

Introduction to Biblical Counseling

How Does God Use Problems to Identify Needs?

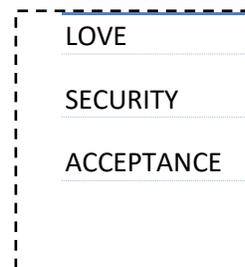
I. Introduction

A. “All behavior is motivated by some need and the behavior makes sense when (the need is) understood.” (Understanding People, p. 159)

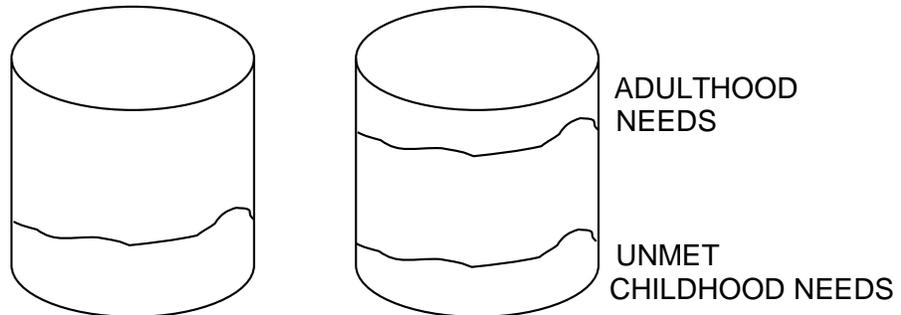
1. Even most bizarre behavior is logical when the need is understood.
 - a. Illus. Nancy Smith, drowned her two young sons because her boyfriend wanted her but not the boys, so she drowned the boys out of her own fear of being abandoned and alone. She later went insane.
2. Most arguments are designed to meet some need whether it is a valid, legitimate need or not.
3. Understanding the “why” behind action does not make wrong behavior right.
 - a. But only seeing the moral issue will keep your from identifying the need and meeting the needs behind bad choices.
 - b. Acknowledging the offense of an offender and forgiving them allows the offended one to now be able to acknowledge their wrong responses and confess them as sin and receive forgiveness.
4. Needs can be easily confused with wants.
 - a. Needs – food, shelter (I Timothy 6:8).
 - b. Wants – new house, car, to control others (I John 2:15).

B. All behavior is moving in a direction toward a chosen goal to meet a need whether perceived or actual. (Understanding People, p. 106)

1. “Most psychological problems such as depression, anxiety, irrational fears, uncontrolled temper, sexual problems, chronic lying, and sudden mood swings are the result of a person trying to cope with unmet needs.” (Helping People, p 36)
 - a. **DRAWING:** \\ (Girl will give sex to get “love, to escape loneliness, get security, acceptance.”)



- b. Is she wrong for her immorality and is she responsible for it? Yes! But if the legitimate need can be met biblically first, then, the sinful behavior can be addressed for a complete healing. The fornication was a sinful result, not a cause (Proverbs 4:23, "Guard your heart...").
2. Some needs are adult needs intended to be met in adulthood.
3. Some are unmet childhood needs that one may be trying to get met in adulthood.
- a. DRAWING:



- b. A much younger woman could marry a much older man for status, security or attempt to still get her "dad" to love and accept her and prove she is of worth and value.
4. Many of our unmet needs are not readily known consciously.
- a. Why is a woman promiscuous?
- 1) To get "love", acceptance, security.
- b. Why is he a controller?
- 1) Out of fear and loss.
- c. Why is a man a workaholic?
- 1) To avoid a difficult home situation and gain approval at work.
- d. Why would a woman who was abused marry an abuser, alcoholic?



C. The motivation to meet these needs is tremendously powerful and strong.

1. Question: "What needs is this person trying to fulfill by his or her behavior?" As a mother learns to read the cry of her child, we have to learn the "cry" of the hurting person.
- a. Looking beyond the sin is not the same as overlooking the sin.
- 1) Why is the woman living in a common law situation? It is clearly fornication. But what fears or unmet needs are behind it? The goal is to explain the behavior, not to excuse it.

- b. Some basic needs are; to belong, to gain some self-worth, to achieve something, to establish security or even to get revenge.
2. If you understand basic needs behind behavior, then you are on your way to an understanding of the nature of the problem and how to address it. Often the issue is not the real issue.

D. The biblical model of understanding man's needs stands upon three major historical events: Creation, separation, and restoration (see chart).

1. In restoring an antique car, one must know what the car looked like originally. The principle is the same in relationships as in rebuilding a wrecked car. We have to know what God's original design looked like as revealed in Scripture.

Biblical Model of Man

Creation: before the fall of man	Separation: after the fall of man	Restoration: in Christ
Valued	Loss of worth and value	Valued (loved)
Belonging	Socially isolated	Belonging
Competent	Inadequate	Adequate
Secure	Insecure	Secure
Intimacy with God	Estranged from God	Fellowship with God
Intimacy with others	Superficial relationships	Fellowship with others
Purpose	Purposelessness	Purpose

SEPARATION

- I. SEPARATION: The evidence of the needs after the fall.** //(This is what you see in a counselee.) Eph. 2:1, 2.

