stiffnecked (Deuteronomy 10:16).

First, the old foreskin of intractability, insubordination, and obstinacy must be cut away by us. This old foreskin has a paradoxical nature: it is both strong and weak.



On one side of the Scales, the old foreskin of our heart is aggressive and obstinate when it comes to doing God's Purposive Will, and it is hard and strongly resistant to God's Master Plan for our heart and life.

Man uses the foreskin of his old heart to protect the stubbornness and mastery of his own will. On the other side of the Scales, the old foreskin is hopelessly and helplessly weak and, therefore, completely unable to protect the *neshamah* soul from God's Grief and Pain, the grief and pain of one's own self, and the grief and pains of others.

God commands us to cast away from our heart all corrupt affections and evil inclinations which hinder us from fearing, loving, and serving God. We are to mortify the flesh and the lusts of it. We are to put off and to put away all filthiness and superfluity of naughtiness which hinder the free course of God's Word in our heart.

God's Word commands us to put away the immature, childish, depressive character which is silly and unfit for an adult.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things (I Corinthians 13:11).

The thoughts and feelings of children are diametrically different from those of spiritually mature adults. When the *neshamah* soul has ripened and matured in Christ's Wisdom, Understanding, and Knowledge, it despises and relinquishes its infantile thoughts and childish folly.

The Apostle Paul revealed the things of the old man, the old foreskin, that we are to put off or cut off or circumcise from our old heart.

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another (Ephesians 4:22-25).

The old foreskin from the old man consists of different principles, habits, and dispositions of the heart. It mutually supports and strengthens each corruption in the heart and must be cut away by us before God assumes His responsibility to circumcise our heart. The old foreskin is stubborn and obstinately resists against the Moral High Calling of God's *Torah*. In its deceitful lusts, it promises the heart great happiness; but in actuality, it renders the heart most miserable and greatly depresses the *neshamah* soul. If the hard, strong foreskin of our heart is not subdued and mortified by our using the knife of circumcision, it will lead our soul to destruction. Therefore, the heart's old foreskin must be put off like an old garment.

Once again it was the Apostle Paul who commanded believers to put off the things of the flesh, the old foreskin.

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth (Colossians 3:8).

God desires that we cut off the spiritual wickedness of anger, malice, blasphemy, and filthy communication, all of which are unChristlike. Anger and wrath are bad, but malice is worse because it is frozen anger that has solidified in the old foreskin around the heart. Blasphemy and filthy communication are the evil products of the old foreskin around the heart.

We circumcise the foreskin of our heart by confessing the weak, ineffective condition of our old foreskin, by confessing our desire to be free from its stubbornness and obstinacy, and by confessing our desire to be submissive to God. We must be willing to submit our thinkings and our feelings to His control. We must ask Jesus Christ to give us power to wield the knife of circumcision against the flesh.

The Apostle James said that we have not because we ask not (James 4:2). Therefore, if we ask God to help us do

something that He already has commanded us to do, we may be assured that He will answer our prayer by helping us do it.

After we have circumcised the flesh of our foreskin with its stubbornness, rebellion, and obstinacy against God, His Word, and His Will, He comes to circumcise the heart itself.

And **the LORD thy God will circumcise thine heart**, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live (Deuteronomy 30:6).

After we have humbled ourself by removing the foreskin of our heart, God will remove and cut away every intractable and depressive thing from our heart so that the whole of our heart and *neshamah* soul can be absorbed in loving Him. Then, we will be as consciously aware of the LORD's nearness as we are of the very breath we breathe.

The Apostle Paul also confirmed Christ's circumcision of the heart.

In whom also ye are circumcised with the circumcision made without hands, **in putting off the body of the sins of the flesh by the circumcision of Christ:** (Colossians 2:11).

The fullness of the Godhead dwells bodily in Christ. Christ works His circumcision in the heart without hands. "But he is a Jew, which is one inwardly; and circumcision is that of the heart,..." (Romans 2:29).

Christ cuts off the body of the sins of the flesh in the heart. Christ removes sin by His Word, purges sin by His Blood, and reforms our life by His quickening Spirit.

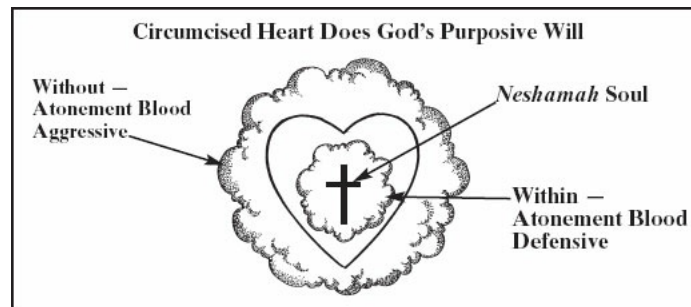
Peter also bore witness of Christ's Circumcising Power.

The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: (1 Peter 3:21).

Christ's circumcision of the heart, through His baptismal Waters and by the faith of the believer, gives the believer a good conscience toward God. The power in the baptismal pool rests not in the outward works of the minister doing the baptizing, but in the invisible Circumcising Power of the LORD Jesus Christ's Name, Death, and Resurrection Life working in the heart of the believer. Just as Christ arose from the dead by the Glory of His Father, so do we arise to a newness of life through Christ's glorious circumcision in our heart.

The Atoning Blood of the LORD Jesus Christ has dual Power. It is both aggressive and defensive. It is aggressive in cutting away all offending and depressing things from the heart, after we have cut off the old foreskin of stubbornness and rebellion. The aggressive Power of Christ's Blood gives us strength to press forward to obey God's Purposive Will in our life. The defensive Power of Christ's Blood also protects the fragile *neshamah* soul in our heart.

The Atonement Blood is strong in its aggression "without" and its defensiveness "within." As a consequence, the heart that is surrounded "without" with Christ's Atonement Blood experiences life, strength, and power to do God's Will; and the *neshamah* soul that is surrounded "within" by Christ's Atonement Blood is filled with perfect peace, joy, and happiness. Therefore, the *neshamah* soul that dwells in a heart that has been circumcised "without" (by the believer) and "within" (by Christ's Atoning Blood) ultimately is liberated from all depression, fear, and wretchedness.



After we have applied Christ's Atoning Blood, by faith, for the removal of the foreskin around our heart (which is manifested by our obstinacy and rebellion from "without"), and after Christ has removed sadness and depression from within our heart, the LORD's Purposive Will and Master Plan become an indispensable part of our life, just as

our very breath is an indispensable part of our life.

Hence, the happy consciousness and the joyful feeling of Christ's nearness fill our heart with such love and gratitude for Him that our whole spirit, heart, and *neshamah* soul are in a state of perfect peace and rest. Thus, we are able to walk with the LORD in peace and happiness on Christ's plain, straight, and even Path, without any mental highs or depressive lows, after we have circumcised the foreskin of our heart "without" and after He has circumcised our heart "within."

III. The Miraculous Works of the LORD Jesus Christ Provide the *Neshamah* Soul with Remedy and Relief from Depression.

The third way that we can find remedy and relief from depression is by the miraculous Works of Jesus Christ.

Jesus Christ came to restore a straight, even Path in which the *neshamah* soul can walk; therefore, no one has to live between abnormal mental highs and abnormal mental lows. No person has to depend upon the breath of carnal creatures, either his own breath or the breath of others, to blow his *neshamah* soul up to a happy mental high. Neither does anyone have to fear the breath of creatures who might try to blow, as though it were a cloud, his *neshamah* soul down to a depressive low. Because God has provided a Way through His Son, all humanity can walk on an even, straight Path if they so choose.

When Christ comes into a life, He has the Power to bring down the high mountains (mental highs) and to raise up the low valleys (depressive lows).

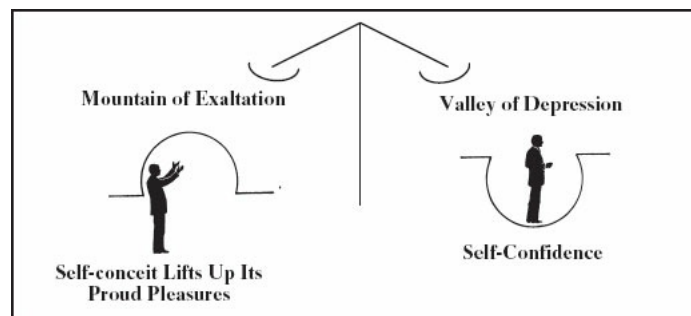
John the Baptist proclaimed this Truth, and the Apostle Luke recorded it.

