

STRESS



OPTIONAL

PETE DAUGHTRY

STRESS IS OPTIONAL

by

W. W. "Pete" Daughtry

Pastor-Teacher, Albany Bible Church



Albany Bible Church
100 Grand Island Drive
Albany, GA 31707
www.albanybiblechurch.org

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This book is edited from a series of lessons entitled The Stress Factor, taught by W. W. "Pete" Daughtry. These recorded lessons and additional copies of this book, as well as a list of all available recordings and publications, will be provided on request.

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100 Grand Island Drive, Albany, GA 31707
www.albanybiblechurch.org*

Unless otherwise noted, all Scripture is taken from the New American Standard Bible (NASB).

Preface

Before you begin your Bible study, you should be sure that you are in fellowship, under the control of God the Holy Spirit, so that He can make spiritual truth understandable to you. You can do this by naming any known sins to God the Father and accepting the forgiveness provided by the Lord Jesus Christ on the cross.

If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. 1 John 1:9

If you have never believed in the Lord Jesus Christ as your Savior, the issue for you is faith in Him. The Lord Jesus Christ made perfect provision for your salvation and eternal security. You need only tell God the Father that you accept the accomplished work of Christ in your behalf.

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.
John 3:16

He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.
2 Corinthians 5:21

For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast. Ephesians 2:8-9

Believe in the Lord Jesus, and you will be saved ... Acts 16:31

STRESS IS OPTIONAL

INTRODUCTION

How do you handle stress in your life? Many seminars are conducted, much money expended, and illnesses rendered over manners in which people handle stress. However, did you know that as a believer in the Lord Jesus Christ you do not have to manage stress? You can live a life that is stress free. In the fast-paced lives we lead, the potential for stress is present in every circumstance of each day. Even the people in our lives provide us with a great source of stress. Nevertheless, the believer must avoid the conversion of adversity into stress.

In Job 5:7, the Word of God explains that “Man is born for trouble” in that we *will* face adversity and difficulties in life. However, in these stressful situations, the issue is never the person, the problem, or the circumstance; the issue is always the solution. If the believer desires to possess the stress-free life, he must seek the solution from the Word of God. With the solution to the problem comes blessing for our lives in time.

While adversity is inevitable, stress is optional. Adversity is what people and circumstances do to us; stress is what we do to ourselves. Adversity on the outside can lead to stress on the inside. Adversity is the outside pressures of life; stress is the inner pressure in the soul which only you can allow. Bible doctrine, the Word of God, prevents the conversion of adversity into stress, while God’s problem-solving devices¹ garrison us against adversity. Once the believer turns the adverse situation over to God, tranquility reigns in the soul.

¹ See Appendix 1.

Alternatively, without the Word of God or the use of the problem-solving devices, outer adversity leads to inner stress, pressure, depression, despondency, dissociation, and eventually to neurotic or psychotic conditions. Although God gave everyone a cohesive personality at birth, stress and arrogance divide it. The stressed-out soul causes the normal, cohesive soul to fragment.

Every person possesses an old sin nature, commonly referred to in Scripture as the “flesh” or the “old man”. This is the tendency on the inside of us that desires to act independently of God to follow our own wants and desires; it never leaves or changes. The old sin nature overruns the soul when the believer decides to enter the stress loop². Old sin nature control pushes the volition toward a human solution to have our own way. When things are not going our way or when people are not doing what we think they should do, we are poised on the brink of the stress factor. Only one decision toward a negative or subjective, arrogant reaction, such as anger, propels us into the stress loop.

The purpose of this book is to discuss six levels of the stress loop: the demand syndrome, the reaction of anger, the root of bitterness, stress expansion, stress progression, and what I call “stressosis”. Each stage carries its own recovery procedure beginning with the Rebound technique (1John 1:9). In each stage of the stress loop, the believer may exit the loop and its corresponding phases through the rebound technique, or confession of sin. On the contrary, if the believer does not rebound and recover, each phase of the stress loop will continue its own characteristics, while more are added with each new phase. The demand syndrome, the first phase of the stress loop, always remains, only strengthening with each new phase, promoting the progression of stress and sin in our lives and, thus, requiring more extensive recovery procedures.

Prior to salvation, unbelievers may be involved in the stress

² See Appendix 2.

loop. Salvation does not stop the stress in one's life immediately. In this regard, new believers will have to de-program their previous lifestyle of reaction and establish a new approach to life through the intake of the Word of God. The soul will continuously want to revert to the former methods of coping with problems. That previous manner must be reversed by consistent intake of Bible doctrine. After salvation, the believer must utilize the two power options--the filling of the Holy Spirit and the Word of God--as well as the problem-solving devices, regardless of the circumstances. Through cognition of the stress factor's various stages, the believer should be able to recognize the relevant symptoms and utilize the appropriate recovery procedures.

Without effective recovery, stress distorts reality, impairs memory, affects the ability to learn, creates tunnel vision, and causes one to forget principles once learned. The person under stress begins focusing upon the problems producing the stress and destroys the creative thinking that results from a relaxed mental attitude. Long term planning becomes nonexistent, and short term, quick decisions of expediency are made. Physically, stress affects the body by destroying good eating habits, causing fatigue, and inhibiting sexual desires.

To deal with the stress in the soul, the personality changes, becoming emotional, sarcastic, and caustic. Stress becomes a coping mechanism and is needed to avoid thinking in reality. Stress feeds upon stress and becomes a lifestyle where a crisis becomes necessary for attention. If stress stays too long, a psychotic stage may arise, developing another personality to deal with the stress. When stress is removed, cognitive ability may be restored through inculcation of the Word.

The stress factor affects the spiritual life by giving the individual the potential to destroy it with his own decisions. Those bad decisions produce garbage in the believer's thinking and produce stressed-out people. "Garbage" refers to the arrogant and emotional sins of fear, panic, anger, worry, hatred, bitter resentment, egotistical irrationality,

guilt, anxiety, or jealousy. Additionally, the stressed-out believer becomes hypersensitive with respect to himself while being insensitive to other people. The garbage spews from the soul when the situation and adversities intensify.

Again, consistent intake of doctrine protects the believer from stress in the soul. Moreover, the problem-solving devices work defensively, preventing adversities from becoming stress. Offensively, the problem-solving devices remove stress from the soul. The believer must gain victory over adversity and stress if he expects to grow spiritually. The believer must substitute desire for doctrine instead of the desire for other stimulating activity. Reverting to the past to solve the present problem is not the answer. The answer for the present problem will be found in the two power options³ and the problem-solving devices. God desires for the believer to deal with the problem in the present, without understating or simplifying the matter, and to move forward.

³ The two power options: The Filling of the Holy Spirit and Bible Doctrine, the Word of God.

CHAPTER ONE

PHASE ONE - THE DEMAND SYNDROME

When we enter this world by physical birth, the one objective or tendency is to have our needs met. This tendency of the old sin nature will be with the believer until the end of his life by death or removal at the Rapture of the church⁴. At physical birth, we are dependent upon others, i.e., parents meet our needs if we are hungry, uncomfortable, messy, or need attention throughout the various stages of childhood.

Resultantly, throughout life, we find ways to manipulate people, whether subtly or blatantly, into meeting our needs. This tendency is commonly called the flesh, the old man, or the old sin nature. It is inherited from Adam upon our entrance into the physical world and promotes self-justification. Never underestimate the power of the old sin nature to act independently of God through the arrogance skills and the defense mechanisms. (The arrogance skills and the defense mechanisms will be explained in depth later in this phase.)

As we mature physically, we must change spiritually. We change the way we think, and this changes our actions. The further we distance ourselves from the old sin nature tendencies, the better decisions we will make and the more mature we will become. In many areas of life, we seem to never relinquish childish behavior. In some areas of life, the old sin nature will manifest itself more than in others. If we fail to change our thinking in the areas of people and relationships, we will continue to depend upon them and try to manipulate them.

⁴ The Rapture is the first return of Christ to the clouds to call the church to Himself (Acts 1:9-11, 1Thessalonians 4:13-18; 1Corinthians 15:51-52).

When these old sin nature tendencies gain ground, great potential for stress exists. Isaiah 53:6 states,

All we like sheep have gone astray; each one has turned to his own way, but the Lord has laid upon him the iniquity of us all. [Modified translation]

This verse provides three different statements about the human condition, each to be discussed in its turn: the statement of condition, the statement of volition, and the statement of solution.

STATEMENT OF CONDITION - "All we like sheep have gone astray ..."

The Hebrew word **TAAH** means "to go astray," referring to man's condition of spiritual death. Because of Adam's original sin, the entire human race was placed, at physical birth, into a position with Adam, physically alive yet spiritually dead, separated from God. At the same time, with the physical body, we inherit the tendency of the old sin nature, which places mankind experientially in spiritual death. In our condition from physical birth, we are born spiritually dead, separated from God by our position in Adam.

Many times in Scripture, believers are equated with sheep, as in Numbers 27:17; Psalm 100:3; John 10:11; John 10:27; John 21:17; and Hebrews 13:20. Many of the sheep's characteristics are also evidenced in believers. Sheep wander around aimlessly, often going astray. Because sheep lack a sense of direction, they continuously act in the same dumb manner, not learning from their mistakes, and following other sheep in the herd. Sheep cannot guide themselves; they require a shepherd. Sheep cannot clean themselves, and the shepherds must shear the sheep after they accumulate dirt in their wool. Upon enemy attack, they are defenseless in that their bite is harmless, and they remain easy prey for the enemy. They cannot find food or water on

their own. Usually, they are afraid to drink from running water but will drink from stagnant water. They are afraid of the very thing they need the most. They are subject to great panic and are easily frightened and helpless when injured.

As believers, we stay away from Bible doctrine and Bible class, the very thing we need the most. Led by the old sin nature and the cosmic system, we will always have the wrong solutions to our problems; we will wander about aimlessly, preferring our own direction. When man is left to his old sin nature, he will always make the wrong decision. The old sin nature feeds upon human viewpoint solutions and Satan's cosmic system of lies, constantly pushing our volition in a direction incompatible with the Word of God. The old sin nature, also referred to as the "old man" or the "flesh" in Scripture, is the real problem inside of us. Under the influence of the old sin nature, we will justify our decisions to act independently of God.

For example, in the garden after the fall, Adam and Eve realized their nakedness and attempted to make their own adjustment to the justice of God. They sewed fig leaves together to cover themselves and hide their sin. Their fig leaves represented that which man does apart from God, a human solution to remedy their problem of sinful disobedience. Their self-effort did not satisfy God's justice. Regardless of how noble the act, human good can never satisfy God. Here and always, man believes he can solve his own problems. Man can never satisfy God; only God can satisfy His righteous requirements.

STATEMENT OF VOLITION - "each one has turned to his own way"

When we turn our own way, stress takes over. Proverbs 14:12 contains the Holy Spirit's warning,

*There is a **way** which seems right to person, but its end is the way of death [separation from God].*

The Greek word for “way,” **DEREK**, refers to the following: (1) a course or direction of life; (2) a lifestyle; or (3) a course of conduct. Without divine intervention, volition is always influenced by the old sin nature, human viewpoint, and human rationale. In that respect, we reflect and express the lie, and thwart and neutralize what God has done. The old sin nature pushes the volition, causing potential for stress in the soul. We want things to go our way—to be the way we think they should be. The volition decides to follow the old sin nature’s desires that are incompatible with God. Our habitual bad decisions develop a lifestyle of following the old sin nature.

