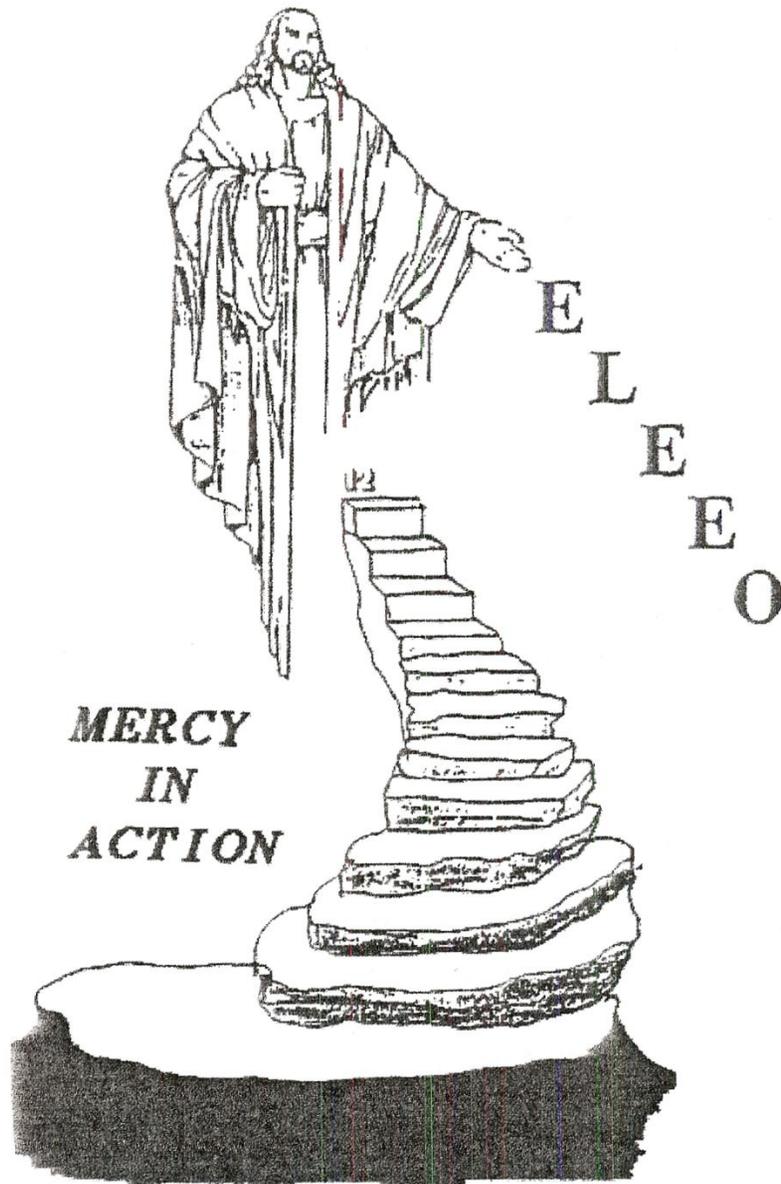


ELEEO MINISTRIES LIFE-LINE HANDBOOK



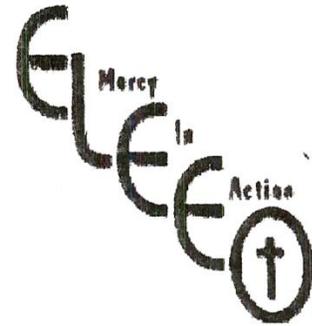
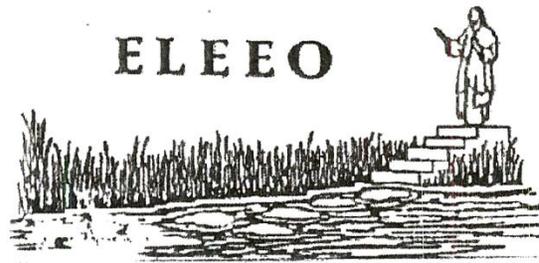
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“He lifted me out of the slimy pit, out of the mud and mire; he set my feet on a rock and gave me a firm place to stand.”

Psalm 40:2 NIV

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LIFE – LINE MINISTRIES

(Sponsored By ELEE O MINISTRIES)

LIFE-LINE is a 12-Step program (sponsored by ELEE O Chapel) designed for both men who are seeking freedom from sexual addiction, and men who are struggling with same sex attraction issues. We respect the principles of anonymity and confidentiality with integrity.

In our group meetings, we address on-going areas of sexual struggle in a safe environment encouraging one another into wholeness in Jesus Christ. We use a 12-Step format based on scripture, especially on the foundation of the 'progressive-inclusive' Beatitudes given by our Lord at the beginning of the Sermon on the Mount.

Our group is open to any man who recognizes he could benefit from submitting his sexuality (as a core part of his life) to Jesus Christ. We believe that freedom from sexual addiction is possible only through a personal relationship with Jesus Christ.

No matter what sexual addiction or situation you may be struggling with – pornography, masturbation, same-sex attraction, homosexuality, heterosexual lust, prostitution, voyeurism, exhibitionism, survivor of incest/molestation, phone sex, the internet, 'S&M/B&D', anonymous sex, etc.....Jesus Christ is the answer, and He has the plan for us to follow to freedom.

Using the Christ-centered program of recovery, we examine the root-issues fueling our addiction, study the Scriptures and discuss God's plan for our lives.

ELEEO MINISTRIES LIFE-LINE GROUP

SEVEN ACCOUNTABILITY QUESTIONS

- 1) How much time did you spend **alone** with the Lord this past week (today)?
(i.e. reading the Bible, praying, journaling, **listening**)

- 2) What difficulties have you had with sexual thoughts since the last time we met as a group (or I asked you)? (consider the difference between being “remorseful” and “repentant”)

- 3) Have you misused your power, position, influence, or trust with others this past week (today)?

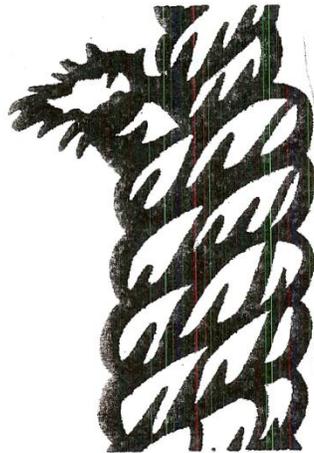
- 4) Have you misused your finances (personal / business) this past week (today)?
Have you stayed at or under your spending plan (budget)?

- 5) Where are you “off-track” in walking in **total** obedience to God this past week (today)?

- 6) In what specific ways have you **excelled** in serving others (your wife) this past week?

- 7) Have you just lied to us (me) about any of the questions just asked of you?

THE NOOSE OF SEXUAL ADDICTION



THE ADDICTIVE MIND-SET

Destructive Core Concepts

- Worthless
- Unlovable
- Alone
- Sexual High

THE ADDICTIVE ROOT

1. Family Dysfunction
2. Personal Trauma
3. An Addictive Society

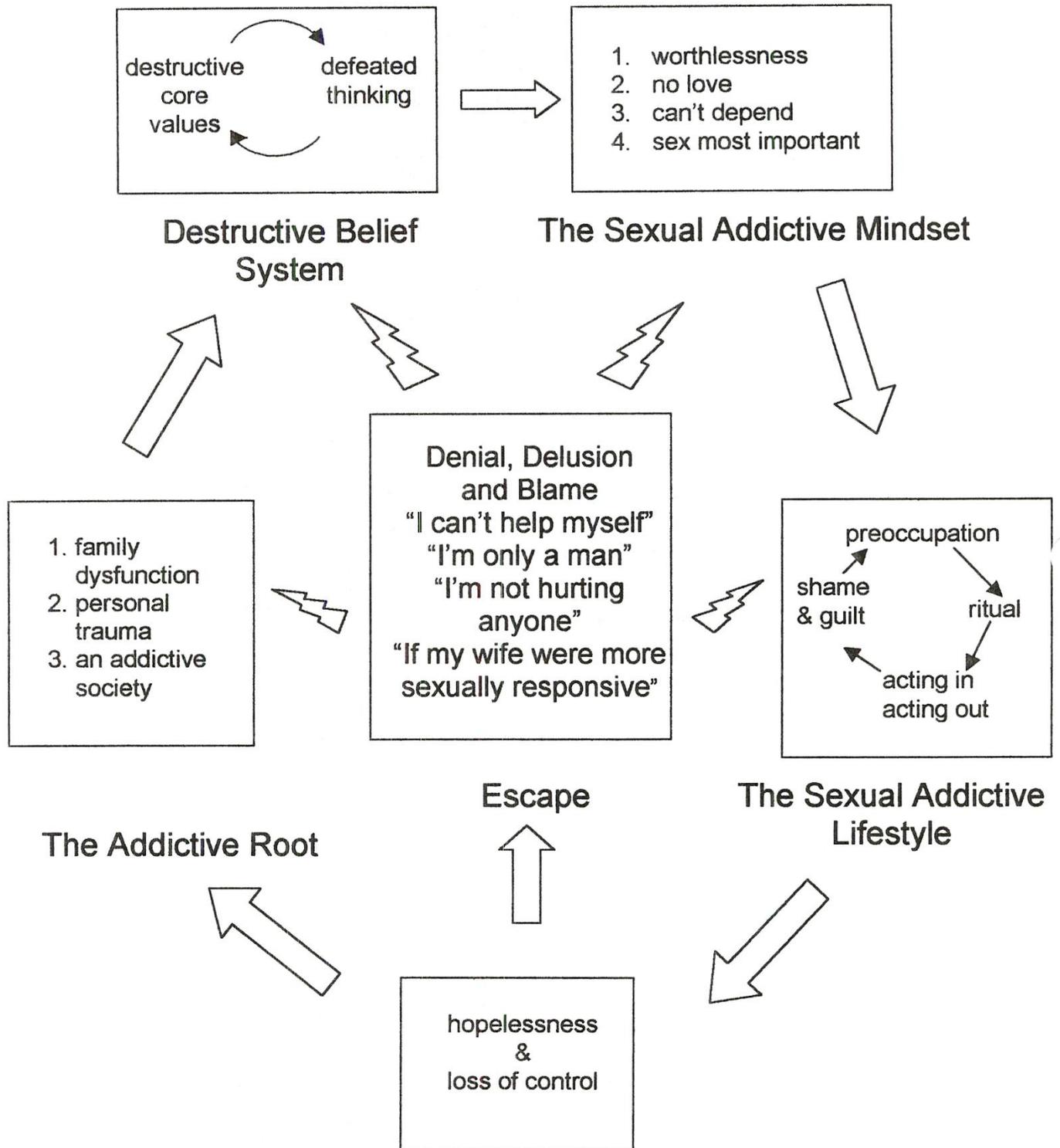
THE ADDICTIVE LIFESTYLE

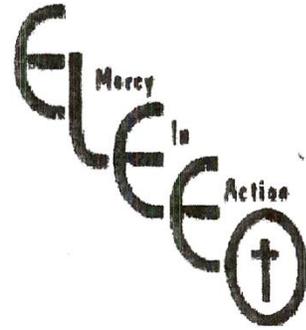
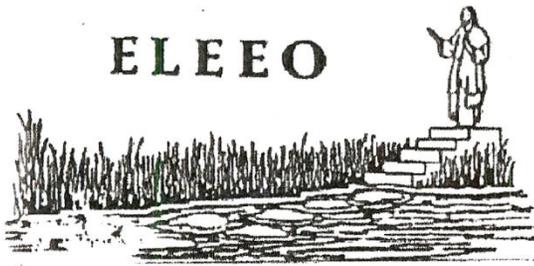


THE ADDICTIVE CLOAK

- Denial
- Delusion
- Blame

The Agony of Sexual Addiction





LIFE - LINE MINISTRIES

(Sponsored By ELEEEO MINISTRIES)

SEXUAL ADDICTION: A BRIEF OVERVIEW

A DEFINITION:

Sexual addiction may be defined as a dependency upon a constantly recurring, mood-altering, event in order to feel normal. It is a mental and spiritual illness that controls all relationships and activities in the addict's life.

I. THE ROOTS OF SEXUAL ADDICITON

The Addictive Personality

There is still an ongoing debate about the possibility of an 'addictive personality'. Some researchers believe that there is a type of personality that is particularly susceptible to addiction. This would explain how an addict and nonaddict could come out of the same environment. The problem arises out of a need for a clear definition of 'personality'. Perhaps the addictive lifestyle is more of a key to the real inner person than the public display indicates. In any event, we know that several addictions can flourish in the most competent, attractive, and charming people, as well as, in the most retiring, repulsive, and ill.

The Alcoholic Home

This is the most common 'seed bed' for the development of an addictive lifestyle. The example of compulsive behavior set by parents, the misuse or abuse of the sexual relationship in the home, all contribute to a malformed sexual lifestyle. Not every alcoholic home will practice sexual abuse or incest. However, the evidence is that many do. One therapist reported, "that over the past 15 years in my work with alcoholics and children of alcoholics, over 60% of my clients reported incidents of sexual abuse."

The Incestuous and/or Abusive Home

The evidence indicates that one of the results of the incestuous home is the inability to develop a normal sexual relationship. What a child learns from a parent is how to have a relationship. When a parent is sexual with a child, the child concludes at a fundamental level that in order to have a relationship, one has to be sexual. Thus, all relationships become "sexualized".

A key factor in the addict's core belief system is the low self-esteem developed in an abusive home. Children in abusive homes sometimes turn to sexual experiences as a form of escape into something pleasant, or as a form of acceptance from a sexual partner. Personal interviews with criminals and ex-offenders reveal that many had been sexually abused as children. For many of these who were abused, sex became an escape from the pain of existence. A few used sex as an expression of anger in a violent form.

Unresolved Grief Situations

Sometimes reaction to the loss of a mate will take the form of almost insane promiscuity. This is usually short-lived. However, a person without spiritual or emotional reserves could have difficulty in breaking this pattern. It is not always the loss of a mate that triggers such behavior, but the loss of any significant person may trigger unacceptable sexual behavior. One example is that of a young man who turned to exhibitionism soon after the loss of his mother.

In summary, we know that the home is where we learn how to feel about ourselves, and how to express those feelings. Not every alcoholic, incestuous, abusive home will produce sexual addicts. However, most sexual addicts do come from this type of environment.

II. COMMONALITY OF THE ADDICTION

A Common Bond

Among most addicts there is a common bond of an early dependency upon sexual experience as an escape from a "painful" existence. With them, sexual experience became personal and private in masturbation, pornography, and voyeurism, (or some combination of the three). For some, it became a form of acceptance in intercourse. In all events, it obliterated reality for the duration of the experience.

Common Core Beliefs

All addicts, no matter how they express their personality, share common beliefs about themselves:

1. I am basically a bad, unworthy person. The addict is never comfortable about himself at any time. He must be doing something to keep his mind off himself. The addict's home experience has taught him that he is "bad and unworthy". Society and religion often reinforce his feelings.
2. No one would love me as I am. The addict did not experience real love and thus cannot accept it. The basic reason is that he cannot accept himself.
3. My needs are never going to be met if I have to depend upon others. His needs were not met by those who supposedly loved him early in life – consequently they will not be met by others now. The addict has come to believe that his needs are different and cannot be met in the normal manner. One partner is not enough because his drives are "stronger" than the normal person.
4. Sex is my most important need. Sex becomes the source of comfort and security for the addict. It becomes his source of life and reason for being. He cannot contemplate life without it.