A. Sense of unworthiness or "low self-esteem" - insignificance, loss of worth and value

1. David struggled with these negative feelings.

- a. Psalm 22:6, "But I am a worm, and not a man."
 - b. Psalm 8:4, "What is man (or the value of man) that you are mindful of him."
 - 1) Although he was the highly praised psalmist of Israel.
 - 2) He was viewed by others as a man after God's own heart (1 Kings 8:19).
2. Gideon struggled too. // (Social inferiority and thoughts of worthlessness).
- a. Judges 6:15, "O Lord, how shall I deliver Israel? Behold, my family is the least in Manasseh, and I am the youngest in my father's house." // (Inferior in his clan, in heritage and in his age).
3. Unworthiness reflects a heart belief: "I am unlikeable, therefore, no one likes me."
- a. Proverbs 23:7a, "For as he thinks within himself, so he is."
 - b. If one thinks he is inferior he will feel inferior. Feelings come from thoughts whether conscious or unconscious.
4. This unworthiness is not based so much on what one does, as much as what one thinks he is.
- a. People tend to think "I am" thoughts, not "I did" thoughts.
 - 1) I am a failure.
 - 2) I am worthless.
 - 3) I am not enough.
 - 4) I am a loser.
 - b. Satan attacks you in "I am" thoughts. The condemning thoughts are usually in your own voice.
5. There are very few feelings (thoughts) that are more devastating than the one of feeling utterly and completely worthless.
- a. This is the major motivation behind the use of defense mechanisms, i.e., avoiding the emotional pain of worthlessness.
 - 1) Denial is usually the most common defense mechanism.
6. A self-image is a self-portrait that we paint of ourselves based on other's input or the meanings others put on us or the meaning we put on ourselves. This self-portrait too often has to be repainted from a scriptural point of view.
- a. Illus: A beautiful young woman was kept in a tower by a wicked witch who told her she was ugly. But when she saw she was beautiful in the eyes of her Prince

Charming, she was free from the tyranny of her own imagined ugliness (Hughes, p. 129).

- 1) This is exactly what God does for us by giving us a whole new identity in Christ (Gal 2:20; Col. 3:3).
- b. We have two mirrors; God's and man's. We now have a choice which one to believe.

- 1) Drawing:

God's mirror:
TREASURED



Man's (Satan's) mirror:
WORTHLESS

7. Low sense of personal value or esteem is an effect (result) but of what?
 - a. Generational depravity.
 - 1) Gen. 3:7, 10, "Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. ¹⁰He (Adam) said, "I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself."
 - 2) They had no previous experience, either personal or by observation, of rejection. The presence of sin immediately caused them to hide from God.
 - b. Generational abuse both verbally or physically can add to one's negative pictures of oneself.
8. Now, worth and value are attempted to be gained by what you have or what you accomplish, rather than *who* you are in Christ (Gal. 2:20-21; Matt. 20:20-21).

B. Rejection (socially isolated)

1. Adam/Eve experienced rejection when God drove them out of the garden, even though it was for their own good.
 - a. Genesis 3:23-24, "therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken. ²⁴ So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life." If they tried to return, the cherubim would kill them. My garden, My rules.
2. Cain's offering was rejected by God because he failed to follow God's requirements for an offering.
 - a. Genesis 4:5, "but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell."

- 1) Cain's anger hid his guilt.
 - b. God offered Cain a second chance to correct his failure, but Cain's stubborn pride allowed sin to take over him (Gen.5: 6, 7).
3. Ahithophel, whose counsel David regarded as if one inquired of the Word of God, hung himself when his counsel was rejected.
 - a. 2 Sam. 17:23, "He saddled his donkey and arose and went home, to his city, and set his house in order and strangled himself; and thus he died...."
 - b. His value was entirely attached to his acceptance as a counselor to the king. Without it he believed himself to be worthless.
4. King Saul explains to Samuel the basis of his sin of disobedience.
 - a. 1 Sam. 15:24b, "...because I feared (rejection of) the people and listened to their voice."
5. Proverbs pinpoints the fear of rejection and how to correct it.
 - a. Prov. 29:25, "The fear (of rejection) of man brings a snare (trap), but he who trusts in the LORD (for acceptance) will be exalted."
6. Jesus knew what rejection was like when He was often devalued by His own people.
 - a. Isaiah 53:3c, "He was despised, and we did not esteem Him." (i.e., think he was important or valuable).
 - b. John 1:11, "He came to His own (realm), and His own people did not receive Him."
7. The need to be accepted is the basic draw or appeal of cults, gangs and dysfunctional relationships.
8. Broken relationships resulting from rejection in the family create the need for people helpers who can lead them to healing.
 - a. Dr. Armand Nicholi, psychiatrist from Harvard Medical School, predicted because of the rapid and widespread breakdown of caring and meaningful relationships, especially in the family, the incidence of mental illness will increase to the point where 95% of our hospital beds may be taken up by mental patients. Interestingly, he suggested that a lack of self-control will be a primary characteristic of further mental and emotional disorders. (Lay Counseling, p. 17)
 - b. 2 Cor. 5:19-20, "God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation (relational healing, first with God, then, with others).²⁰ Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled (reconnected) to God."