As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, **make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;** (Luke 3:4,5).

John's ministry was to make way for Christ and His Word in the hearts of the people. John proclaimed the miraculous, spiritual Power of Christ to bring all mountains of pride low in every heart and to fill up every low valley of depression in every heart.

Christ Jesus is able to bring down the mountains of our mental highs, which we have created in our dream world, so that we can walk within His Will on a plain, even, and narrow Path. Christ will fill our valleys of depression with the joyful gladness of His Humility and with the gracious Life of His Truth. He will bring down the mental highs of our proud, self-confident dream worlds that we have leaned upon to give our *neshamah* soul false feelings of happiness and peace.

When, by his own pride of redemption, man tries to redeem the highs and lows of his *neshamah* soul, he does it in the beginning by his own self-confidence and self-conceit.



After we have tried, independently, to govern our own world by pushing our *neshamah* soul up and down, and after we have failed over and over again, we ultimately collapse into a pit of hopeless depression. Then, when we turn to Christ in a new way, as a believer, He instructs us through the wise counsels of His Word, making a new way for us to ascend out of our hopeless situation.

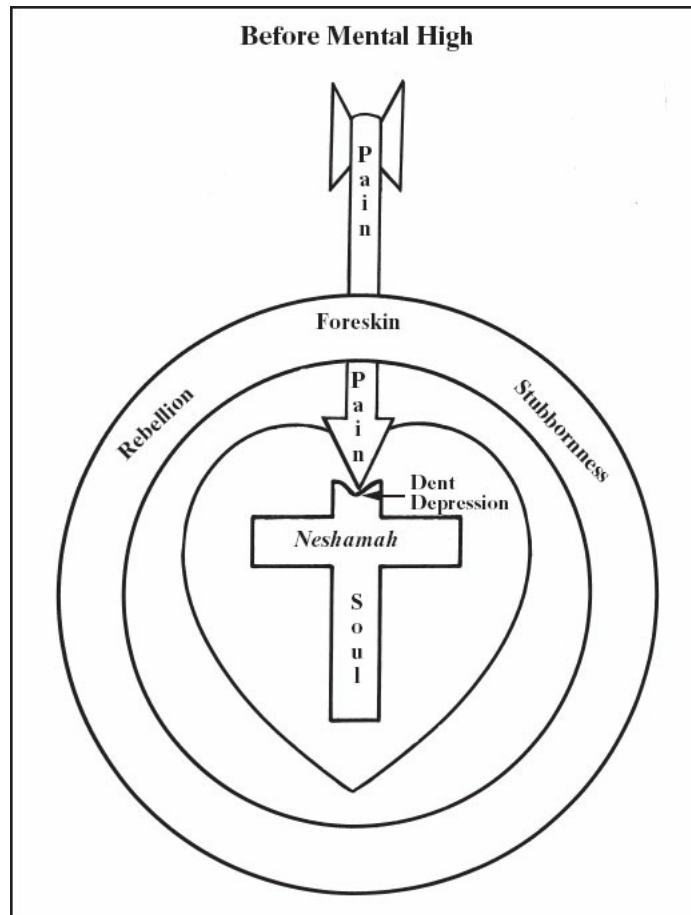
We may feel exceedingly happy for a moment, on the inside, while our *neshamah* soul is flying on the clouds of our false mental high in the dream world that we have created, which is far above the pain and troubles of reality. But, the higher the mountain we have created in our dream world, the deeper the valley of depression will be when

we descend into reality.

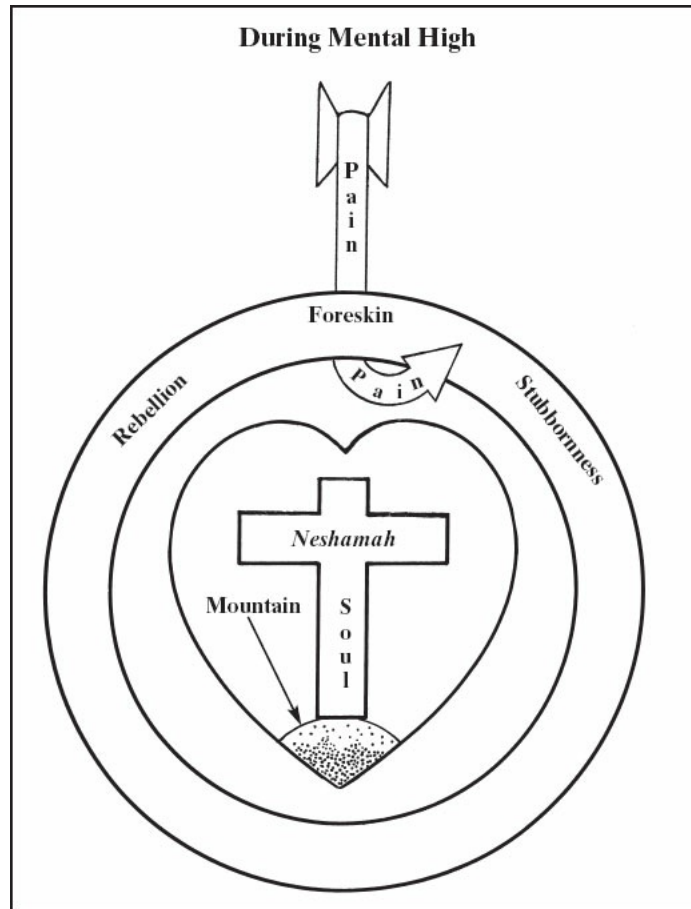
By playing god in our mental world, we are able to eradicate our sense of pain and, thus, momentarily liberate our *neshamah* soul. The *neshamah* soul is always happy when it experiences freedom from pain. This is why man constantly, but vainly, tries to free himself from the pain of his *neshamah* soul by creating mountains of mental highs.

The *neshamah* soul is like a blown-up balloon. If we blow up a natural balloon and, then, place a heavy weight upon it, we make a dent in the balloon's form. Likewise, the weight of pain upon the *neshamah* soul creates a dent or a depression in it.

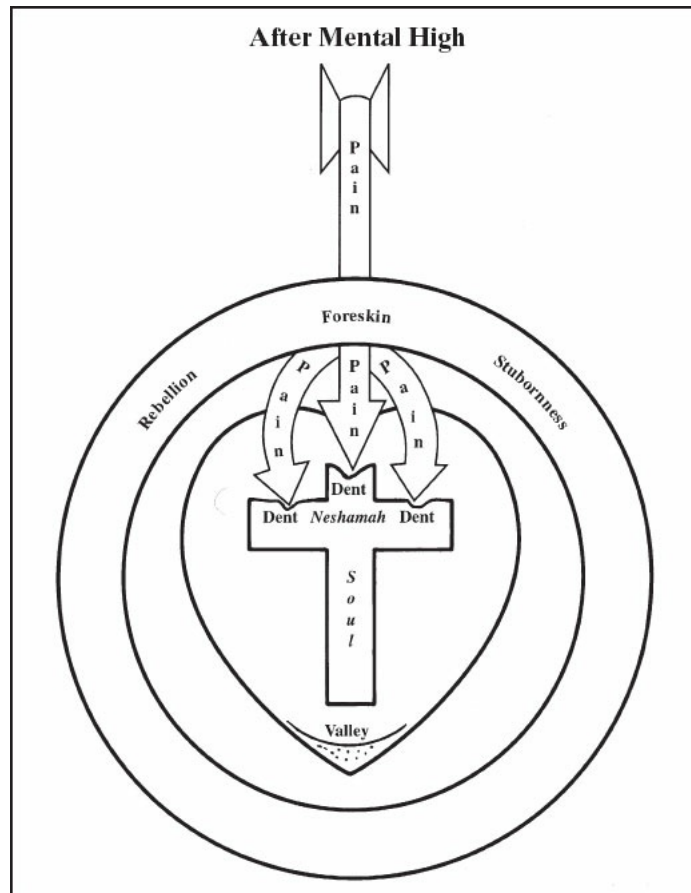
(See diagram on following page.)