The old sin nature never matures but only gains strength with more craftiness, experience, and organization. It learns to control the believer with its own specialized strengths, weaknesses, and the lust patterns of the individual’s personality and environment. A perpetual conflict remains between the old sin nature and the indwelling of the Holy Spirit, pitting arrogance against grace, and human viewpoint against divine viewpoint.

In the stress loop, the believer approaches problems, circumstances, situations, and relationships with the arrogance skills and defense mechanisms. The human initiative of arrogance includes: (1) walking in the flesh under old sin nature control; (2) human rationale, factoring out God and faith; and (3) cycling the arrogance skills of self-justification, self-deception, self-indulgence, and self-absorption.

Moreover, believers utilize the defense mechanisms that arrest our growth to spiritual maturity. In using the defense mechanisms, the believer devises subtle tactics by which he may deceive himself or others. Although the person may not be aware that he is invoking their use or intentionally using them, the unconscious mind, from the old sin nature, develops them progressively as coping strategies to prohibit feelings of anxiety or unworthiness. Four common defense mechanisms are denial (refusal to admit a problem exists with oneself

or others); projection (refusal to deal with one's own negative attributes yet identifying them in others); rationalization (creating justifications or excuses for actions, thoughts, or feelings known to be against God's Word); and displacement (attaching negative feelings that originated elsewhere to some other neutral person).

In contrast, God's divine initiative of grace includes: (1) walking in the Spirit; (2) factoring God and faith into the situation; and (3) cycling the spiritual skills: the filling of the Holy Spirit, Operation Z, and the problem-solving devices. Under the filling of the Holy Spirit, the believer is to study the Word of God under a pastor-teacher through a process called Operation Z. The ten problem-solving devices are as follows: (1) the rebound technique; (2) the filling of the Holy Spirit; (3) the faith-rest drill; (4) grace orientation; (5) doctrinal orientation; (6) a personal sense of destiny; (7) personal love for God the Father; (8) impersonal love for others; (9) sharing the happiness of God; and (10) occupation with Christ.⁵

STATEMENT OF SOLUTION - "but the Lord has laid upon him the iniquity of us all."

This statement, "the Lord has laid upon him the iniquity of us all," allowed grace to come to man, bringing him a solution to his problem of spiritual death. The divine initiative of grace led mankind to an eternal destiny through Jesus Christ. Christ opened the door of forgiveness for us, bringing solutions to every problem in life by means of pre-salvation and post-salvation grace. In the causative stem, the Hebrew word translated **PAGA** means "to be placed upon," while **AVON**, or "*iniquity*" refers to the guilt of our wrongdoing inherited from Adam and from personal sin. Christ became guilty for our "going

⁵ As originally developed and taught by R.B. Thieme, Jr., some of these problem-solving devices are discussed in this book or may be studied in depth through recorded series taught by Pete Daughtry, available without charge from Albany Bible Church, or through recorded series, also available without charge, from R.B. Thieme, Jr., Bible Ministries, www.rbthieme.org.

astray” and “turning to our own way.” All the guilt was placed upon Christ, and He was punished for our personal sins of the past, present, and future. He became sin for us, and, accordingly, God the Father punished Jesus Christ with spiritual death (2 Cor. 5:21). The alternative to the stress factor is found here.

For the unbeliever, the solution is to believe in Christ. The solution for the believer is to confess his sin immediately in order to drop out of the stress loop, regain his spiritual momentum, and return to the divine initiative of grace. If not, the old sin nature builds more frustration than stress; however, stress continues to build into subjective anger.

The circumstances, events of life, and people around us do not make us the way we are; they only reveal the way we truly are on the inside. We wrestle with and treasure the excuses of our life, such as people, environment, husband or wife. If we believe others are the cause of what we do and say, we must wait until they change or try to make them change (demanding things go our way). However, the inside revelation provides us an opportunity to change by utilizing the divine solutions.

In Romans 15:3, we learn that Christ (our example) did not please Himself in His humanity. We have the same ability and power available to us that Christ had while on earth. However, our wrong decisions, whether we are cognizant of the fact or not, originate from the old sin nature. Again, confess immediately before anger leads to other things. If we do not get out of the stress loop here, other things will emanate from the old sin nature.

The Apostle Paul in the Stress Factor

In two passages of 2 Corinthians, Paul relates his involvement in the stress factor. The words “no rest” are expressed in the Greek word **ANESIS**, meaning “no relief from anxiety.”

*Now when I came to Troas for the gospel of Christ and when a door was opened for me in the Lord, I had **no rest** [relief from anxiety] for my spirit, not finding Titus my brother; but saying goodbye to them, I went on to Macedonia. 2 Corinthians 2:12-13*

*For even when we came into Macedonia our flesh had **no rest**, but we were afflicted on every side: conflicts on the outside, fears inside. 2 Corinthians 7:5*

In these verses, Paul entered the stress factor. He was stressed out with fears on the inside. Paul should have remained in Troas; however, he went to Macedonia. Paul made the wrong decision and left the open door. He had to have it his own way (the old sin nature) and was occupied with himself. Those outside conflicts reached into his soul. Paul reacted when Titus was not in Macedonia and became involved in the emotional sin of fear, which led to stress and then to depression. When Titus finally arrived, he dropped out of the stress loop and began to operate under the principles of grace. Paul recovered and used the problem-solving devices.

The Client Nation in Stress

In Ezekiel 7:23-27, the prophet relates to Israel its impending doom as a client nation unto God for its rejection of His principles and the resultant entrance into national stress. The Hebrew word **QPHADAH**, or “stress,” demonstrates the nation’s inner turmoil as they are overrun inside themselves.

“Make the chain, for the land is full of bloody crimes, and the city is full of

*violence. Therefore, I will bring the worst of the nations, and they will take possession of their houses. I will also put an end to the pride of the strong ones, and their holy places will be profaned. When **anguish** [stress] comes, they will seek peace, but there will be none. Disaster will come upon disaster and rumor will be added to rumor; then they will seek a vision from a prophet, but the Law will be lost from the priest, and counsel from the elders. The king will mourn, the prince will be clothed in horror, and the hands of the people of the land will tremble. I will deal with them because of their conduct, and by their judgments I will judge them. And they will know that I am the Lord.”*

When stress is predominant in a client nation, the cycles of discipline⁶ are imposed because of rejection of truth, negative volition, and the arrogance complex of sins. People react to the cycles of discipline for the client nation; their inner stress occurs when they seek peace and cannot find it. Either believers will drop out of the stress loop and the nation will be preserved, or the nation will be destroyed with maximum stress.

⁶ The five cycles of discipline on the client nation are described in Leviticus 26.

CHAPTER TWO

PHASE TWO - THE REACTION OF ANGER

Although the genesis of the anger began in phase one of the stress loop while under old sin nature control, in phase two, more frustration arises than actual stress. However, that stress continues to build into subjective anger. The believer must heed the principle that no one can make him angry but himself. In that regard, Ephesians 4:31 states,

*All bitterness, wrath, **anger**, clamor,
and slander **must be removed** from you,
along with all **malice**.*

In this verse, the Word of God commands the believer to remove the anger. The Greek word **AIRO** gives the believer the mandate to remove the anger. He may remove the anger through the rebound technique, thereby regaining fellowship with the Holy Spirit. The anger, or **ORGE**, becomes the first sign of having to have things our own way. Anger exists in two forms: subjective and objective.

First, subjective anger always centers upon self and places the individual at center stage, desiring to fulfill his own wants and desires. **ORGE** refers to the mental attitude of anger. If the anger becomes subjective, involving us having our own way not based upon Biblical principles or values, then it becomes sin.

In contrast, objective anger focuses upon principles or values related to judgment, discipline, and separation from violations of false doctrines, the laws of divine establishment or divine institutions.

Through objective anger, it is possible to be angry and not to sin.⁷ In this type of anger, the person evaluates right and wrong through value-based comparison with the Word of God. In Ephesians 4:26, Paul describes this objective anger,

*Be **angry**, and yet do not sin; do not let the sun go down on your **anger**.*

One must make the proper adjustment without allowing the intrusion of mental attitude sins that cause the objective anger to become subjective anger. Paul describes this function when he commands the believer not to allow the day to end while in subjective anger. If the subjective anger persists, it is converted into mental attitude sins or emotional sins. Two stages of subjective anger may arise: (a) the acute stage and (b) the chronic stage.

The Greek word **PARORGISMOS** describes that intrusion of anger causing mental attitude and emotional sins directed toward people. Another word, **THUMOS**, translated “wrath,” refers to those emotional sins and the arrogance sins such as temper tantrums. To advance from the acute to the chronic stage of anger only takes an instant. If you do not recover, your anger will turn into malice or **KAKIA**, the intent or desire to hurt.

The reaction of subjective arrogance and anger, when things are not as we think they should be, is evidenced by our visible frustration, becoming angry, or “blowing our stack.” These results prove the old sin nature has control of the soul. Frustration and more actual stress will only increase if we do not drop out of the stress loop by utilizing the rebound technique. Again, the believer is commanded in Colossians 3:8 to remove the problem through confession of sin:

⁷ For example, Scripture describes the anger of God, although it is an anthropopathism. Mark 3:5; Romans 1:18; Ephesians 5:6; Colossians 3:6; Hebrews 3:11; Revelation 6:16-17; Revelation 19:15

But now you also, rid yourselves of all of them: anger, wrath, malice, slander, and obscene speech from your mouth.

We are mandated to solve the problem immediately and defuse the situation occurring inside the soul through confession of the sin. Then, we are to forget it and move forward. Thus, we are to regain momentum, drop out of the stress loop, and return to the divine initiative of grace. Moreover, we should not allow that sin we previously confessed to bring us guilt, more anger, bitterness, or jealousy.

Nevertheless, if the believer fails to confess his sin, then he is negative to God's grace provision and four results occur: (1) grace is nullified and replaced with human works, ability, or effort, Galatians 2:21; (2) grace is received in vain, **KENOS**, i.e., there is no experience of the potential of grace in life, 2 Corinthians 6:1; (3) the believer falls short of the grace of God, Hebrews 12:15; and (4) the believer falls behind in grace. Specifically, Hebrews 12:15(a) cautions,

See to it that no one comes short of the grace of God. . .

The Greek word **HUSTEREO** means "to come short" in the context referring to God's grace. Through his anger, the believer becomes negative to God's grace provision or falls behind in the race of life by carrying the excess baggage of mental attitude sins, emotion, frustration, and stress. In the race of life, the life of the Lord Jesus Christ instituted the standards and the rules, while the pace is established by grace for us to persist until the finish line.