C. Inadequacy - “feel out of control”, powerless, helpless, need to achieve, overwhelmed

1. Moses reminded God of his feelings (thoughts) of being inadequate.
 - a. Exodus 4:10, “Then Moses said to the Lord, “Please, Lord, I have never been eloquent, neither recently nor in time past, nor since ... I am slow of speech and slow of tongue.”
 - b. “Slow of speech and tongue” means lacking in fluent speech. Apparently, Moses was down-playing (minimizing) his abilities because Stephen said Moses was “powerful in speech” (Acts 7:22).
2. King Solomon expressed his inadequacies in his honest prayer.
 - a. I Kings 3:7-9, “Now, O LORD my God, You have made Your servant king in place of my father David, yet I am but a little child; I do not know how to go out or come in. ⁸Your servant is in the midst of Your people which You have chosen, a great people who are too many to be numbered or counted. ⁹So give Your servant an understanding heart (lit. hearing heart) to judge Your people to discern between good and evil. For who is able to judge this great people of Yours?”
3. When Saul was sought to be made king, he could not be found. He was hiding.
 - a. I Sam. 10:22-24, “Therefore they inquired further of the LORD, “Has the man come here yet?” So the LORD said, “Behold, he is hiding himself by the baggage.” ²³So they ran and took him from there, and when he stood among the people, he was taller than any of the people from his shoulders upward. ²⁴Samuel said to all the people, “Do you see him whom the LORD has chosen? Surely there is no one like him among all the people.” So all the people shouted and said, “*Long live the king!*”
 - b. Good looks can hide an inadequate heart.
 - c. Saul’s portrait of himself did not match others’ or God’s.
4. Power is one of the primary appeals of the occult (or cult) for men and acceptance (security) for women.

D. Insecurity, the fear of potential or actual loss of people, places, things or status is at the heart of most actions.

1. Adam expressed this fear soon after his sin.
 - a. Gen. 3:10, “I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.”
 - b. Fear of discovery, rejection and abandonment is the basis for the feelings (thoughts) of insecurity.
 - 1) Fear is the most motivating emotion there is.

- 2) Fear of a flaw in being discovered, then rejected and abandoned, is one of the roots of the character disorder of a perfectionist.
2. Lot's daughters' insecurity was at the heart of the first major cause of incest recorded in Scripture. // Notice Lot's oldest daughter's reasoning.
 - a. Gen.19:31-32, "Our father is old, and there is not a man on earth to come in to us (sex) after the manner of the earth. ³² Come, let us make our father drink wine, and let us lie with him that we may preserve our family (security) through our father."
 - 1) "Incest" is the English translation of the Hebrew word, "confused".
 3. Insecurity was one of the reasons the Jews killed Jesus.
 - a. John 11:47-53, "Therefore the chief priests and the Pharisees convened a council, and were saying, "What are we doing? For this man is performing many signs. ⁴⁸ If we let Him *go on* like this, all men will believe in Him, and the Romans will come and take away both our place and our nation." ⁴⁹ But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all, ⁵⁰ nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish." ⁵¹ Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation, ⁵² and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad. ⁵³ So from that day on they planned together to kill Him."
 4. Insecurity can be seen in relationships characterized by co-dependency.

CO-DEPENDANT CHARACTERISTICS

- a. Inability to know what “normal” is.
 - 1) What we are raised with is considered our normal.
- b. Difficulty in following a project through.
 - 1) Easily distracted.
- c. Judging self without mercy and having low personal worth or value.
 - 1) Can’t do anything right.
- d. Overreacting to change.
 - 1) Change threatens security.
 - 2) Insecurity results in building your life around something that you can lose or be changed.
- e. Constantly seeking approval and affirmation, yet having no sense of self-identity.
 - 1) I am who you are or what you want me to be.
- f. Lack of confidence in making decisions.
 - 1) Constantly second guessing yourself.
- g. Inability to see alternatives to situation, thus responding very impulsively.
- h. Dependency upon others and fear of abandonment.
 - 1) Little confidence in oneself.
 - 2) Fear of being alone.
- i. Confusion between love, pity and responsibility.
 - 1) Inability to respond on an adult level.
 - 2) Can’t say “no”.
- j. Rigidity and need to control people, environment and things.
 - 1) Security is in predictability.

- 5. Co-dependency is one person attributing to another person the attributes that only belong to God. Or expecting another human to act in the place of God on your behalf.
 - a. “I need you to always be there for me” (omnipresent).
 - b. “You should know how I feel or think” (omniscience).
 - c. “You are supposed to make me totally happy, secure, content” (omnipotent).

- d. "I need to control you so I can predict your every move and not be taken off guard by surprises" (immutable).