Common Addictive Behavior

An interesting aspect of sexual addiction is that it contains many of the behavior patterns of substance addictions. Common core beliefs, denial, rationalization, protection of the supply, fears, anxieties, health problems, loss of control, etc. all fall into like patterns.

THE WORLD OF THE SEXUAL ADDICT

	<p>CORE BELIEF 1 SELF-IMAGE: I am basically a bad, unworthy person</p>	<p>CORE BELIEF 2 RELATIONSHIPS: No one would love me as I am.</p>
<p>Interior World</p>	<p>Addicts conclude from their family experiences that they are not worthwhile persons. Feelings of inadequacy and failure predominate. Addicts often see humiliation and degradation as justified or deserved. The desperate struggle around sexual compulsivity absolutely confirms this belief and enhances feelings of low self-worth. Addicts are committed to hiding the secret reality of their addiction at all costs because of their unworthiness. Yet, the addiction guides almost all behavior and decisions.</p>	<p>Addicts believe that everyone would abandon them if the truth were known. They have a constant fear of being dependent on others. Addicts perceive their sexual behavior as so bad that everything becomes their "fault." Addicts assume responsibility for all the pain in loved ones. Honest guilt and remorse cannot be expressed because that would require honesty about behavior. Addicts become progressively more isolated.</p>
<p>Exterior World</p>	<p>Addicts create a front of "normalcy" to hide their sense of inadequacy. They may even appear grandiose and full of exaggerated self-importance. As consequences to behaviors emerge, the front contrasts with actions which seem to be degrading and self-defeating to both. Others see decisions or behaviors as irrational, incomprehensible, or even self-destructive, but not "normal."</p>	<p>Addicts create image of being in charge of life and in no need of help. They appear unaffected by any problem, but will often do extreme or indulgent things as if making up for something. No explanation is offered, however. Some addicts may continue to be charming and sociable, but all addicts become "unreachable" personally as they close off all avenues of vulnerability.</p>
<p>Family and Friends</p>	<p>Close friends and family members become angry and frustrated with addicts' egocentricity, especially when there is insensitivity to others. Not knowing the interior world of an addict, they are troubled by what looks like destructive or curious behavior which does not fit the image the addicts project.</p>	<p>Significant persons in the addicts' lives start to feel pushed away, useless, neglected, and unnecessary. They become confused at seemingly generous gestures, but the absence of any personal warmth or presence. Anger and hurt accumulate with a sense of abandonment in reaction to addicts' irresponsible behavior.</p>

THE WORLD OF THE SEXUAL ADDICT (continued...)

	<p>CORE BELIEF 3 NEEDS: My needs are never going to be met if I have to depend on others.</p>	<p>CORE BELIEF 4 SEXUALITY: Sex is my most important need.</p>
<p>Interior World</p>	<p>Addicts feel unloved and unlovable which means other people cannot be depended on to love them, so their needs will not be met. The resulting rage becomes internalized as depression, resentment, self-pity, and even suicidal feelings. Because they have no confidence in others' love, addicts become calculating, strategizing, manipulative, and ruthless. Rules and laws are made for people who are lovable. Those who are unlovable survive in other ways.</p>	<p>Addicts confuse nurturing and sex. Support, care, affirmation, and love are all sexualized. Absolute terror of life without sex combines with feelings of unworthiness for such intense sexual desires. Sexual activity never meets the need for love and care, but continues to be seen as the only avenue to do so. Addicts have a high need to control all situations in an effort to guarantee sex. Yet, there is a secret fear of being sexually out of control. Addicts promise themselves to stop or limit sexual behavior because of this fear.</p>
<p>Exterior World</p>	<p>Addicts' rage about unmet needs in the past prevents the possibility of expressing needs now because they anticipate being rejected. Addicts appear not to want or need anything. They are purposely unclear about their intentions in relationships and are thus seductive in behavior, i.e. they try to be affirmed or cared for without expressing that they need it so they will not risk rejection. Addicts make extensive efforts to show how respectable and law-abiding they are.</p>	<p>Sexual obsession pervades life style and behavior. Addicts make maximum effort to insure all possible sexual opportunities. Addicts at all levels of addictive behavior feel the need to control sexual access: that is, addicts involved in prostitution, exhibitionism, voyeurism, incest, etc., have in common the goal of protecting the "source of supply." Seeking degrading or humiliating sexual experiences simply extends internal feelings of unworthiness. Addicts publicly profess extreme sexual propriety, however, even to the extent of moral self-righteousness about sexual matters. Cover-ups, lies, and deceptions are made to conceal personal sexual behavior.</p>
<p>Family and Friends</p>	<p>Those who are close start to see the double life, the Jekyll and Hyde, in the addicts' world. The addicts' ups and downs remain difficult to understand. Worse, distrust and disbelief in the addicts begin. Things appear to be so smooth, yet the intuition is they are not. Inconsistencies between the addicts' public and private lives confirm these intuitions.</p>	<p>The addicts' protestations of high sexual morality obscure the impact of sexual obsession on friends and families. Close family and friends tend to reject suspicions of sexual compulsivity because of addicts' "values". As evidence of powerlessness over behavior and unmanageability mount, these persons become confused, not knowing what to believe. In addition, they do not wish to intervene in something so personal. Since they don't feel close enough to become involved, they choose the other option which is to withdraw.</p>

III. THE ADDICTIVE CYCLE

A key to differentiating between “sexual slips” and “sexual addiction” is the pattern or cycle followed by the addict. A person may, under seduction or pressure, fall into a sinful sexual act that has nothing to do with addiction. However, the addict does not “slip ” into a sexual act. His life is governed by a pattern of sequential sexual experiences.

Pain or Felt Need

Mental anguish is a way of life for the addict. He is a driven person. He is never comfortable or at peace unless he is experiencing his addiction. The addict may be seen as a normally quiet, shy person or an extreme extrovert. In either case he is attempting to hide his pain.

Preoccupation

The mind of the addict begins to search for an escape from the anguish of existence. The thinking process soon settles on that which has always brought pleasure and escape. Indeed, sexual addicts are “hostages of their own preoccupation”. Every passerby, every relationship, and every introduction to someone passes through the sexually obsessive filter. What the mind is searching for is the warm, romantic feeling of early youth.

Ritualization

Ritualization enhances the “trancelike” state of preoccupation. All addicts develop their own “M.O.” according to the level of their addiction. Just as the preoccupation searches for romance, ritualization prepares for the romantic experience.

Compulsive Sexual Behavior

The act is carried out with the addict controlled totally by the experience. Although a crisis such as an encounter with the police may forestall the act, the cycle will continue to the completion stage.

Despair

The addict is fully aware of his loss of control – in early stages he will rationalize that it is due to his “greater needs.” In later stages, he will feel an ever-deepening sense of failure. Fear of being caught, rejection, and public disgrace leads to a deep sense of remorse. Self-delusion sets in. Promises are made. Dates are set to change the lifestyle. A religious symbol may even be placed on a stack of pornography. But all resolves fail. Despair and anguish take over the mind and the cycle begins again, The sexual experience becomes the reason for being. To stop the cycle would be like death.

Symptomology of Phases of Addictive System

PHASE CRITERIA	INITIATION	ESTABLISHMENT	CONTINGENT ESCALATION	CONTINGENT DE-ESCALATION	ACUTE	CHRONIC
Preoccupation	Sexual obsession helps cope	Preoccupation becomes routine way to avoid life problems	Fantasy life expands including new or different behaviors and a problem solving quality	Fantasy life can remain intense but may diminish entirely for periods of on a time	Sexualization of thought patterns take on a desperate quality	No life occurs beyond the obsession
Ritualization	Determination to find ways to maximize behavior opportunities	Repetitive patterns emerge which usually precede behavior	Rituals become variations of a theme	Rituals may be restricted except to "play" with addiction by tempting self	Rituals become rigid despite even obvious danger, risk, or cost	Rigid rituals extremely predictable
Behavior	Episodic periods of acting out, abusive behavior	Regularity and priority of behavior establish a baseline	Rapid escalation of behavior may include changes of intensity, range, or levels of behavior	Rapid de-escalation of behavior to safe, marginal, or acceptable behavior cycles	Constant 24 hour behavior cycles	Behavior limited only by opportunity
Despair	Concerns, disappointment, or dis-ease about behavior	Periods of depression sometimes followed by efforts to curb or stop behavior	Excitement is balanced by an ongoing desperation with peaks of depression and even suicidal feelings	Obsession with guilt and shame over behavior may replace or co-exist with addictive preoccupation	Awareness of personal pain as well as impact on others diminishes	No apparent awareness of personal pain
Belief System	Loss of faith in oneself, feelings of unworthiness and distrust in an extreme environment	Behavior and unmanageability begin to confirm destructive core beliefs about self	Dramatic surge of behavior shifts core beliefs into dominance	Core beliefs do not abate, keeping addict isolated and acting "as if"	Massive acceptance of addictive belief system governs daily behavior	Damage to sense of self may be beyond repair

Symptomology of Phases of Addictive System Cont...

PHASE CRITERIA	INITIATION	ESTABLISHMENT	CONTINGENT ESCALATION	CONTINGENT DE-ESCALATION	ACUTE	CHRONIC
Impaired Thinking	Incongruency between feelings of exhilaration and reality of danger or degradation, between perception of behavior as experimental or short lived and reality of regularity or potential of continuing pattern	Thought processes start to distort reality, creating unrealistic confidence and negating potential problems	Reality lapses are frequent as logic and caution are abandoned and defense mechanisms increase	Reality of near catastrophes breaks through delusion, leaving addict stunned and even hopeless	Breaks with reality generate predatory thought processes and signal abandonment of value system	Personal responsibility never acknowledged
Unmanageability	Catalytic events correspond with first complications of behavioral excess	Reversal of life priorities causes complications of family, work, relationships, and addict values and starts to live double life	Severe strain on family, work, and finances compounds with legal consequences, physical symptoms, and shifts in concurrent addictions	Efforts to make life manageable and to live honorable life may result in excessive religiosity, shifts in concurrent addictions, responsibility at work, and "honeymoon" periods at home	Significant life issues occur including job, family, and finances as well as legal, physical, and other addictive complications	Nothing to hold onto or work for

IV. LEVELS OF ADDICTION

All addictions go through a "descending" process that forms a destructive lifestyle for the addict. The narcotic addict will destroy his life by damaged health or accident if the pattern is not halted. The food addict will destroy his health by obesity. The sexual addict will destroy his health and home. He could end up in prison or lose his life on one of his exploits. The common corollary with all addictions is the ever-increasing need for a larger dose of the addictive substance. The larger doses for the sexual addict descend through three levels.

Level One: Socially Accepted Norms

The addict is confronted early with the double standard of socially accepted norms and is confused by them. Society tells the addict early in life that people are bad if they do certain sexual things. Yet he soon learns that society not only practices these sexual expressions, it encourages them. His friends, peer group, and the media all push certain forms of sexual expression. These condemned/accepted norms of society are masturbation, pornography, heterosexuality, homosexuality and prostitution.

The addict will take part in some or all of these experiences and will feel degraded or abused by them. Most addicts at this level believe their life is under control and feel that they are not much different than other people.

Level Two: Socially Unacceptable Norms

This could be referred to as the level of nuisance offenses punishable by law. It includes exhibitionism, voyeurism, indecent phone calls and indecent liberties. In this level, someone is victimized emotionally.

Level Three: Socially Outraged Norms

Violence becomes a factor at this level. Society has no double standard here (although one might wonder when examining current trends in media). In most cases, someone is victimized physically as well as emotionally. This is the level of rape, incest, and child molestation.

In summary, it should be noted that these three levels of progression are sometimes intertwined. Usually there is a progression downward with the common bond of increasing pain, loneliness, and despair.

Sample Case Histories

Patrick Carnes records the case of a married attorney who served as a special aid to a governor. This person attempted to maintain a relationship with a secretary and

Levels of Addiction

LEVEL OF ADDICTION	BEHAVIOR	CULTURAL STANDARDS	LEGAL CONSEQUENCES/ RISKS	VICTIM	PUBLIC OPINION OF ADDICTION
Level One	Masturbation, heterosexual and homosexual relationships, and pornography, and prostitution.	Depending on behavior, activities are seen as acceptable or tolerable. Some specific behaviors such as prostitution and pornography are sources of controversy.	Sanctions against those behaviors, when illegal, are ineffectively and randomly enforced. Low priority for enforcement officials generates minimal risk for addict.	These behaviors are perceived as victimless crimes. However, victimization and exploitation are often components.	Public attitudes are characterized by ambivalence or dislike. For some behaviors such as womanizing there is a competing negative hero image of glamorous decadence.
Level Two	Exhibitionism, voyeurism, indecent phone calls, and indecent liberties.	None of these behaviors is acceptable.	Behaviors are regarded as nuisance offenses. Risk is involved since offenders, when observed, are actively prosecuted.	There is always a victim.	Addict is perceived as pathetic and sick but harmless. Often, these behaviors are the objects of jokes which dismiss the pain of the addict.
Level Three	Child molestation, incest, and rape.	Each behavior represents a profound violation of cultural boundaries.	Extreme legal consequences create high-risk situations for the addict.	There is always a victim.	Public becomes outraged. Perpetrators are seen by many as sub-human and beyond help.

her boss. During this time he frequented porn shops for homosexual encounters in movie booths. He visited massage parlors even though he was injured in one. Frightening experiences brought on remorse and shame but only brief changes in lifestyle.

Earl Wilson in his work Sexual Sanity gives several illustrations of those who were obsessed by sexual experience, if not addicted to it. One example was a young mother who established a pattern of fantasy based around love stories and soap operas. Every morning she would slip out of bed, urge the children off to school and spend hours in uninterrupted fantasy before the T.V. Her housework ceased and her relationship with her husband deteriorated.

V. CO-ADDICTS / CO-DEPENDENTS

The Spouse

The co-addict (codependent) is one who is connected to the addict by love or a legal relationship. In the case of the spouse, there are often three connecting links: love, legal relationship and sometimes addiction to the addict. Co-addicts will go to extreme lengths to preserve the exterior world of the addict. By their actions, they enter the insanity of their own co-addictive world.

The co-addict usually has the same basic beliefs about themselves that the addict has. Often they come from like backgrounds.

1. They believe themselves to be bad, unworthy people.
2. They believe no one will love them as they are. They must hold on to the addict at all costs.
3. They feel that their needs will never be met if they must depend upon others. Thus, they try to manipulate and control the addict so that their needs will be met.
4. To them, sex is often their most important sign of love. Due to their background co-addicts cannot understand intimacy or the real nature of sex and love.

The Family

At the very least the family of the addict will be emotionally scarred. The lack of sexual role-models or example of love coupled with the example of sexual manipulation will leave lasting negative impressions.

At the very worst, the children become reluctant participants in incestuous situations. These experiences lead to dysfunctional marriages, sexual addiction, and mental and physical illness.

VI. CO-ADDICTIONS

The key word here is mood-altering. Sometimes an escape from the guilt of the central addiction may be in the form of substance abuse. Compulsive behavior is the common lifestyle of the addict. Anything that promises to move the mood from an extreme low to an extreme high can become an alternate addiction. In interviews with alcoholics the realities of co-addiction (polyaddiction) become readily apparent. As one alcoholic was examining the possibility of his being a sexual addict remarked, "the guy who wrote this test has been in my head." A problem in healing the addict is the failure to recognize and treat the co-addiction(s).