In that regard, Hebrews 12:1-2 states,

Therefore, since we also have such a great cloud of witnesses surrounding us,

let's rid ourselves of every obstacle and the sin which so easily entangles us, and let's run with endurance the race that is set before us, looking only at Jesus, the originator and perfecter of the faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

However, if the believer persists in that anger, it draws as a magnet other mental attitude and arrogance sins, thereby producing sins of the tongue and other overt sins. Other people in the believer's periphery are defiled, influenced, and abused because of his continued involvement inside the stress loop. Therefore, the stress factor increases as the believer advances into the next stage of the stress loop.

CHAPTER THREE

PHASE THREE - THE ROOT OF BITTERNESS

In this third phase of the stress loop, what began with a seed of anger has now grown into the root of bitterness, as explained in Hebrews 12:15(b),

*. . . that no root of bitterness springing
up causes trouble, and by it many
become defiled.*

The Greek word **PIKRIA** refers to the “root” that has progressed in the life of the believer from the acute to the chronic stage of anger. Without the confession of sin, the anger has developed into a lifestyle. The “root of bitterness” implies that it is growing and springing up as related in the word **PHUO**. The old sin nature tendency, as well as the subjective anger, provides fertile ground for the root system of bitterness to take hold inside the soul. The bitterness grows resentment, jealousy, hatred as expressed in gossip, slander, vilification, vindictiveness, revenge, and pettiness. Consequently, the hatred produces more sins of the tongue and other overt sins, bringing the believer full circle through all the emotional and arrogance sins. Here, the chronic stage of anger has begun.

As before, other people are strongly influenced and affected by your involvement inside the stress factor at this stage. **POLUS**, the Greek word for “many,” refers to a throng of people pressed in on every side. In other words, the believer is encompassed by people and cannot break through, causing the stress factor to increase in the soul. Thus, all those people in his periphery are affected, if not infected. The Word describes this action by **MIAINO** in this passage. It means “defiled” or

“stained by that which defiles,” as in the contents of the chamber pot thrown from the upstairs window. The people within the periphery of a believer that has allowed the root of bitterness to grow are affected by that which is spewed out from the emotional, arrogance, verbal, and overt sins.

RECOVERY PROCEDURE FOR STAGE THREE

The alternative to this bitterness requires a positive decision to utilize the rebound technique and, thereafter, deploy the problem-solving devices to stop what has occurred. Once the believer has dropped out of the stress factor and returned to fellowship, then he must face the problem in order to fulfill the mandates and execute the protocol plan of God.

Specifically, the problem-solving devices of grace orientation and unconditional love should function after fellowship has been restored. Matthew 5:44 gives us the words of the Lord Jesus Christ,

*But I say to you, love your enemies and
pray for those who persecute you.*

The believer performs this command based upon his own integrity. When he prays for them, he finds it easier to forgive them. Next, Romans 12:14 explains that believers should,

*Bless those who persecute you; bless
and do not curse.*

Do not stoop to that person's level. Also, in Philippians 2:3-4, the Holy Spirit commands the believer through the apostle Paul to,

*Do nothing from selfish or empty
conceit, but with consider one another
as more important than yourselves; do*

*not merely look out for your own
personal interests, but also for the
interests of others.*

In order to accomplish each of these commands, we must stay in fellowship, that is, be filled with the Holy Spirit. Finally, Colossians 3:12-13 states,

*So, as those who have been chosen of
God, holy and beloved, put on a heart of
compassion, kindness, humility,
gentleness, and patience; bearing with
one another, and forgiving each other,
whoever has a complaint against
anyone; just as the Lord forgave you, so
must you do also.*

Thus, we are to turn the bitterness into forgiveness by getting out of the stress loop. In the Old Testament, King David revealed many things about his personal stress. He wrote in Psalm 50:14-15 the following:

*Offer God a sacrifice of thanksgiving
And pay your vows to the Most High;
Call upon Me in the day of trouble;
I will rescue you, and you will **honor Me.***

The Hebrew word for “trouble,” **TSARAH**, can also mean “one who is distressed or in anguish” or “one who vexed the soul,” as in a close rival. The Hebrew word **CHALATS** means “to rescue, deliver, or release with intensity.” In essence, the verse informs the believer to fulfill his spiritual obligations by rebounding and staying in fellowship. When we do so, God will relieve us of that situation through His ability to deliver, regardless of how desperate the situation seems. Through

these actions, the verse explains that we will glorify God; the word **KABAD** is used, meaning “to bring honor.”

First, the Word challenges the volition of the believer to utilize the faith-rest drill. The word **QARA** means to call upon Him by means of prayer. Prayer becomes an expression of the believer’s trust and dependence upon God. When the believer functions upon the divine initiative of grace, he glorifies God.

Without rebound and recovery, the old sin nature’s influence and control continue to dominate the soul and increase sin and stress. If the believer does not recover through rebound, he becomes vulnerable to increased frustration, stress, arrogance, and mental attitude sins. He must turn the situation over to the Lord. God desires to see the believer’s faith and dependence upon Him. If we do not rebound, we will follow a course of repression. The old sin nature continues to push for more sins from the cesspool of mental attitude and emotional sins. Repression will result if we do not rebound and get rid of the stress. Stress is the act of expressing ourselves by our mental attitude.

We might read Psalm 50:14-15 this way:

*“Call on Me when you are stressed, and
I will deliver you. And you will glorify
Me because you go to My grace by
utilizing what I have provided for you.”*

Grace orientation utilizes God’s grace provisions. In the time of recovery, do not neglect the simplicity of rebound. Once the sin has been acknowledged, it is no longer an issue.

CHAPTER FOUR

PHASE FOUR - STRESS REPRESSION

In phase four, stress repression, the believer continuously refuses to remove himself from the stress loop and begins the stage of repression. Repression is defined as the action by which a person restrains or removes from the conscious mind those things offensive to him. In other words, the believer does not live in reality. Stress repression involves the silent world of developing grudges.

In this stage, the believer feels a grudge merely at the mention of a name. Out of grudges or other mental attitude sins emerge malice and revenge motivations. The grudges are supported by the arrogance skills of self-justification, self-deception, self-absorption, and self-indulgence, as well as the defense mechanisms of blame, denial, and projection. Grudges can be supported for lifetimes on these bases; out of grudges, a person begins to slander, malign, gossip and vilify. Although the solution remains simple, once the arrogance skills and defense mechanisms are entrenched, it becomes difficult to get out of the stress loop.

1 Corinthians 5:8 uses the Greek Word, **KAKIA**, to describe malice.

*Therefore let's celebrate the feast, not with old leaven, nor with the leaven of **malice** and wickedness, but with the unleavened bread of sincerity and truth.*

Additionally, 1 Corinthians 14:20 tells us,

*Brothers and sisters [fellow believers],
do not be children in your thinking; yet
in evil be infants, but in your thinking be
mature.*

In other words, Paul explains that believers should not be mature in the area of malice, as in the stress loop; however, we should become spiritually mature in our thinking. Paul further offers in Titus 3:3,

*For we too were once foolish,
disobedient, deceived, enslaved to
various lusts and pleasures, spending
our life in malice and envy, hateful,
hating one another.*

Describing the actions of believers, who were once unbelievers, Paul details their lifestyle under old sin nature control. A believer will operate in the same way in this phase of stress repression.

Grudges

Grudges are inward, unexpressed feelings of bitterness or resentment. To cope with these feelings, the believer develops his own method of getting his own way. With these inward frustrations, any confrontation immediately leads to reaction and the development of a grudge. As a person continues thriving upon those grudges, he feeds his ego in the belief that he is not loved or treated the way he should be. Then, the abiding anger within the grudge attracts other mental attitude sins to the believer.

The old sin nature and its mental attitude sins are damaging to the soul's mentality and conscience. The conscience becomes seared as with a hot iron; sin does not have the effect it once had. Thus, holding grudges becomes a primary characteristic of dealing with people and

becomes a lifestyle. When we are misunderstood, persecuted, or abused, we automatically hold a grudge. Grudges have become the old sin nature's established pattern for relief from stress. The simple mention of a person's name causes the believer to immediately react with mental attitude sins.

1 Corinthians 11:16 states,

But if one is inclined to be contentious, we have no such practice, nor have the churches of God.

These grudges directed at others for something real or imagined are considered justified by the arrogance skills and defense mechanisms. The believer becomes divorced from reality and leaps into irrationality. In fact, Romans 12:17-21 commands us to the contrary,

Never repay evil for evil to anyone. Respect what is right in the sight of all people. If possible, so far as it depends on you, be at peace with all people. Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "Vengeance is mine, I will repay," says the Lord. "But if your enemy is hungry, feed him; if he is thirsty, give him a drink; for in so doing you will heap burning coals on his head." Do not be overcome by evil, but overcome evil with good.

Eventually, God must gain the believer's attention through pain, suffering, self-induced misery, and divine discipline. Believers are unable to glorify God while holding a grudge. The proper solution from

divine viewpoint would be for the believer to relate himself to the circumstances and to his responsibility.

James 5:9 tells us,

*Do not **complain**, brothers and sisters, against one another, so that you may not be judged; behold, the Judge is standing right at the door.*

The command to the believer here is to stop holding grudges. The Greek word **STENAZO**, translated “complain,” refers to inner stress—complaining on the inside rather than outward, verbal complaining. In this state, the believer has already judged another as judge, jury, and executioner. However, we must remember that the Supreme Court of Heaven always remains in session; we are to turn the problem over to the Judge of the Supreme Court of Heaven, who has the perfect solution. God is not hindered by our circumstances; thus, we are to utilize the grace God has given for the situation.

While holding grudges, the believer, acting as the judge, returns to the feelings of anger and bitterness without all the facts. Accordingly, the believer fails to leave room for the wrath of God, which is just, fair, and objective. In personalized grudges, the believer becomes subjective regarding how the person and circumstances have affected him, resulting in self-absorption and irrationality.

Eventually, the personality itself is affected. It is impossible for us to operate inside of God’s will when the old sin nature is in control. In this case, the believer has divorced himself from spiritual reality by not responding in faith that God’s grace and judgment can handle the situation. Only God has solutions for the realities of life. While the human solution is accustomed to handling the situation on its own, God imposes divine discipline in order to gain the believer’s attention. God’s solution is for the believer to handle the situation through grace, and

thereby, God is glorified. God has anticipated every situation we will face in life and has provided for us in it. Thus, God's divine initiative of grace is the benchmark.

RECOVERY PROCEDURE FOR STAGE FOUR

In stage four, stress repression, the believer has made seriously bad decisions while operating contrary to reality. The believer needs to recover quickly. In order to leave the stress loop from this stage, the believer must first rebound and then return to spiritual reality and divine viewpoint.

The Word of God repeatedly instructs the believer to recover through the rebound technique:

All bitterness, wrath, anger, clamor, and slander must be removed from you, along with all malice. Ephesians 4:31

Therefore, rid yourselves of all malice and all deceit and hypocrisy and envy and all slander. 1 Peter 2:1

But now you also, rid yourselves of all of them: anger wrath, malice, slander, and obscene speech from your mouth. Colossians 3:8

Following rebound, the believer must return his thinking to divine viewpoint through the daily intake of the Word of God. The command here is found in Philippians 4:8,

Finally, brothers and sisters, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is

*lovely, whatever is commendable, if there is any excellence and if anything worthy of praise, **think about** these things.*

The Greek word **LOGIZOMAI** means to “let the mind dwell,” to “reckon to the account of,” or “things taken from the credit ledger.” Because the believer’s thinking has been consistently contrary to doctrine and its principles, the believer must recall that doctrine previously learned, or even relearn it.