E. Estranged (separated from) from God

1. Again Adam reflected this after his sin.
 - a. Genesis 3:8, "They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid (separated) themselves from the presence of the LORD God among the trees of the garden."
 - 1) "God is angry with me and I'm afraid of Him."
2. Isaiah explains to Israel why they are having problems.
 - a. Isaiah 59:1-2, "Behold, the Lord's hand is not so short that it cannot save; Nor is His ear so dull that it cannot hear. ² But your iniquities have made a separation between you and your God, and your sins have hidden *His* face from you so that He does not hear."
3. Man is a spiritual creature and cannot feel complete without a personal relationship with God who is a Spirit. //Everything else is a cheap substitute. Others have said we have a God-shaped vacuum inside us that only He can fill.
 - a. John 4:23-24, "But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. ²⁴ God *is* Spirit, and those who worship Him must worship in spirit and truth."
 - b. 2 Cor. 3:17, "Now the Lord is the Spirit; and where the Spirit of the Lord *is*, there *is* liberty."
 - 1) Behind false gods are demons.
 - 2) 1 Cor. 10:20, 21, "Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. ²¹ You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons."

F. Superficial with others because of past hurts and fear of future hurts.

1. Paul expresses disappointment with superficial believers.
 - a. Philippians 2:20-21, "For I have no one *e/*se of kindred spirit who will genuinely be concerned for your welfare. ²¹ For they all seek after their own interests, not those of Christ Jesus."
2. David related his feelings of estrangement from others.
 - a. Psalm 69:8, "I have become estranged from my brothers, and an alien to my mother's sons."

- b. 1 Samuel 30:6, "Now David was greatly distressed, for the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and his daughters. But David strengthened himself in the Lord his God."
- 3. Paul explains attempted fellowship with non-believers as really superficial.
 - a. 2 Cor. 6:14, "Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness?"
- 4. Apostle John describes a superficial relationship of a brother who hates another but may act like nothing is wrong.
 - a. 1 John 2:11, "But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes."
- 5. Part of the punishment for the first murder drove Cain from intimate contact with others.
 - a. Genesis 4:14, "Behold, You have driven me this day from the face of the ground; and from Your face I will be hidden, and I will be a vagrant and a wanderer on the earth, and whoever finds me will kill me."
- 6. Job expresses his hurt because of the abandonment of his "friends."
 - a. Job 19:13, "He has removed my brothers far from me, and my acquaintances are completely estranged from me."
- 7. David asked God to be gracious to him. Why?
 - a. Psalm 25:16, "Turn to me and be gracious to me, for I am lonely and afflicted."
- 8. Superficiality could be a protective tool to prevent being emotionally hurt again by others.
 - a. Superficiality helps you to avoid intimacy and thus being vulnerable to exposure and loss.
 - 1) Some will even use anger to prevent intimacy (some also use physical weight, work, sickness or responsibilities).
 - 2) Intimacy is in direct proportion to trust.
 - b. Superficiality helps to avoid discovery of a flaw and resultant abandonment.
 - 1) Flaw = weakness = bad = shame
 - c. Superficiality keeps you from re-feeling an old painful emotion.
 - 1) Many have vowed not to let others get close to them to prevent getting hurt again.

- a) Some have avoided getting close to others after experiencing many losses through death or abandonment.
- 2) Current events can trigger past sin.
 - a) If a husband shuts down emotionally it can cause the wife to be frightened because of the memory of being abandoned by her father as a child.

G. Purposelessness, no reason to go on or live, aimlessness, boredom

1. Solomon had everything but was bankrupt (empty) inside:
 - a. Eccl. 2:11, "Thus I considered all my activities which my hand had done, and the labor which I exerted, and behold, all was vanity and striving after wind and there was no profit (purpose) under the sun."
 - b. Eccl. 1:2b, "...Vanity of vanities! All is vanity."
 - 1) Futile, worthless, vapor, breath
2. Purposelessness shows up in boredom; no direction, aimlessness, depression and addictions.
 - a. Matt. 9:36-37, "Jesus, seeing the people (multitude), He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd. ³⁷ Then He said to His disciples, "The harvest (people) is plentiful, but the workers are few (to help them)."

H. Conclusion: Evidence of needs because of separation.

CREATION BEFORE SEPARATION

II. Creation: Before separation

Introduction questions:

1. Did God create such needy persons? (original condition)
2. Was it like this before the fall?
3. What is the opposite of these negative thoughts and feelings?
4. Was there a time when negative thoughts and feelings did not exist?

A. Valued versus worthless //significance vs. insignificance

1. God declared His creation "very good."
 - a. Gen. 1:31a, "Then God saw everything that He had made, and indeed *it was* very good." \\(God's appraisal)

2. Good implies intrinsic value. // (But not for salvation – not needed for that.)
 - a. You are deeply loved by God but until you receive His free gift of salvation you are not able to experience that love (John 3:16). Love is unconditional but relationships are conditional. You must receive the free gift of salvation before you are made a member of the family of God (Rom. 6:23).

B. Belonging (acceptance) versus rejection

1. Man was created in the image of God.
 - a. Gen. 1:26a, 27, “Then God said, “Let Us make man in Our image, according to Our likeness; ²⁷ So God created man in His own image; in the image of God He created him; male and female He created them.”
 - b. “Image” created to be a visible representative of God. You have God-like qualities, such as love of goodness and beauty not found in animals. He has a spirit that can communicate with God.
2. You were created to have fellowship (relationship) with God.
 - a. I John 1:7, “But if we walk in the light (of truth) as He is in the light, we have fellowship with one another (God), and the blood of Jesus Christ His Son cleanses us from all sin.”
 - b. You can have a positional relationship (as a son/daughter) with God but not have a functioning spirit-to-spirit relationship with God if you walk (live) in the darkness of habitual sin.
 - 1) 1 John 1:5, “This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.”