VII. A THEOLOGY OF WORKING WITH ADDICTS

The most difficult barrier to overcome in working with any form of extremely sinful behavior is that of a judgmental attitude on the part of those in position to help the addict. Within the Christian community, there is a widespread belief that all a person has to do is quit what he is doing (the addiction) and he will be alright. Coupled with that idea is the belief that anyone can quit anything if they just want to. Added to this is the theological concept that anyone who accepts Jesus Christ as their personal Savior is immediately 'changed'. Old desires are no longer there and the new convert 'loves everybody'. (Such a view is in contradiction with the concept of the battle of the two natures as seen in Romans 7:14ff, Galatians 5:16ff, etc.) The addict who experiences this theology often goes away in worse condition than he was in before. He may now believe that not even God can help him.

The scriptures do teach in 1Corinthians 6:10-11 that drunkards and addicts were changed, and indeed they can be. The salvation experience is the most wonderful 'self-image' builder. When a convert finds a new relationship with God and unconditional acceptance from God's people, his core beliefs begin to change. The power of the sin nature has been broken, although sin still continues (1John 1:8-10) because the addict has yet to go through the process of being transformed in his thinking (Romans 12:1-2; John 5:14). The salvation – sanctification process for the addict must be a healing program that is 'worked out'. In the context of a healing process, there are at least four different areas of the salvation – sanctification experience that must be worked out:

1. Spiritual problems that require a fresh understanding of the essentials of the Christian faith;
2. Emotional and psychological problems that respond to counseling and/or the supportive environment of a recovery/support group experience;
3. Social and/or marital problems that need to be examined in the light of the Christian basis for interpersonal relationships and communication;
4. Physiological/medical problems that require immediate treatment.

Unless the caregiving Christian community is prepared to offer such a healing environment in which these problems can be addressed, the addict will find little hope in bringing his addiction to the attention of the 'church'. Jesus' priorities in this regard are quite clear (see Isaiah 61:1, Luke 4:18, Matthew 25: 31-46, Galatians 6:1-2, etc.)

VIII. CRISIS AS A SYMPTOM OF ILLNESS

A crisis often arises when the illness (addiction) erupts in an unavoidable event that cannot be hidden. Most sexual crimes make sensational reading and draw widespread attention. As long as the addiction is kept in the bounds of 'socially accepted norms' (mentioned earlier), no public crisis may appear. However, if the addiction is expressed among religious people the crisis may erupt in an early stage. A Christian spouse who discovers an unfaithful mate, a church leader who is seen in a porn shop, or a youth minister caught in a sinful sexual relationship, may all be examples of crisis situations that must be worked through.

Christian caregivers should be reluctant to view crisis in the standard negative manner. Indeed, such crises should be viewed as God's way of saying 'enough is enough', and be recognized as a wonderful opportunity for taking the first step (admitting powerlessness) towards healing. Crisis intervention, properly understood, should be an integral part of the Christian caregiving outreach to those in bondage to addiction of any kind.

IX. THE HEALING PROCESS

Treating the Symptoms

The healing process begins with the God-oriented crisis. Support during this time is obligatory on the part of the Christian caregiver. The demeanor of those reaching out to help should say 'I accept you as you are,' 'I may not agree with your actions, but I love you as a person,' and 'there is hope for you here'. Providing a safe, confidential environment in which unconditional love is shown is crucial in the early stages of the healing process. We must always remember that to be Christ-like is to 'hate the sin and love the sinner.'

Treating the Illness (Addiction)

True healing means that each person must enter a PROCESS which replaces faulty beliefs with healthy ones (Romans 12:2, John 5:14, etc.) Personal counseling with a qualified Christian counselor will help the addict sort out issues of conflict and areas of responsibility along with charting a course of change. Family counseling will help to identify changes needed in the system that has developed around the addiction. This may also help to identify and break free from multigenerational patterns of sinful lifestyle (e.g. 'sins of the fathers...').

The greatest help for both personal and family needs in leaving the addictive patterns behind can be found in Christ-centered, biblically-based, recovery/support groups. We must always remember that no one understands as well as another addict who has 'been there' and is now experiencing the freedom that our Lord promises (see Matthew 7:1-5; Galatians 6:1-2; 2Corinthians 1:3-7.) Groups based on a 12-Step model that is grounded in the Scriptures provide great benefit in the healing process.

X. CONCLUSION

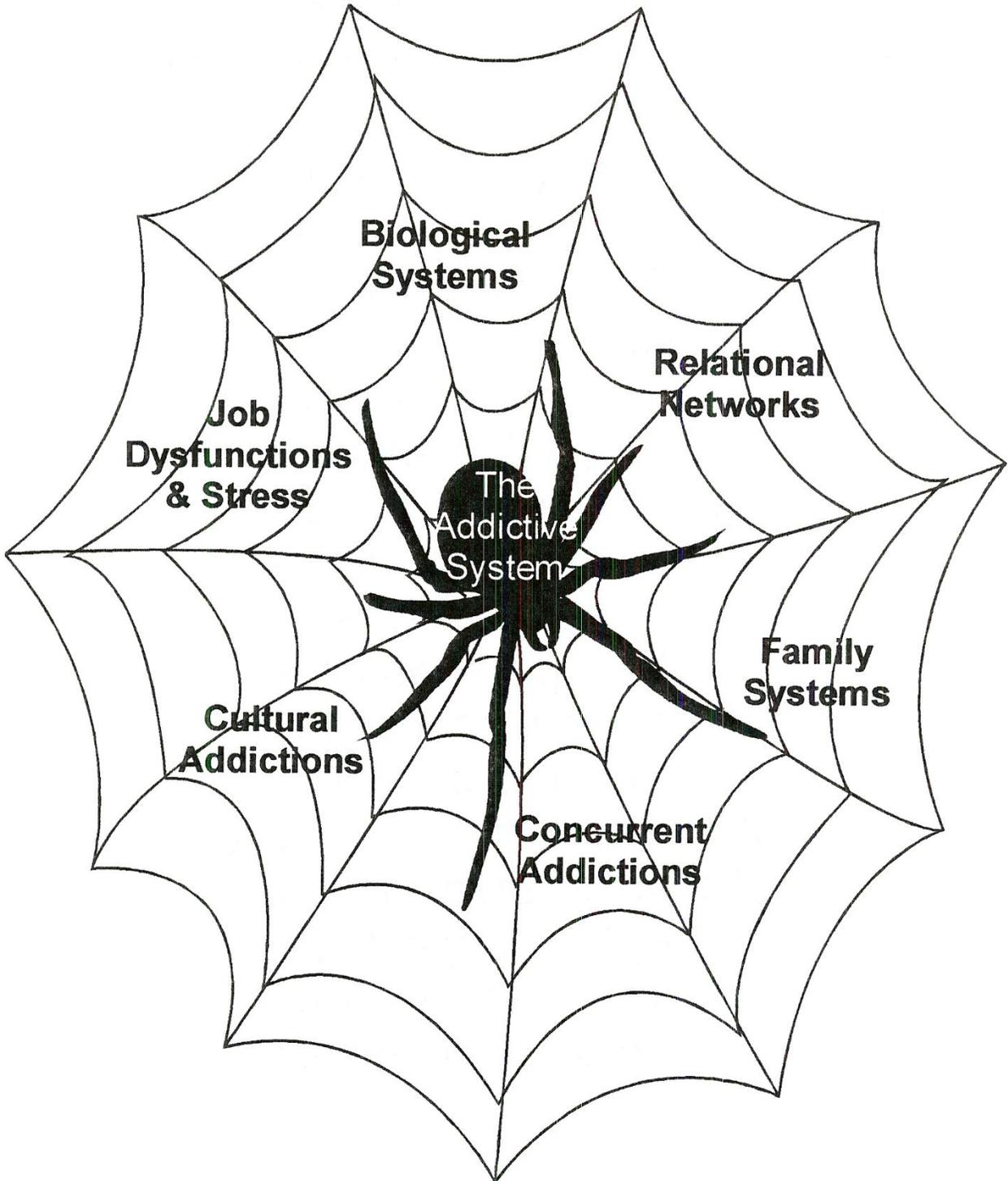
The disciples were frustrated in their inability to heal a demon-possessed boy (Mark 9:14-30). Jesus healed the boy, then told His disciples that this type of healing required prayer and fasting. This indicates that some problems may be resolved immediately, while others may take much time and special caring and healing strategies. Addiction, of any kind, is one such problem. Hopefully, it is a problem that will be recognized more in this light as the public (and especially the Christian community) becomes increasingly willing to face the true nature of addiction.

Three areas of understanding will help in assisting the addict in the healing process:

1. The nature of addiction and the patterns that addictions follow;
2. The source of the addiction is in the addict, not in the substance or the act. Neither abstinence nor overindulgence will 'cure' an addict even though he must be 'sober' to be helped. In the same manner, neither marriage nor celibacy will 'cure' the sexual addict.
3. Salvation/sanctification is a process that grows according to the personality of the addict, his willingness to be open to change, and the quality of Christian caregiving that he receives.



The Web of Sexual Addiction



CORE BELIEFS

Deep within each of us
is a core belief system
that directs our life.

These deep inner attitudes
and beliefs are made up
of our judgments and
evaluations of the world,
the people around us,
and ourselves.

We register an inner
imprint in response to the
circumstances around us,
whether positive or negative.
We must reexamine these
imprints to begin healing
and to imprint new
patterns of wholeness.

Four False Beliefs

PERFORMANCE TRAP

I must meet certain standards to feel good about myself.

Fear of Failure



APPROVAL ADDICTION

I must have approval of others to feel good about myself.

Fear of Rejection



BLAME GAME

Those who fail are unworthy of love and deserve to be punished.

Fear of Punishment



SHAME TRAP

I am what I am. I can't change. I am hopeless.

Fear of Shame

Types of Shame

SHAME EXPERIENCES

1. **Innocent shame** that occurs when someone else slanders your character or ruins your reputation. You feel shame or embarrassment because you realize others have heard this slander.
2. **Guilty shame** that occurs when you do something morally or ethically wrong. This type of shame is the one most Westerners think of when they think of guilt and shame synonymously.
3. **Social blunder shame** that involves feeling ashamed or embarrassed when you commit a *faux pas* or disgrace yourself socially.
4. **Significant other shame** that occurs when people are closely and unavoidably identified with the shameful behavior of another person. This type is similar to shared shame where a person participates in the embarrassing incident *with* another person and they both experience shame.
5. **Physical imperfection shame** that is experienced when a person is ridiculed, teased, or avoided by others due to a physical defect, or when a person feels shame over a real or imagined physical defect, even when others do not notice or ridicule the person.
6. **Discrimination shame** that happens when a society denigrates, down grades, or rejects certain groups (e.g., racial, economic, ethnic, religious, social) as inferior, worthless, or evil. People in these groups may feel shame for being identified as these rejected parts of society.
7. **Public punishment shame** occurs when a person is deliberately exposed to ridicule, humiliation, or shame as a form of punishment (e.g., public flogging).
8. **Anticipated shame** that is experienced whenever you do not do something because you might be caught, punished, or exposed if you did it.
9. **Modesty shame** that involves some form of sexual shame. Modesty is defined differently in different cultures, but all have some standard of modesty. Even societies where nudity is the custom have some social shame associated with immodest behavior.
10. **Personal-inadequacy shame** that occurs when someone feels intensely inferior to others in some way, even to the extent of feeling like a nonperson.
11. **Sympathy shame** that often occurs when someone else experiences shame and you as an onlooker feel empathy or blush for them.
12. **Compliment shame** that occurs when someone blushes from pleasure or because of embarrassment that they are being noticed or given attention.

THE JEKYLL & HYDE SYNDROME

LUST

A. What is Lust?

According to a weekly soap opera review, here is what happened on one of America's favorite soap operas the preceding week:

"Angry at Susan for continual drinking and lack of care for Jason, Allen decide he wants custody of his son – an idea that Monica abhors. Heather decides to move in with Scotty, but Scotty decides to move in with Susan. Lila tells Edward she knows all about his illegitimate son. After going to bed with Rose, Mark realizes that he's not over the death of his wife Katie. Claudia's parents are against her marrying Brian."

That is what is euphemistically called "Love in the Afternoon". Love is not the word for it. The right word is lust and that's the topic of this part of the Jekyll & Hyde Syndrome.

1. Some of you have been anxiously awaiting this one; you may even have begun here if you could. In one book on the seven deadly sins, the author began the chapter on lust with these words: "To the lustful among you who have turned to this chapter first!"
2. Lust has many faces. It's the row of middle-aged men hovering over the magazine rack catching glimpses of this month's Playboy or Penthouse (with a 'few' younger fellows in there with them!); the men lined up at what has been called 'a sexual soup kitchen', and giving lust a bad name. One person said, 'Lust is a sin, so you're supposed to be struck by it, not go to a store and shop'.
3. In America today we have created out of lust a huge store in which to come and shop – and not just the tawdry adult sex shops hawking views of women and selling bizarre selections of sexual aids. The Great American Department Store sells its wares with lust.
 - a. There are few commercials left which do not use lust as the lure. Jeans commercials are more provocative today than the steamiest movies were 30 years ago.
 - b. Diet drinks may appear to be magic potions for the cure of gluttony (or its results), but in fact they are sold as love potions to capture a sexy person.
 - c. Lust is in. We sell with it and shop for it. It is the ambience in a singles bar; it is the hidden agenda of a business lunch; it is the leering (not to mention avaricious) eye of the camera shooting pornography; it is the desperate look of obsessive love.

4. Lust is the last of the seven deadly sins, last but not least; surely not least in our hypersexualized society. But sexual openness has not brought us sexual healing.
 - a. We have moved from a 'repressive' Victorian society to an obsessive American society.
 - b. In our age of 'liberation', lust has been made into a virtue and women are schooled that they are entitled to as much lustfulness as men. Ahhh, sweet consciousness raising!!!
5. Lust is, however, a deadly sin because while it uses sexuality it does not satisfy us sexually. It has an itch that sex alone cannot scratch.
 - a. It is 'the craving for salt of a man who is dying of thirst'.
 - b. To be sure lust begins in an early payoff of pleasure, but soon it begins to issue into a disruption of relationships and even a numbing to pleasure itself.

- B. The subject of lust is properly a tender one. Human sexuality is an intimate domain that should stay intimate.
1. Also, there is an extraordinary amount of un-healing among us in regard to our bodies and our sexuality.
 2. And, it is full of ambiguity: Human sexuality offers at the same time a tremendous capacity for joy and a terrible capacity for destructiveness.
 3. Also, it often seems so out of control, so unyielding to the best efforts of mind and will.
 - a. It reminds us of the tenacity of original sin.
 - b. A Faulkner character once described original sin this way:
"Well, it's like this. I ain't got to, but I can't help it".

