



## 01 Anxiety Is Not from God

**0:00:00.1 Sonja Corbitt:** I'm Sonja Corbitt, and this is our first episode in the series on Freedom From Anxiety. Today we're talking about the number one thing you need to know to battle anxiety and find rest. And I'll outline the rest of the series, so you'll know exactly what to expect, stay tuned.

**0:00:15.3 Speaker 2:** If you like having Bible study in your pocket and you have an iPhone or iPad, Why don't you leave a review? Search Bible study Evangelista in iTunes and tell everyone how you're loving and lifting all you've been given, here's Sonja.

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**0:00:58.0 SC:** I'm Sonja Corbitt, the Bible study Evangelista, and we are beginning our series on Freedom From Anxiety. I'd like to take a moment to welcome all of my new listeners to the podcast for this particular series, there have been over 600 new sign-ups for this, this series, and what's interesting about that is it just confirms the sort of pull that I had felt to do this series.

**0:01:24.0 SC:** Partly because of my spiritual consultations that I've been doing one-on-one with people, I've seen a lot of relief, in fact, I've seen complete freedom from anxiety for quite a few people, but also because there have been a couple of people in my close family who have battled anxiety recently, like within the last couple of months, and one of them was my husband, we had a scare, and he thought it was a heart issue, I suspected, because of my spiritual consultations, those one-on-ones, I kind of suspected that it was anxiety because there were several huge life changes happening for him and he was stressing out and at the same time, I had another close family member who has battled anxiety for a long time, and part of her issue is that she does not have much of a faith walk, and so it's been very difficult for me to sort of help in part because I wasn't asked and I don't like to intrude in those spaces where people don't invite me, but also with my husband, I didn't wanna just say to him, Honey it's just stress. Because he really felt like it was an actual medical issue, and of course it was physical because anxiety gives us physical symptoms.

**0:02:36.9 SC:** We can't breathe our hearts pounding, we have paying panic attacks, so there are lots of reasons why we need to explore this topic, so I have been very, very excited to do it, and again, I just want to welcome all of you new listeners, I am a convert from the Southern Baptist tradition, and I started out early on in Bible study, and my ministry sort of just took off organically at that time, and about a couple of years in, we had several church splits that had me really exploring the roots of Protestantism and Martin Luther, and that's a different story for a different day. But I just

want to kind of highlight the fact that that was anxiety-producing for sure, because it was definitely a... It was like an earthquake in my life, but I say all that to say to you, you are welcome here. If you are not Catholic, and in fact, this series has more to do with our shared Christian faith really than it does necessarily with Catholicism, although we'll talk about sacrament some, so... You may hear some things that are new to you. But either way, you're welcome.

**0:03:44.1 SC:** One of the other things that really had me thinking about doing this series with you is I just finished writing my latest book called Just rest, and it talks about how to dispose yourself for rest and thought in emotion, in body and in soul, and so we'll talk about that throughout the series. But what I'm really doing here is I'm going to offer you most of the material or maybe the highlights of the material that I offer in my one-on-one spiritual consultations, because nine times out of 10, we think the reason that we're battling something is one thing, but it's really rooted in something else, which we'll talk about in just a moment, but I want to just ask, when you know what calm is, when you know what rest feels like and when you've tasted it, well, anxiety is no longer palatable, is it? I mean when you have fully, truly rested and you understand... What St Paul says in Philippians 4, 6 and 7, he says, "Do not be anxious about anything, but in every situation by prayer and petition with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus."

**0:05:02.2 SC:** That's a passage that is worthy of memorization, and it's good to do that simply because you can bring it to mind when you are struggling with anxiety, when it says... When it says, Do not be anxious, it's talking about this anxiety idea, and it's interesting to me that he just simply says, Do not be anxious, it's almost a command, and that's echoed several times throughout the Scriptures, Jesus himself says, Don't worry. In Matthew 6:25-34, which we'll look at in depth in just a moment, he just makes the statement, Do not worry, and that makes it a command, and that it's a command, makes it a sin then to worry or to be anxious. Now, I don't say that to blame at all, because we all have those periods and those seasons in our lives that are anxiety-producing, but that's why I'm doing this series because I wanna give you tools, I want to give you tools that will help you when prayer doesn't seem to work. And therapy hasn't worked. And all of these things that are happening in our world, in our country, when all of this is going on, how in the world are we supposed to rest and anxiety is a real thing. It is absolutely a real thing.