However, when we create a false mental high, we momentarily take the pressure off or remove the dent in the *neshamah*'s form. Thus, the depressed *neshamah* returns to its balloonlike form, momentarily.



When memory brings the *neshamah* soul in the spirit back to reality, the pain returns with greater force and weight. Consequently, the *neshamah* soul descends to an even greater depth in the valley of depression.



Once we have learned the fallacy of our own created mental high mountains and mental low valleys, we can turn to the LORD, and He will teach us how to overcome the universal plague of depression.

Remember, the LORD Jesus Christ came to bring down our high mountains and to bring up our low valleys. He straightens our crooked thoughts and bent feelings. He is able to make straight all our dishonest, swindling thoughts and feelings. The LORD Jesus Christ is able to remove the rough, violent actions, motions, and agitations of our feelings and emotions, making them smooth, calm, and gentle in flow and movement.

Christ desires to teach us how to walk, within ourself, upon His straight, even Path that is neither high nor low. Although Christ may lift us up on high by His Spirit, into His World of Revelation, Truth, and Love, when we return to our natural world, we still will be walking on His straight, even Pathway. We will not experience the letdown feeling which follows when we have been the one to lift ourself up on a false spiritual high.

It is the weight of pain upon the *neshamah* soul that causes us to descend into the pit of depression. However, we can be cured of all our depression when we learn to accept God's provided remedy and relief for pain. It is wonderful to awaken each day with our heart filled with joyful gratitude for Christ's Atoning Blood; it is glorious to live each passing moment of a day in a peaceful, happy Union with the LORD Jesus Christ.

God has created us with a free will that has power to govern and to guide the wheel of our being. Therefore, we have the power to choose to walk either in our own creative, crooked redemptive will, which takes us to the pit of depression, or to walk in the straight, even Path of Christ's Redemptive Will which leads in the way of life, love, joy, and peace.

If we are wise, we will be very selective in our mental choices. We can choose against taking a mental trip to our high mountain and being dashed, later, against the destructive rocks in the valley of depression. We can choose to walk with Christ Jesus on His even, plain Path that leads in the way of happiness and contentment.

IV. The *Nedybah* Soul Can Minister to the *Neshamah* Soul Through Commanding Prayer.

The fourth way that we can find remedy and relief from depression is through the *nediybah* soul's ministry to the *neshamah* soul through commanding prayer.

And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That **whosoever shall say** unto this mountain, Be thou removed, and be thou cast into the sea; **and shall not doubt in his heart**, but shall believe that **those things which he saith shall come to pass**; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses (Mark 11:22-25).

Jesus just had cursed the fruitless fig tree for not bearing fruit, according to God's Purposive Will, and it had dried up and withered away from the roots upward. To Christ's Disciples, this seemed a strange, scarcely credible incident. But, Jesus taught them that they, too, could have the miraculous power to remove unfruitful things. He taught His Disciples that they must speak to the unfruitful object, without doubting in their heart. And, if they believed in their heart, those things which they had said would come to pass. A lively, active faith can remove a mountain. Commanding prayer that is done in faith also removes the unfruitful object.

Depression is like an unfruitful fig tree or an offending mountain in that it can be removed as we speak to it in commanding prayer. As the *nediybah* soul ministers to the *neshamah* soul through prayerful commands, the *neshamah* soul immediately begins to experience remedy and relief from its depression.

Thus, our *nediybah* soul (the rational soul that dwells in our brain) has both the power and the privilege to speak prayerfully to our *neshamah* soul. The *nediybah* soul willfully can speak to the *neshamah* soul, explaining to it that Jesus Christ is the Ruler, the Owner, the Master, and the Redeemer, and that He loves it and will redeem all things according to His Purposive Will and His Master Plan; therefore, it need not be afraid nor depressed.

Since the *neshamah* soul understands only things that relate to the spirit world, it must be ministered to through explanations of things that relate to the natural world. Inasmuch as the *neshamah* soul is fragile, like an ethereal cloud that is moved either high or low, according to the breath of the wind, it is necessary to use soft, gentle tones of love when speaking to the *neshamah* soul. If we have bitterness and unforgiveness in our heart when we practice commanding prayer, the *neshamah* soul becomes all the more frightened and depressed.

The *neshamah* soul is moved very easily to either a high or a low position by a creature's breath, so it is important that our breath be free from bitterness and unforgiveness when we use commanding prayer. We must allow Christ to cleanse our "breathing thoughts" and the daydreams in our own imagination, and we must learn how to walk on an even plane in Christ Jesus before our hearts will be firm in believing what we speak.

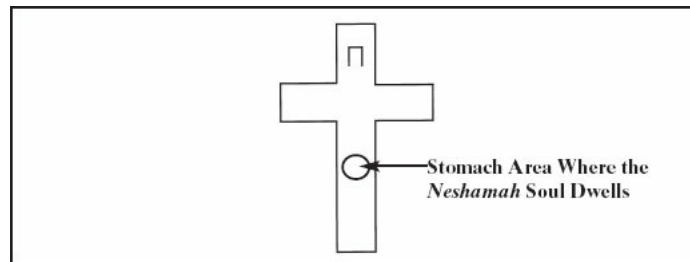
Since the *neshamah* soul learns from the instruction it receives from the rational *nediybah* soul, the *nediybah* soul must be clean and free from all unforgiveness and bitterness.

Because the *neshamah* soul does not understand the reason for pain, it must be instructed by the *nediybah* soul concerning the grief and pain that God feels because of man's sin and the pain that has come upon the creation, in general, as a result of sin (Romans 8:21,22).

The *neshamah* soul does not understand about pain because it was not created with the same rational reasoning concerning the natural world as the *nediybah* soul. The *nediybah* soul knows and understands the reasons for grievous situations and painful circumstances. In view of these facts, it is easy for our *nediybah* soul to understand why our *neshamah* soul reacts the way it does. When our *neshamah* soul receives painful, grievous blows, without knowing what is going on, it feels fear, panic, and depression.

The *neshamah* soul can become depressed when we are praying about our own painful situations or for the painful situations of others. We actually can feel the contracting pains of fear and panic in the stomach area of our bodies when our fragile *neshamah* soul is reacting to some kind of emotional pain. At these times we can choose to minister to our *neshamah* soul through our *nediybah* soul, by speaking to the "mountain" of pain, fear, and depression and telling it to depart and be removed into God's Sea of Forgetfulness. We can comfort the *neshamah* soul with Christ's Redemptive Words of Truth. Hence, we can walk continually with Christ Jesus in His way of peace and love.

The *neshamah* soul of the spirit abides in the stomach area of the body.



When we feel the contracting pangs of fear and panic grab us in the interior of our stomach, as though they were going to drag us down into the pit of depression, this is our *neshamah* soul reacting to some sort of pain. Therefore, it is time to stop and minister to our *neshamah* soul, which is very much like a small child in need of comfort and security.

The *neshamah* soul is our connection to the spirit world around about us. For example, we can go to bed feeling fine, peaceable, and contented; but we can awaken in the morning feeling burdened down under some unknown, depressive weight, as though we have been dwelling in the valley of the pit of depression. One reason for this low feeling in the morning is that the *neshamah* soul felt something painful from God's Spirit World in the night season. The *neshamah* soul of the spirit and the *nephesh* soul of the body never sleep. Therefore, at all times, the *neshamah* soul is capable of picking up painful burdens from God's Spirit World.

When we awaken in the morning with a painful burden or weight upon our *neshamah* soul, we should pray, first, over the invisible burden and its unknown owner. No one soul is a stranger to the LORD; therefore, He is not unknowledgeable of the burdens that a soul carries. However, if we continue to feel this class of painful burden and depression, we must ask the LORD Jesus Christ to apply His Atoning Blood to our heart. The next thing we must do is to counsel our *neshamah* soul by rehearsing the Truth, speaking to it in the following way, "Jesus is the Redeemer. Jesus is the Saviour. We do not have to be depressed and upset. We do not have to be fearful. Whatever the painful burden is, Jesus will redeem it."