*****So we proceed tenderly*****

4. There is a reason to consider lust last in the series of seven deadly sins.
 - a. Too often the church has acted as if lust were the only sin. When most people say 'immoral', they refer to sexual immorality.
 - b. You can be prideful, slothful, envious, angry, greedy, and gluttonous and still be a 'respectable Christian', but woe unto you if you commit sexual sin.
 - c. Dorothy Sayers entitled her essay on the seven deadly sins, "The Other Six Deadly Sins", after a young man came and said to her, "I didn't know there were seven deadly sins: Please tell me the names of the other six."
 - d. Theologians have handled lust with kid gloves or not at all.
 - 1) When John Cassian wrote his Institutes in the 5th century he included lust in his treatment of the deadly sins.
 - 2) But when you turn to its section in The Nicene and Post Nicene Fathers, you are confronted with a blank space. There underneath the heading of Book VI entitled "On the

"Spirit of Fornication" were the discreet words of the editors: "We have thought best to omit altogether the translation of this book".

*****Fools rush in where angels (and editors) fear to tread*****

*****So we proceed tenderly*****

- C. Lust is the only one of the Seven Deadly sins publicly confessed by a President of the United States – and in Playboy no less!
1. Lust is, however, far from the first to be committed by a President—pride, envy, anger, and greed always lurk at the White House door and Senate chambers.
 2. Jimmy Carter confessed that he had lusted in his heart. He referred to Jesus' words in Matthew: "You have heard that it was said, You shall not commit adultery. But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart". (Matthew 5:27-28).
 - a. Carter interpreted this passage to mean that Jesus knows we all have lusts, understands them and forgives us our lusts; therefore none of us should feel unduly judged by God nor should we be judgmental toward others.
 - b. Carter correctly captured the grace of the gospel in this passage – it was meant as a rebuke to the smugness of the Pharisees who pretended to be themselves free from lust, since they had committed no act of adultery.
 - c. But Jesus knew how deadly the inner preoccupation with lust could be, so there is also the demand of the gospel in this passage. Jesus was saying, "Do not lust; lust is a deadly sin".
 - d. How are we to interpret this passage?
 - 1) Oral Roberts said once in reference to it, that there is a difference between admiring a good-looking person and desiring that person, a distinction which most mere mortals find difficult to maintain. Isn't there some desiring in all admiring?
 - 2) How about interpreting the passage this way. There is no sin in the admiring/desiring of another person. Those feelings are a natural part of being human. The sin of lust is the morbid preoccupied dwelling upon this desire, which may or may not end up in an act of lust ('I would if I could!') but which distorts healthy relationships with others and threatens the vows of fidelity which a married person may have made.
 - 3) Jesus was saying that a sin can be deadly whether or not it becomes an action like adultery. He was not

condemning every person with a sexual thought as guilty of lust.

*****Time Out*****Reread that last underlined sentence
*****again*****SLOWLY*****Yes, that's what it says*****

D. What is the deadly sin of lust?

1. Certainly, as just suggested above, it is not the innocent rush of sexual excitement. To call that sin would be cruel; our calling that a sin has led to sexual repression and its child, sexual obsession.
2. Lust is the preoccupied and preoccupying dwelling upon objects of sexual desire.
 - a. Lust is the obsessive search for sexual satisfaction which derives from a thirst no sexual expression can quench.
 - b. Lust is the sexual expression (or acting out) of deeper needs.
 - c. For example, lust can be the sexual expression of pride as a person seeks sexual 'conquests' to bolster his/her ego. (A man passing 40 seeks the physical corroboration of his worth in the arms of another woman – more than lust is at work).
 - d. Lust may be the expression of sloth, the compulsive search for something to fill an emptiness, to lift a despondency. Oh to lose oneself in love! Dorothy Sayers and C.S. Lewis both contended that we are most vulnerable to lust in times of despondency. In Lewis's The Screwtape Letters, Screwtape, a big-wheel devil in Satan's lower-archy gives this advice to Wormwood, his young nephew, a devil who has been assigned to corrupt a person on earth:

'My Dear Wormwood,
...I have always found that the trough (dull, dry, depressed) periods of human undulation provide excellent opportunity for all sensual temptations, particularly those of sex. This may surprise you, because, of course, there is more physical energy, and therefore more potential appetite, at the peak periods; but you must remember that the powers of resistance are then also at their highest... The attack has a much better chance of success when the man's whole inner world is drab and cold and empty.'
 - e. One man confessed that his sexual adventures were really a distraction, keeping his mind off the fact that his career was in shambles.
 - f. Another man's lust is stirred by anxieties over loss of virility.
 - g. A young woman seeks sex as a way of satisfying deeper needs for intimacy. "Looking for Mr. Goodbar", she hops from bar to bed.
 - h. In all cases there is a law of diminishing returns. As Screwtape counsels his nephew; "An ever increasing craving for an ever diminishing pleasure is the formula".

- E. Lust has many faces. Let's just mention three – promiscuity, pornography, and adultery.
1. Promiscuity is casual sex.
 - a. Promiscuity is the modern equivalent of what is translated in the Bible as 'fornication' from the Greek word pornei (as in pornography).
 - b. The sexual revolution has promised us sexual liberation but what we have been given instead is a new bondage – the tyranny of having to say yes. The sexual revolution has not brought us to a new Garden of Eden but rather led us from one desert to another.
 - c. In a Village Voice article in the early 1970's Karen Durbin called herself a 'casualty of the sex war'. She reported that the sexual revolution had succeeded in turning people into things. What we have today, she said, 'is not love or affection or even simple friendship'.
 2. Dr. Helen Kaplan, a leading sex therapist, looks with alarm at our present trends.
 - a. Guilt-ridden sex has been replaced by compulsive sex. We have to say yes. She says, "True sexual freedom is the ability to say 'no' or 'that's enough' without anxiety about it'.
 - b. Are you strong enough or free enough to say no?
 3. Christ has set us free. We can say no. We have been redeemed, a word that means 'set free from slavery'. We are no longer for sale or rent. For freedom Christ has set us free. The apostle Paul said, "Don't give it up for a new slavery".
 - a. The biblical principle at work here is that full sexual knowledge is for love's full commitment.
 - b. The Hebrew word yadah means both 'to know' and 'to have sexual relations with'. That primitive Hebrew insight is most important.
 - c. Healthy and fulfilling sexuality is the unity of desiring and knowing. If I desire another sexually without wanting deep knowledge of the other and wanting to be in living communion with the other then I am using the other as an object.
 4. Lust is sexual desire set apart from personal commitment.
 - a. It seeks not intimate communion and deep, mutual knowing but only self-gratification.
 - b. It is intrinsically lonely. It is autosexual, even when coupled with another body.
 5. This leads to the next face of lust: pornography.
 - a. A definition of pornography: The staging, filming, or photographing of actual sexual intercourse or of sexual behavior degrading to human persons for the purpose of financial profit for the makers and sexual stimulation for the viewers.
 - b. It may be a symbol for lust: Sexual desire that does not seek deep personal communion but rather only self-gratification.

- c. Voyeurism is lust's way of solitary gratification. (In a recent theological journal, an anonymous minister wrote chillingly of his descent into hell through lust. Lust led him down the lonely path from magazines to movies to live sex shows. It was a 10-year bondage that disrupted his relationship with his wife and his God).
- d. Pornography is the path of lonely lust. By its nature it cannot satisfy. It leads its captives from one experience to another, from one perversion to another until the senses are more numbed than quenched.
- e. And we should not forget the larger social consequences of pornography: The exploitation of its 'stars' and the sustaining of the illegal underground economy involving drugs, prostitution, and hard-core pornography.

*****It will be a puzzle to future historians as to why America has tolerated such activity to the degree that we have*****Why have we?*****

- 6. The last face of lust is adultery.
 - a. It is the breaking of covenant-love between spouses.
 - b. Adultery is a constant temptation in America. Soap operas are a 1,001 variations on the theme of adultery. The work setting of most Americans provides more than ample opportunity. In some circles of wisdom it is not only not considered a sin, but is called a virtue, the proof of healthy marriages and a help for troubled ones. So argued Nena and George O'Neill, their Open Marriage, so fashionable in the 1970's, reaping a whirlwind in the 1980's.
 - c. Adultery is an everpresent temptation for married persons – and even more so today. To be sure marriage does not solve lust!
 - d. The apostle Paul advised the Corinthians that it was better to marry than burn (which is the best evidence we can find that he was never married). Marriage and burning are not mutually exclusive. Adultery is one of lust's temptations, and as Jesus reminded us, it begins inwardly as a lust of the heart. Be careful when innocent attraction turns into a brooding and calculating desire for adultery.

- 7. The biblical ethic of sexuality has maintained the ideal unity of sex, love, and marriage.
 - a. Healthy and satisfying sex is most possible in the context of love; love is most possible in the context of marriage; marriage is hardly possible apart from the creative and procreative communion of sex. Think long about the previous statement.
 - b. Often we think, romantically, that love is necessary for marriage. We need to think the reverse: Marriage is necessary for love.
 - c. Love is so fleeting an emotion as to be undependable; it is so powerful an emotion as to be destructive of human relationships.
 - d. So we need the structure of the lifelong covenant of marriage to help us grow a deep and true love.

- e. The security of such covenanting also provides a structure of relating to other persons with more freedom to be affectionate and to enjoy their company, because we know we are neither the hunter, huntress, nor hunted.

F. These are some of the dynamics of lust. What does the Christian faith have to offer persons who wish to be free from it?

1. First of all it offers a proper theology of the body. As before, let's consider Paul's theology. (The Corinthians had many of the same problems as Americans. There were some who idolized the body. Its impulses were there to be obeyed. "Go with the flow" was the slogan. There were others who said that what you did with the body was of no concern to God; so, do with it as you please. There were those who despised the body – it was of the devil – so they sought to deny all its needs. So some of these were practicing celibate marriages. Corinth was the California of the ancient world! There were free-sex fanatics and no sex fanatics. They believed every idea was created equal and any wild idea could be the beginning of a new religion).
 - a. Paul offered a proper biblical theology of the body: The body is not divine to be worshiped; it is not demonic to be despised; it is the temple of God's Holy Spirit, God's good gift to you, to be used for the glory of God. So glorify God in your bodies (see 1 Corinthians 6:19-20).
 - b. This theology avoids a 'gnostic' or 'Victorian' despising of the body which can lead to dangerous repression and then to resulting obsessions.
 - c. It also avoids a 'hedonistic' acting out of every impulse which says yes to everything.
 - d. We should not feel guilty over the rush of sexual excitement or the natural attraction we feel toward others—without it the race would soon be extinct, without it God's world would be far less good.
 - e. But neither should we indiscriminately indulge these feelings. Repressed lust may lead to obsessive sex, but indulged lust leads to compulsive sex. A biblical theology of the body avoids both.
2. How do we glorify God in our bodies?
 - a. We use them in service of love and love demands certain principles which direct our behavior.
 - b. Christians should be the most healthy persons in regard to sexuality.

*****Okay, time out again*****did I read that last sentence correctly?*****
*****Read it again, slowly*****yes, that's what it said!*****Hmmm****

- c. We are taught the goodness of sexuality, and also the proper limits of its expression.

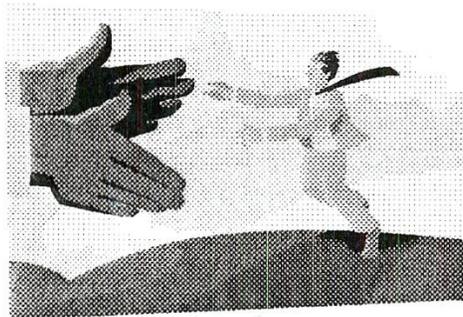
- d. Some of you may be indulging your bodies in such a way that it is causing hurt in relationships.
 - e. Others of you may be despising your bodies which is causing its own havoc in you.
 - f. So a proper theology of the body is one help the Christian faith gives you.
- G. But good theology is not enough. We need grace. Grace comes first in forgiveness, a forgiveness deeper than any sin.
1. You first need to hear: "Jesus forgives sexual mistakes". Jesus forgives you your lust.
 - a. That needs to be heard loud and clear because the church has been more unforgiving on this one than any other.
 - b. In remarkable contradistinction, the New Testament Gospels record a special quality of compassion Jesus had for those who had become trapped in sexual sins.
 - 1) Witness the woman at the well (John 4), the woman caught in adultery (John 8), or the prostitute who wet His feet with her tears and anointed Him with expensive perfume (Luke 7).
 - 2) Even Mary Magdalene in Jesus' closest circle of followers is thought to have been a prostitute.
 - 3) To each He offered the grace of forgiveness. 'Your sins are forgiven; go and sin no more'.
 2. Why did He show such tender mercy to these people? Perhaps because the 'religious' folk of His day also condemned these kinds of sins so harshly.
 - a. Perhaps because persons trapped in sexual sin are trying so hard to love and be loved.
 - b. Lust is especially poignant; it is the distortion of the highest good and purpose of life – love.
 - c. It is so close to love and yet even in its closeness so painfully far away.
 - d. It is one of the "warm-hearted sins", the tragic turning of an open, generous, loving heart into a way that leads to destruction. We all make mistakes at love.
 - e. So hear the tender word of pardon. Your sins are forgiven. You can be healed to the deepest level of who you are.
 - f. Sexual compulsion may come from way back and way deep. God's grace can go all the way back and all the way down to offer you forgiveness, acceptance, cleansing, and healing.
 3. And the pardon never stops. Every day we are in need of pardon, every day Christ is there to offer it. This sin, as all seven, is always

nearby as temptation, no matter how far we have come; so pardon is ever a welcome gift.

4. But grace is more than pardon. It is also power.
 - a. Lust is the craving for salt of one who is dying of thirst, but Jesus offers you what He offered the woman at the well: A living water that will flow forever in to our lives to quench our thirst, a water that will become a 'spring of water welling up to eternal life'. (John 4:14).
 - b. That living water is grace's power to break free from the bondage of lust. It curbs its compulsion.
 - c. It is the Spirit's gift of self-control to help you take the practical Steps necessary to guard yourself from lust's grip. It is there to pull us back on course when we slip.
 - d. That living water finally is a love that transforms all you are and all you do and all you feel into creative service of His love. Grace's power marshals all our body's energies into the highest forms of Love.
5. Jesus says to you, as He said to those of His day, worried and trapped by lust: "I do not condemn you. You are forgiven. Come drink from my well. Here is living water that will quench your thirst now and every day. Here, I offer you a new way of love, this one not feverish or compulsive or seductive, but a love that is free and constant and true.

SO GO NOW, YOUR HEAD HELD HIGH, YOUR HEART SET FREE. GO AND SIN NO MORE.

Amen.



A Fire

A fire is smoldering in many of our homes, cars offices, and hearts. Those touched by its flames are left with scars of self-contempt, distance in relationships, aversion to God, and diminished ability to help others. The fire is pornography.

In the past, sexually explicit material was available only in out-of-the-way places. It is now as accessible as the Internet. In the privacy of our own homes or workplaces, anyone can access not only research libraries, up-to-the-minute news, and e-mail, but everything that used to be limited by social boundaries.

Why is this happening? Why are some of our best men giving in to the temptation? In part because all of us, like Elijah and Samson, are troubled by our own passions (James 5:17). We are all subject to feelings of loneliness, rejection, anger, and foolishness. We all crave intimacy in relationships, and pornography provides a powerful, thoughtless illusion of that intimacy.

Let's see if we can see why the alarm needs to be sounded.

It is not just a male problem. While men are the primary users of pornography, both men and women are hurt. Pornography damages everyone. It sexualizes otherwise innocent relationships and fills minds with secrecy and dishonor that will not be left in the closet.