Here, the command is to recall doctrine and concentrate on things related to Christ. In addition to recall, we are told to apply the doctrine and principles recalled or relearned; just remembering the doctrine is not enough. The believer is to “practice,” **PRASSO**, the doctrine through application to the situations and develop its application as a habit in life.

Again, doctrine must become *the* priority in life to combat the accumulated garbage and the scar tissue in the soul developed from emotional and arrogance sins in the previous stages of the stress loop. Although the procedure itself is easy, this garbage and scar tissue of the soul cause recovery in this stage to become more difficult. Consistency and persistence in rebound and doctrinal orientation will eventually repair the damage formerly accomplished upon the soul. However, many believers bounce back and forth between stage three (the arrogance skills and old sin nature defense mechanisms) and stage four (stress repression) in order to satisfy themselves and feel good about themselves. Consequently, the believer represses the grudge and does not recover. Then, he propels himself into the characteristics of the next phase.

CHAPTER FIVE

PHASE FIVE - STRESS DENIAL

In stage five, the anger, grief, stress, frustration, pressure, and self-pity have compounded upon the soul. Stress continues its tremendous amount of pressure upon the soul. Self-pity, the primary characteristic of this stage, involves unrealistic expectations and unrealistic self-image. To the demand syndrome, the believer adds subjective anger, the ego, persecution, and abuse, whether real or imagined. The self-pity and denial of any fault lead to a further development of the defense mechanisms. Consequently, projection and blame have become a pattern of dealing with problems.

Persecution is welcomed to justify the resentment and continued involvement in the stress loop. Even if the believer causes the hostility, the persecution is always directed at him, and he never realizes that the underlying problem is the demand syndrome. Greater still, the ego feeds upon imaginary abuse created by the irrational mind. In this skewed perspective, this “persecution” brings relief from the stress, malice, bitterness and grudges. Self-pity arises because of the “abuse.” The believer “justifiably” gossips or abuses others because of what they may have done as the irrational mind conjures its perceived abuse. The believer’s soul finds relief in a “pity-party,” justifying the garbage in the soul. These sins begin to lose their prior effect upon the conscience, and the believer continually begs for the hostility. Abuse is welcome to bring temporary relief from inner pressure in the soul, resulting in the arrogance skill of self-justification.

In this dangerous stage of the stress loop, the mentality and physical body are both greatly affected. In the physical realm, the soul and body are tied together. The soul utilizes the brain; thus, what affects the soul will affect the body. The great distress upon the person

causes deterioration in the soul and in the body. Psalm 31:9-10 describes this process as follows:

*Be gracious to me, Lord, for I am in
distress;
My eye is wasted away from **grief**, my
soul and my body too.
For my life is **spent** with **sorrow**
And my years with **sighing**;
My strength has failed because of my
guilt,
And my body has **wasted away**.*

The Hebrew word **TSARAH** means “distress,” “pressure,” or “trouble;” appropriately, the Hebrew word **KAAS** conveys one who is consumed by grief and the frustration from the demand syndrome. Thus, upon receipt of those demands without capacity, the life of the believer becomes **YAGON**, filled with self-pity or inner sorrow. This reflects the “self-at-the-center” concept of life.

Consumed with grief and frustration from the demand syndrome, the believer is mentally and physically drained. The lack of capacity results in continual mental and physical pain, causing deterioration in various aspects of life. Life becomes overwhelming with years of sighing, as indicated by the word **KALAH**, translated “spent.” At this stage, the demands greatly exceed the person’s capacity for them. The resulting sorrow from living beyond capacity is manifested in the word **YAGON**. The word refers to the pattern of self-pity as an entrenched characteristic. The sighing, **ANACHAH**, demonstrates the inner distress and amplification of frustration as it is compounded upon the soul.

As previously defined, **AVON**, or iniquity, relates the expression of the demand syndrome; the underlying problem remains going our own way. In essence, David proclaims that his everyday life is filled with

frustration because of his iniquity, which is his fault. His strength has failed; his life is spent in self-pity and inner distress because of his iniquity inside the demand syndrome.

Effectively, the believer today, just as David, has learned to manipulate, whine, and embarrass people into getting what he demands. "Pity-parties" can generate sublimation in numerous areas such as drugs (illegal or prescription), alcohol, or sex. Again, the abuse justifies the sublimation. The defense mechanisms of blame, denial, and projection then master the believer's life.

RECOVERY PROCEDURE FOR STAGE FIVE

In order to remove himself from this stage of the stress loop, the believer must deal with the demand syndrome, as well as with his anger, bitterness, hatred, grudges, and self-pity. The believer can no longer use the attitudes and actions of others to justify his own wrongful actions; thus, he must reject the utilization of the defense mechanisms.

Again, the process or mechanics of actually getting out of the stress loop is simple; however, the difficulty lies in dealing with these issues that have become a pattern of thinking and a lifestyle. If it is not effectively dealt with, inner distress brings the beginning signs of neurotic or psychotic conditions to the person. One of the keys to his recovery is to accept responsibility for his own decisions and say, "It was my fault." Otherwise, neuroses and separation from reality may develop. Neurosis is a mental disorder of anxiety, phobias, obsessions, depression, or psychoses in which the personality is disorganized.

Recovery becomes a process. Immediately, the believer may return to fellowship through rebound; however, further steps must be taken to prevent the old sin nature from frequently and quickly overtaking the believer again. The accumulation of all the emotional and arrogant sins makes it difficult to recover. The believer must do

something to control the pressure in the soul caused by mental attitude sins. Spiritual strength and momentum must be developed to deter their influence.

The procedure for recovery is generally the same, but the subconscious is loaded with mental attitude sins, emotional sins, arrogance sins, false doctrine, and defense mechanisms. Doctrine has faded behind the resultant scar tissue; the doctrine once learned cannot now be used. The writer of Hebrews explains this principle in referring to some believers who had regressed so far through their operation inside the stress loop that it was necessary to teach them again the rudimentary principles of doctrine. In Hebrews 5:11-14, the Word states,

...you have become poor listeners. For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the actual words of God, and you have come to need milk and not solid food. For everyone who partakes only of milk is unacquainted with the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to distinguish between good and evil.

While inside the stress loop, the believer cannot receive the doctrine or apply it. The stress loop has eradicated doctrine's former influence. Thus, the purification of the right lobe must occur here.

Analysis of Recovery Passage

Romans 12:1-2 describes the procedures for recovery,

*Therefore I **urge** you, brothers and sisters, by the **mercies** of God, to **present** your **bodies** as a **living and holy sacrifice**, acceptable to God, which is your **spiritual service of worship**. And do not be **conformed** to this world, but be **transformed** by the **renewing of your mind**, so that you may prove what the will of God is, that which is good and acceptable and perfect.*

The word **OIKTIRMOS** references the mercies from the source of God from the divine initiative of grace—what Christ has already accomplished for the believer. Grace is separate from the emotion or how we feel; emotion is not a legitimate source of motivation for the spiritual life. More emotion at this stage of the stress loop will only exacerbate the pressure upon the soul.

Next, we are commanded to “present our bodies” by means of the word **PARISTEMI**, which simply means to place ourselves under a set of orders or in the service of another. **PARISTEMI** is interchangeably translated as “yield” or “present,” as in Romans 6:13,

And do not go on presenting the parts of your body to sin as instruments of unrighteousness; but present yourselves to God as those who are alive from the dead, and your body’s parts as instruments of righteousness for God.

Yielding to God or presenting yourself to God is achieved consistently on the basis of rebound. When the believer acknowledges his known sins, he presents himself before God (1 John 1:9). That is how to report for duty. Under this command, the priesthood of the believer becomes a vital and living exercise.

The body, or **SOMA**, in Romans 12:1, is the channel through which the soul's condition is expressed. The Holy Spirit utilizes the body, making it a temple in which the Lord Jesus Christ resides. "Living sacrifice" is explained by **ZAO THUSIA** in that the believer resides in fellowship in God's realm of power, producing the body's current status and function. The sacrifice, under these circumstances, is sanctified or holy (**HAGIOS**), that is, set apart unto God. By enlisting his life through rebound, the believer functions inside his priesthood and then his ambassadorship.

If the priestly sacrifice is to be acceptable to God, it must be done according to protocol under the filling of the Holy Spirit and Bible doctrine. The accomplishment must be God's, not the believer's. Under these directions, the service is rendered **LOGIKOS**, logically or rationally, as related to worship in the spiritual life, **LATREIA**, meaning activity related to the Christian life.

Even though the believer has recovered by rebound and presented himself for service, he has lost some spiritual strength which he must recover through the reception, retention, and recall of doctrine. It is difficult to recover from our standpoint, not God's standpoint, because of the scar tissue in our soul. The more doctrine the believer has rejected and forgotten, the more difficult the recovery. Although rebound returns the believer to fellowship, only the reception of the Word will change the soul. The Word restores both purpose and objective in the spiritual life. The renewing of the mind, or renovation of thinking, is the major portion of this recovery stage.

The next command is for the believer to stop fashioning, **SUSCHEMATIZO**, or conforming himself after this present age. The fashion of the world is the lie involving its human ideas, viewpoints and solutions. Believers are not to conform their lives to this false system. The world offers pseudo-security, pseudo-happiness, and pseudo-contentment on its own terms as the only alternative, manifested in the cares of the world.

Behind the world system, Satan remains flexible and changes the influences for different generations in areas such as entertainment and pleasure. Although his objective remains the same, the trends change to fit a particular time. Do not follow the priorities established by unbelievers in the trends of the time. They will only distract the believer from the spiritual life and eventually, if he allows, take him away entirely from the spiritual life. Whatever the cosmic system is following and doing at the time, do not get drawn into it. These distractions seem to be lasting and permanent, but they are only temporary. When things become the source of our security rather than our relationship with Christ, we become conformed to this cosmic world because it is driven by the demand syndrome.

In Matthew 13:22, Christ describes the believer distracted by the cosmic system:

And the one sown with seed among the thorns, this is the one [believer] who hears the word, and the anxiety of the world and the deceitfulness of wealth choke the word, and it becomes unfruitful.

Believers are to live differently from unbelievers, who know nothing but the cosmic system and the irresistible pull of the demand syndrome. Unbelievers have nothing to depend upon for their security except the cosmic system. 2 Corinthians 4:4 describes Satan's objective for unbelievers,

[I]n whose case the god of this world [Satan] has blinded the minds of the unbelieving so that they will not see the light of the gospel of the glory of Christ, who is the image of God.

The believer cannot fashion himself after the world and not be an enemy of God (Philippians 3:18-19). We are not to conform to the habiliments of this world, its false security, or its demanding cares and riches. When these things become a distraction or a lifestyle, they become evil for the believer. Thus, God rejects the believer's lifestyle when it is fashioned after the world.