When we minister, by faith, to our *neshamah* soul, we feel Christ's Peace and Comfort bringing consolation and quietness to it, just as a mother's soothing ministry brings comfort to a fretful child. However, when the *neshamah* soul hears something that it does not comprehend in God's Spirit World, it trembles with painful fear and uncertainty. When we are untaught about our threefold nature, and when we feel the contracting, trembling pains of fear and uncertainty, we neither know nor understand why we are seized with such trembling feelings. It is such a relief to understand that we do not have to carry these depressive feelings of painful fear and uncertainty. We can take them to Jesus Christ.

We must trust our High Priest, the LORD Jesus Christ, in His Omniscience and Omnipotence, to apply His Atoning Blood to our invisible tremblings and fears. We cannot apply Christ's Atonement Blood, but we, by faith, can trust Jesus Christ to apply His precious Resurrected Blood to our *neshamah* soul — for its cleansing and for its protection. The LORD Jesus Christ, our High Priest, is more willing to give us a fresh, new supply of His precious Blood than we are to ask and, then, believe Him for it. Let us appropriate Christ's precious Blood, by faith, to our *neshamah* soul; then let us counsel our soul concerning the aggressive and defensive Power of Christ's Resurrected, Omnipotent Blood. This brings rest and peace to our spirit, our heart, and our *neshamah* soul.

Sometimes we try to help others, but in our ignorance and inability to discern the thinness of the foreskin around someone else's heart, we hurt and wound their *neshamah* soul by inadvertently sending forth our words like sharp arrows, instead of gentle, soft rain. Immediately, we know when their *neshamah* soul has been wounded because our *neshamah* soul feels their pain.

As soon as we are made aware of having wounded and caused pain to another person's *neshamah* soul, we can begin to pour healing balm upon these grievous wounds. We also can use commanding prayer to minister to the person's offended *neshamah* soul. We can speak silently in our heart to the person's *neshamah* soul, saying, "Jesus loves you. I love you. Christ's Redemptive, Atoning Blood is over you. Be whole in the Name of Jesus." I have seen Jesus repair another person's *neshamah* soul at the very moment I stood watching him or her. By His miraculous Working Power and His Atoning Blood, Christ can heal instantly. This is a powerful Spiritual Principle, and it works! It is thrilling to see a person's *neshamah* soul being healed in a moment of time. Try it and watch it work!

Chapter Twelve

Depression Offers Opportunities For Man's Good

God's Word teaches, "...that all things work together for good to them that love God, to them who are the called according to His purpose" (Romans 8:28). Even depression, then, becomes a thing that can work together for our good.

There are a number of opportunities that "knock on our door," as it were, when we are experiencing depression. If we assume responsibility for our depressed spirit, and if we recognize that depression is a state of emotional imbalance, we can utilize our opportunities in Christ Jesus to seek His Help and His Healing — not just for the depression itself, but also for other areas of our life.

Let us consider some of the opportunities that depression offers us that *can* be for our good.

I. Depression Offers an Opportunity to Learn About Ourselves.

First, depression is an opportunity that forces us to learn about ourselves. Hence, dealing realistically with our inner souls enables us to grow spiritually and to develop mentally, emotionally, and morally.

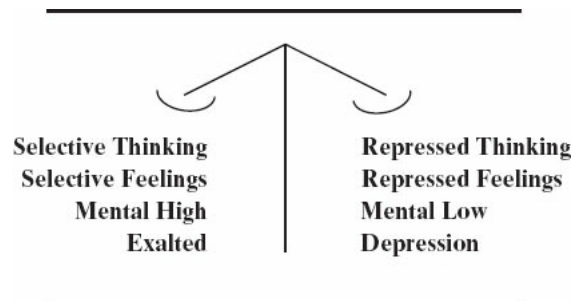
As we examine our depressed feelings and identify them and the parent-thoughts which have produced them, we can, by God's Grace, weed our mental garden, destroying the noxious seed thoughts that produce undesirable weeds. Then, we carefully can plant the kind of seed thoughts that produce lovely and productive plants that are pleasing to our LORD.

Paul told the Philippian believers about the kind of thoughts that are pleasing to God.

Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things (Philippians 4:8).

The things that are true and honest do not bring a grievous weight of depression on the *neshamah* soul. Regard for Truth in our *words* and honesty in our *works* bring joy and happiness to the soul. Thinking about things that are just and pure brings peace and contentment to the soul. The things that are agreeable to justice and righteousness, in all our dealings with our fellowman, do not bring anger, guilt, and depression to the soul. The things that we do that are lovely and of good report render us beloved of others and well spoken of by our friends, giving us good thoughts to plant in our mental garden. If we are wise, we will make a practice of thinking on these things!

Conversely, when we use selective thinking to produce mental high feelings, and when we create repressed thoughts, producing repressed feelings, we begin to split our personality.



It is impossible for a person to live continually between abnormal mental highs and abnormal mental lows without becoming a dual personality. But, what comfort and hope there is in knowing that Jesus came to bring down

the high and to bring up the low (Luke 3:5).

In our diseased perception of reality, we try to deal with our feelings, whether selective or repressive, by defending the false thoughts of our ego or the “I am the Boss” in our will. We use many defensive tactics to try to save “the Boss” in our will. Our first line of defense is usually to deny that contrary people and situations exist in our life, so we lie to ourself by saying that everything is just fine. Then, through our selective thoughts and feelings, we momentarily prove that they do not exist by ascending on a higher mental plane and ignoring them. We hope that if we ignore them long enough they will go away. When we return to reality, however, adversities are still there. Either some thing or someone still is contrary to the way we want them to be.

Next, we take up repressive thoughts and feelings as a second form of defense. This time we push, far down into our subconscious mind, all unwanted thoughts and feelings and painful experiences so that we do not have to feel the pain of them. However, our stubborn refusal to feel the pain of our hurtful experiences produces a psychologically induced form of amnesia in which there is total forgetfulness in the conscious realm.

Remember, repression of painful thoughts and feelings are conscious denials of their existence, and if we continue in our denial or repression of these painful thoughts and feelings, we will produce emotional illness in our *neshamah* soul. We can use our illness as an occasion to learn about ourself and to be an overcomer in Christ Jesus.

II. Depression Offers an Opportunity to See Our Weaknesses.

Also, we can turn depression into an opportunity for growth by allowing it to force us to see our weaknesses. Using just our outward eyes, we readily can see the weaknesses, faults, and defects in someone else’s character. But, in order to see the weak points, faults, and defects in our own character, we need new eyes of understanding to be opened within our souls. If we allow God’s Good to come out of our depressive, painful experiences, it will force us to see our weaknesses with a new set of eyes.

III. Depression Offers an Opportunity to Lean on the Strength and Power of the LORD’s Name.

Depression also gives us new opportunities to lean on the Strength and Power of the LORD’s Name. The wise man in Proverbs revealed the Strength and Power of the LORD’s Name.

The name of the LORD is a strong tower: the righteous runneth into it, and is safe (Proverbs 18:10).

The Divine Name of the LORD is a sure refuge and protection to the suffering and oppressed who flee into it. The Apostle Paul witnessed about the opportunity he had to join his depressive weaknesses to God’s Mighty Strength.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me (II Corinthians 12:9).

Jesus Christ understands our depressive weaknesses; He knows our need, and He will proportion His remedy according to our malady. Jesus not only strengthens us but also glorifies Himself through it all. Therefore, His Strength is made perfect in our weaknesses.

The Apostle Paul learned to glory in his infirmities and to take pleasure in them, knowing that Christ’s Strength would be united to them. So, with the knowledge we gain from Paul’s experience, why should we continue in our depression until our inward anger has produced fruits which manifest themselves in thoughts and feelings of worthlessness and scorn toward ourself, until we think and feel that we are a rejected, hopeless, helpless mess?

When we suffer depressive losses, let us remember that these are opportunities God has allowed in order to force us to lean upon the LORD’s Name, letting His Strength be joined to our weaknesses.

IV. Depression Offers an Opportunity to Show Greater Understanding to Others.

The opportunities offered by our having suffered depression also give us greater understanding, sympathy, and love for others who are suffering depression and who do not know the victorious way out through Jesus Christ. Any suffering is worth going through, if we come out of it more like Christ and a better, more loving, serving child of God.

We cannot emerge as a beautiful butterfly from our painful metamorphosis if we project our blame, our guilt, or

our responsibility onto others and if we continue to remain angry with God for allowing painful experiences to come our way. God's Purpose in allowing pain is to humble us and to make us more tender, kind, merciful, and understanding. Therefore, we must learn that subjective psychological pain and discomfort, beyond the degree we normally are able to bear, will lead us to depression and immature behavior unless we turn to Christ Jesus. He will help us bear our painful yoke and help us to grow up to spiritual maturity in Him if we turn to Him in our pain.