A man might think he can cross sexual boundaries and then lock up his failures in a secret compartment of his life. But secrets of the heart live close to everything else that is important to us (Prov. 4:23). A loss of conscience results in a loss of transparency.

It destroys our capacity for intimacy. Seeing women as objects of self-centered pleasure has a dehumanizing effect that blinds us to their pain and happiness. It blurs the image of God which together we share. It preoccupies us in a cycle of self-absorbed pleasure, regret, shame, and concealment. The pride that makes us afraid to admit our own failures leaves us with a sense of self-contempt that fills us with ourselves, rather than with the interests, thoughts, feelings, and needs of others.

It sets up a god-substitute in our heart. It is impossible to keep a healthy focus on the Spirit of God and His Word while assuming that the rancid food of pornography is the bread we need and want. It is just as impossible to walk in the Spirit when walking under the influence of our own flesh. When full of ourselves, we are not under the influence of the Spirit (Gal. 5:16).

It defaces a place of worship. We would not think of defacing a house of worship. Yet for those who have taken the name of Christ, choosing the illusion and god-substitute of pornography is like writing obscenities on church walls. Our bodies are a temple (1 Cor. 6:19). Images burned into the mind cannot be painted over. A man who sacrifices his soul for pleasure diminishes his capacity for good and for God. He lives with a conscience that directs him away from God rather than toward Him.

It costs more than we think. Self-centered pleasure lasts for a moment. Memories and regrets can live for a lifetime. Though our Lord is quick to forgive when we come to Him with honest hearts, His mercy does not automatically fix a damaged thought-life nor patterns of deceitfulness.

The fire of pornography leaves us with a coolness toward heaven and earth. It puts distance between ourselves and others. It robs us of our conscience before God and our transparency with others.

It requires more than a casual response. Those caught in the grip of pornography cannot fix the problem by simply turning over a new leaf or by renewing personal resolve. As with other enslaving sins, we need a sustained, thoughtful approach to the implications of our choices. We need to do whatever it takes to unmask the wounded pride that is keeping us from seeking help. We need to thoughtfully look for the desires and thoughts of the Lord. Where is He? What is He saying? What is He feeling? What is He offering?

Then we need to ask Him for the ability to look deep into ourselves, to see not only what we are doing to ourselves and others, but why. What are the lies we are telling ourselves? What are the misbeliefs? We need to call upon the Lord for the forgiveness and enablement He alone can give.

We also need to find a friend or professional who will strengthen our resolve. When the Scriptures tell us to confess our faults to one another, they are not giving us a substitute for confession to God. Neither are they allowing us to think that confession to God is all we need. Honest, appropriate accountability is one way to build boundaries and restraint back into our lives.

Father, thank You for calling us to the higher ground of Your love and to the level ground of the cross. Thank You for urging us to clean house, to develop mutual respect for one another, and to have a healthy view of the sexuality You have given us. Forgive us for forgetting that You have linked our sexual desires to the multiplication of Your image, and thereby to the most important issues of our life. Separate us to Yourself, and lift us from any bondage that has made it difficult for us to honor You-and to love one another. Remind us of the words of Your servant who said, "The Lord knows those who are His, and let every one who names the name of Christ depart from iniquity." (2 Tim. 2:19).

Hope For The Addictive Mind

The addictive mind set constantly says that 'I am lacking something' – maybe it is being short of money, not having enough 'nice things', etc., but almost always it is '**not enough love**'. The addictive mindset of 'not enough' is essentially grounded in one fundamental belief – **DEFICIENCY**.

Deficiency is the idea that 'I am always lacking something'. In reaction to this belief system, we become entangled in an endless quest to fill the perceived emptiness, or void ! We believe our quest is justified, yet we develop this strangely dysfunctional philosophy...

- a) Almost all of my pain comes from thinking that I am lacking something – that I am not a whole person – that I am empty.
- b) My 'self' (or ego) pushes me to search for things or substances or relationships with people that will give me the feeling of a sense of completeness or being whole.
- c) I must search diligently for what I (mistakenly) think will fill the emptiness.
- d) Yet, no matter what, I still feel empty and/or incomplete. And, being controlled by this thinking pattern, knowing no other way, I repeat the endless cycle again, and again, and again...

A belief in **DEFICIENCY** is so widespread in our society that every single day we are confronted by it – the idea that we simply aren't okay the way we are. Consider the television commercials that point out to us how certain foods, appliances, beverages, clothing, cars, toiletries, etc. will cause us to be fulfilled or content. We travel our highways, often filled with frustrations about our life that day and see signs all around us exalting the benefits of smoking, drinking, or some form of 'free-spirited living'. As you listen to the news, simply note the many stories about individuals who saw themselves so 'lacking' that they committed the particular crime in the context of desperation and a sense of hopelessness.

With this kind of external stimulation, it is not surprising that we keep up the deceptive thinking that something 'outside' of us will bring us control, power, freedom and wholeness. However, to believe that our feelings of deficiency are solely the fault of the advertising media would mean we are deceived. The truth is, what we see in the media is really a reflection of our collective mindset. When we really look inside ourselves, we can identify the core belief system that forms the 'seedbed' for addiction. Consider this three-step pattern of thinking that is common to almost all addictive personalities:

- 1) I am not alright the way I am. There is an emptiness, or deficiency, in me that must be filled;

- 2) There is something, or someone, outside of me that has the power to fill this emptiness and relieve the pain;
- 3) Therefore, my 'happiness' is dependent on finding this substance, thing, or person and locking it into my lifestyle.

A "Hopeless" Belief System

When the three-step pattern of thinking outlined above is in place, a 'hopeless' view of our lives may result, with this type of thought process developing:

- 1) My way is the right way. I am particularly perceptive and always correct, and to feel good about me, I must continue to be perfect all the time.
- 2) Confronting others and defending my perceptions are my only safety.
- 3) To maintain this safety and peace of mind, I must always judge others and be ready to defend myself.
- 4) Therefore, mistakes call for condemnation and punishment, as opposed to correction and learning from mistakes.
- 5) As a result, if I am going to make it in this world, I must position myself against others, because another's loss is my gain.

Furthermore...

- 6) The past (and the future) are real and must be continually evaluated and worried over.
- 7) Guilt is unavoidable because the past is real.
- 8) Also, fear is real so don't question or challenge it.

Therefore, it must be that:

- 9) Other people are responsible for how I feel.
- 10) I need something (or someone) to make me feel better, filled or complete.
- 11) My self-esteem must be based on pleasing you.
- 12) I must control other people's behavior in order to bring about the desired result.
- 13) I am alone in a cruel, uncomfortable and unforgiving world – and I am separate and apart and different from everyone else.

A Hope-Filled Belief System

The apostle Paul said:

*"I am not saying this because I am in need, for I have learned to be content whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or want. I can do everything through him who gives me strength."
Philippians 4:11-13 NIV*

Note that twice Paul said 'I have learned,' telling us that he went through a process of changing his mindset (Romans 12:2). Clearly, one thing that Paul learned was that his sense of worth and well-being came from the Lord Jesus Christ, not other people or things (1Corinthians 4:3-5). Another thing he learned was that there was another belief system, a system based upon LOVE, that was better than any other (1 Corinthians 13).

Our Lord Jesus Christ introduced us to this belief system in another way in the familiar Beatitudes that began His amazing Sermon on the Mount (Matthew 5:3-10). He gave us an answer to the question of how to handle the life that we had been given to live. It is a totally different way of thinking and being, but He guaranteed us that it works, because He said if we are like that we would be **Blessed** in ways far beyond what we could get from things or people.

When we accept His way into our minds and begin the process of changing our belief system from the old way to the new, a '**Hope-filled**' view of our lives develops; with this type of thought process guiding our way:

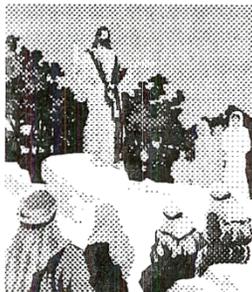
- 1) What I see in others is often a mirror image of my own condition or thought pattern.
- 2) In order for me to change the situation, I need first to have my thoughts changed. (Romans 12:2)
- 3) My safety comes from my 'powerlessness' (2 Corinthians 12:9-10). Christ's love needs no defense. Acceptance of who and what I am brings peace of mind.
- 4) My sense of well-being is not based upon my performance, for His love is unconditional.
- 5) Mistakes provide the opportunity for correction and learning, as opposed to condemnation and punishment.
- 6) I have no power to change others, but how I view them can be changed.
- 7) My true self-worth comes from loving and accepting myself, just as I am, and giving that love and acceptance to others (Mark 12:31).

- 8) Only the present is real; the past is gone and tomorrow is not yet here, so I am to live one day at a time (Matthew 6:34).
- 9) Only God's love through Jesus Christ is real, and His love cannot be challenged or taken away from me—I am complete in Him right now.
- 10) Forgiveness, without any exceptions, is central to peacemaking and is blessed by God.
- 11) I am responsible for my view of the world, and I may choose the feelings that I experience. When those 'feelings' match what is true according to God's Word, my day is filled and complete.
- 12) With God's help through His Holy Spirit, I am able to decide what goal(s) I will strive to achieve.
- 13) For me to give to others is to receive from God. In that, nobody loses.
- 14) There is an underlying unity to all life, if Jesus Christ is at the center. In Him, I lack nothing to be content, filled, and whole right now. (Philippians 4:11-13).

How do we come to have this new way of thinking? Many of us have found the answer through involvement in a Christ-centered 12-Step program of recovery/support group fellowship. In that setting, we examine the Scriptural basis of the traditional 12-Step program of recovery, and see its foundation in the 'original' step program given to us by Jesus Christ in the Beatitudes. In the loving acceptance of the support group atmosphere, we submit ourselves to the process of change that our Lord would have us experience. The amazing result is that our empty, broken, 'hopeless' view of our lives is replaced with the true **'LIVING HOPE'** that is ours in a personal, growing relationship with our Lord Jesus Christ.

"Blessed are those who hunger and thirst for righteousness, for they will be filled." Matthew 5:6.

Bill Elam, Pastoral Counselor
ELEEO Chapel Ministries, Inc.



WHERE DO I FIT?

Masturbation	Heterosexual	Homosexual	Pornography	Prostitution
Level 1				
heterosexual	masturbation	prostitution	masturbation	masturbation
bestiality	homosexual	heterosexual	bestiality	homosexual
pornography	bestiality		prostitution	pornography
Level 2 Victimization and Legal Implications				
exhibitionism	exhibitionism	exhibitionism	exhibitionism	exhibitionism
voyeurism	voyeurism	indecent phone calls / letters		
	indecent liberties	indecent liberties		
Level 3 Serious Legal Implications				
incest	rape	incest / rape	rape	child molesting

WHAT DOES "SOBRIETY" MEAN?

(From The Expanded Vine's Expository Dictionary of New Testament Words)

Sober, Sobriety, Soberminded

A. Adjective

Sophron – Denotes of sound mind (*to save, the mind*); hence, self-controlled, soberminded, always rendered "sober-minded" in the RV; 1 Tim 3:2, Titus 2:2 (temperate); Titus 2:5 (discreet).

B. Verbs

Nepho – Signifies to be free from the influence of intoxicants; in the N.T., metaphorically, it does not in itself imply watchfulness, but is used in association with it. 1 Thess 5:6,8; 2 Tim 4:5; 1 Pet 1:13; 4:7; (watch).

Sophreno – Is rendered to think soberly. Rom 12:3 (to be sober); 2 Cor 5:13 (to be soberminded); Titus 2:6; 1 Pet 4:7 (of sound mind).

Sophronizo – Denotes to cause to be of sound mind, to recall to one's senses; Titus 2:4, RV ("they may train"; AV "they may teach...to be sober," "wise"; "train" expresses the meaning more adequately; the training would involve the cultivation of sound judgment and prudence).

C. Adverb

Sophronos – Akin to A and B (Nos. 2 and 3), soberly, occurs in Titus 2:12; it suggests the exercise of that self-restraint that governs all passions and desires, enabling the believer to be conformed to the mind of Christ.

Soberness, Sobriety

Sophrosune – Denotes soundness of mind; Acts 26:25 (soberness); 1 Tim 2:9, 15 (sobriety); sound judgment practically expresses the meaning: "It is that habitual inner self-government, with its constant rein on all the passions and desires, which would hinder the temptation to these from arising, or all events from arising in such strength as would overbear the checks and barriers which **adios** (shamefastness) opposed to it."

(From New World Dictionary)

Sober – 1. temperate or sparing in the use of alcoholic liquor; 2. not drunk; 3. temperate in any way; not extreme or extravagant; 4. serious, solemn, grave or sedate; 5. not bright, garish, or flashy; quiet; plain: said of color, clothes, etc.; 6. not exaggerated or distorted (the *sober* truth); 7. characterized by reason, sanity, or self-control; showing mental and emotional balance.

Sober-minded – sensible and serious.

Sobriety – the state or quality of being sober; specif. a) temperance or moderation, esp. in the use of alcoholic liquor; b) seriousness; sedateness.

(From Carnes, P. Facing the Shadow)

“**Sobriety** rests on the internal decision that you are now going to do what it takes to make it different. It helps to understand **sobriety as a boundary problem** in order to make the decision work. Addicts typically have poor boundaries that result in poor impulse control. They learned in their families to take an easier and softer way. When the addiction took over, it became habitual. The other part of the boundary problem is that they ended up doing things they did not intend or even want to do (see Romans 7: 14ff). Lack of boundaries also made them easily exploited by others. For many, **sobriety** is the first concrete expression of meaningful boundaries. Having a clear statement about your abstinence allows you to start the journey back to being yourself...

...”**Sobriety** is the next phase of boundary development and reclaiming yourself. Your (sexual) acting out is really about boundary failure. Learning to set limits becomes a revolution in a recovering person’s life. A clear sense of what matters to you governs your life. Self-respect returns. A new toughness emerges that gains the respect of others. And, ironically, the toughness brings a sense of peace never before experienced in your life...

...” In addition, most addicts have issues that compound the problem. They are principally family-of-origin issues, but they often serve to strengthen the addictive system. They all impact the ability of a person to set limits. They also care critical issues for being a healthy person: **achievement; self-esteem; self-care; accountability; realism; conscience; self-awareness; and relationships.** In therapy, professionals routinely see recurring patterns for (sex) addicts in each of these areas that affect their ability to establish a relapse-free sobriety. Before exploring the basic elements of **sobriety**, you need to understand how these issues might undermine your efforts. While all these patterns might not be true for you, chances are some of them will fit.”

Recovery Task -- #5

Performables

- Understands sobriety as boundary problem
- Understands sobriety challenge
- Completes recovery essentials exercise
- Completes sobriety challenges worksheet
- Writes sobriety statement including:
 - abstinence list
 - boundaries list
 - (sexual) health plan
- Understands relapse process
- Completes Relapse Prevention sequence including:
 - scenario worksheets
 - fire drill planning
 - letter to self
 - emergency first-aid kit
 - relapse contract
 - celibacy contract
- Establishes a date

Life Competency

- Uses clearly stated boundaries of sobriety
- Manages life without dysfunctional (sexual) behavior.