Accordingly, the believer in stage five must undergo **METAMORPHOO**, a transformation of thinking. The metamorphosis of thinking will also develop momentum for recovery of the spiritual life. Under old sin nature control, the mentality thinks in terms of self-centered desires, self-indulgence, self-pursuits, and self-seeking pleasures (Ephesians 4:17; Colossians 2:18; Titus 1:15). To explain this process, Paul uses **ANAKAINOSIS**, meaning "new again as different" for renewing the mind from its selfish, carnal thinking, as well as from its enmity toward God. Our thinking is to be changed by the very thinking of Christ, which is contained in the Word of God. In 1 Corinthians 2:16, Paul explains,

*For who has known the mind [thinking]
of the Lord, that he will instruct Him?
But we [believers] have the mind
[thinking] of Christ [available to us].*

and in Philippians 2:5 he commands us,

*Have this attitude [humility in thinking]
in yourselves which was also in Christ
Jesus.*

We are changed into the image of Christ by renewing the mind day by day, focusing more and more on spiritual things, keeping the mind on spiritual things and not carnal things. Under old sin nature control inside the stress factor, our minds become darkened, corrupted, and blinded. The stream of consciousness must be purged from garbage

in the soul related to arrogance and emotional sins. The believer is no longer to walk as the unbeliever in the “futility of thinking,” which Paul describes by the word **MATAIOTES**, the vacuum of the mind, in Ephesians 4:17-18,

*So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the **futility of their thinking**. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. (NIV)*

It is into this vacuum of the mind that the believer absorbs the human viewpoint, ideas, and solutions of the cosmic system. Therefore, the mind must be renewed by the mind of Christ being formed in the life of the believer, changing Him into the image of Christ. This is accomplished through consistency in the filling of the Holy Spirit and the Word of God, working together as the agent and the source of divine power. We are to live a transformed life focused upon spiritual matters. Following the transformation in thinking, the believer must then apply it as his approach to the circumstances of life. The believer is to cast down every thought that is not of Christ and is a distraction from Christ. 2 Corinthians 10:5 instructs the believer,

We are destroying arguments and all arrogance raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.

Additionally, Ephesians 4:23-24 directs us,

to be renewed in the spirit of your minds [thinking], and to put on the new self,

which in the likeness of God has been created in righteousness and holiness of the truth.

This transformation process results in humility, as Christ demonstrated. Believers are to concentrate on the “these things” of Philippians 4:8, things from the divine initiative of grace and man’s orientation to that grace. And in so doing, we arm ourselves with His purpose and thinking (1 Peter 4:1).

Over time, inside the stress loop, things such as reversionism, fragmentation, and stressosis begin to accumulate in our lives, bringing the human initiative of arrogance with its arrogance skills to the forefront. This human initiative of arrogance and the cycle of the arrogance skills factor out God and faith from every situation. Recovery only comes because of the divine initiative of grace with its spiritual skills. The divine initiative of grace includes two phases: (1) salvation by grace alone through faith alone in Christ alone and (2) the Christian way of life, or spirituality by grace (residence and function inside God’s realm of power).

The believer will face the problems of life and battles of the soul with either grace or arrogance. The stressed believer will fall prey to emotional and arrogance sins, while the grace-oriented believer will focus upon faith and grace. From the stress loop, arrogance has become the preferred method of solving problems.

*For through the **grace** given to me I say to everyone among you not to **think more highly** of himself than he ought to think; but to **think** so as to have sound judgment, as God has allotted to each a **measure of faith**. Romans 12:3*

Paul reminds the believer to return to the grace God has given

to all believers. Arrogance always destroys the ability to function under the divine initiative of grace. The greatest distraction will be pre-occupation with self, returning the believer to old sin nature control and the beckoning force of the demand syndrome. This human rationale thinking is to be replaced by divine rationale; arrogant thinking is to be replaced with doctrine.

Again, Paul commands the believer to stop thinking of himself in terms of arrogance, with high and lofty thoughts, **ME HUPERPHRONEO**. These arrogant thoughts include unrealistic expectation, unrealistic self-image, and self-absorption. This manner of thinking is not based upon spiritual reality or common sense. With **PARA HOS**, Paul explains that our thinking, **PHRONEO**, is out of bounds and under the demand syndrome. Thinking inside the stress loop demands that things go our way, and we want our way immediately.

However, the alternative is **SOPHRONEO**, which refers to the thinking which saves or delivers the mind, thinking that is rational, without illusion. This rational thinking from spiritual reality is defined by God's initiative of grace and divine viewpoint. Our divine viewpoint thinking demands that we consistently learn and apply Bible doctrine to our situations. Divine viewpoint thinking builds a wall of protection from overthinking and arrogant thinking. The standard, **METRON**, for our thinking is the Word of God, which teaches us divine viewpoint and divine rationale. Here, **PISTIS** or "faith" refers to a set of doctrines or principles believed from the Word. This standard of thinking contributes to the recovery from the stress loop.

Our new standard of thinking comes from the source of Bible doctrine. Under the auspices of humility, we do not proceed in our lives with unrealistic expectations or an unrealistic self-image. Rather, our thought patterns contain grace, faith, and the plan of God circulating in the stream of consciousness. In this regard, every believer has been provided a standard of measurement from doctrine for the source of his thinking.

The believer should expect four inevitable battles of the soul: (1) outside adversity which should be confronted with the problem-solving devices; (2) influence of the old sin nature control, which is neutralized through the filling of the Holy Spirit; (3) false doctrine producing evil or human good, which is only identified through the truth of God's Word which results in divine good; and (4) the maladaptive defense mechanisms of blame, denial, and projection of human rationale rather than the use of the divine rationale and its problem-solving devices.

Grace orientation confronts these battles of the soul. From grace, the believer develops the spiritual skills: (1) the filling of the Holy Spirit as the first power option, with true spirituality as the only means of production acceptable to God; (2) metabolized doctrine as the second power option, doctrine learned and converted from **GNOSIS** (academic knowledge) to **EPIGNOSIS** (full knowledge, information accepted by faith); and (3) the problem-solving devices as guaranteed victory in life from faith, hope, and love. God has made perfect provision for the believer, and anything of value done in his life will be by grace.

As we all have witnessed, when stress reaches a certain level, all the garbage contained inside the soul is spewed upon all those in our periphery. Through the recovery procedure, including the intake of doctrine, the garbage is replaced with momentum in our spiritual life, thereby dealing with problems from the perspective of faith, humility, and grace. The doctrine creates a mirror inside the soul from which we evaluate ourselves and our decisions from the true standard of the Word of God. From the mirror of the soul, we discern what God expects from us. Our consistent self-evaluation from the Word challenges our thoughts, intents, and motivations so that we become a reflection of Jesus Christ.

Summary of Recovery from Romans 12:1-3

- (1) Consistently recover the filling of the Holy Spirit through confession of known sin. (1 John 1:9; Psalm 32:5)
- (2) Study the Word of God to restore purpose to the spiritual life, thereby neutralizing the demand syndrome. (2 Timothy 2:15; 2 Peter 3:18)

Utilize the divine initiative of grace (God's grace provision of solutions to every problem we will face), while basing decisions upon faith and the plan of God. (Ephesians 2:8-9; Colossians 2:6)

CHAPTER SIX

PHASE SIX - STRESSOSIS

The final stage of the stress loop is characterized by a newly coined term, “stressosis.” Stressosis is defined as the state, condition, or action of a person absorbed with stress, thereby failing to handle his mental condition—totally stressed out. This condition is developed from unrealistic expectations and an unrealistic self-image producing disharmony and disorganization in the personality of the individual. The perpetuation of these unrealistic expectations and an unrealistic self-image has overwhelmed the soul with garbage from the arrogance and emotional sins.

In this stage of maximum stress and old sin nature control, the believer is led into dissociation as he becomes more self-absorbed in his own hyper-sensitivity. Dissociation describes the person’s separation from the doctrines of the Word which formerly provided cohesiveness to the soul. In dissociation, the personality shifts and escapes into the expression of the subconscious with its emotional and arrogance sins such as anger, bitterness, jealousy, hatred, or malice, all the result of human viewpoint rationale.

The Lifestyle of Wisdom and the Unified, Cohesive Soul

The lifestyle of wisdom represents a unified and cohesive personality expressed from the soul of the individual. The unified, cohesive soul has Bible doctrine as the number one priority of life. Believers possess an orderliness and harmony in the soul as a result of learning and thinking Bible doctrine. In this regard, God desires our individual personalities to be integrated into His thinking. The unified, cohesive soul (one with maximum Bible doctrine in the soul) has used the problem-solving devices to stop outside pressures that try to invade the soul.

As previously mentioned, wisdom, **SOPHIA**, builds a mirror in the soul for self-evaluation. Wisdom is the consistent application of the doctrine you have learned from God's Word. We acquire wisdom first through our knowledge of Christ from information contained in Scripture, and then through its consistent application to our life. This full knowledge, **EPIGNOSIS**, is only gained through the persistent study of Scripture.

Two verses that express this principle are Romans 10:17 and Colossians 2:2-3:

So faith comes from hearing, and hearing by the [communicated] word of Christ. Romans 10:17

*That their hearts may be encouraged, having been knit together in love, and that they would attain to all the wealth that comes from the full assurance of understanding, resulting in a true **knowledge** of God's mystery, that is, Christ Himself, in whom are hidden all the treasures of **wisdom** and **knowledge**. Colossians 2:2-3*

The communicated Word concerning Christ builds the mind of Christ in us that characterizes and reflects the lifestyle of wisdom (Colossians 1:9-11). Wisdom, developed on the basis of this knowledge, produces a unified, cohesive soul and personality. From the various categories of doctrine, the believer should make his decisions and develop a Christ-like pattern for living. Inside the lifestyle of wisdom, the believer's personality, whatever it may be, can work within the plan of God. When the character of Christ is developed inside the believer, whether he is an introvert or an extrovert, God can work inside him.

The Double-Souled Believer

Nevertheless, to the degree the believer ignores Bible doctrine, he will move away from cohesiveness of soul. The two-souled believer, **DIPSUCHOS**, stands in contrast to the unified, cohesive soul. Without recovery from the stress loop, the believer will eventually move toward stressosis and the double soul. Here, the demand syndrome has become a lifestyle, producing insensitivity toward others and hypersensitivity toward self, and is expressed through forms of psychoses and neuroses. The believer becomes constantly critical and self-righteous, judging others from stress in the soul. Without the spiritual strength to deal with the problems caused by stress, scar tissue of the soul results.

Through old sin nature control inside the stress loop, the soul divides into the double soul. The believer chooses to become a victim of his very own circumstances and surrenders control to them. Jeremiah describes a similar situation for the nation of Israel,

*Have you not done this to yourself
By your abandoning the Lord your God
When He led you in the way?
Jeremiah 2:17*

The personality splits and develops a dramatic change in values with respect to the Word of God and its priority. Consequently, the believer's life has been seriously complicated by the emotional and arrogance sins.