Remember, thoughts and feelings are creatures! They magnify painful situations and heart sufferings into giants, false images of hopelessness and helplessness unless we turn to Jesus Christ Who instructs us and gives us the Truth concerning our pains and sufferings.

Painful thoughts and feelings are powerful giants that God uses to strip the false images of untruth from our self, leaving our self naked, bare, and tormented, until we turn to Christ for new coverings of Mercy, Truth, and Love.

Therefore, let us experience our thoughts and feelings. Let us examine them and learn to identify them by tracing their patterns of activity. Thus, we can discern, by their fruits, (either of joy and gladness or sadness and depression) whether they have come from our LORD or from the great one, the "I am the Boss." Jesus said that by the fruits we could know whether a tree is good or evil.

V. Depression Offers an Opportunity to Grow in the LORD's Strength.

Depression also gives us an opportunity to grow in the LORD's Strength. Joyful victory comes when we experience strength to overcome thoughts and feelings which once took us to the pit of depression but which now bring immediate praise and thanksgiving to God for His overcoming Power.

VI. Depression Offers an Opportunity to Overcome Impatience and Other Fleshly Attitudes.

Suffering depression gives us the opportunity to overcome impatience, lack of understanding, the sufferings of inconveniences, the loss of freedom, the many interruptions in our busy lives, and the many frustrations that painful situations produce.

Job learned great lessons through His sufferings of depression. In the beginning, Job projected his anger against God in foolish accusations and murmurings.

Let that day be darkness; let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it (Job 3:4,5).

Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day: Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes (Job 3:9,10).

Which long for death, but it cometh not; and dig for it more than for hid treasures; (Job 3:21).

For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me (Job 6:4).

Finally, however, the eyes of Job's understanding were enlightened, and he repented.

Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee (Job 42:4,5).

When Job's eyes of understanding were opened and he was able to behold God's Divine Splendor, he humbled himself and was repentant; therefore, he was healed.

Beloved, we may feel depressed, but we do not have to wallow around in the pit of depression for weeks and months. We can start taking advantage of the opportunities that the LORD Jesus Christ has hidden within the place of depression. If we make use of our privileges in Christ, we will come out with more Spiritual Stature and more moral maturity than before we experienced the feelings of depression.

Chapter Thirteen

Requirements For A Healthy Spiritual Life-Style

A healthy spiritual life-style keeps the spirit free from all the disease, weakness, and disorders that lead to depression.

There are ten basic requirements for everyday living; and, if we observe and fulfill all ten, they will enable us to live a well-balanced emotional life, a life free from false mental highs and deep pits of depression.

I. We Must Firmly Commit Our Cause, Our Spirit, Our Way, Our Works, and Our Souls unto God.

The first requirement for a healthy spiritual life-style is a *firm commitment* of our cause, our spirit, our way, our works, and our souls to the LORD. A firm commitment of these things to the LORD consists of the act of entrusting and delivering them to His charge and care. Making a firm commitment to the LORD consists of binding and pledging one's heart in sincere trust to the LORD, of depending upon Him for the care of all things.

A. We Must Firmly Commit Our Cause unto the LORD.

Job is an instructive example of one who failed, in the beginning of his afflictions, to commit his cause to God, so his afflictions were prolonged. In his conversation with Job, Eliphaz proclaimed that he would commit his *cause* to the LORD, if he were Job.

I would seek unto God, and unto God would I commit my cause: (Job 5:8)

Eliphaz witnessed to Job that if Job had sought God in prayer and supplication as to the cause of the many afflictions he was experiencing, God would have revealed the cause and delivered him.

Chapter after chapter in the Book of Job is devoted to the many days that Job spent complaining and accusing God's Holy Nature. Because Job had not firmly committed the *cause* of his affliction to God, he spent many unnecessary days in affliction and in painful depression.

Since man's knowledge is limited and finite, he does well to commit the cause of his afflictions to the Divinity and Infinity of God's Omniscience. Many believers suffer depression because they fail to commit unknown, painful causes to the LORD.

Job was an example of what *not to do* to avoid depression from afflictions, but David was an example of what *to do*.

B. We Must Firmly Commit Our Spirit unto the LORD.

The Psalmist David testified of personally having committed his *spirit* to the LORD.

Into thine hand I commit my *spirit*: thou hast redeemed me, O LORD God of truth (Psalm 31:5).

A Christian can suffer depression because he has not learned to commit his spirit, with its five senses of faith, prayer, hope, reverence, and worship, unto the LORD. The spirit is the breath of life; and, David committed his very breath of life into God's keeping. Although David suffered outward afflictions, he avoided depression in his spirit by committing his spirit into God's Care and Keeping.

The man who is perplexed about worldly affairs, the care and concern of them, needs to know that he can avoid depression by committing his spirit into the LORD's Hands. Man's spirit is the force that motivates all his spiritual and physical life. Every spirit which has been committed to God will be delivered from depression. Because we belong solely to the LORD and shall remain solely His forever, it is reasonable to commit our spirit and our entire

being into His Kind and Loving Hands.

C. We Must Firmly Commit Our Way unto the LORD.

It was also David who encouraged us to commit our *way* unto the LORD. David knew commitment and trust go together, and trust brings release from depression because trusting brings peace to an afflicted heart.

Commit thy way unto the LORD; *trust also in him*; and he shall bring *it* to pass (Psalm 37:5).

The *way* we take *relates* directly to a *choice* made in our will. When we shift the burden and the weight of our depression from ourself and put it on the LORD, He acts in our behalf and attends to our every need. When we commit our way to the LORD, and when we firmly determine to follow in His Way, He removes all obstacles and all stumbling blocks from our path. If we rely upon the LORD, He will act for us! A true, healthy spiritual life-style consists of committing our way unto the LORD and waiting for Him to make provisions for us. Commitment brings true rest, peace, and happiness.

D. We Must Firmly Commit Our Works unto the LORD.

We must commit our *cause*, our *spirit*, and our *way* to the LORD, but we also must commit our *works* to Him if we are to maintain a healthy spiritual life-style. It was the wise man in Proverbs who declared the blessing that is ours if we commit our works to the LORD.

Commit thy works unto the LORD, and thy thoughts shall be established (Proverbs 16:3).

Our thoughts are established, beloved, as we commit our works to God for His Approval and Appraisal. The spirit's *neshamah* soul is depressed when our thoughts are not established in sincerity and Truth. When the spirit's *neshamah* soul is depressed, our thoughts are so tossed about that the heart is filled with disquieting cares and fears. But, when we commit our works to the LORD as the Owner and the Master, to be used according to His Purposive Will, we are set free from depression, and our thoughts go in a steady, peaceful course. All of our works must be committed to God's Grace, in dependence and submission to His Master Plan. We must allow God to dispose of our works according to His Gracious, Wise, and Sovereign Providence.

E. We Must Firmly Commit Our Souls unto the LORD.

Lastly, we must commit our *souls* to the LORD. It was the Apostle Peter who exhorted believers to commit their souls to the LORD in the midst of sufferings.

Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator (I Peter 4:19).

When we are suffering for Christ's Sake, we must learn to commit our souls to the LORD. Otherwise, our souls are subjected to danger in the midst of our pain. Our souls can be kept safe and secure only by committing them to the LORD, Who, then, willingly assumes the responsibility for protecting them.

The LORD is the Creator; therefore, He has both the Holy Nature and the Mighty Power to be true and faithful in keeping the charge of our souls. There is no depression in the *neshamah soul* when it has been committed firmly to the LORD.

So, a healthy spiritual life-style consists, first of all, of firm commitment to God of our cause, our spirit, our way, our works, and our souls.

II. We Must Accept the LORD's Good Direction of Our Paths, Our Ways, Our Works, and Our Heart.

The second requirement for a healthy spiritual life-style is the acceptance of the LORD's good direction. A person who does not accept the LORD's good management and control of his life is left to his own government, which ultimately leads him into a state of depression.

Man is happiest when he finds the depth of Christ's directing Wisdom, the height of His directing Knowledge, and the length and breadth of His directing Understanding.