**0:06:13.2 SC:** And so when Paul says, "The peace of God, that transcends all understanding." That word peace, it means one, it means quietness or rest, it's a giving over a blissfully relaxing a lot like a care-free child who's sleeping in his mother's lap, he has no worries because all his concerns are completely handled, it's that kind of risk, that kind of peace, and sometimes we see peace translated with some sort of military perspective in mind, like the absence of battles are war, but here it's used more in reference to a state of mind, and it's actually almost always in the Bible, that's what it means. And it comes from the root in the Greek, which means to join as in a state of harmony and connection, now that is an interior harmony and connection, that is also a harmony and connection to God himself who is rest, God is rest, and so when we are anxious, we are in some way disconnected from God, and that's exactly why Jesus just flat out and he just says, Don't worry, don't be anxious, that's why the Bible is so...

**0:07:24.9 SC:** Just kind of a matter of fact about it. And it can be frustrating to read those Verses and just go, "Wow, Wish it could be that easy." But that's why we're doing the series, so Paul, his intended audience, it was people who had been experiencing religious persecution and cultural problems, and so this concept of peace was something that they really wanted and needed, and

we're in a very similar situation. And so when it talks about peace is, it means in the Greek Huper echo, and that means... Huper means over or beyond like Uber or super, and then echo, which means to have or to hold, and so basically it means to hold above, to rise above, to be superior, so to transcend the peace that transcends all understanding, it is a peace that holds you above that helps you rise above, that helps you be superior to your circumstances, and that is a peace that is promised to you from the Lord. Do not be anxious about anything, but in every situation, by prayer and petition with thanksgiving, present your requests to God and the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

**0:08:41.5 SC:** That is a promise. So this peace then, it's way above the norm, it's way beyond the regular... It's a deep, blissful, restful state that is way beyond our normal state, which at that time for the church in Philippi, it was divisive, it was contentious, it was combative, it was terrifying because of all the persecution that they were also undergoing, so for a people accustomed to conflict and trouble, this promised peace of God would not have only been desirable, but something that they couldn't even really begin to imagine, and I think that a lot of us share that sentiment with the Philippians in the New Testament, and so Paul reassures the people of this perfect peace that is available and that will guard their hearts, he encourages them then to do something that sounds really weird in light of all their difficult experiences, he says, Rejoice in the Lord, and not just when things are good, not only on an occasion or when times are okay. But always, he says, "Rejoice in the Lord, always I say it again, rejoice. Let your gentleness be evident to all the Lord is near." And then he goes on to say, "Do not be anxious about anything, but in every situation by prayer and petition with thanksgiving, present your request to God and the peace of God, which transcends all understanding will guard your hearts and minds in Christ Jesus."

**0:10:01.2 SC:** Repetition they say, is the mother of learning, so I'm gonna keep repeating that verse, especially in this first episode, because it's a promise when we had this hymn... When I was Baptist, it was Standing On The Promises. And I used to wonder What in the world does that mean? I mean like literally, practically, how do I stand on the promises of God, and you stand on this promise by claiming it for yourself and walking in it, setting aside your emotion of worry and anxiety and pushing forward with your will, as though you already have that peace, as though God is actually already moving to take care of the situation, because that's the truth, we get our emotions backward, we let our emotions be the engine of the train, and the emotions should never never be the engine of the train, and why? Because you know as well as I do, how fickle they are, you can watch a movie and be moved to tears and it's not real at all, you can watch it and be terrified, your heart can be pounding... You're sitting on the edge of your seat, it's not real, and yet your emotions tell you that it is real, and so your emotions should never be the engine of the train, it should always be the will... The will is the engine. I will do this, I will walk in this promise, I will accept what God says in his Word and I will believe it and I will act on it. That's the will being the engine, the emotions then will follow automatically.