C. Competent (adequate) versus inadequate

1. God believed man was fully capable of fulfilling all of his delegated responsibilities.
 - a. Gen. 2:15, “Then the LORD God took the man and put him in the garden of Eden to tend and keep it.”
2. Man was in control of the garden but accountable to God. Yet, God established one limitation.
 - a. Limitation: Gen. 2:17, “but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”
 - b. God established the principle of choice right in the beginning.

D. Secure versus insecure

1. Before the separation there was only one criterion for security, namely food.

- a. Genesis 1:29, “God said, “See, I have given you every herb *that* yields seed which *is* on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.”
- 2. After the separation there were two criteria – food and covering.
 - a. 1 Timothy 6:8, “And having food and clothing, with these we shall be content.”
 - 1) If you cannot eat it or wear it you do not need it.
 - 2) Our task is to distinguish between need and want.

E. Intimacy with God versus estrangement from God

- 1. God met them often in the garden for fellowship in the cool of the day and God was initiating it.
 - a. Gen. 3:8-9, “And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden. ⁹ Then the LORD God called to Adam and said to him, ‘Where *are* you?’ ”
- 2. After the fall, man was also separated from all intimate fellowship with God.
 - a. Spiritually dead – Eph. 2:1, 12, “And you He made alive, who were dead in trespasses and sins... ¹² that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.
 - b. Enemies of God – Rom. 5:10, “For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.”
 - 1) Man is not acceptable to God apart from an acceptance of Jesus’ gift of salvation, although we are still loved.
 - 2) Eph. 1:6, “to the praise of the glory of His grace, by which He made us accepted in the Beloved.”
 - 3) John 3:16, “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”
 - c. Vacuum – now there is a huge void or vacuum in the human heart because of the absence of God.

F. Intimacy with others versus superficiality

- 1. God created Eve for Adam, not as a maid, but as a companion who could answer or respond to his human spirit.

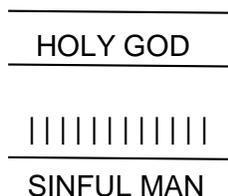
- a. Gen. 2:18, "Then the Lord God said, 'It is not good for the man to be alone; I will make him a helper suitable for him.'"
 - b. Eccl. 9:9, "Enjoy life with the woman whom you love all the days of your fleeting life which He has given to you under the sun; for this is your reward in life and in your toil in which you have labored under the sun."
2. Communication was to on a spirit-to-spirit level that was not possible in the animal world.
- a. Genesis 2:20, "The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him" (so God created Eve).
 - b. Romans 8:16, "The Spirit Himself testifies with our spirit that we are children of God"
 - c. Man's spirit was pure so God could communicate to it.

G. Purpose (meaning, reason) instead of purposelessness

1. The garden was not to be an early retirement center.
- a. Genesis 2:15, "Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it."
2. Work was not to take the place of relationship and vice versa.
- a. After Adam and Eve sinned, work became a major focus that distracted his relationship with Eve.
 - 1) Genesis 3:17-19, "Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': "Cursed *is* the ground for your sake; in toil you shall eat *of* it all the days of your life. ¹⁸ Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field. ¹⁹ In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you *are*, and to dust you shall return."

H. Conclusion: Creation before the separation

1. One event ruined the idyllic state. //(Bad news)
- a. Romans 5:12, "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned."
 - b. DRAWING



- c. This separation also resulted in a satanic belief that we can now handle our own affairs and meet our own needs and longings without God which results in mental and emotional problems which are not (physical) organic in nature (Tan. p. 35).
2. God did not leave us in this separated state. //(Good news)
 - a. Rom. 5:8, "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us."
 - b. 2 Cor. 5:20-21, "Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ's behalf, be reconciled to God. ²¹ For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him."
 3. We can receive Christ into our life and begin to reverse the negatives of sin, especially in our own lives. // HOW?
 - a. John 1:12, "But as many as received Him, to them He gave the right to become children of God, *even* to those who believe in His name."
 - b. 1 John 3:8b, "The Son of God appeared for this purpose, to destroy the works of the devil."
 - c. 1 John 5:11-12, "And the testimony is this, that God has given us eternal life, and this life is in His Son. ¹² He who has the Son has the life; he who does not have the Son of God does not have the life."
 - d. Acts 4:12, "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."
 4. A major difference will result in our spirit but not a total change in our thinking.
 - a. 2 Cor. 5:17, "Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come."
 - b. Eph. 5:8, "For you were formerly darkness, but now you are Light in the Lord; walk as children of Light."
 - c. Phil. 1:6, "For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus."
 5. This difference is made over a lifetime as a process, not just a one-time decision and quick fix.
 - a. Phil. 2:12-13, " So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; ¹³ for it is God who is at work in you, both to will and to work for *His* good pleasure."