10 Tips for Maintaining Sexual Integrity

By Joe Dallas

1. **Get Real** – Recognize that sexual temptation is unavoidable in our sex-obsessed culture. Erotic images on billboards, films, television and a thousand other stimulants are bombarding you daily. Being a Christian doesn't exempt you from temptation – the godliest of men can fall prey to it. So the first step towards maintaining sexual integrity is to get real. Admit to yourself that sexual temptation is a problem that you have to reckon with. Remember John's warning: If we say we have no sin, we deceive ourselves.
2. **Get Serious** – You should know by now that sexual sin ravages everyone connected with it. What you may not know is that every sexual fantasy you entertain, every flirtatious conversation you keep up, or every "second look" you indulge in is the seed for AIDS, adultery, a broken heart, a shattered life. Get serious – if you're entertaining lust, you're dancing on a cliff. Take concrete action now while you can. *Lust when it is conceived brings forth sin, and sin brings forth death* (James 1:15).
3. **Get Ready** - If you really believe an earthquake is coming someday, you prepare for it by developing an emergency plan. If you really believe sexual temptation is both common and can become lethal, you'll make an "emergency plan" for it, too. Decide in advance what to do when you're tempted; how to distract yourself, who to call, how to escape close calls. Even St. Paul admitted; *Like an athlete I train my body to do what it should, not what it wants to do. Otherwise, I fear that I myself might be declared unfit.* (1 Corinthians 9:27)
4. **Get Connected** – Sexual sin thrives in the dark. If you're caught up in any sexual vice, one thing is certain: The secrecy surrounding your behavior is what strengthens its hold on you. However ashamed you may feel about admitting your problem to another person, the reality is this: You can't overcome this on your own. If you could, wouldn't you have done so by now? Take a hint from James: *Confess your faults one to another, and pray for one another, that you might be healed.* ((James 5:16) Find a trusted, mature Christian friend to confide in. Make that friend a partner in your recovery, and NEVER assume that you've reached a point where you no longer need accountability.

5. **Get Brutal** – I believe there’s an eleventh commandment somewhere that says “Thou Shalt Not Kid Thy Self.” If you’re serious about sexual integrity, you’ll distance yourself not only from the particular sexual sin you’re most prone to (fantasizing, pornography, affairs, prostitution) but you’ll ALSO distance yourself from any person or thing that entices you towards that sin. Sometimes, even a legitimate activity (certain movies, music or clubs, for example) may be OK for other people to indulge in, but not for you. Get brutally honest about your lifestyle: anything in it that makes you prone to sexual sin has to go. *All things are lawful for me, Paul said, but not all things are edifying. I will not be brought under the power of anything.* (1 Corinthians 6:12)

6. **Get Help** – Sexual sins are often symptomatic of deeper emotional needs that a man is trying to satisfy in all the wrong ways. Repenting of the sin itself is a necessary first step, but recognizing the conflicts or needs that led you into that behavior may be the next step, requiring some specialized care from a Christian professional. Don’t hesitate to seek Godly counsel if you’re trapped in cycles of ongoing, out-of-control behavior. The answer you need may be more than just “pray and get over it!” King David (who was no stranger to sexual sin, by the way) found refuge in Samuel’s wise mentoring. (1 Samuel 19:18) *If you’re willing to seek professional help for taxes, medical care or career counseling, surely you’ll be willing to do the same to maintain your sexual integrity.*

7. **Get Comfortable** – The problem of sexual temptation isn’t going anywhere. It’s been with us since time immemorial, and no doubt it will plague us until Christ comes. So get comfortable with the idea that you’ll need to manage your sexual desires throughout life, always remembering that your sexual integrity is but a part of the general life-long sanctification process all Christians go through. *I count myself not to have attained perfection, Paul told the Philippians. I am still not all I should be.* (Philippians 3:12-13) So learn to love the process of pressing on, not perfection.

8. **Get Love** – “I’ve been looking for love in all the wrong places”, an old song laments. The sexual sin you’re drawn towards may indeed be a cheap (though intense) substitute for love. You can repent of the sin, but not of the need the sin represents. So get love in your life: friendships, family, spouse, fellow believers. A man who truly loves, and knows he’s truly loved, is far less likely to search for what he already has in places he’ll never find it. *Why do you spend your money on that which is not bread, or your labor on that which cannot satisfy?, Isaiah asked.* (Isaiah 55:2) Learn to be intimate and authentic. It’s one of the best ways to protect your heart and your integrity.

9. **Get Grace** – It isn't the sinless man who makes it to the end; rather, it's the man who learned to pick himself up after he stumbles. If your struggle seems relentless, remember this: when you commit yourself to sexual integrity, you commit yourself to a direction, not to perfection. You may stumble along the way – that's no justification for sin, just a realistic view of life in this fallen world. What determines the success or failure of an imperfect man is his willingness to pick himself up, confess his fault, and continue in the direction he committed himself to. Remember Paul's approach: *Forgetting those things that are behind, I press on towards the mark of the high calling.* (Philippians 3:14)
10. **Get a Life** – What's your passion? What's your calling? How clear are your goals? And, by the way, do you have any fun? The man who doesn't have a life – a passion, a sense of meaning, an ability to play as hard as he works – is a man with an emptiness tailor-made for sexual sin. Life is about more than keeping yourself sexually pure, as important as purity is. It's about knowing who and why you are, where your priorities lie, and where you're headed. If you don't know that much about yourself, you have some serious thinking to do. Commit yourself to developing your life as a good steward of your gifts and opportunities, and make that the context in which you seek to maintain your sexual integrity. Sexual integrity for its own sake is a good thing: sexual integrity for the sake of a higher calling is better. So by all means turn from your sin. But as you do, turn towards a goal-oriented, passionate, meaningful life. That is repentance in its truest, finest sense.

(Excerpted from *Free Tips* – New Life Ministries; www.newlife.com)



SUMMARY OF THE HEALING PROCESS

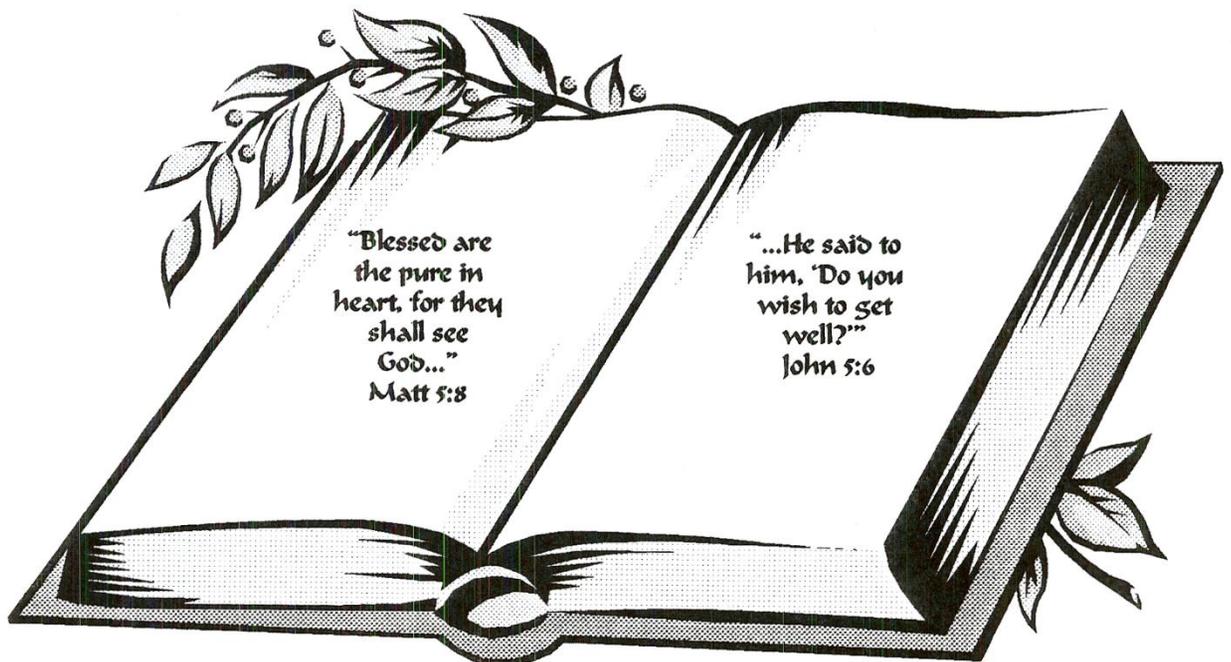
	FACE THE FACTS	TAKE A STAND	PUT ON THE NEW	WALKING IN GRACE
CORE BELIEFS	Uncover the dysfunctional past or traumatic events	Challenge core beliefs with biblical truth	Receive and declare God's view of you	Integrate new core beliefs (Small Group)
PAINFUL THINKING	Identify rationalization and distortion of reality	Confront distortions with biblical truth	Develop feedback system to keep reality in focus	Recognize ongoing need for feedback (S.G.)
PRE-OCCUPATION	Determine triggers	Confront preoccupation with consequences	Develop new strategies to deal with stress and anxiety	Become aware of personal limits (S.G.)
RITUALS	Identify specific rituals	Confront rituals with consequences	Develop nurturing rituals	Develop deeper relationships (S.G./Home)
HOPELESSNESS	Check for life threatening depression	Seek help from coordinators and group	Establish relapse strategies	Have no secret life (S.G./Home)
LOSS OF CONTROL	Face the consequences of your actions	Use consequences as a lever to honestly seek help	Establish back-up plan for relapse	Reach out to help others (S.G.)

Bible Verses for Reference

As we activate the 12 Steps we study scriptures, learning how to apply them to our daily lives. We believe that the way to live life to the fullest is by following the manual, the Holy Bible. We have to know how to take it from the book and put it to use in our lives.

HEBREWS 4:12 For the word of God is living and powerful, and sharper than any two-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.

Our meetings are designed to help us remove all the baggage that stands between us and Jesus (the rubbish that keeps us from receiving His healing power). God, Jesus, our higher power, is in the business of changing lives. As we get to know God's love, we find we can bring anything and everything to Him; even those things we have kept to ourselves for a long time. God cares about us and wants to meet us right where we are.



Anger

Psalm 145:8; 30:5; 37:8
Nehemiah 9:17
James 1:19, 20
Ecclesiastes 7:9
Proverbs 14:17; 16:32; 15:18
29:22; 22:24,25; 15:1; 19:11; 21:19; 25:21,22
Colossians 3:21
Ephesians, 4:26; 4:31,32
Matthew 5:22
Romans 12:19-21
Colossians 3:8

Contentment

Proverbs 17:22; 15:15; 14:30; 23:17,18
Hebrews 13:5
1 Timothy 6:6

Courage

Psalm 27:14; 37:28; 37:3; 31:24
Isaiah 43:1; 40:29
2 Kings 6:16
Philippians 4:12, 13

Faith

Hebrews 11:1; 11:6; 12:1,2
James 1:5,6
Colossians 2:6-7
Ephesians 2:8; 3:17-19
Galatians 3:26; 5:22; 2:20
2 Timothy 3:14, 15
1 Corinthians 16:13
2 Corinthians 5:7
Mark 11:22, 23

Fear

Mark 4:40
Luke 12:32
Isaiah 41:13; 14:3; 54:14; 51:12; 54:4; 43:2
Proverbs 1:33; 3:25, 26; 3:24; 29:25
Matthew 10:28

2 Timothy 1:7
1 Peter 3:12-14
Romans 8:15; 8:37-39
Hebrews 13:6
Psalm 46:1; 91:4-6; 23:4-5; 27:1,
John 14:27

Guidance

Isaiah 30:21; 28:26; 42:16
Psalm 48:14; 37:23; 32:8; 73:23, 24
Proverbs 16:9; 11:5; 3:6

Guilt

1 John 1:9; 3:20; 2:12; 1:7
Isaiah 55:7; 43:25
2 Chronicles 30:9
Psalm 103:12
Hebrews 8:12
2 Corinthians 5:17
Jeremiah 31:34; 33:8

Honesty

Leviticus 19:11; 19:35; 25:14; 25:17
Micah 6:10-12
Proverbs 11:1; 3:27; 16:8
Deuteronomy 25:15,16
Psalm 37:21
1 Thessalonians 4:6,7
Colossians 3: 9,10
Isaiah 33: 15, 16

Hope

Psalm 42:11; 31:24; 71:5
1 Peter 1:21; 1:3, 13
1 John 3:3
Proverbs 14:32
Colossians 1:5; 1:27

Humility

Matthew 18:4; 23:12
Psalm 10:17; 9:12
Job 22:29

Proverbs 16:19; 3:34; 22:4;15:33; 29:23
James 4:6
1 Peter 5:6

Jealousy

Deuteronomy 5:21
James 3:16; 4:5; 3:14
Psalm 37:7; 10:3
Proverbs 3:31;14:30; 27:4; 24:1; 23:17,18
Ecclesiastes 4:4
Galatians 5:26
Luke 12:22, 23

Loneliness

John 14:18
Isaiah 58:9; 43:4
2 Corinthians 6:18
Genesis 28:15
Colossians 2:10
Psalm 40:17

Love (God's)

John 3:16; 16:27; 17:26; 17:23
Deuteronomy 7:13
Psalm 146:8
Proverbs 15:9
Isaiah 62:5
Jeremiah 3 1:3; 32:41
Zephaniah 3:17
Hosea 14:4
Ephesians 2:4-7
1 John 4:10; 4:16; 4:19

Lust

James 1:13; 4:1-4, 7,8
1 John 2:16,17
Matthew 5:27, 28
Proverbs 6:25-29
1 Peter 1:14-16
2 Peter 1:4
2 Timothy 2:2
Titus 2:11, 12; 3:3-5
Ephesians 2:3-6
Ephesians 5:1-5
Jude 18-21
Galatians 5:16, 17,24
Romans 6:11-14

Lying

Colossians 3:9-10
Leviticus 19:12
Proverbs 25:18;14:5;19:5; 19:9; 24:28
Zechariah 8:17
1 Kings 22:16
Deuteronomy 19:16-19
Revelation 21:8
Psalm 58:3
James 3:14
Exodus 23:1

Marriage

Ecclesiastes 9:9
Proverbs 5:15, 18-20
1 Corinthians 7:3
Ephesians 5:22-23; 5:28; 5:31; 5:25
1 Timothy 5:8
Colossians 3:18,19
1 Peter 3:7
Titus 2:4,5

Mercy

Isaiah 30:18; 60:10; 48:9
Job 11:6
Psalm 103:13; 103:17
Exodus 33:19
Hosea 2:23

Obedience

Deuteronomy 30:15-16; 6:18; 6:3; 7:12;
5:29; 29:9
Philippians 4:9
Matthew 5:19; 7:24-25;12:50; 7:21
Job 36:11
Romans 8:28; 2:13
John 15:10;13:17; 5:24; 8:51
James 1:25
1 John 3:22; 2:17
Psalm 106:3
Hebrews 5:9

Patience

James 5:7- 8; 1:2-4
1 Peter 2:20
Galatians 6:9
Hebrews 10:23; 6:12; 10:36
Matthew 24:13