**0:11:28.9 SC:** So we don't let the emotion Lead, The Will leads. That is a huge principle when we're battling anxiety, we cannot let our emotions get control and drive the train.

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**0:11:52.6 Speaker 3:** You're listening to the Bible study Evangelista show: Bible study spinach that taste like cake.

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**0:12:32.1 SC:** So what Saint Paul is actually saying in that passage is that we should always rejoice in the Lord, and he says, Don't worry about a thing, ask God for what you need and be grateful, be grateful, first of all, for what you already have and secondly, that it's not worse. It's always comforting to me when I get in a state of anxiety or worry, to remember that it could always be worse, I mean, I can't tell you how helpful that is for me, it could always be worse even when it's really bad, it could always be terribly worse. And so that's helpful. We just... We ask God for what we need, we're grateful for what we have, we're grateful that things aren't worse, we're joyful in our faith, and then he gives us this idea that our hearts and our minds will be wrapped tenderly in this protective peace of the Lord. I love that idea. So the key here is that this peace comes as a result of action, rejoicing or worship or praise, you could say and prayer, so when we ask God, when we petition God for something, we go to him with our requests and our worries and our cares and our concerns, but we also get this bonus gift, it's not just that he hears us, but he gives us his peace, the feeling of peace and rest in return, because we've dealt with the problem correctly by giving it to him. He's the only one that can do anything about it.

**0:13:51.1 SC:** And so that means that no matter what our circumstances are, even if it's death, torture arrest or ridicule, we can handle it in him, our faith in God dispels fear and it conquers the evil one through whom this attack of anxiety actually comes. And so we are left in content in whatever life brings because we know that God's got it, that he's in control, it's a secure confidence, it's a deep rooted knowledge that God is in control and in charge, and he'll take care of it. Jesus himself also offers similar words to the disciples in the Gospel of John, when he says "Peace, I leave you my peace, I give you, I do not give you as the world gives, do not let your hearts be troubled and do not be afraid." And so we hear this in the Mass, at every mass, we don't hear the last part, but he goes on to say, I do not give you as the world gives. What he means is, my rest is absolutely an assurance, it is a promise, and it transcends all understanding, it transcends what's even happening. And I'll be honest, this whole COVID thing and the politics and all that's going on, I can honestly say that once you've tasted this rest, you want to guard it no matter what, and once you get the practice of it, it's really not that hard to do.

**0:15:18.7 SC:** You just determine with your will, I'm just not going to get in a tizzy about this, I'm just not. Most things we can't control anyway, so worrying about them, and that's part of why it's a sin, because worry is really the essence of that is Fear, so it's the same peace that Jesus is talking about when he says, "Let not your heart be troubled and do not be afraid." It's another command. And so this is the same peace that Paul is referring to in Philippians. It's a peace that we can't even understand, it's unlike anything else in the world, but it has the power to drive out fear and free us from our anxiety, and we see it again reflected in Romans 8:28, when Paul says again, we know that in all things God works for the good of those who love him, who have been called according to his purpose. What is our purpose? Well, in this context, our purpose is peace, God will work it out, Paul's just saying he'll handle our problems and our terrors if only we'll just believe and turn them over to him. So this transcending all understanding, this is an authority that we have through the sacrament of Confirmation, confirmation confers the grace is necessary to fight the right battle. And

I'll get to that in just a moment, but back to this, just matter of fact command, Do not worry.

**0:16:43.4 SC:** Jesus says in Matthew 6, Verses 25-35, "Therefore I say to you, do not worry about your life, what you will eat, or what you'll drink or about your body, or what you'll put on. Is not life more than food and the body more than clothing? Look at the birds of the air, For they neither sow nor reap, nor gather into barns. Yet your Heavenly Father feeds them. Are you of not more value than they? Which of you by worrying can add one cubit to his stature? So why do you worry about clothing? Consider the lilies of the field, how they grow. They neither toil nor spin, and yet I say to you that even Solomon in all his glory was not arrayed like one of these. Now, if God so clothes the grass of the field, which today is and tomorrow is thrown into the oven, will he not much more clothe you? Oh, you of little faith. Therefore, do not worry saying, what will we eat? What will we drink? What will we wear? For after all these things, the Gentiles seek. Your Heavenly Father knows that you need all these things. But seek first the kingdom of God and his righteousness. Find the the right perspective, he says, and therefore, all things will be added to you. Do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble."