- 1) "Work out" means "work down": like kneading dough. It means to incorporate into your everyday life what God has done for you through the gift of His salvation.
 - b. Phil. 1:6, "For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus."
6. How will this difference or restoration show itself?

RESTORATION IN CHRIST

III. Restoration in Christ – our ultimate needs are met in our salvation relationship with God (with a Person, not a religion).

A. Valued (favored) instead of loss of value and worth (worthless).

1. God stresses His love first then acceptance in Christ. // (instead of self-acceptance).
 - a. Phil. 1:6, "For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus."
 - b. Rom. 5:8, "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us" (to undo the sin separation pattern).
 - c. John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish but have eternal life."
 - d. God stresses our acceptance based on our relationship with Him, not an acceptance of ourselves. There is not a verse in the Bible instructing us to accept ourselves. We are told repeatedly our acceptance is totally based on our relation *to* Christ or our relationship *in* Christ.
 - 1) Col. 3:3-4, "For you died, and your life is hidden with Christ in God. ⁴When Christ *who is* our life appears, then, you also will appear with Him in glory."
 - 2) Eph. 1:6, "to the praise of the glory of His grace, by which He has made us accepted in the Beloved."
2. Our ultimate acceptance is totally based on our relationship with Christ, not our human performance (family, position, possessions).
 - a. Titus 3:5, "He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit."
 - b. Rom. 15:7, "Therefore, accept one another, (how?) just as Christ also accepted us to the glory of God."

- c. Eph. 1:5-6, “He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, ⁶ to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.”
 - 1) “Freely bestowed” (NKJV – “accepted”) *charitoo* from *charis* to endow with grace, primary signified to make graceful or gracious, to cause to find favor (Luke 1:28). “Highly favored.” In Ephesians 1:6 - graced. Grace implies more than just favor, grace is a free gift. Favor may be deserved or gained (Vine, p. 84).
 - d. God does not accept us just the way we are. // But we are loved in spite of the way we are. We must come to the Father through Jesus.
 - 1) John 14:6, “Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me.”
3. Man stresses personal acceptability before we can be loved. This is acceptance based on performance.
- a. Performance accepted thinking was set up in childhood.
 - 1) Parents are basically in the place of God (authority figures) in the child’s thinking.
 - 2) The pattern of gaining acceptance by performance at home in childhood can be transferred over to God in adulthood although God does not accept our human efforts to gain His favor (Isaiah 64:6; Philippians 3:9). Salvation is a gift to receive by faith, not earned by works.
 - a) Titus 3:5, “not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,”
 - 3) This pattern of performance acceptance can wrongfully be transferred over to spouses too.
 - a) This pattern is a slave-master relationship.
 - 4) This pattern is seen in driven people. Driven people are not spirit led people. God’s Spirit leads, Satan drives as does the flesh also.
 - a) Rom. 8:14, “For as many as are led by the Spirit of God, these are sons of God.”
 - b. We may strive with good activities to be worthy (valuable) in ourselves which God equates with filthy garments.
 - 1) Isaiah 64:6, “But we are all like an unclean thing, and all our righteousness are like filthy rags; we all fade as a leaf, and our iniquities, like the wind, have taken us away.”
 - 2) “Filthy rags” is a graphic word picture. It comes from the Hebrew word, *iddah*, which means “menstruation.”

- c. Self-worth, self-esteem can be the human effort of a deceived mind to cast a positive vote for a depraved person instead of seeing himself totally loved (valuable) in Christ.
 - 1) Self-acceptance efforts are efforts to replace God's love with self-love. //Our identification with Jesus must be the essence of our own identity. Everything else is artificial.
 - a) We were never commanded to love ourselves, on the contrary we have been commanded not to think more highly of ourselves than we should.
 - (1) Rom. 12:3, "For I say, through the grace given to me, to everyone who is among you, not to think *of himself* more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith."
 - b) The passage in Luke 10:27 (love your neighbor as yourself) is not a command. The word "as" means like you are already highly valuing yourself.
 - 2) Your entire self-image must ultimately rest in your position before God in Christ.
 - a) Eph. 1:3, "Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ."
 - b) The contrast is between God's image of us in Christ versus our self-image in and of ourselves.
 - c) A primary disadvantage of self-acceptance is that from time-to-time you will look down on (devalue) yourself.
 - d. Christians need to grow in understanding their new image or identity in Christ.
 - 1) People pleasers go through an identity crisis when they stop performing for others or stop being what others want instead of being who God made them to be.
 - 2) Refer to "Restoring Lost Identity" notes (www.help4living.org / Training/Tools).
4. God grants worth as a gift, as an antidote (cure) for anxiety.
- a. Matt. 10:31, Jesus said, "Do not fear therefore; you are of more value than many sparrows."
5. God desires that we die (cutoff) to self, not revere (highly praise) self.
- a. Gal. 2:20, "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me."
 - b. Phil. 1:21, "For to me, to live is Christ, and to die is gain."

- c. John 12:24-25, "Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. ²⁵ He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life."
- d. Col. 3:3-4, "For you died, and your life is hidden with Christ in God. ⁴ When Christ who is our life appears, then you also will appear with Him in glory."