A. The LORD Will Direct Our Paths.

The wise man in the Book of Proverbs promised that the LORD will give direction for the *paths* of all those who trust in Him and acknowledge Him.

Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and **he shall direct thy paths** (Proverbs 3:5,6).

We must trust in the LORD for His *Wisdom* to live in the Way of Truth, for His *Knowledge* to know Him in the Way of Truth, and for His *Understanding* to comprehend His Instruction and Guidance in our Moral High Calling. We must trust completely in the LORD with an undivided, sincere heart at all times. If we desire God's Guidance and Direction for our paths, we must accept His Direction all the time — not just when it affirms our desires and inclinations.

It is useless to try to lean upon our own fallible human understanding, for it is unable to give us the Light of Knowledge that we need in order to take the right direction in all the paths of our life. God promised in His Word to direct man's steps when the desires of his heart are pleasing to the LORD.

A man's heart deviseth his way: but the *LORD directeth his steps* (Proverbs 16:9).

Man is a dependent creature who is subject to the Creator's Direction and Dominion. Therefore, when man makes God's Purposive Will his choice, God guides and directs man's steps in the paths of life by His gracious Spirit so that man does not miss God's Moral High Calling. Each step that man takes under *God's Direction* is filled with peace and joy, not anger and depression.

B. The LORD Will Direct Our Ways.

When man's life is directed, day by day and moment by moment, by the LORD, his life is full of joy and gladness. The LORD promises to direct the *ways* of the righteous.

I have raised him up in righteousness, and **I will direct all his ways**: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts (Isaiah 45:13).

The blessedness of those who serve God is that they have Him to direct their ways. Aggravating doom and depression are the awful consequences we experience when we try to direct our own ways.

C. The LORD Will Direct Our Works.

God also promises to direct the *work* of His people.

For I the LORD love judgment, I hate robbery for burnt offering; and **I will direct their work** in truth, and I will make an everlasting covenant with them (Isaiah 61:8).

There is no comfort or joy like that of knowing that God is directing our work. God, by His Gracious Providence, orders our works for the highest and best of His Will, according to His Word of Truth.

By His Laws of True Moral Principles, God directs His people to true prosperity. He directs the works of His people in the true way that leads to joy and happiness, not to sadness and depression.

D. The LORD Will Direct Our Heart.

The Apostle Paul prayed that believers' *hearts* might be directed in the love of God.

And **the Lord direct your hearts** into the love of God, and into the patient waiting for Christ (II Thessalonians 3:5).

Paul desired that the hearts of his spiritual children might be directed to be in love with God. Paul knew that they could not attain this unless God, by His Grace, directed their hearts to Him.

Man suffers anger and depression because he is directing his heart after his own plan and purpose. Happiness, joy, and contentment are found when man's *paths* and his *ways* are directed by the LORD; when his *works* are ordered by his Creator; and when his *heart* is directed to be in love with God through Christ Jesus.

III. We Must Forsake All That Grieves God's Spirit and All that Is Contrary to God's Holy Nature and Purposive Will.

The third requirement for a healthy spiritual life-style is a complete forsaking of all that grieves God's Spirit and all that is contrary to God's Holy Nature and His Purposive Will. Anything that grieves God's Holy Spirit also grieves the *neshamah* soul in man's spirit and causes his soul to feel sad and depressed.

God desires that we give up, renounce, and abandon all ideas, feelings, habits, deeds, and possessions that are outside of His Holy Purposive Will. When the LORD asks us to leave, desert, and abandon anything, it is because He knows that doing so will bring good to us and glory to His Name.

God's Word reveals six special things that we must forsake if we desire to continue in a healthy spiritual condition while endeavoring to stride forward in our spiritual education and in our moral development. We must forsake (1) wrath (2) foolish, thoughtless people (3) wicked way (4) those who are under God's Judgment (5) sin, and (6) all things that prevent us from doing God's Holy Will.

A. We Must Forsake Wrath.

The Psalmist exhorted us to forsake wrath.

Cease from anger, and **forsake wrath**: fret not thyself in any wise to do evil (Psalm 37:8).

God does not want us to be incensed by the injustice that we suffer from others or the wrongs committed by them. Our wrath is, in fact, a denial of God's Divine, Sovereign Headship that is ruling in the world. If we cling to wrath, it will cause us to retaliate by committing wrongful acts of vengeance. It is best, then, to forsake wrath by repenting of it and allowing Jesus to wash it away with His precious Sin Offering Blood.

B. We Must Forsake Foolish, Thoughtless People.

The wise man in the Book of Proverbs exhorted his son to forsake "foolish simpletons."

Forsake the foolish, and live; and go in the way of understanding (Proverbs 9:6).

"Peer pressure" is not something new. Solomon realized that if his son associated with foolish companions he would become like them in his thinking and in his behavior.

Those who desire to be influenced by God's Wisdom are exhorted to forsake this class of unintelligent, thoughtless ones who have no desire to grow in Wisdom, Understanding, and Knowledge.

C. We Must Forsake Wicked Way.

The Prophet Isaiah exhorted the wicked to forsake his way.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon (Isaiah 55:7).

Our carnal will is wicked by nature; therefore, it seeks its own thoughts and way, which are contrary to God's Holy Thoughts and Way. True penitence forsakes both the wicked thoughts and the wicked way which lead to defection from God. Separation from God creates sadness and depression in the *neshamah* soul.

D. We Must Forsake or Flee from Those Who Are Under God's Judgment.

Jeremiah the Prophet disclosed that God's people need to flee from those who are under His Judgment.

We would have healed Babylon, but she is not healed: **forsake her**, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the skies (Jeremiah 51:9).

God is Merciful and Long-suffering. He always gives people ample opportunity to accept His cure, repent, and be healed. When they stoutly refuse, God eventually has to abandon them to their guilt and to their fate. When this happens, God's children also should forsake these rebellious ones by separating themselves and fleeing from them, lest they become partakers of their judgment. It is impossible for us to stride forward with God in a healthy manner,

while at the same time endeavoring to walk backward with those who are at enmity with God.

Babylon had rejected God's cure; therefore, her guilt and her punishment mounted up to the skies. For this reason, God warned His people to forsake her and to flee from her. The catastrophe that has overtaken Babylon was a retribution for her iniquities.

E. We Must Forsake Sin.

The wise man in Proverbs also exhorted man to forsake his sin.

He that covereth his sins shall not prosper: but **whoso confesseth and forsaketh them shall have mercy** (Proverbs 28:13).

He who covers his sin by refusing to admit his guilt cannot prosper and be happy and free from depression. He will not be successful in his endeavour to hide his sin and his wrong. Mere confession of sin has no efficacy when it stands alone. Confession must be accompanied by a willingness to forsake the sin and a determination not to repeat the sin. We cannot maintain a healthy spiritual life-style as long as there is sin in the camp.

F. We Must Forsake All.

Jesus taught that we cannot be His Disciple unless we are willing to forsake *all*.

So likewise, **whosoever** he be of you that **forsaketh not all** that he hath, he **cannot be my disciple** (Luke 14:33).

In order to be a happy Disciple of Jesus Christ, we must forsake all our carnal plans and purposes that are contrary to God's Master Plan. Then, we will find time to study and to learn of Christ's Word and to do His Holy Will.

IV. We Must Forgive All Debtors.

The fourth major requirement for living a healthy spiritual lifestyle is a willingness to *forgive*.

Since it is human to err and since it is Divine to forgive, we should seek to be like God. Forgiveness is God's Mercy and Grace in action. By extending forgiveness to others, we build the bridge over which we must pass in order to maintain a healthy spiritual relationship with God.

Jesus taught us to include forgiveness in our daily prayer.

And forgive us our debts, **as we forgive our debtors** (Matthew 6:12).

No other person can forgive our debtors. We must do this ourself. The power to forgive is always in the heart; it is an act of the will. Unforgiveness, because it grieves God's Spirit, brings a painful burden and weight of depression to man's *neshamah* soul in his spirit.

It is hard for a haughty, arrogant heart to forgive the person who knows about his fault, his wrong, or his sin. His anger, resentment, and unforgiveness never subside until he finds a way to force his "discoverer" to do equally wrong. Then, he feels his "discoverer" is humbled and in the same class as himself.