**0:18:05.0 SC:** So throughout that passage, Jesus says, Do not worry three times, and the picture there that we get through the word worry in the Greek is to be strangled or choked, and if you had been gripped by anxiety, you know what that feels like? You can't breathe. And I have discovered that when most other things aren't working, it really helps sometimes to just go out and get a really brisk walk to get my heart kind of... To get my heart activity up so that it kind of dispels some of the residual, the built-up tension. And so that works for me. I'm sure you have your own procedure or your own methods of relieving anxiety, but that's definitely one, but it leaves you frustrated, anxiety leaves you frustrated when you should be free, when you should be at rest, and if you're his disciple, then you should stop it.

**0:19:06.0 SC:** Worrying is a sin. Anxiety is a sin, not in a sense of blame. I'm not trying to blame, I'm just pointing out that it's abnormal. Worrying is an abnormal state in the spiritual realm. It means that something is wrong with our walk. It means that we have gotten out from under the spigot of grace in some way, we have stepped out from under his peace. If that's the case, then we need to get back in, right? And we don't know that often times until we're starting to experience the symptoms of anxiety. But it controls us, right? So if you're a disciple of Christ, then you should just stop worrying. It's a command, okay? [chuckle] And we're gonna talk throughout the whole series on how to do that step by step, alright, some of it today. Now, it's a sin, because it is doubt. It's doubt in the power and the goodness of God. And we see that, especially, in Hebrews Chapters 3 and 4, which I talk about in the book Just Rest. It's actually not out yet, but it'll be back out in August. It is doubt. In Hebrews 3 and 4, doubt is unbelief. It's a lack of love.

**0:20:19.7 SC:** And so that's why it's a sin, not in the sense of blame, because the whole spiritual life is a process, and being free from anxiety long-term is also a process. So I'm not blaming you if you experience anxiety. We all do, it's just part of our humanity. But especially now, it seems to be definitely on the rise. And I think I know why, and I'll explain that in a moment. But how do you discern? How do you distinguish what's truly concerned concern from worry? Well, legitimate concern is when you're in control of your thoughts and your feelings. Illegitimate concern or worry or anxiety is when the matter controls your thoughts, your actions, and your emotions. If you're in control of your thoughts and feelings, then you're concerned. If your thoughts and feelings and actions control you, then you're in trouble. And that's where most of us live in this anxiety

spectrum, we'll say. We're anxious, because we're focusing on the wrong battle, the wrong authority, and the wrong source of our anxiety. And throughout the this series, I'm gonna give you the tools for the real battle, I'm gonna marinate you in the real authority, and I'm gonna help you focus on the real source of your anxiety.

**0:21:38.8 SC:** He says, "Come to me, and I will give you rest." He says, "Have no anxiety." He says, "Don't worry." So the first step in battling anxiety and disposing ourselves for this rest that transcends all understanding is to learn some stress tolerance. Now, I know that seems like an oxymoron, because if we've battled anxiety for a long time we probably feel like we have a lot of tolerance. But it's not tolerance if you're still being controlled by your thoughts and feelings instead of being able to control your thoughts and feelings while you're actually concerned. Now, this is the number one thing that you need to know in battling anxiety and fear. It's the number one thing. This is what I begin with in every spiritual consultation. The Bible tells us very plainly that fear is not from God. He says, "God has not given us a spirit of fear, but of power and love and self-control." Now, that means that fear and anxiety does not come from God. If it doesn't come from God, where does it come from? It comes from the enemy. It's demonic torture, actually. And this is where I usually begin.

