Depression
Sin, Guilt And Guilt
There can be no question that guilt is one of the great destroyers of the soul. Guilt, whether imagined or real, leads individuals on a downward spiral which will destroy their relationships in life and render them worthless in the kingdom of God. An individual with a guilty conscience often becomes bitter and lashes out to those who are trying to help. Sin is at the root of the problem, for sin leads to guilt and depression, and sinful handling of sin further complicates matters leading to greater guilt and deeper depression. Proverbs 5:22 well describes this progression of sin, "His own iniquities entrap the wicked man, and he is caught in the cords of his sin." However, guilt can be a good thing when it brings one to a realization of one's sins.

We live in an age when most people blame the problems of the world on "sickness" by telling us, "We live in a sick society." When someone assassinates a national leader we hear, "Our nation is sick." When a couple of teenagers walk into a high school with guns blazing and murder over a dozen people, we hear, "Society is to blame." The idea of "sickness" as the cause of personal problems removes all concept of personal human responsibility, and this is the crux of the problem! People no longer consider themselves responsible for what they do wrong! The Bible, however, describes the problems of the world as the problem of the world is "sin," and this is the cause of personal problems. The Bible never discusses the problems of the world as "sickness," but rather, it points out that sin is the real culprit (Rom. 3:23; 6:23). By blaming the problems of the world on "sickness," people lose all hope, for there is no vaccine to cure the "sickness" of the world. However, when we point out that the problem of the world is "sin," we give people hope, for "Christ Jesus came into the world to save sinners." (1 Tim. 1:19).

Psychological Crutches

In dealing with the guilt that results from sin, the world often offers psychological crutches, but no cures. Freudian psychoanalysis turns out to be an archeological expedition back into the past in which a search is made for others on whom to pin our pain or our problems. For I know the pain is real. Sin is the pain of sin, guilt, and depression. Do you find that your guilt feels greater because you are suffering from a psychological condition? Hope, for "Christ Jesus came into the world to save sinners." (Rom. 3:23; 6:23). By blaming the problems of the world on "sickness," we cause people to lose all hope, for there is no vaccine to cure the "sickness" of the world. However, when we point out that the problem of the world is "sin," we give people hope, for "Christ Jesus came into the world to save sinners." (1 Tim. 1:19).

Conclusion

You might be reading this tract because you are suffering from the pains of sin, guilt and depression. I do not seek to minimize your pain or your problems, for I know the pain is real. Sin is painful! Sin caused the Son of God to be nailed to a wooden cross. Sin caused the Son of God to be nailed to a wooden cross. Guilt, whether imagined or real, leads individuals on a downward spiral which will destroy their relationships in life and render them worthless in the kingdom of God. An individual with a guilty conscience often becomes bitter and lashes out to those who are trying to help. Sin is at the root of the problem, for sin leads to guilt and depression, and sinful handling of sin further complicates matters leading to greater guilt and deeper depression. Proverbs 5:22 well describes this progression of sin, "His own iniquities entrap the wicked man, and he is caught in the cords of his sin." However, guilt can be a good thing when it brings one to a realization of one's sins.

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Rogerian psychology is based on humanistic thought, namely, that the solution to man's problems lies within the man himself. Christians reject this viewpoint on the basis of its humanistic presuppositions alone—it begins with man and ends with man and asks us to accept the aberrant behavior of people without any sort of judgment. However, the Scriptures specifically command that we “judge with righteous judgment” (John 7:24). The main goal of Rogerian psychology is to make people feel good about themselves, regardless of their sins.

Skinnerian psychology believes in a view of behavior modification that says man is simply an animal and we must treat him as such. Skinner believed man to be nothing more than an animal and thus fails to see man as a being who was created in the image of God (Gen. 1:27).

There are three main causes of depression, the first two being a chemical imbalance or a physical tumor. The third cause of depression is guilt, which is the result of unforgiven sins. If you have a medical problem then you need to see a medical doctor. However, if your depression is the result of sin, then you need not only to turn to Christ but to also put the problem in the right context with God. God graciously said, “If you do well, will you not be accepted?” or, as one translation says, “If you do right, you will feel right.”

Guilt Is The Result Of Sin

The story of Cain illustrates the progression of sin, guilt, and depression. Cain began badly by giving a sinful offering (Gen. 4:1–8). When God rejected the offering, Cain responded wrongly to the rejection—he got angry and depressed—his face “fell.” God, who warned against the consequences of this improper response, noted Cain's guilt, anger, and depression. God began by giving a final offer of grace (Gen. 4:7–8). When Cain rejected the offering, God completed the process of depression. Cain began his downward spiral of sin, guilt, and depression.