We should be concerned about humbling *ourself* and turning to the LORD — not about trying to humble those who might know about our faults and wrongs. It is easier to forgive the humble, weak ones who injure us than the great ones who have discovered our wrongs. But, by God's Grace in Christ Jesus, we can forgive all injuries and all wrongs.

It is a small, vicious mind that purposes to abound continually in anger, unforgiveness, and revenge. But, an enlarged, benevolent mind finds it a satisfying pleasure to come to Christ and allow Him to wash away all one's unforgiveness. By faith, we can take our place on the Cross with Christ and learn of the Father's great, pleasurable Feelings of Forgiveness toward His enemies.

Unless we forgive, we have no comforting peace and no joyful debt of dutiful obedience to our God, our Creator. By nonpayment of our debt of dutiful obedience to God, we incur a new debt of punishment. When we default in our debt of dutiful obedience to God's Will, God adds a debt of punishment to our account. Consequently, we have no other recourse but to cast ourself upon God's merciful and gracious Forgiveness that is in Christ Jesus. However, in order to obtain His Forgiveness, we must forgive! *We can forgive* because forgiveness is an act of our will. *We can choose* to turn loose of our unforgiveness. *We can let go* of the depressive weight of unforgiveness that makes a

burdensome dent upon our *neshamah* soul.

V. We Must Assume Responsibility for Our Own Actions.

The fifth requirement for a healthy spiritual life-style is to *assume responsibility* for our own actions. We cannot be peaceful and happy as long as our *neshamah* soul is weighted down with the depressive burden of guilt of having shunned our responsibility. God has given every person duties and responsibilities for which he or she must give an account to Him, both the saint and the sinner.

Assuming responsibility simply means that we faithfully and promptly carry out the obligations of life that are placed upon us as a spouse, a parent, a child, a teacher, a student, a leader, a follower, a governor, or a citizen. Therefore, it is of utmost importance that we understand all the responsibility that has been placed upon us in relation both to God and to man, if we are to continue striding forward in our spiritual education and in our moral development.

Those who live in dream worlds imagine that, at some future time, they will find great occasions in which they will exercise their great and rare virtues. In reality, they continually step over the ordinary duties and responsibilities that lie directly in their paths. Undischarged outward duties and responsibilities become inward weights of depressive guilt which burden down the *neshamah* soul.

Those who assume their responsibility of doing God's Purposive Will have no time to dispute and to be depressed about His Master Plan in their lives. No man's spirit ever was depressed by a sincere and faithful performance of his duty. On the contrary, the sincere performance of duty is a strong cordial for a weak, low spirit. The person who fails to perform his God-given duties causes a moral undermining of the spiritual health of his own mind and heart and a weakening of his own spirit.

The wise man in Ecclesiastes declared that man's whole duty is to fear God and to keep His Commandments.

Let us hear the conclusion of the whole matter: **Fear God, and keep his commandments:** for this *is* the whole *duty* of man (Ecclesiastes 12:13).

The *whole* matter for every man is to fear God and keep His Commandments. The root of all healthy spiritual life is to have the fear of God reigning in one's heart; to have reverence for God's Sovereign Majesty in one's soul; to have a dread of God's Wrath in one's heart; and to have a submission to God's Divine Authority in one's will.

Our fear of God is just a pretense if we do not perform our given duties to Him. We have a daily duty as Christians to glorify Christ by putting off the flesh, by acquiring new realms of Christ's virtues, by resisting temptations, and by witnessing about Him. We cannot have a healthy spiritual life-style without assuming God-given responsibility.

VI. We Must Grow in Love.

The sixth requirement for a healthy spiritual life-style is to grow in God's Love which, like the sun, brightens and warms all that it touches. Love is God's Living Image, Christ, the Eternal Word. The Apostle John revealed that it is possible to grow in God's Love.

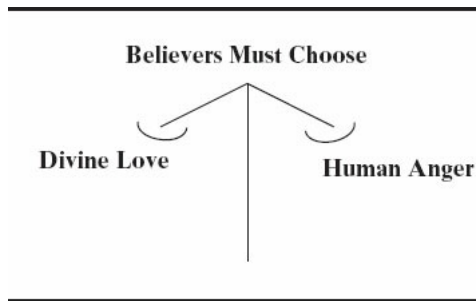
But whoso keepeth his word, in him verily is **the love of God perfected:** hereby know we that we are in him (1 John 2:5).

When one keeps God's Word in his heart, the Light of God's Word kindles the Divine Flames of God's "Giving Love" in the heart. God's Love is the perfect Image of giving. God's "Giving Love" is manifested through His giving of His *only Begotten Son*, Jesus Christ, for our Salvation, Reconciliation, and Regeneration (John 3:16). The Father's Gift magnifies His Love for us since He has given us the *only* Son that He had.

Behold, God's Infinite Love for such a worthless world! He gave His Love to a revolting, rebellious world that whosoever should come to Christ would find pardon and peace and not perish. God the Father gave His Unspeakable Love-Gift to us who were sinful apostates.

Yet, we, unlike God, go through life angry because we cannot receive from others or because we have to give portions of our time, ourself, and our possessions to others. What a great day it is when we learn to be like Christ, willingly giving our all to help others!

We never can have a healthy spiritual life-style until we learn the dreadfulness of human anger and the delightful pleasantness of Divine Love.



The flames of human anger first manifest themselves from our subconscious thoughts that tell us we are not in control. Our subconscious thoughts then produce conscious feelings of tightness and constriction, feelings of distress and sorrow, feelings of anguish and trouble. Anger is an emotional displeasure and agitation of no specified intensity. Anger is aroused when the human will has been contraried.

We have feelings of anger when we think we have been opposed, injured, mistreated, or rejected. Hence, when we are inflamed, painfully, we strike out in a desire to hit something or someone. The painful flames of human anger are direct enemies that are against the pleasant Flames of God's *Love*. God's Infinite, Divine Love longs for man's heart to be strong with feelings of delightful gratitude and tender affection for God and for His Creation.

God's precious, fiery Love tenderly attaches us to Him and to each other by strong cords of love. Behold, what an unparalleled mystery that poor, wretched mankind should choose continually to be inflamed, painfully, by his miserable, depressive anger, rather than to be pleasantly inflamed by God's Love! A healthy spiritual life-style consists of choosing God's pleasant Divine Love and rejecting one's painful human anger.

VII. We Must Establish Spiritual Goals.

The seventh requisite for a healthy spiritual life-style is to have well-established spiritual goals or marks. In order to be happy and contented, we must have an end or a goal toward which we can strive.

The Apostle Paul testified about his spiritual Goal or Mark in the Book of Philippians.

I press toward the mark for the prize of the high calling of God in Christ Jesus (Philippians 3:14).

Paul's Aim or spiritual Goal — to be in the Bride of Jesus Christ — is the Eternal Prize of all ages. Paul realized that he was in a spiritual race, running for an Eternal Prize (I Corinthians 9:24); therefore, he knew that he must keep pressing forward as fast as possible and not stop short of the Prize.

Those who have their eyes on the Eternal Prize of being in the Bride of Jesus Christ press forward in a Holy Desire and a Blessed Hope, as they constantly prepare for Eternity by putting off the flesh and by putting on Christ. The more one puts on Christ, the faster he presses toward the Prize.

When the heart has caught a vision of the Prize and when the will has surrendered and determined to achieve the Mark, the *neshamah* soul is satisfied.

Salvation is a *free gift* of God's Mercy and Grace to a penitent soul. But, pressing toward the Prize of being in Christ's Bride consists of earnest *works* done by believers who have caught a vision of the Prize. Every believer has a Moral High Calling to grow up in the Measure of the Stature of the Fullness of Christ and to be in the Bride. In order to grow up, one must work in God's Word, wrestle in prayer, fight against the flesh, the world, and the Devil, aim for the Prize, lay aside every weight, and run for the Prize. It is so pleasantly satisfying to know there is a Goal in Christ Jesus, and it is so comforting to have a desire to obtain the Prize. A vision of the Prize and a desire for it create a healthy spiritual life-style for a Christian.

VIII. We Must Humbly Accept Our Own Human Imperfections.

The eighth requirement for a healthy spiritual life-style is to acquire enough humility to be willing to accept, without becoming angry and depressed, the fact that we have human imperfections.