Romans 5:3, 4

Pride

Proverbs 16:18; 26:12; 21:4; 28:25, 26; 8:13

Isaiah 5:21

Job 40:12

Psalm 119:21

Luke 16:15

2 Corinthians 10:17, 18

John 5:44

Mark 19:35

Righteousness

Psalm 84:11; 34:10; 58:11; 5:2; 3:8; 23:6

Proverbs 10:24; 13:21; 12:2; 11:28

Matthew 6:33

1 Corinthians 3:22, 23

Romans 8:32

Isaiah 3:10

Salvation

John 3:3-7

2 Corinthians 5:21; 5:17

Ephesians 2:1

1 Timothy 2:3, 4

1 John 2:1, 2

Colossians 2:13

Romans 5:15

Titus 3:4-6

Self-Righteousness

Job 33:8, 9; 35:2; 35:13

Isaiah 5:21; 64:6

Proverbs 26:12; 28:25, 26; 27:2

Galatians 6:3

2 Corinthians 10:17, 18

John 9:41

Luke 16:15

Sexual Sins

1 Corinthians 6:13; 6:18-20; 7:1; 7:8, 9; 7:37;
10:13; 6:15

Revelation 14:4

1 Thessalonians 4:3

Hebrews 13:4; 2:18; 4:15, 16

Proverbs 31:10

2 Peter 2:9

James 1:12

Shame

Romans 10:11; 9:33

Psalm 119:6; 119:80

2 Timothy 1:12; 2:15

1 Peter 4:16

Trust

Psalm 46:1-2; 84:11, 12; 37:3-5; 40:4;
125:1

Proverbs 3:5, 6

Luke 12:32

Matthew 6:31, 32

1 Peter 5:7

Wisdom

James 1:5

Isaiah 2:3

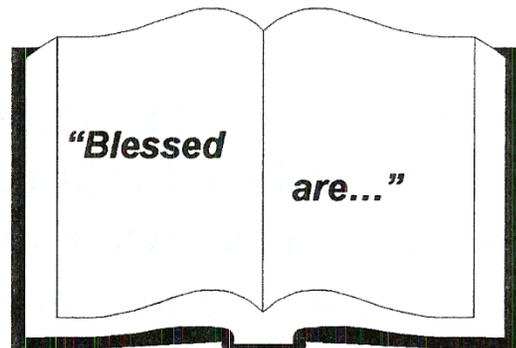
Psalm 32:8; 16:7; 51:6

Ecclesiastes 2:26

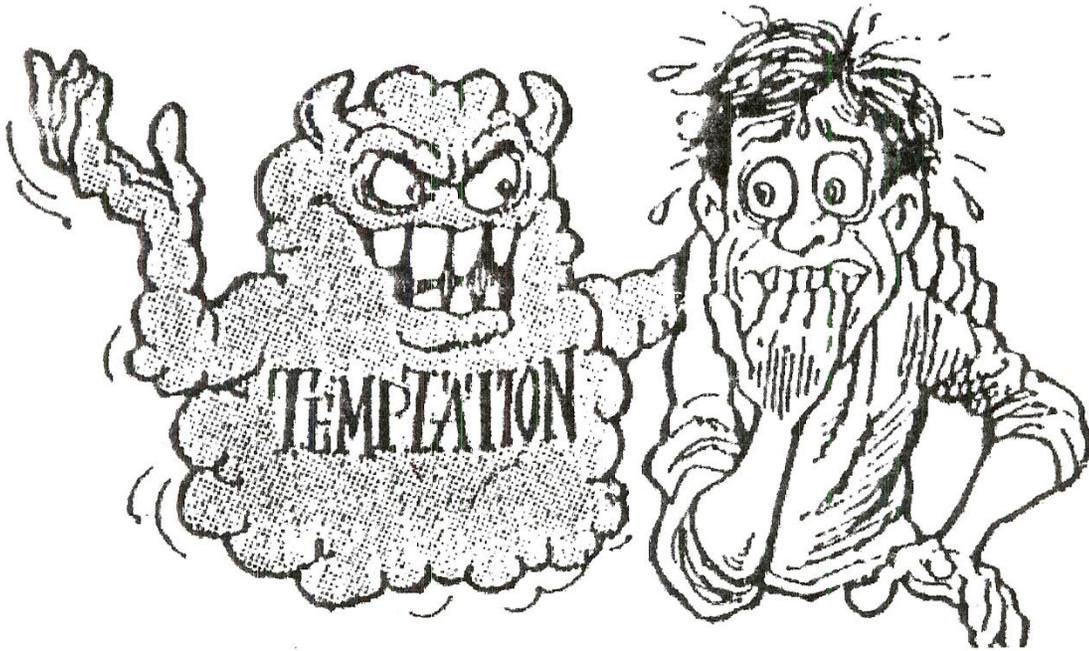
Proverbs 2:5-7; 28:5

1 John 5:20

2 Corinthians 4:6



How Are You



Dealing With Temptation?

“No temptation has seized you except what is common to man. And God is faithful, he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it. (*1 Corinthians 10:13*)

How Are You Dealing With Temptation?

All of us get tempted in various ways. Some people get tempted to do really evil things. Some get tempted to murder, to commit adultery, to lie, to fornication, to sorcery, etc. **"The acts of the sinful nature we are tempted to are obvious: sexual immorality, impurity, and debauchery. Idolatry and witchcraft, hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions, and envy, drunkenness, orgies, and the like. I warn you, as I did before that those who live like this will not inherit the kingdom of God."** (Galatians 5:19-21) Obviously, these are wrong to do. What do we say to the person that knows it is wrong to do certain things, but cannot seem to stop doing them? The bible verse on the previous page promises God will make a way to escape the temptation.

His answer of a way of escape can be many ways. He might let someone call your house at the perfect time to get your mind off the temptation. Or, he could just plain clear your mind of it, etc. God could use a combination of many ways to free you. If we would consider the result of doing various sins, that might be God's way to deliver us. Many have ruined their lives yielding to a spontaneous temptation, such as robbery, lying, etc. How many people are in prison for life because of a bad "mistake" they have made? What about all the people who use drugs? Many say they cannot stop doing it. Yet, there are many people who prayed and were freed from doing drugs completely, by learning a new way of thinking – God's way.

Don't think that you are a bad person if you get tempted. It is what we do with the temptation that matters. Jesus himself was tempted, but He passed the test. *"Then Jesus was led by the Spirit into the desert to be tempted by the devil."* (Matthew 4:1).

"Jesus said to him, 'Away from me, Satan! For it is written: Worship the Lord you God, and serve him only.' Then the devil left him, and the angels came and attended to him." (Matthew 4:10-11). This doesn't mean the devil did not bother him again. You can be harassed with the same temptation again, again, and again.

"Because he himself suffered when he was tempted, he is able to help those who are being tempted." (Hebrews 2:18). We know that Jesus experienced temptation. He knows exactly how temptation is. We must accept that He can help us. **"For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are – yet was without sin."** (Hebrews 4:15).

We should not give up when temptation comes. Understand that this is normal, and when you are tempted think of these verses. Use this time to get closer to God.

"But each one is tempted when, by his own evil desire, he is dragged away and enticed." (James 1:14).

"Consider it pure joy, my brothers, whenever you face trials of many kinds." (James 1:2).

"In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials." (1 Peter 1:6).

There is a reason we should count it joy when tempted. This is an opportunity to honor God. If we understand His way out of temptation, we will enjoy the peace that comes with doing right. We must earnestly ask God to give us a way to escape and handle the temptation. **"If this is**

We must earnestly ask God to give us a way to escape and handle the temptation. **“If this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment.”** (2 Peter 2:9).

“Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak.” (Mark 14:38).

God promises a special blessing for those that endure temptation. **“Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love him.”** (James 1;12). Enduring temptation allows us to build character.

“Submit yourselves, then to God. Resist the devil, and he will flee from you.” (James 4:7). Be on guard because of the skill of the devil to get us to sin. He works in a way that we least expect.

“Those on the rock are the ones who receive the word with joy when they hear it, but they have no root. They believe for awhile, but in the time of testing they fall away.” (Luke 8:13).

“Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted.” (Galatians 6:1). We must help each other along in this life. If you see your friend getting really tempted, help him out. However, there is a warning to not get tempted to do what he is doing. This could cause both of you to be worse off than in the beginning.

“People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction.” (1 Timothy 6:9). Many have allowed themselves to be put into a tempting position by always trying to be rich (rich in many different ways).

“When tempted no one should say, ‘God is tempting me.’ For God cannot be tempted by evil, nor does he tempt anyone.” (James 1”13). In this verse, the word tempted has a direct meaning. The word means a solicitation to evil. This is not from God but stems from our own inner desires. Sometimes we like to feed on the temptation. We daydream about it, and eventually we find ourselves doing it.

The devil is always looking for those that would fall into temptation. Remember, the devil hates anything that has to do with God. **“Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour.”** (1 Peter 5:8).

There is a way to know that God knows us . We must be redeemed by Him. Everything depends upon that. Are you sure God really knows you? If not, make sure. Enjoy the privilege of being a child of God.

“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.” (John 3:16).

“Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.” (Acts 4:12).

WHO AM I?

Matthew 5:13	I am the salt of the earth.
Matthew 5:14	I am the light of the world.
John 1:12	I am a child of God (part of His family). (see Rom. 8:16)
John 15:1, 5	I am part of the true vine, a channel (branch) of His (Christ's) life.
John 15:15	I am Christ's friend.
John 15:16	I am chosen and appointed by Christ to bear His fruit.
Rom. 6:18	I am a slave of righteousness.
Rom. 6:22	I am enslaved to God.
Rom. 8:14,15	I am a son of God (God is spiritually my father). (see Gal. 3:26 and 4:6)
Rom. 8:17	I am a joint-heir with Christ sharing His inheritance with Him.
I Cor. 3:16 and 6:19	I am a temple (home) of God. His Spirit (His life) dwells in me
I Cor. 6:17	I am joined (united) to the Lord and am one spirit with Him.
I Cor. 12:27	I am a member (part) of Christ's body. (see Eph. 5:30)
II Cor. 5:17	I am a new creation (new person).
II Cor. 5:18,19	I am reconciled to God and am a minister of reconciliation.
Gal. 3:26, 28	I am a son of God and one in Christ.
Gal. 4:6,7	I am an heir of God since I am a son of God.
Eph. 1:1	I am a saint. (see I Cor. 1 :2: Phil. 1:1 and Col. 1:2)
Eph. 2:10	I am God's workmanship (handiwork) created (born anew) in Christ to do His work that He planned beforehand that I should do.
Eph. 2:19	I am a fellow citizen with the rest of God's people in His family.
Eph. 3:1 and 4:1	I am a prisoner of Christ.
Eph. 4:24	I am righteous and holy.
Phil. 3:20	I am a citizen of heaven and seated in heaven right now(see Eph. 2:6).
Col. 3:3	I am hidden with Christ in God.
Col. 3:4	I am an expression of the life of Christ because He is my life.
Col. 3:12	I am chosen of God, holy, and dearly loved.
I Thes. 1:4	I am chosen and dearly loved by God.
I Thes. 5:5	I am a son of light and not of darkness.
Heb. 3:1	I am a holy brother, partaker of a heavenly calling.
Heb. 3:14	I am a partaker of Christ...I share in His life.
I Pet. 2:5	I am one of God's living stones and am being built up (in Christ) as a spiritual house.
I Pet. 2:9, 10	I am a chosen race, a royal priesthood, a holy nation, a people for God's own possession to proclaim the excellencies of Him.
I Pet. 2:11	I am an alien and stranger to this world I temporarily live in.
I Pet. 5:8	I am an enemy of the devil.
I John 3:1,2	I am now a child of God. I will resemble Christ when He returns.
I John 5:18	I am born of God and the evil one (the devil) cannot touch me.

I am not the great "I AM" (Ex. 3:14; John 8:24, 28, 58) "but by the grace of God I am what I am" (I Cor. 15:10)

SINCE I AM IN CHRIST, BY THE GRACE OF GOD I...

Rom. 5:1	have been justified (completely forgiven and made righteous).
Rom. 6:1-6	died with Christ and died to the power of sin's rule over my life.
Rom. 8:1	am free forever from condemnation.
I Cor. 1:30	have been placed Into Christ by God's doing.
I Cor. 2:12	have received the Spirit of God into my life that I might know the things freely given to me by God.
I Cor. 2:16	have been given the mind of Christ.
I Cor. 6:19-20	have been bought with a price. I am not my own. I belong to God.
II Cor. 1:21 and	have been established, anointed, and sealed by God in Christ and have been
Eph. 1:13,14	given the Holy Spirit as a pledge (a deposit/down payment) guaranteeing my inheritance to come.
II Cor. 5:14, 15	Since I have died, I no longer live for myself, but for Him (Christ).
II Cor. 5:21	have been made righteous.
Gal 2:20	have been crucified with Christ and it is no longer I who live, but Christ lives in me. (The life I am now living is Christ's life).
Eph. 1:3	have been blessed with every spiritual blessing.
Eph. 1:4	have been chosen in Christ before the foundation of the world to be holy and without blame before Him.
Eph. 1:5	was predestined (determined by God) to be adopted as a son.
Eph. 1:7, 8	have been redeemed, forgiven, and am a recipient of His lavish grace.
Eph. 2:5	have been made alive together with Christ.
Eph. 2:6	have been raised up and seated with Christ in heaven.
Eph. 2:18	have direct access to God through the Spirit
Eph. 3:12	may approach God with boldness, freedom, and confidence.
Col. 1:13	have been delivered from the domain of darkness (Satan's rule) and transferred to the kingdom of Christ.
Col. 1:14	have been redeemed and forgiven of all my sins (the debt against me has been canceled). (See Col. 2:13,14)
Col. 1:27	Christ Himself is in me.
Col. 2:7	have been firmly rooted in Christ and I am now being built up in Him.
Col. 2:11	have been spiritually circumcised (my old, unregenerate nature has been removed).
Col. 2:10	have been made complete in Christ.
Col. 2:12, 13	have been buried, raised, and made alive with Christ.
Col. 3:1-4	have been raised up with Christ. I died with Christ. My life is now hidden with Christ in God. Christ is now my life.
II Tim. 1:7	have been given a spirit of power, love, and self-discipline
II Tim. 1.9 and Titus 3:5	have been saved and called (set apart) according to God's doing.
Heb. 2:11	Because I am sanctified and am one with the Sanctifier (Christ). He is not ashamed to call me brother.
Heb. 4:16	have a right to come boldly before the throne of God (the throne of grace) to find mercy and find grace in time of need.
II Pet. 1:4	have been given exceedingly great and precious promises by God by which I am a partaker of the divine nature (God's nature).

The Hope

If we are truly humble and broken,
If we have truly committed our lives to Christ,
If we have confessed the exact nature of our sins,
If we continue to grow in our relationship with the Lord,
If we continually seek to correct the sins of our past,
If we remain constantly in accountability with God and with others,
And...
If we search for ways to spread this message of hope,
Then we have many things to look forward to:

We will know that God loves us for who we are and that He has sent His son to die for us.

We will be able to forgive ourselves.

We will accept that others love us regardless of who we are and what we have done.

We will stop equating sex with love and nurturing.

Our lust will diminish.

Fear about others finding out about us will stop.

Anxiety about the future will begin to fade.

We will learn how to make healthy physical choices.

We will become more in touch with all of our feelings.

We will heal from the wounds of our past lives.

We will be able to be more intimate with spouses and friends.

We will be better parents.

We will come to know and praise the Lord in ever increasingly meaningful ways.

Is this an unbelievable hope? We think not. Our lives are testimonies that God is working in us, sometimes quickly and sometimes slowly, always towards His greater glory.