James describes this person as the double-souled believer—the split personality. James 1:7-8 cautions,

*For that person ought not to expect that
he will receive anything from the Lord,
being a **double-minded man, unstable**
in all his ways.*

The double-souled person, signified by the Greek word **DIPSUKOS**, immediately relates everything to himself; he forgets any reality resulting from objectivity related to his own responsibility and what God requires of him in the situation. Consideration of others becomes obsolete due to maximum self-absorption in self-pity resulting from real or imagined abuse. The individual, divorced from reality and losing spiritual strength and momentum, will not receive anything from God. This stage brings the beginning of the split personality or one dissociated from reality, schizophrenia. Here, the two personalities function side by side or alternate in control of the person's personality.

James further describes this person as **AKATASTATOS**, meaning "unstable," "restless," or "not unified." Simply put, the person has caused the situation. Many of these people have learned the doctrine previously; however, circumstances, people, and situations entered their lives causing them to enter the stress loop repeatedly, and they failed to utilize their doctrine by faith. Only hearing the Word is never enough. Simply going through the motions of attending Bible class without learning and applying the principles taught, the believer continues his life inside the demand syndrome. Inside the stress loop, the believer shuts down the doctrines he has previously heard or learned, such as the faith-rest drill, and has deceived himself, becoming a hearer only.

In this context, James 1:2 shocks the believers he addresses with this solution, to

*Consider it pure **joy**, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. (NIV)*

Through the overt adversities and persecutions of undeserved suffering, their faith was tested. They were unable to apply doctrine because of

their focus on their adversity. Thus, they became victims of their circumstances as they allowed the circumstances to control them. However, this mandate from Scripture requires the believer to experience joy, **CHARA**, or happiness regardless of the circumstances. The testing of the believer's faith is the most valuable thing he has, a source of happiness for him. The doctrinal rationale of the circumstance is that if God has allowed the situation to enter his life, then He has made perfect provision for it (1 Corinthians 10:13).

These believers were having their faith approach to life challenged to determine whether they would return to human rationale. James concludes this principle by showing that their faith will produce perseverance, **HUPOMONE**. In wisdom, the believer understands that he will face rejection and misunderstanding, but he must face it without reacting. Believers have a monopoly on withstanding the pressure with the provisions of God's word. When this endurance or spiritual strength is developed in the spiritual life, God is glorified, and the believer is moved toward spiritual maturity and completion.

However, reaction from the demand syndrome in adversity produces the opposite effect of self-fragmentation. Any doctrine previously learned is destroyed, producing irrationality and divorcement from reality. The individual begins to meet problems with emotionalism and can only deal with life using dissociation. Every time difficulties arise, he enters full-blown emotional revolt of the soul and is manipulated by stress and emotion.

The emotions of arrogance, including anger, fear, worry, self-pity, guilt, bitterness, and jealousy, become the method of dealing with adverse situations or even pleasant ones. In this mindset, that person's need is the only need—his interests, his pleasure, and his way—as the defense mechanisms are the methods by which he handles difficulties. When the person cannot deal with the problem and handle the reality of the moment, he is vulnerable to shock and trauma. Immediately, he

reacts with the symptoms from emotional causes which become the standard method for dealing with difficulties in life.

In psychoneurosis, anxiety, obsessive thoughts, and physical complaints without cause fill the personality. This makes one vulnerable to emotional shock and traumatic memories. These pressures of the soul can become so great that any strength from Bible doctrine is lost. Mental processes enter the stream of conscience and the subconscious mind and begin to come out with independent, emotional expression.

Nevertheless, the situation is not hopeless. The believer can return to the cohesiveness of the soul, but he must break the cycle. He must relinquish the problems to the justice of God, where tranquility of the soul resumes its place, and follow the subsequent phases of recovery. Recovery from stage six becomes the most difficult due to its locked-in negative volition, chronic use of the arrogance skills, and the believer's now conditioned reactions to adversity. Three major problems for recovery are: (1) the believer's entrenched lust patterns; (2) people-emphasis over God-emphasis; and (3) surrendering control of life to the circumstances. Now, each of these hindrances to recovery will be examined.

Lust Patterns

The lust pattern is the first of the primary causes of the believer becoming involved in dissociation. In James 4:1-4, we discover its source,

*What is the source of quarrels and conflicts among you? Is the source not your pleasures that **wage war in your body's parts**? You **lust** and do not have, so you commit murder. And you are envious and cannot obtain, so you fight*

and quarrel. You do not have because you do not ask. You ask and do not receive, because you ask with the wrong motives, so that you may spend what you request on your pleasures. You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wants to be a friend of the world makes himself an enemy of God.

Describing the source of divisions, strife, conflicts, battles, quarrels, or antagonisms, James uses the Greek word **HEDONE**, the pursuit of pleasure from the lust pattern of the soul. Another word, **EPITHUMIA**, is defined as that unfulfilled or fulfilled lust or the uncontrollable, strong desire to live beyond one's capacity. Lust is defined as an overwhelming desire for something, a passionate or illicit desire.

This uncontrollable desire which originates in the lust pattern of the old sin nature is man's desire for that for which he does not have the capacity. There are many aspects of lust: power lust; approbation lust; chemical lusts related to alcohol and drugs; pleasure lust; social lust; sexual lust; monetary lust related to greed and avarice; inordinate ambition and inordinate competition; crusader lust or believer activism; lust for revenge; and criminal lust to hurt, to rape, to rob, or even to kill. Thus, collectively, the Greek word **EPITHUMIA** could refer to any category of lust or any system of lust that pulls the believer toward dissociation.

Unfulfilled lusts are very intense and are often a system for allowing more outside pressure of adversity to be converted into inside pressure of stress in the soul. On the other hand, fulfilled lust becomes a system of frustration because obtaining one's desire without the capacity for it never brings the anticipated happiness. Therefore,

increased stress arises in the soul. Neither category of lust brings true happiness.

In fact, lust actually pushes true happiness out of the soul. The unfulfilled lust causes direct frustration and misery, intensifying the desire involved. The fulfilled lust causes the indirect frustration and misery because it does not fulfill the underlying desire for happiness or security. From the lust pattern, the believer moves in a direction contrary to God's plan, causing tremendous pressure upon the soul.

The lust pattern is said to set up a combat zone in the soul, as evidenced from the Greek word **STRATEUO** which means "to wage war." The old sin nature in the demand syndrome seeks expression through the lust pattern, while the spiritual life seeks expression through the spiritual skills. Therefore, the conflict between God the Holy Spirit and the old sin nature constantly rages (Galatians 5:16-24; Romans 7:22-25). The function of the lust pattern can produce tremendous amounts of frustration and misery which are converted to stress. This frustration from the lust pattern is stated in James 4:2, "*You lust and do not have ...*" Once lust is converted into stress, it has great power in moving the believer away from reality and freezes the function of doctrine in the soul.

In our pleasure pursuits or lust patterns, we become obsessed with distractions from the spiritual life, whether they are illegitimate or legitimate. If these things become the pursuit of life, the believer may obtain them; however, they will become a source of misery because of the believer's lack of capacity. Rather, the believer should wait on the Lord, allowing the Lord to provide them at the proper time. Capacity is not gained by pursuing lust, but through pursuing God and His Word.

Unfortunately, the lust pattern of our old sin nature grows stronger and more organized the longer we have it. Again, the old sin nature is passed down genetically through the father and it is maintained throughout our life. We are unable to change it or make it

better. However, genes cannot transmit acquired characteristics; these psychotic conditions of stage six are acquired from neglect of Bible doctrine.

Parents express their reactions and emotional sins, and these become learned characteristics for their children. Thus, attributing mental disorders to heredity is a mistake. Mental disorders in parents often preclude the existence of the necessary atmosphere which encourages normality and maturity in children. A child's conscious and unconscious defenses against pressures may result in a variety of personality disturbances. Stress in teenagers occurs when self-worth is not nourished and nurtured. This may arise from a failure to fulfill their parent's expectations, whereby they become vulnerable to peer pressure and association with other groups for acceptance, self-worth, and attention. Children or teens who have physically and emotionally matured under these circumstances will have difficulty advancing to physical, mental, and spiritual maturity, but it can be accomplished through Bible doctrine.

When lusts are frustrated, the believer can, by his own volitional decision, move away from reality and can even split his soul—begin to move away from the cohesive, unified personality into dissociation. Then, lust destroys the motivation of the believer to execute the protocol plan of God through cognition of Bible doctrine. Lust is more than just a distraction to the spiritual life. Lust can take the believer who has been basically normal all his life and can bury him, almost overnight in some cases, inside the stress loop. Accordingly, he becomes divorced from reality, cycles the arrogance skills, and develops the defense mechanisms into dissociation.

Lust replaces the perspective of grace with inordinate desires related to self-gratification. Lust is also an attack upon the unified, cohesive soul and turns the believer into a manipulative and deceitful person. Lust destroys the believer's motivation to glorify God and replaces it with the motivation and ambition of self-promotion. Lust

causes the believer to become dishonest with himself and then dishonest with others, giving rise to a very strong self-righteous arrogance that affects every relationship in life.

The results of frustration in the soul from lust can lead to murder, envy, or jealousy, which are all reactions of arrogance and emotion. From this chronic state of anger come hatred and even violence. Jealousy is possessiveness that stifles the volition of another person. Therefore, jealousy is a tyrant in the soul with a mixture of fear of rivalry or unfaithfulness, making it extremely volatile and irrational. Jealousy does not allow people to love us from their own volition. Jealousy desires love based on the demand syndrome and becomes resentful of other people. The victim of jealousy can convert the jealousy into his own stress with pettiness or resentment. Jealousy produces inordinate competition in love, social, professional, and spiritual life.

From the lust pattern, tremendous frustration results when fulfilled or unfulfilled lusts fail to bring the desired happiness, tranquility and security. Because the believer cannot obtain these things, he fights and quarrels. James 4:4 describes the believer's condition of unfaithfulness to God in favor of false idols as adultery, **MOICHOS**. For our application, the cosmic system of human rationale, through a frantic search for happiness in people or circumstances, becomes our false idol. Or, pursuing the temporal things of life and the details of life becomes our false god. Do you sacrifice your own spiritual welfare for the pleasures of the world? If so, you are distracted from your primary spiritual goal, objectives, and purpose.

Persistent old sin nature control has made the believer a friend of the world, operating under the world's rules and standards, and is, thereby, functioning as an unbeliever. If you are a friend of the world, you are an enemy, **ECHTHROS**, of God in your thoughts, words and actions. The believer under emotional revolt is also an enemy of God (Philippians 3:18-19). Emotions are not designed to control our lives or

make decisions. The believer who is an enemy of God, cannot be distinguished from an unbeliever in his way of thinking or way of life. This person has become a slave to human viewpoint thinking and is unfaithful to the purpose and objective of the spiritual life.

People-Emphasis over God-Emphasis

The second hindrance to recovery in stage six is the emphasis placed upon relationships with people over our relationship with God. Even though our relationships with God and people are interrelated, there remains a sequential priority order. Simply put, love for God must precede our love for people. God is invisible and can only become the object of our love through His Word. Thus, to know and love God, we must come to know His person through what He has revealed about Himself in Scripture.