**0:23:04.5 SC:** Well, I do. It's not usually, it's always. I always begin right here in my spiritual consultations, this demonic torture idea. Because when people need help desperately, it is a type of torture, it is an interior suffering that is desperate for relief. And I'm here to tell you that you're gonna find some in this series if you stay with me the whole way. But the number one thing to know is that fear and anxiety does not come from God. More on that in a moment.

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**0:24:28.7 SC:** So anytime I'm talking with someone who battles this kind of demonic torture, right? We'll just call it that. Anxiety, worry, depression, it's just like an interminable harassment. It's like you just cannot get out from under it. It's suffocating. It's choking, which is exactly, remember, what the word worry means. It's a choking or a strangling. Our spiritual lives, our physical bodies, our emotional state, our thoughts, they're just choked off. We can't get the peace that we know is our promise. So here's the first step. First of all, as I mentioned, we must know that this kind of harassment does not come from God. Lack of peace is not from God, it's always from the enemy. Now, there's a parable in Matthew Chapter 18, that I know you've probably heard a million times, but I'm gonna... As I promised, I'm gonna walk you through the highlights of the spiritual consultations that I do one-on-one, because this is the very beginning. This is where I begin. The parable of the unforgiving servant. Peter came to him and said, "Lord, how often shall my brother sin against me and I forgive him? Up to seven times?" So Peter thinks he's being really generous, right? Seven times. And Jesus said to him, "I do not say to you up to seven times, but up to 70 times

seven."

**0:25:50.8 SC:** Now, this is obviously not a mathematical formula. We would all agree with that, right? But it's interesting that seven is the number of divine completeness, and 10 is the number of law. Think of the Ten Commandments. So seven times 10 indicates that the divine law of forgiveness means that it must be divinely complete. Now, most of us, and most people when I ask them... When I ask them, "Is there anyone or anything that you have a hard time forgiving?" Most people will say, "Nope, I've forgiven everything. I've forgiven everyone." Right? But when we go through the exercise with the Holy Spirit to determine if there's anything left we need to forgive, when we go through that exercise, we discover lots of things that the Holy Spirit brings up. So the key then, the very first thing, is that we have to look for open doors. Really what I'm doing through a spiritual consultation, and what I'm asking you to do in order to be relieved and freed from anxiety, is to look for open doors to the enemy. And unforgiveness is an open door. It's the very first one I always go to because there is always unforgiveness. And this is why, we may have forgiven our parents, we may have forgiven... I don't know, whoever.

**0:27:25.5 SC:** Maybe we have forgiven completely them, but very rarely have we ever considered soul ties, forgiving ourselves, or forgiving God. And in all of those areas, mom and dad, other people in our relationships, soul ties, which we'll talk about later, forgiving God and forgiving ourselves, forgiving ourselves is often the hardest one. And most people never consider that that is an open door. When you don't forgive... When you don't forgive in one of these areas, it's an open door to the enemy. And I'm gonna prove it to you. Jesus said, "Not seven times, but up to 70 times seven. So the Kingdom of Heaven is like a king," and then he tells the parable of a man who was forgiven an enormous debt that could never have been repaid in several lifetimes. Several lifetimes of constant work could never have repaid the debt that this particular servant owed the master. And the master... He begged the master for forgiveness of the debt, and the master said, "Okay, sure." He let him go. Then that same servant turned to a fellow servant and demanded that he repay a debt that equaled about a day and a half, two days wages. And the other servant could not pay the debt, and so the first servant who was forgiven the debt turns to the second servant, and he says, "I'm throwing you in jail until you completely pay me back." So that's when Jesus...

**0:28:52.2 SC:** He ends the parable by saying, "His master, after he had called him, said to him, 'You wicked servant, I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant just as I had pity on you?' And his master was angry and delivered him to the torturers until he should pay all that was due to him." Now, that's in Matthew Chapter 18, Verses 21 through the end of the Chapter. And some of the translations will be a little different, but it says there, "He delivered them to... Or him, to the torturers", or, "He put him in prison until he should pay back all that was due to him." And so unforgiveness is prison. Unforgiveness is torture. And we spoke in our social justice series that forgiveness is the highest form of justice. First John 1:9 says that, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." That means that we're forgiven the act, but also the proclivity or the habit or the tendency toward that sin. He forgives and cleanses of both. But the pertinent point for us is that it's a matter of justice to God. Forgiveness is the supreme act of justice.