Author Unknown

In my distress I cried to the Lord,
And He heard me...
It is better to trust in the Lord
Than to put confidence in man.
(Ps. 120:1, 118:8)

APPENDIX

Figure 1: Distribution Curve of Sexual Behavior

Figure 2: Comparison of Sexual Addiction to Eating Disorder

Figure 3: Typical Extreme Sexual Behaviors and Attitudes in Addict's Family of Origin

Figure 4: Couples Addiction Cycle

Distribution Curve of Sexual Behavior

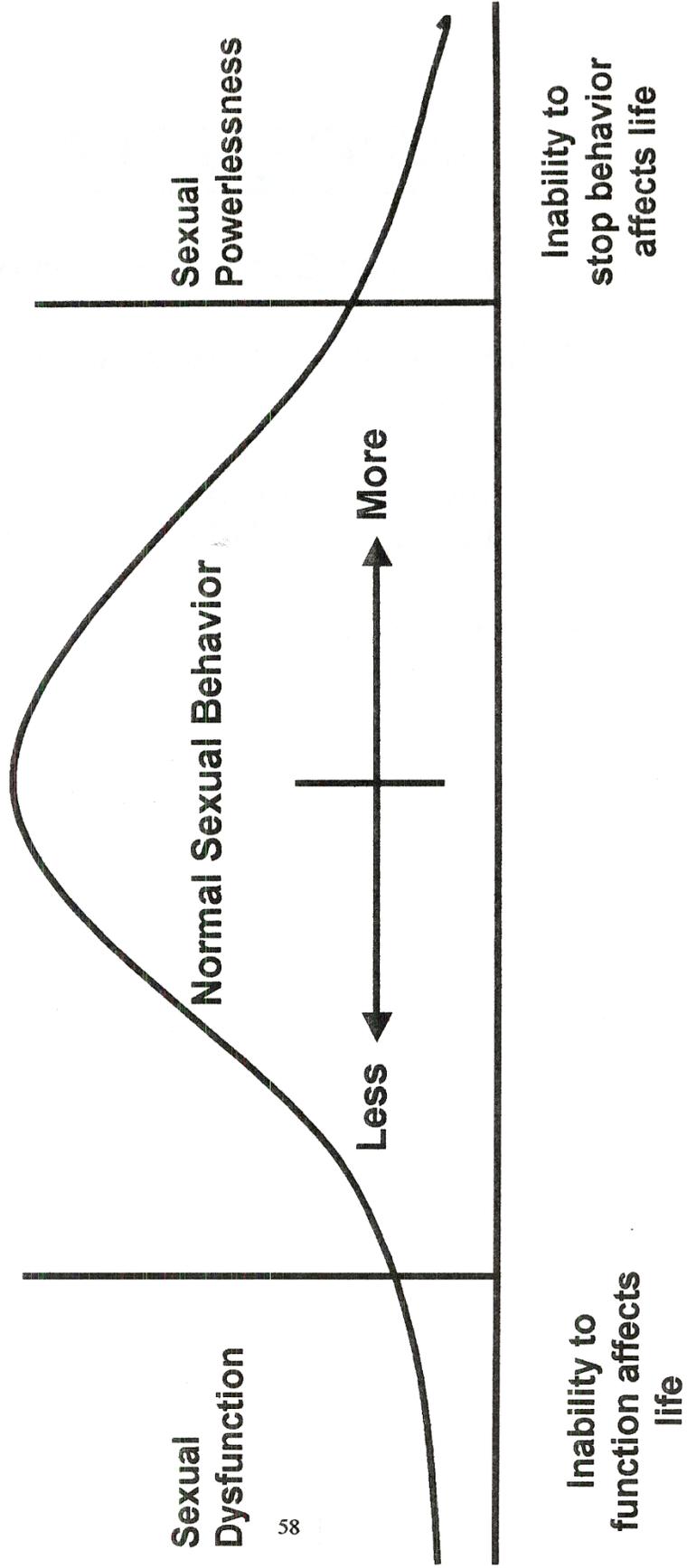


Figure 1

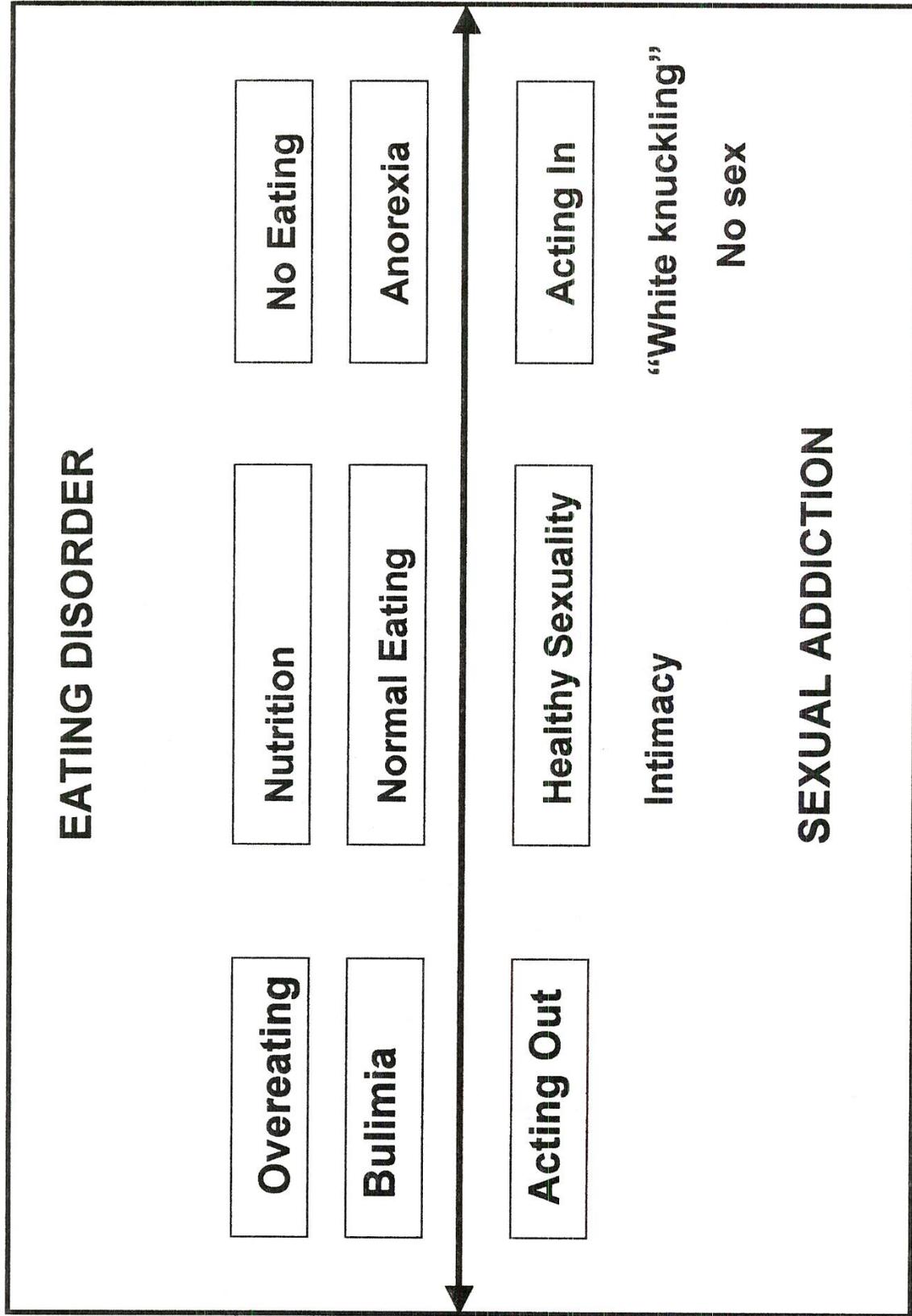


Figure 2: Comparison of Sexual Addiction to Eating Disorder

Typical Extreme Sexual Behaviors and Attitudes in Addict's Family of Origin

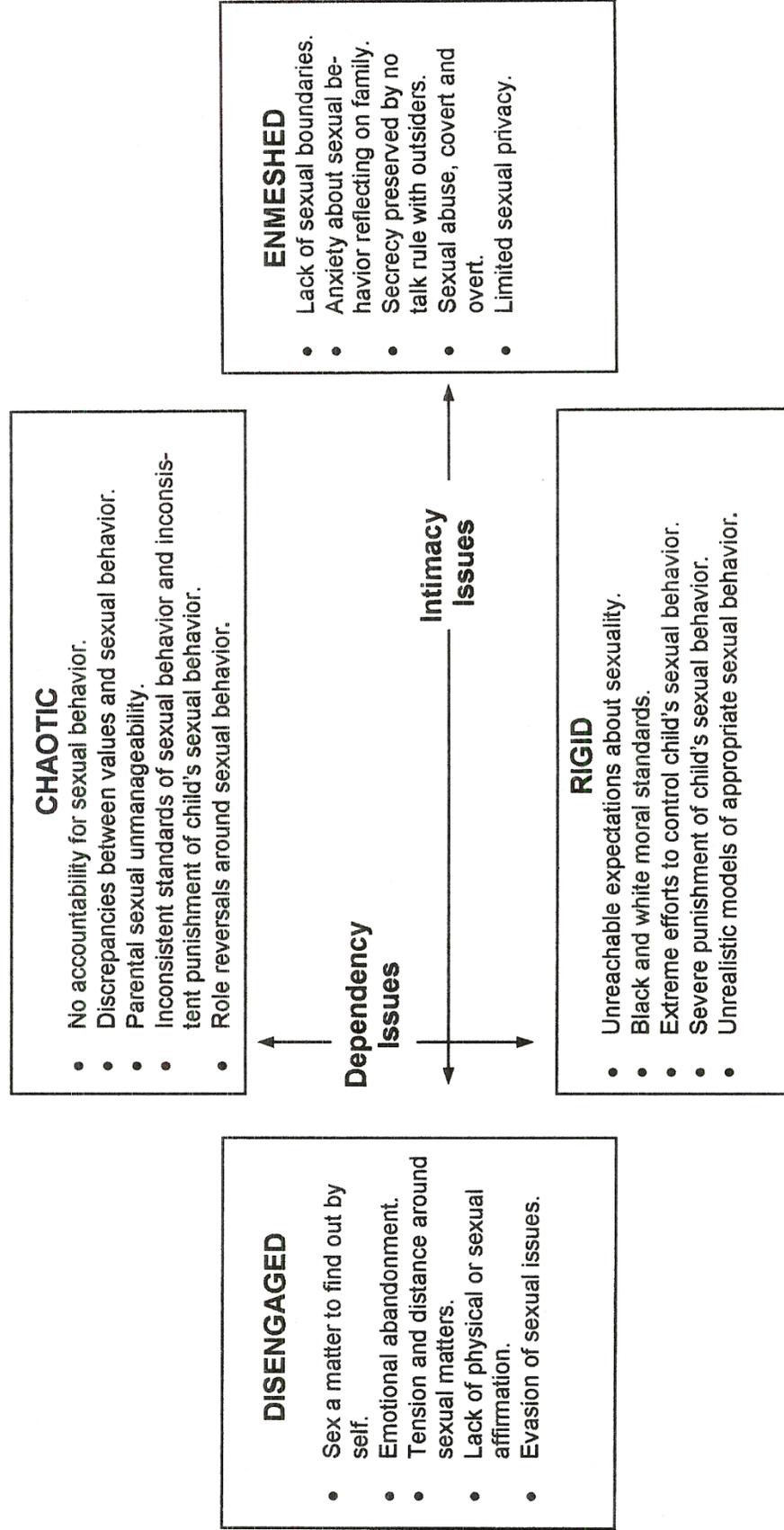


Figure 3

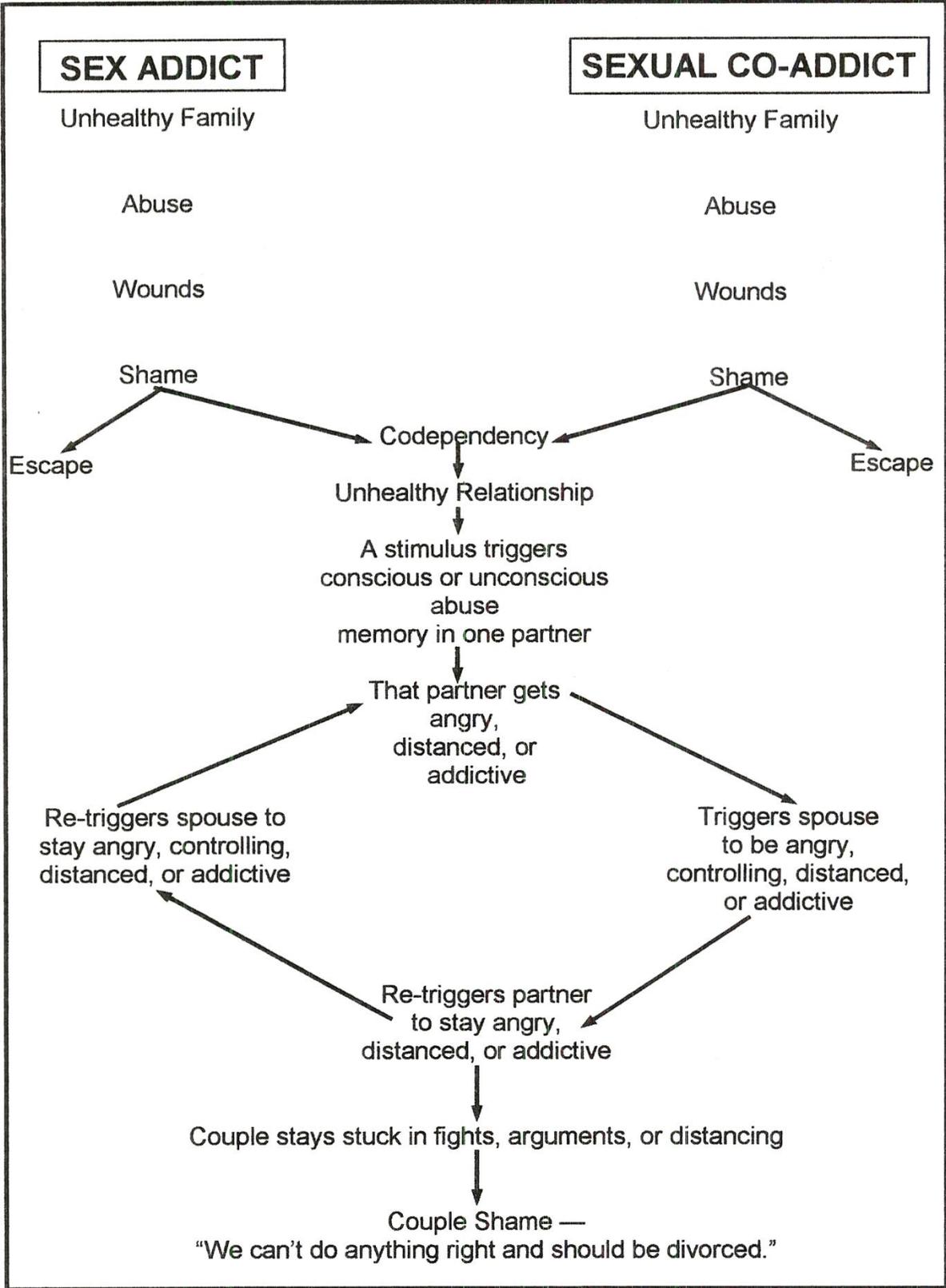


Figure 4: Couples Addiction Cycle