God, through the Sun of His great Mercy, creates illuminating situations that show up our faults, failures, and imperfections. How can we repent and correct our faults, failures, and imperfections if we never see them? We can

choke out and uproot faults, failures, and imperfections by gaining the Virtues of Christ. When our faults and failures appear in the brightness of God's noonday sun of trials and tribulations, they are witnesses of how much more we need to grow in the Stature of Christ.

A gardener is not angry and depressed because he sees weeds in his natural garden. The presence of the weeds is a call to the gardener to go to work. Likewise, when we see our human faults and failures, it is a call for us to go to work and overcome them through the Strength of Christ Jesus. Yet, in the midst of all our working to overcome our fleshly weakness, it is important for us to learn to be patient with our faults, failures, and imperfections, as well as with those of others. We must learn forbearance with ourself and others. We must depend upon Christ to make *us* what He wishes us to be and also to make others what He wishes *them* to be.

In order for us to experience true moral development, we must learn to give up our false theory of "I am the Boss" and accept the Truth that Christ is the Head over all things to the church (Ephesians 1:22) and that He makes all things work together for good (Romans 8:28).

Paul encouraged the Colossian Christians to forbear with one another.

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do ye* (Colossians 3:13).

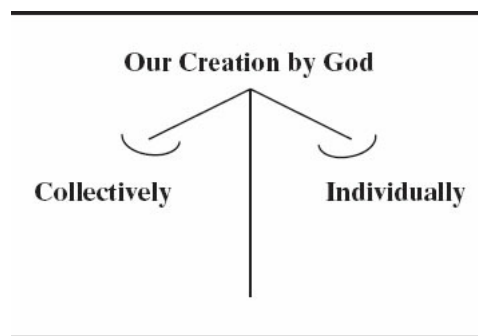
Considering the fact that we all labour under infirmities and deficiencies, we need to have mutual forbearance for one another and for ourself. We need to bear faults and failures with patient restraint and self-control while we are praying and waiting for strength to overcome for ourself and while we are waiting for others to overcome their faults. We cannot enjoy a healthy spiritual life-style without patience, long-suffering, and forbearance for our own imperfections and for those of others.

IX. We Must Have Gratitude for Our Own Uniqueness.

The ninth requisite for a healthy spiritual life-style is to have gratitude for one's own uniqueness. We must learn to accept, willingly, our uniqueness, the singularity of our personality, and our unusual, extraordinary features — physically, personally, and mentally.

Collectively, we all have been created the same. We are the same substance, in form, in breath, and in basic desires. However, as individuals, we are uniquely different.

God has created us individually and collectively.



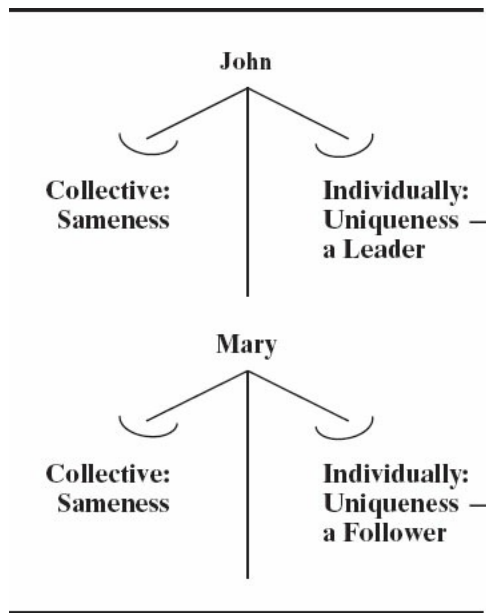
The sum of our individual characteristics and qualities sets us apart as a person, making us distinct from all other human beings. Hence, we are to maintain our separate, individual existence. It is ingratitude for our uniqueness and the uniqueness of others that creates injurious thoughts and feelings toward ourself and toward others.

The Apostle Paul warned us against ungratefully comparing ourself to others.

For **we dare not** make ourselves of the number, or **compare ourselves with some** that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise (II Corinthians 10:12).

Many injurious ills are created out of our ungrateful comparisons of our uniqueness with the uniqueness of others. Let us look, for example, at the uniqueness of John and Mary, a hypothetical couple.

(See scales on following page.)



If John foolishly compares his extraordinary leadership to that of Mary (who is a good follower, not a leader), he becomes filled with prideful *superiority* and arrogance which causes him to be ungrateful and forget that he owes the power and ability of his leadership to God's Gifts and Graces.

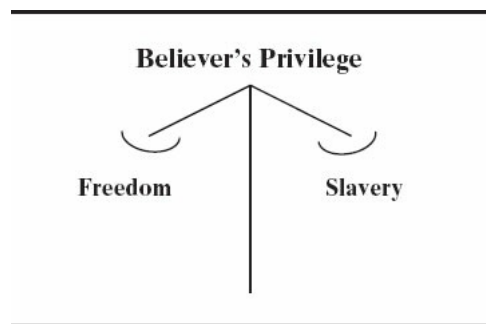
Likewise, if Mary foolishly compares her extraordinary humility to John's (who is a leader, but not a good follower), she becomes filled with prideful *inferiority*, which ungratefully belittles and vilifies the wonderful talents that God's Grace has given her.

If, after comparing oneself with others, we think that our individual talents are greater than those of others, our prideful superiority will boast and gloat, to our own detriment. Likewise, if after comparing oneself with others, we think that our individual talents are less than those of others, our prideful inferiority will cause us to degrade God's Gifts and debase His Grace, to our detriment.

We never can enjoy a healthy spiritual life-style as long as we go through life making a comparative analysis between our unique individualism and someone else's unique individualism. We do this only when we are ungrateful for God's Gifts and Graces to us. We all are fearfully and wonderfully made. Therefore, let us be grateful and glad for God's unique handiwork in us.

X. We Must Learn Appreciation for the Paradoxical Relationship of Freedom and Slavery.

The tenth requisite for a healthy spiritual life-style is to learn an appreciation for the paradoxical relationship of freedom and slavery that God has ordained for us in Christ Jesus.



Jesus revealed the freedom and liberty that await His Disciples.

And ye shall know the truth, and the truth shall make you free (John 8:32).

If the Son therefore shall make you free, ye shall be free indeed (John 8:36).

The Truth about our faults, failures, and imperfections drives us to Christ in confession and repentance. Then, Christ's Forgiveness and Justification set us free from fears, guilts, and sins. Christ gives us perfect freedom from the bondage of corruption and constrains us to perfect slavery. Christ's Truth frees us from prejudices, mistakes, false notions, and faults which enslave and entangle our soul. Christ's Truth frees us from the dominion of lustful passion and restores His Sovereign Rule in our heart, bringing our will into active and passive obedience to the Creator. Christ also constrains us to perfect slavery for Him.

Paul was a perfect example of a bondsman for Christ's Sake.

But now being made free from sin, and **become servants to God**, ye have your fruit unto holiness, and the end everlasting life (Romans 6:22).

The Greek word for *servant* is *doo-lo-o*, meaning to enslave, to bring under bondage, to make a servant. As believers, we are not our own. We have been purchased with the precious Blood of Christ. Therefore, we are to glorify Christ as His bondsman and servant (I Corinthians 6:19,20). God is the Owner and Master; we are His servants. We cannot enjoy a healthy spiritual life-style while usurping God's Role as the Owner and Master of our life. Such action is robbery in the worst sense because it is against God. We are the happiest when we submit to Christ, as His servant, to be employed in performing services for Him, according to His Purposive Will and Master Plan.

Remember, in the course of our life many things happen to us that we cannot control, no matter how desperately hard we may try to boss the people and the circumstances involved. Yet, we certainly do have a choice as to whether we live our emotional life in a state of happy, joyful spiritual health or in a state of miserable depression.

We can be happy if we freely choose to take the remedy and relief that God, in His great Mercy, has provided for our *neshamah* soul. Through the Atonement Blood of the LORD Jesus Christ, through circumcision of the "foreskin" around the heart and the heart itself, through the miraculous works of the LORD Jesus Christ, and through the *nediybah* soul's ministry of commanding prayer, it is *possible* for the *neshamah* soul to experience true happiness and everlasting peace, free from all depression!

May the God of Peace and Love bless all these Truths to your heart is my prayer.

— *The End* —

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