B. Belonging instead of rejection – socially isolated.

1. God created a new structure to meet the need to belong, namely the church. //(Not the home or marriage. Why? Because not everyone has a marriage or a home). Often fellow believers are closer in relationship than they are with their birth families.
 - a. One body (structure)
 - 1) Romans 12:5, "so we, being many, are one body in Christ, and individually members of one another."
 - b. New ownership
 - 1) 1 Cor. 6:19-20, "Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? ²⁰ For you were bought at a price; therefore, glorify God in your body and in your spirit, which are God's."
 - c. New family
 - 1) Matt. 12:47-50, "Then one said to Him, "Look, Your mother and Your brothers are standing outside, seeking to speak with You." ⁴⁸ But He answered and said to the one who told Him, "Who is My mother and who are My brothers?" ⁴⁹ And He stretched out His hand toward His disciples and said, "Here are My mother and My brothers! ⁵⁰ For whoever does the will of My Father in heaven is My brother and sister and mother."
 - 2) Matt. 10:36-37, "and a man's enemies will be those of his own household." ³⁷ He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me."
 - a) Many birth families are broken and dysfunctional.
 - b) Failure to understand this will cause an adult child to continue to be dependent or try to correct it in his new relationship.
 - 3) Ps. 27:10, "When my father and my mother forsake me, then the LORD will take care of me."
 - 4) Gal. 4:6-7, "And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" ⁷ Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ."

- a) God put greater emphases on the family of God than on the family of man because the birth family usually has been so painful if not destroyed.
2. God put us into this new structure by His Spirit.
 - a. 1 Cor. 12:12-14, “For as the body is one and has many members, but all the members of that one body, being many, are one body, so also *is* Christ. ¹³ For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit. ¹⁴ For in fact the body is not one member but many.”
 3. Building each other up in the body by kind words and acts of love communicates to others, “You belong.”
 - a. Eph. 4:11-12, “And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, ¹² for the equipping of the saints for the work of ministry, for the edifying of the body of Christ.”
 - b. Eph. 5:29, “For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord *does* the church.”
 4. Often the one place where there should be a feeling of belonging, one is confronted by rejection. //God tried to stop that in chapter two of the first book to be written down in the New Testament (James 2:1-13).

C. Adequate instead of inadequate

1. You can potentially meet all of God’s expectations of you.
 - a. Phil. 4:13, “I can do all things through Christ who strengthens me.”
 - b. Jay Adam’s paraphrase: “I can do all things God expects of me through Christ who gives me the strength to do it.”
2. You must see that God equips and empowers you to be adequate.
 - a. 2 Cor.3:4-6, “And we have such trust through Christ toward God. ⁵ Not that we are sufficient of ourselves to think of anything as *being* from ourselves, but our sufficiency *is* from God, ⁶ who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit;”
3. The fear of impending failure is usually picturing God’s will without trusting His power to accomplish what He calls you to do.
 - a. DRAWING:



4. Usually we first evaluate whether we can do something before we evaluate if God wants us to do it. // (i.e. Moses, Gideon)
 - a. Obedience clashes with our perceived ability.
 - b. First determine if it is God's will then just do it!
 - 1) Prov. 3:5-6, "Trust in the Lord with all you heart and lean not on your own understanding. ⁶In all your ways acknowledge Him and He shall direct your paths."

D. Security instead of insecurity

1. You, Satan, or demons cannot devise (invent) a circumstance to separate you from the love of God.
 - a. Romans 8:25-39, "But if we hope for what we do not see, we eagerly wait for *it* with perseverance. ²⁶ Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. ²⁷ Now He who searches the hearts knows what the mind of the Spirit *is*, because He makes intercession for the saints according to *the will of God*. ²⁸ And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose. ²⁹ For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren. ³⁰ Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. ³¹ What then shall we say to these things? If God *is* for us, who *can be* against us? ³² He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? ³³ Who shall bring a charge against God's elect? *It is* God who justifies. ³⁴ Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. ³⁵ Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶ As it is written: "For Your sake we are killed all day long; we are accounted as sheep for the slaughter." ³⁷ Yet in all these things we are more than conquerors through Him who loved us. ³⁸ For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, ³⁹ nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord."
 - b. People panic over any rejection because they themselves never grew up emotionally secure. In their minds, they know they are loved but in their emotions they do not feel loved. It is a lie in the emotions that they are not loved and this lying feeling often feels stronger than the truth of God. The lie must be identified, rejected and replaced with truth.
2. God's leading confirms your son-ship which is the basis for security.
 - a. Rom. 8:14, "For as many as are led by the Spirit of God, these are sons of God."
3. Your security is reinforced by His promise to meet your needs.