**0:30:14.2 SC:** And so it is absolutely necessary. He tells us elsewhere that if you don't forgive, you will not be forgiven. So we have to look for this open door of unforgiveness, because this open door, it leaves us vulnerable to harassment and to the torturers. The torturers are the enemy, the

demons, and they... Is that not what it feels like when you're racked with anxiety all the time? It is torture. It just is. There's no other way to put it. And so one of the main open doors is unforgiveness. And he shows us there in saying up to 70 times seven, he shows us that we have to forgive until it's complete. If you don't forgive, you get to keep your demons. It's really that simple. So you might as well stop here if these two things are not true. If you are not willing to entertain the fact that anxiety has a spiritual root, that it comes from the enemy, and that it is part of an attack of the enemy on you spiritually, and you're not willing to forgive, if any of those things is true you might as well stop the series now because you're never going to receive that peace and rest that transcends all understanding.

**0:31:37.7 SC:** If we want who God is, if we want this peace and rest that God is, we have to do things according to his kingdom. And the kingdom you listen to is the kingdom you build. He says, "My sheep hear my voice." The enemy... I have a friend who likes to say the enemy has a psychology of taking your dominion. So we'll talk about dominion in a little bit, but this is the whole goal of the enemy, is to keep you in this cycle of anxiety and worry and fear and depression and all that goes with it physically and all of that emotional and mental tiresome harassment. It is the enemy's entire goal. There are no spiritually authoritative people or saints in the world who are effective when they live in that state, and it's because... And this is why, part of why, Jesus speaks of it in terms of sin and unbelief and doubt, and that doubt and fear is unbelief. It's a lack of love. It's a lack of trust. We have given our dominion to the enemy. So forgiveness is the second principle that we really need to look at. The first is that fear and anxiety does not come from God, and second, we look for the open doors. If it doesn't come from God, it comes from the enemy.

**0:33:20.0 SC:** Where are the open doors? The first open door is unforgiveness. And I mentioned to you the people that we need to think about in those terms, mom and dad, other people, those soul ties, ourselves, and God. So the key then to forgiving completely, which Jesus showed us, is the divine law. The divine law is to forgive completely. And the truth is, we don't always know. We have to ask the Holy Spirit to show us if there's something that we need to forgive. And if you get with the Holy Spirit and ask him that, you will be shocked at what comes up, the thoughts and the memories that come up. And that is... It's a long process, to be honest, to go through each of those things. Because you're looking for not only things that people did to you, but you're looking for things that people should have done for you that they didn't do, right? And that includes God too. We get angry at God, because ultimately God's in control of everything, right? So why did he let that happen? I mean, even Mary and Martha said, "If you had been here, Lord, this would not have happened," they said when Lazarus died.

**0:34:33.7 SC:** So it's not abnormal, and it's not even sin to ask him that. It's part of the relationship that he's looking for. He wants our experiences to drive us to him, and that's often why they get worse and worse and worse even when we're praying, because we're still not being honest with God. We're not being honest with him and in his presence about our unforgiveness for mom and dad. We're not being honest in his presence about our soul ties. We're not being honest in his presence about forgiveness of ourselves and the things that we've done that we regret and that we know were wrong and that we shouldn't have done. You know, we may have even confessed it in confession, but we haven't really thought about the fact we need to forgive ourselves for it. We keep holding ourselves prisoner. We won't forgive ourselves, and we hold ourselves prisoner, and that chokes the spiritual life. So mom and dad, self, other people, God, soul ties. All of those things, we need to go to the Holy Spirit and ask him, "Holy Spirit, is there anything else I need to forgive?"