Consistency in any relationship is a key component to bring knowledge, acceptance, and appreciation. Our love for God is based upon our knowledge of Him and is demonstrated through our obedience to His commands. Christ explains this principle in John 14:15, when He states, *“If you love Me, you will keep My commandments.”*

Although the current trend among Christians is to make oneself right with people without making oneself right with God, this trend is not based upon Scripture. In this erroneous thinking, a great experience with people translates into a great experience with God. However, a right experience with God must precede a right experience with self or with other people. Consequently, a negative experience with God results in a wrong experience with people. Only a right experience with God results in a right experience with self and others.

“People-emphasis over God-emphasis” was the first sign of spiritual death in the garden as Adam and Eve adjusted their relationship to one another with fig leaves. As long as the believer emphasizes his relationship with people over his relationship with God,

he will always be under some form of punitive suffering, whether self-induced misery, divine discipline, or the failure to advance from spiritual childhood. This punitive suffering serves as a reminder to place priority in our relationship with God, growing toward maximum dependence and appreciation for Him.

A believer can only advance to a certain degree in the spiritual life while operating under “people-emphasis over God-emphasis.” The core problem limits grace to the childhood aspects of placing confidence in other people rather than in God. The prophet Jeremiah describes the consequences of a life filled with people-emphasis in Jeremiah 17:5-6:

*This is what the Lord says:
“Cursed is the man who trusts in
mankind
And makes flesh his strength,
And whose heart turns away from the
Lord.
For he will be like a bush in the desert,
And will not see when prosperity comes,
But will live in stony wastes in the
wilderness,
A land of salt that is not inhabited.”*

Here, the believer focuses upon himself and expects people to act or behave toward him in a certain manner. When others do not comply with his expectations, the believer becomes frustrated, angry, or disoriented. Thus, God’s grace is relegated to simplistic ideas of childish thinking in adult bodies. To illustrate, when a believer reacts to another person, he demonstrates a lack of spiritual maturity. The believer should respond to the person in grace, without reaction from arrogance or emotional sins, with the faith that God will deal with the other person in His time.

Through personal love for God, we may live our lives

independent of relationships and people while maintaining happiness. Happiness or contentment becomes the insulator from adversity where people cannot hurt you, harm you, or cause you to react. In happiness, capacity for love and for life are developed, viewing objectively all those things that disturb us. Accordingly, occupation with Christ must precede all personal relationships with people.

Surrendering Control to Circumstances

This hindrance to recovery is very similar to the previous emphasis placed upon people. Only here, the believer, rather than focusing upon people, focuses upon his adverse circumstances rather than His God, who is in control of the universe as well as his situation. Moreover, he fails to realize God also provides the solution for the situation.

When difficulties arise in the believer's life in this stage, he automatically reacts to the problem with emotion or a human solution, desiring to solve his own problem independently of God and faith. On the contrary, the believer should approach the circumstance with faith exemplified by a relaxed mental attitude derived from the faith-rest drill. It serves to preserve the unity and cohesiveness of the soul and prevents stress from entering into the soul.

Again, contentment becomes the insulator from the adverse circumstances of life. In happiness, capacity for love and for life are developed, viewing objectively all those things that disturb us. For example, when a believer reacts to unfair treatment, he demonstrates a lack of spiritual maturity. As stated previously, the believer must utilize the faith-rest drill to develop the proper perspective and attitude related to the difficulty.

A second example is a believers' immediate reaction to an adverse situation with emotional or arrogance sins. As integrity and virtue leave the life, then so does the happiness of God. Here, pseudo-

happiness, or that happiness built upon others' unhappiness, becomes the person's thinking. However, God's happiness for us is not dependent upon circumstances; it is solely dependent on thinking the mind of Christ, Bible doctrine.

God's happiness prevents any stress, adversity, or disaster from adversely affecting us. God's happiness does not change with circumstances, difficulties, or adversity (Psalm 16:11; John 15:11; 1 Thessalonians 1:6; Philippians 4:11; Proverbs 3:13). Maintaining happiness during adversity is learned through repeated application of the promises and principles from God's Word (1 Timothy 6:6-8; Psalm 46:4-5; Hebrews 13:5-6; Psalm 128:1). An effective way to deal with all three of these hindrances is discussed thoroughly now in the problem-solving device of the faith-rest drill.

THE FAITH-REST DRILL

The faith rest drill is a required function of the normal, cohesive personality. The faith-rest drill cannot function while the believer is out of fellowship with unconfessed sin. Therefore, prior to its use, the believer must use the rebound technique of 1 John 1:9 described throughout this book.

Faith serves to diffuse much of the stress, providing confidence as the approach to life. When the circumstances or people are turned over to God, we allow Him to take care of the details. When we factor Christ into impossible situations, these things can be solved. God's promises have the power to accomplish this task, no matter how humanly impossible we perceive it.

In James 1:2-6, God's Word tells us,

Consider it all joy, my brothers and sisters, when you encounter various trials, knowing that the testing of your

*faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing. But if any of you lacks wisdom [and you do], let him ask of God, who gives to all generously and without reproach, and it will be given to him. But **he must ask in faith** without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind.*

Phase six brings much accumulated scar tissue to the soul, downloading garbage into the subconscious from arrogance and emotional sins. Again, God has provided everything we need to recover from this situation. The ultimate goal in the faith-rest drill is to become occupied with the solution and not the problem. The basis of the spiritual life is not what we can see or reason or feel by sight or other senses of perception.

James describes wavering or doubt with the word **DIAKRINO**, which means “in opposition or at variance with self,” in contrast to the faith approach to life. This doubt originates from the intrusion of human viewpoint, depending on self and man’s ability and systems of perception. Doubt freezes the faith-rest drill, allowing old sin nature control and stress in the soul. In doubt and opposition to God’s plan, the believer involves himself in stress and becomes a victim of circumstances as one tossed by the waves. In Ephesians, Paul relates a similar situation where believers were at odds with themselves because of false teaching.

As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by

craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, that is, Christ. Ephesians 4:14-15

The circumstances of life serve as the wind which drives us as the waves, back and forth inside the soul.

The writer of Hebrews 4:1 warns us, *“Therefore, let us fear lest, while a promise remains of entering His rest, any one of you should seem to have come short of it”* [Modified translation]. We must fear missing the rest God has given us inside His promises. The Word did not profit the Exodus generation because they did not mix the promises of God with faith. Therefore, they failed to enter His rest. This rest is a place of security and stability regardless of the adverse people or circumstances. The promises and doctrines provide the peace for us.

First, the believer must learn the promises from God and mix them with faith to enter into the realm of rest. God’s Word contains hundreds of promises for your benefit and for all the conceivable circumstances of life. The believer applies the promises and allows faith to take control of the situation. From the new position of tranquility and contentment, strength is built into his spiritual life.

Second, the believer must develop a doctrinal rationale. For example, “the essence of God rationale,” “the plan of God rationale,” and “the policy of God rationale” can all serve to stabilize the believer. As he recalls God’s perfect character and attributes, he understands that God has allowed the problem or circumstance into his life for his benefit and will provide a divine solution. As he recalls God’s plan, he realizes that God has allowed him to remain here for a reason and that he is to glorify God in this situation by relying upon the divine solution. As he remembers God’s policy of grace, he knows that God has treated him in grace and that he should extend grace to others even in their failures.

Finally, the believer must arrive at a doctrinal conclusion. Knowing that the Supreme Court of Heaven always remains in session, the believer can know that God will deal with the person, the unfairness, or the situation in His time. Thus, the believer should leave the matter in the Lord's hands and not criticize, vilify, defame, judge, or malign. Moreover, he should avoid solving the problem by his own design or scheme.

Our faith always functions toward adversity in our life. Here, the Word of God becomes more real to the believer than his impossible, adverse circumstances. If we fail to claim promises, then we will enter into stress and fail to live the spiritual life. Fragmentation will follow, where the stress feeds off more stress. We must employ the faith-rest battalion to meet this adversity; if we do not, stress brings spiritual decline.

In simple form, here are the stages of the faith-rest drill:

- (1) Learn promises from God's Word;
- (2) Apply the promises to the situation using a doctrinal rationale; and
- (3) Reach a doctrinal conclusion regarding the person or situation.

RECOVERY PROCEDURE FOR STAGE SIX

Even if we find ourselves described by the ***DIPSUCHOS***, or the double-souled believer, God always offers us an opportunity to recover. James 4:5-8 provides the solution for this stage of tremendous stress and dissociation,

Or do you think the Scripture says to no purpose, "He jealously desires the Spirit whom He has made to dwell in us"? But He gives a greater grace. Therefore it says, "God is opposed to the proud, but

gives grace to the humble.” Submit therefore to God. But resist the devil, and he will flee from you. Come close to God and He will come close to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.

First, the solution to lust in the soul is the rebound technique, which is expressed through our royal priesthood through prayer. Since God does not hear a prayer offered under old sin nature control, confession is the absolute first step. The command for the believer is to *come close, **ENGIZO***, to God through the prayer of confession, and He will approach you.

Christ has the power to deliver those who approach God the Father through Him. Neither the type of sin nor the length of time one remains in the stress loop will ever affect his position in Christ (Hebrews 7:25; 1 John 2:1). The believer does not lose the priesthood position or responsibility just because he remains out of fellowship. The door to fellowship as a priest always remains open. We can always boldly approach the throne of grace.

The believer priest in the stress loop, under old sin nature control and out of fellowship, has only one channel left—rebound, as demonstrated in the command “*cleanse your hands*”. In confession, we assume responsibility for our own decisions, and the result is cleansing, **KATHARIZO**, which restores fellowship with God and the filling of the Holy Spirit simultaneously. The basis for the cleansing is confession; confession is the basis for deliverance from the power of sin (1 John 1:9). When the believer confesses his known sins, God is free to restore him to fellowship. Although we remain responsible for even those sins which we did not know were wrong, our confession of the known sins covers those unknown sins as well, and they are forgiven at the same time.

Second, the believer must recall that it is the Holy Spirit who indwells him and pursues him, **EPIPOTHEO**, in love. The Holy Spirit continues to long for the believer's fellowship, regardless of where the believer is, and continues to pursue him in the divine initiative of grace. No matter what sin was committed, God will never take the indwelling of His Holy Spirit from the believer (Ephesians 1:13-14). The Holy Spirit still indwells the believer in spite of the sin (1 Corinthians 3:16; 1 Corinthians 6:19; 2 Corinthians 6:16). The purpose is to provide a temple for the indwelling *Shekinah* glory of Christ in order to glorify God in our bodies.

Third, God provides greater grace, **MEGAS CHARIS**, for the believer's recovery. Arrogance, the antithesis of grace, has become a predominant feature in life because of preoccupation with self. This direction must be reversed. As James stated, God is opposed to the arrogant but gives grace to the humble. From the source of arrogance, the sin of preoccupation with self rather than focus on God results in misery, frustration, and divine discipline for the double-souled believer. Arrogance places us at war with God, a war we cannot win.

Grace operates in humility, **TAPEINOS**. The humble believer functions under divine power and remains grace-oriented to God's provisions for his life. Authority orientation, a part of grace orientation and humility, realizes that God has designed authority for our lives, whether it is the Word of God, parents, teachers, coaches, or the law of the land. Thus, the believer is not an authority unto himself. The combination of grace orientation and authority orientation produces a believer that becomes teachable. If we are arrogant, we are not teachable. Ultimately, Bible doctrine is the authority system for life; therefore, understanding God's word increases grace and peace in our lives.