- a. Phil. 4:19, “And my God shall supply all your need according to His riches in glory by Christ Jesus.”
- 4. Our security is in a person (Christ) not in our performance.
 - a. Col. 3:3, “For you died, and your life is hidden with Christ in God.”
 - b. Ill: finger (us) enclosed in palm of hand (God)
- 5. False security results when you are ultimately in control or you need to be in control. // Fear and anger are the controlling emotions behind this thinking.
 - a. Ps. 127:1, “Unless the LORD builds the house, they labor in vain who build it; unless the LORD guards the city, the watchman stays awake in vain.”
 - b. Gal. 5:22-23, “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, ²³gentleness, self-control. Against such there is no law.”
- 6. His presence will never fail. // This is the legitimate heart need of co-dependents who look to humans instead of God for their security.
 - a. 2 Tim. 4:16-17, “At my first defense no one stood with me, but all forsook me. May it not be charged against them. ¹⁷ But the Lord stood with me and strengthened me, so that the message might be preached fully through me, and that all the Gentiles might hear. Also I was delivered out of the mouth of the lion.”
 - b. Ps. 27:10, “When my father and my mother forsake me, then the LORD will take care of me.”
 - c. Heb.13:5, “Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, “I will never leave you nor forsake you.”
 - d. John 14:16-18, “And I will pray the Father, and He will give you another Helper, that He may abide with you forever— ¹⁷ the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. ¹⁸ I will not leave you orphans; I will come to you.”

E. Fellowship instead of estrangement (distancing) from God

- 1. We have peace with God.
 - a. Rom. 5:1, “Therefore having been justified by faith, we have peace with God.”
 - b. John 14:27, “Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.”
- 2. We have fellowship with God.

- a. 1 John 1:3, “that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship *is* with the Father and with His Son Jesus Christ.”
 - b. Islam: Allah is not personal – distant, can’t know him directly.
3. We have communication with God.
- a. Rom. 8:16, “The Spirit Himself bears witness with our spirit that we are children of God.”
 - b. I Tim. 2:5, “For *there is* one God and one Mediator between God and men, *the* Man Christ Jesus,”
 - c. Eph. 3:12, “...we have boldness and confident access through faith in Him.”
4. We have forgiveness from God.
- a. 1 John 1:9, “If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness.”
5. We have release from guilt, shame and sin.
- a. Rom. 8:1, “There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.”
 - b. If condemned now, it is a lie.
6. It is important to remember that His love is unconditional but fellowship with Him is conditional.
- a. I John 1:5-10. If we do not walk or live our lives every day in obedience to Him, it puts us in a “dark” relationship. But if we confess our sin and change our behavior (light) then there is deep communion and fellowship.

F. Fellowship with others instead of being superficial.

1. Intimacy is based on fellowship – spirit-to-spirit.
- a. 1 John 1:3, 7, “That which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship *is* with the Father and with His Son Jesus Christ. ⁷ But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.”
2. Intimacy is established rapidly.
- a. Acts 2:42, “And they (new believers) continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.”

G. Purpose instead of aimlessness (vanity)

1. God has a character purpose for us that is ageless or timeless.
 - a. Rom. 8:28-29, "And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose. ²⁹ For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren."
2. God has a lifetime commission goal.
 - a. Matt. 28:19-20, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age. Amen."
 - b. 2 Cor. 5:20, "Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ's behalf, be reconciled to God."
3. God has a lifetime service goal.
 - a. Gal. 6:9-10, "And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart. ¹⁰Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith."
 - b. II Tim. 4:7, "...and exercise yourself toward godliness."
 - c. John 19:30, "...It is finished and He bowed His head and gave up His Spirit."
 - d. Emerson, "It is one of the most beautiful compensations of this life that no man can sincerely try to help another without helping himself."

CONCLUSION

IV. Conclusion

A. Often the pressure is to meet legitimate needs illegitimately.

1. Jesus faced this after His forty day fast in the desert.
 - a. Luke 4:1-13
2. Sarah attempted to meet her needs her way.
 - a. Gen. 16:2, "So Sarai said to Abram, "See now, the LORD has restrained me from bearing children. Please, go in to my maid; perhaps I shall obtain children by her." And Abram heeded the voice of Sarai."

B. Needs can be properly met if they are distinguished from wants.

1. God's promise is to meet needs not wants.
 - a. Needs: Phil. 4:19, "And my God shall supply all your need according to His riches in glory by Christ Jesus."
 - b. Wants: 1 John 2:15-16, "Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶ For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world."

C. Many of the legitimate desires we have may not be fully met until heaven.

1. Jesus realized this.
 - a. Heb. 12:2, "Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God."
2. Paul understood this.
 - a. 2 Tim. 4:7-8, "I have fought the good fight, I have finished the race, I have kept the faith. ⁸ Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing."
 - b. Phil. 3:20, "For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ."
 - c. Col. 3:1-2, "If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. ² Set your mind on things above, not on things on the earth."
3. We should add this biblical perspective to our belief system.
 - a. 1 John 3:2-3, "Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. ³ And everyone who has this hope in Him purifies himself, just as He is pure."

D. Our deepest needs can begin to be substantially though not fully met, as we are willing to forego our self-protective defensive behavior and acknowledge our need for the Lord and His love and grace as realized through redemption in Christ.

1. Jesus came to give us life.
 - a. John 10:10, "The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have *it* more abundantly."
2. Jesus came to undo (destroy) the works or effects of the devil's work in our lives.

- a. 1 John 3:8, “He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.”

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