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**0:36:27.2 SC:** To focus on anxiety is to focus on the wrong battle. To focus on anxiety is to focus on the wrong authority. To focus on anxiety is to focus on the wrong source. The real battle is in ourselves. The real authority is Christ in us. And the real source of our anxiety is the enemy. And we have to look for those open doors that allow the enemy to torture us and harass us with worry, anxiety, fear, doubt, and all that goes with them emotionally, mentally, physically, all of that stuff. The source is spiritual. It is a spiritual battle. If you come at it with therapy only, you're not gonna get to the root, because the source is spiritual. That's why years and years and years of therapy will help you, because it helps you with your thoughts and your emotions, but it won't alleviate it permanently, because the source is really spiritual.

**0:37:25.7 SC:** And even when you go to deliverance... When you do unbound, or you've been to deliverance, or you have, as you probably should have a copy, as you should have, I had to get my book, the Deliverance Prayers: For Use by the Laity, by Father Chad Ripperger. He is an exorcist, and this is a handy little book. And many of you already have it, and you're probably already using it. But you probably have noticed, if you're listening to this series, you probably noticed that these deliverance prayers only work temporarily. They do address the spiritual root, but they only work temporarily because they're not addressing the thoughts and the emotions and the physical stuff that go along the long-term things that God has to heal and correct to help you dispose yourself for permanent peace.

**0:38:10.6 SC:** And so you need both of those things. And the very first main open door that you have to look for is unforgiveness. Now, I wanna say a word about soul ties. What in the heck are soul ties? So soul ties... I'm sure you've probably heard the word. Soul ties are addressed by Saint Paul in 1 Corinthians 6:15. Now, that's not a church word, it's not an ancient word. It's a term that's kind of just... It's gained popularity here recently, probably through unbound and some other deliverance ministries, to be honest. That's probably where that first came up. But the principle itself is found in 1 Corinthians 6:15, which says, "Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not. Or do you not know that he who is joined to a harlot is one body with her or him? For the two, he says, shall become one flesh. But he who is joined to the Lord is one spirit with him. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit, who is in you, whom you have from God, and that you are not your own? Therefore, glorify God in your body and in your spirit, which are God's."

**0:39:27.6 SC:** So the principle here is when you join yourself to someone else sexually in sexual sin, you become one with them. You have forged a spiritual tie, a soul tie, with another human

being, and so those have to be confessed. And I always encourage people to say them out loud by name. When you're going through this forgiveness process for mom and dad, and other people, and yourself, and God, and these soul ties, name them all. And ask the Holy Spirit, "Is there anyone I have forgotten? Holy Spirit, bring them to mind." This includes those that you've done according to your own will and those even sexual encounters that were imposed on you, say by a coercion or a rape or a molestation. Those sexual encounters, although they're not your fault, right, we can't blame ourselves for that kind of stuff, that's a sin, and yet there is a tie. And it's an emotional tie, it's a spiritual tie, that's why they're so hard to get over. They're so hard...

**0:40:35.6 SC:** These relationships, especially that first sexual relationship, it's so hard to get over when it goes bad, because it has a spiritual element to it. Now, as I said, this is sort of speculative theology. It's not something that the church teaches under the term Soul Ties, but the demons are involved when we commit mortal sin with another person. And it's a mortal sin when you have full knowledge, full consent, and you do it anyway of a grave sin. And sexual sin... Any sin... Any sexual activity outside of marriage is a sexual sin. And so it can even include your husband or wife if you had marital relations with them before you were married. So you gotta remember that too. So you can see then how all kinds of doors are open when unforgiveness is present. And that's why Jesus called it torture, that's why he called it prison. That's why we don't get relief when we think with our heads that, "Yes, I have forgiven," and we're thinking about all these big things. We haven't gotten to the bottom of it a lot of times, because we haven't considered all these areas in which we have these spiritual ties to other people.