The next command for recovery is to *submit to God*, **HUPOTASSO**. This word denotes that the believer is to place himself under the authority of God and God's Word. Submission to God's

authority brings a change of attitude, priorities, pursuits, and actions from which the believer benefits.

Then, the believer is to *resist the devil*, **ANTHISTEMI**, by holding the ground regained over the lust pattern, old sin nature, and arrogance. The change of attitude redirects the believer, enabling him to stand against Satan's pull to return to the stress loop. Certainly, this command requires the utilization of the filling of the Holy Spirit and the Word of God, especially the believer's defensive armor (Ephesians 6:10-20). In sum, resisting the devil requires the filling of the Holy Spirit and application of doctrine to your experience.

Finally, the believer is commanded to purify his heart, **KARDIA**, the right lobe of the mentality or the thinking. In this recovery, to prevent reverting back to the former lust, the believer must rediscover the cognition and inculcation of Bible doctrine. After drawing near to God in confession, the believer must get rid of the garbage in the soul through the intake of doctrine. The mentality must be reprogrammed with divine viewpoint through perception and application of the Word until his thinking aligns with Scripture (Romans 12:2).

Doctrine gradually moves the person back toward spiritual reality through application of the problem-solving devices offered in the Scriptures. Doctrine completes the recovery process from the stress loop, reversing the trends of dissociation, and moves the believer back to spiritual reality. Although restoration is immediate, recovery requires consistency of the intake of the Word. In other words, *purifying the right lobe* takes a considerable amount of time and demands daily consistency in the Word. Moreover, obedience to divine commands must become habitual, especially those instructions for the priesthood.

Final Summary of Recovery from James 4:5-8

1. Consistently recover the filling of the Holy Spirit through confession of sin. 1 John 1:9; Psalm 32:5; Lk 15:21; Jas 4:8

2. Draw near to God through the function of the believer's priesthood, where the believer maintains the indwelling of the Holy Spirit.
3. Utilize God's greater grace through the exercise of humility in order to be teachable.
4. Submit to the authority of God in your life.
5. Resist the temptation of Satan's cosmic system through the filling of the Holy Spirit and the principles from God's Word.
6. Purify your heart through the study of the Word of God to restore purpose to the spiritual life. 2 Timothy 2:15; 2 Peter 3:18

CONCLUSION

Every believer is subject to converting the adversity in his life into stress. In fact, all believers have experienced stress to some degree during their lives, and this stress affects our mental attitude. If after reading this book, you have discovered descriptions of yourself or your spiritual life in various stages of the stress loop, you now have the knowledge of how to deal with the adversity when it arises without converting it to stress, as well as how to recover from the stress loop when you do react and become involved in stress.

The now familiar phrase “adversity is inevitable, stress is optional,” demonstrates that believers alone have the ability to prevent the conversion of adversity into stress, regardless of whether it comes from ourselves, other people, or circumstances. The Word of God, therefore, prevents the conversion of adversity into stress, while the problem-solving devices garrison us against adversity. Once the believer turns the adverse situation over to God, tranquility reigns in the soul rather than stress.

APPENDIX 1

The Ten Problem-Solving Devices

There is no such thing as a problem in life that does not have a solution in the Word of God. The problem-solving devices are how you relate doctrine to your experience. This is how the believer can execute the Plan of God in his life and how sharing the happiness of God becomes a reality in his life.

The problem-solving devices provide the means of winning the four great battles in your soul:

1. The battle of stress in the soul.
2. The battle of sin in the soul.
3. The battle of false doctrine in the soul.
4. The battle of wrong solutions or false variables of the soul, including defense mechanisms.

The problem-solving devices function to prevent the outside pressure of adversity from becoming the inside pressure of stress in the soul.

The problem-solving devices function to provide the God-given spiritual environment for your soul.

Problem-Solving Device Number One: The Rebound Technique

Rebound is the recovery of the filling of the Holy Spirit, without which there is no functioning spiritual life. The Rebound Technique is also the means by which the believer maintains fellowship with God.

Personal sin breaks fellowship with God and grieves or quenches the Holy Spirit. Confession or acknowledgement of that sin to God restores fellowship and recovers the filling of the Spirit.

If we confess our sins, He is faithful and righteous, so that He will forgive us our

*sins and cleanse us from all
unrighteousness. 1 John 1:9*

Problem-Solving Device Number Two: The Filling of the Holy Spirit

The filling of the Spirit (F/S) refers to the controlling ministry of the Holy Spirit in the soul of the believer after he has used Rebound. The F/S is the status of spirituality, in contrast to carnality, which is old sin nature (OSN) control of the soul.

Ephesians 5:18 “...*be filled with the Spirit*” and Galatians 5:16 “...*walk by the Spirit*” give us the positive commands related to the F/S.

When the believer is filled with the Spirit, whatever he is doing becomes divine production in his life and, therefore, glorifies God.

Problem-Solving Device Number Three: The Faith-Rest Drill

The faith-rest drill is the means of claiming the promises of God and applying them to your experience. We can utilize promises in both the Old and New Testaments. The faith-rest drill is also the means of application of Bible doctrine to experience. As a problem-solving device, the faith-rest drill becomes the means of maintaining a calm, relaxed mental attitude even in the trying circumstances of life.

The technique of the faith-rest drill involves mixing the promises of God with faith. This results in “entering His rest” (Hebrews 4:1, 10-11). Therefore, the believer is able to experience poise, confidence, assurance, and stability even in times of turmoil and pressure.

Problem-Solving Device Number Four: Grace Orientation

Grace, as “unmerited favor,” is God’s policy in dealing with mankind. It is the policy that He uses to sustain and regulate our lives under His perfect plan. Grace Orientation is, therefore, the believer making God’s policy of grace his own policy in dealing with the relationships and circumstances of life.

Grace Orientation, as a problem-solving device, is when the believer learns to rely on and apply God's grace to his life.

As each one has received a special gift, employ it in serving one another as good stewards of the multifaceted grace of God. 1 Peter 4:10

Problem-Solving Device Number Five: Doctrinal Orientation

Doctrinal Orientation is the believer embracing the values and standards of the Word of God as his own so that the principles of Bible doctrine become the basis for his life. Doctrinal Orientation produces confidence in the various circumstances of life as the believer makes decisions compatible with the divine viewpoint of Scripture.

Doctrinal Orientation is the fulfillment of the command, *"Have this attitude in yourselves which was also in Christ Jesus." (Philippians 2:5)*

Problem-Solving Device Number Six: A Personal Sense of Destiny

Having a Personal Sense of Destiny means that the believer is aware of who he is, why he is here, and where he is going. In other words, it means that he has great confidence in and about his life, in both his present and his future life.

A Personal Sense of Destiny, with its confidence based on the Word of God, brings the realization of purpose and direction to the believer's life in time.

Paul said in Philippians 1:21, *"For to me, to live is Christ, and to die is gain [profit],"* as an expression of his personal sense of destiny.

Problem-Solving Device Number Seven: Personal Love for God the Father

Personal love for God is the expression of the believer's attraction to and appreciation of who and what God is. Personal love

for God as a problem-solving device becomes the reason, the motivation for all that he does.

Personal love for God, therefore, becomes the motivational virtue of the spiritual life and is referred to as the “Greatest Commandment.” (Matt. 22:37-38)

Problem-Solving Device Number Eight: Unconditional Love for Mankind

Unconditional love for man is an unconditional love by which the believer fulfills his own personal responsibilities in his life and circumstances, regardless of what others may think or do. This unconditional love is based on Personal Love for God and integrity from doctrine in the soul. Therefore, it becomes the functional virtue for the spiritual life.

Unconditional love toward many is called the “Royal Law” in James 2:8, quoted from Leviticus 19:18, *“You shall love your neighbor as yourself.”*

Problem-Solving Device Number Nine: Sharing the Happiness of God

This becomes the believer’s experience regardless of the circumstances when he continues to be filled with the Spirit, in fellowship with God, and to apply the principles of God’s Word to his life. Sharing the Happiness of God solves the problem of the major pursuit in everyone’s life. This problem-solving device allows the believer to live in the reality of the Lord’s happiness being made complete in him.

These things I have spoken to you so that My joy [happiness] may be in you, and that your joy [happiness] may be made full [complete]. John 15:11

Problem-Solving Device Number Ten: Occupation with Christ

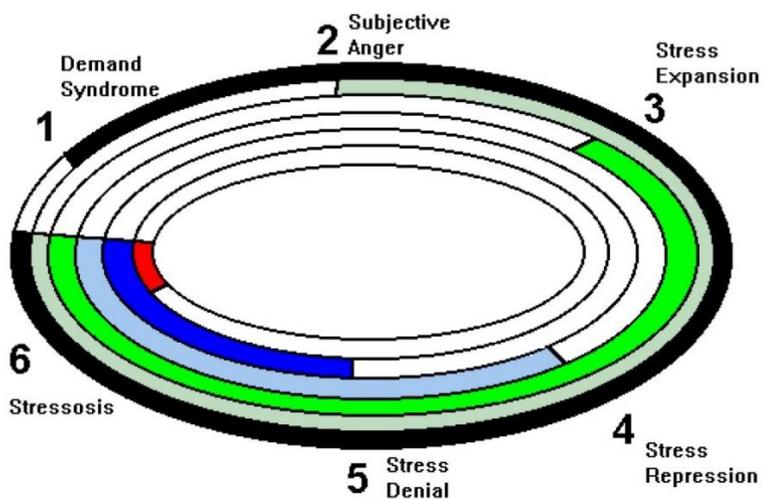
Occupation with Christ is maximum God-emphasis over self- and people-emphasis. It is the basic objective of the spiritual life and reflects maturity in the spiritual realm, in that the believer does not allow people and circumstances to control his life.

Occupation with Christ is the result of consistently applying the previous problem-solving devices and thereby becoming victorious and a winner in all the contingencies of life.

For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart. Hebrews 12:3

And though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory. 1Peter 1:8

APPENDIX 2



THE STRESS LOOP



Albany native, W. W. "Pete" Daughtry was called to be the pastor-teacher of Albany Bible Church shortly after the church was formed in 1974. He attended Emmaus Bible College in Chicago, Illinois, and has studied intensively for over 40 years under the teaching of R. B. Thieme, Jr., of Berachah church in Houston. The principle focus of Pete's teaching pastorate has been to clearly present the gospel of the Lord Jesus Christ and the procedures for living the unique spiritual life provided for believers in the Church Age. Pete has authored a number of publications, including Little Faiths, God's AAA System, The Shield of Faith, and others, all available through Albany Bible Church.

Albany Bible Church is a grace ministry dependent entirely upon the free will offerings of believers. Anyone who desires Bible teaching may receive our materials without charge or obligation. When gratitude for the Word of God motivates the believer to give, he has the privilege of doing so. "Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." 2 Cor. 9:7



Albany Bible Church
100 Grand Island Drive
Albany, GA 31707
www.albanybiblechurch.org