**0:41:47.6 SC:** And unforgiveness is the major open door. Confession is another. If you haven't confessed or you won't confess, if you haven't been to confession in a long time and you just won't go, honestly, there's not much you can do about anxiety because you're going to be harassed and tortured. The door is wide open. You've left the door wide open. Now, you have control. This was the part we were talking about taking proper authority. I didn't really mean to get into this right now, but I need to kinda move on. I want to just mention... Okay, before I get to the taking proper authority, I want to mention another place that we really need to look at an open door is our predominant fault. And we'll talk about that in more detail, probably in the next show. But I want to just point out, if you need a little bit of help with discernment on that, then go to my social media posts for the last couple of weeks, because we talked about how to discern your predominant fault. I talk about it in Unleashed, I think I talk about it again in Fearless, and then I've talked about it quite a bit on social media on Instagram and also on Facebook. So go back and read those posts, because the predominant fault is an open door.

**0:43:03.9 SC:** It's mortal sin, it's passions that we have let completely overtake us. It's sin that we turn to over and over and over again. It's a pattern of sin, and it's usually rooted in woundedness. So we can identify our predominant fault by looking at our patterns and the patterns in our vices and the patterns in our circumstances that cause us to react, or I call it vomit because the Bible talks about it like that in terms of vomit. But when we look at our circumstances and the patterns of those circumstances that cause these emotional eruptions, I'm sorry, that provoke us to turn to sin over and over and over again, that is a predominant fault. It's usually rooted in woundedness and historical emotions, which I promise I'll get into in a lot greater depth in probably the next show. But I just wanna mention that. So open doors. First of all, unforgiveness. That includes soul ties. Secondly, your predominant fault. Your predominant fault is an open door. This is where the enemy attacks you the most. When you start feeling anxious, when you start feeling out of control, when you go to that sin over and over and over again, that is an attack of the enemy on the weak point of

your soul, and it usually involves woundedness. So predominant fault is an open door.

**0:44:36.5 SC:** Now, what is then the right enemy? A friend of mine talks about hating intelligently. We have to hate intelligently. We usually hate the people that offend or attack or wound or sin against us, and we hate the circumstances, or we hate ourselves because of the way we act or the damage that we've done to other people through our predominant fault and our sin. But we should not hate the wrong person. Hate intelligently. So what do I mean? What does my friend mean when he says this? He means in Genesis Chapter 3 when God pronounced the judgment, we'll say, after the fall in the Garden of Eden. The Lord God said to the serpent, this is the curse on the serpent, "Because you have done this, you are cursed more than all the cattle and more than every beast of the field." I'm gonna just skip. "And I will put enmity between you and the woman, and between your seed and her seed." That word enmity means hatred. We are to hate the enemy, Satan, the serpent, who attacks us. That's who and what we hate. We don't hate ourselves. We don't hate other people. We hate intelligently, we hate the sin, and we battle that enemy. We battle the predominant fault, we battle the unforgiveness, we battle the anxiety because it comes from the enemy.

**0:46:06.8 SC:** That's where we battle. We don't battle the other person. And we're caught in so many of these ugly, ugly patterns of sin because we're battling the wrong battle. Next week, I don't have time to do it now 'cause I'm out of time, but we're gonna talk about who the right enemy is, and how to take rightful authority in Christ, and how to walk in our dignity in Christ, and how to win this battle over anxiety and predominant fault, and how to start closing the doors, practical ways on how to close the doors. But I gave you the main ones already, and that's what you can work on between now and next week. You can work on closing the doors of unforgiveness and in the areas of mom and dad, soul ties, yourself, and God. And you can work on putting a battle plan together to combat this predominant fault, because these are open doors, and this is the bottle that we're called to. This is the real battle. Once we learn how to take our authority and walk in it properly, we're gonna look at rest in thoughts, the power of the tongue.

**0:47:15.9 SC:** We're gonna learn how to separate thought from emotion. We're gonna learn how to rest in emotions, transforming emotion in the Holy Spirit, historical emotion, and attachment cries having to do with sugar and addiction and then the root of that. Then we'll look at rest in body and rest in soul. That's where we're headed in the rest of the series. In the name of the Father and the Son and the Holy Spirit, amen. I'm Sonja Corbitt, the Bible study Evangelista. I'll see you next week.

[music]

**0:47:51.1 Speaker 4:** Thank you for listening to the Bible study Evangelista Show. Find out more at [BibleStudyEvangelista.com](http://BibleStudyEvangelista.com).