The Removal Of Guilt

Either you can have your sins forgiven by the blood of Christ, or you can allow the guilt of your sins to destroy you.

People feel good about themselves, regardless of their sins. The main goal of Rogerian psychology is to make people feel good about themselves, regardless of their sins. However, you will not feel good unless you accept the consequences of your actions. People who make wrong choices will experience guilt, and guilt can lead to depression. However, you will not feel good unless you accept the consequences of your actions. People who make wrong choices will experience guilt, and guilt can lead to depression.

If you can change the guilt of your sins by the blood of Christ, then you can change the pattern of your life. The goal of our preaching is to bring men into a loving conformity to the law of God, and this in turn brings a clean conscience. "But the goal of our instruction is love from a pure heart, from a good conscience, and a sincere faith" (1 Tim. 1:5, Adams).

"What is the purpose of our preaching? Paul said, "Now the purpose of our instruction is love from a pure heart, from a good conscience, from a sincere faith." When your conscience bothers you because you know you have done wrong, what should you do? Your friends might tell you there are no moral absolutes. A Freudian psychologist will tell you it is your mother's fault. A Skinnerian psychologist will say you are simply an animal. However, there are moral absolutes. When you have a problem that you know you have a problem, you need to confront your problem, and this will mean that you need to confront your problem.

The word of God can cut you to the heart. On the great day of Pentecost Peter told his audience they had "taken by lawless hands, have crucified, and put to death" the Son of God (Acts 2:23). When these people realized that God had made this man who was crucified, and put to death the Son of God (Acts 2:23), they turned to Him, and were able to pray and be saved by faith. However, you will not feel good unless you accept the consequences of your actions. People who make wrong choices will experience guilt, and guilt can lead to depression. However, you will not feel good unless you accept the consequences of your actions.

Support you are witnessing to are in fact the weakest links. If you can lead the guilt of your sins to destroy you.

Either you can have your sins forgiven by the blood of Christ, or you are simply making up words.
depths of sin just as God said he would. His downward spiral led him to murder Abel. Sin leads to guilt and depression—sinful handling of sin further complicates matters leading to greater guilt and deeper depression.

We can read of how Adam suffered from the depressing shame of a guilty conscience (Gen. 3:1–13). The capacity for self-evaluation that God built into man activated painful inner sensations. Adam came to know good and evil by personal experience and his conscience accused him of sin. Adam decided to run; instead of running to God, he ran from Him.

When God called Adam out from among the trees of the Garden of Eden, he emerged covered with fig leaves. Adam further complicated the matter by attempting to handle his guilt on his own rather than turning to God for the proper solution. Adam had committed a crime, had attempted a getaway, and was now trying to cover his crime by placing the blame on someone else.

When God confronted him, Adam tried to shift the blame to Eve. Those who suffer from guilt often try to do the same thing. Ahab, king of Israel, was an exceedingly evil man (1 Kings 16:29–33). Ahab took Jezebel as his wife and set up an altar for Baal. Elijah was a faithful prophet of God and spoke out against Ahab. When Ahab met Elijah, he accused Elijah of sin (1 Kings 18:17–18). Sinners will often attack righteous people when their own sins are exposed.

Judas, one of the twelve apostles (Matt. 10:4), was a man with a terrible burden of guilt. Judas was also a thief, for he carried the “money box” for the disciples and used to steal from it (John 12:6). Judas went to the chief priests and offered to betray Christ (Matt. 26:14). Imagine how his conscience must have bothered him at the Last Supper (Matt. 26:21–25). Later that evening, Judas betrayed Christ with a kiss (Matt. 26:47–50). After he committed his sin, Judas was remorseful, but his guilt caused him to take his own life (Matt. 27:3–5).

Even the apostle Peter was not immune from the guilt which accompanied sin (Mark 14:69–72). In spite of the fact he denied Jesus, Peter later repented and crowned him as he denied him. He cursed and renounced him (Luke 22:69–71). If Peter’s sin had been like a thief, he would have simply stolen back the next day. But Peter’s sin was more like taking a thief to the police, and then releasing him.

What guilt does:

When guilt was known into the church of summer (Jer. 32:1–4), the Lord called out, “And now arise, go to my people, which have been scattered, to the north and to the south, from whom you have been scattered, and bring them to My mountain, which is the mountain of the congregation of the righteous, who gives you water and fire.” (Jer. 4:1–6) When David heard that Absalom had died, he returned from the open field to Joab’s camp (2 Sam. 18:10). David’s sin had been covered with His grace. David had found rest in the ministry of repentance; he was not pronounced guilty, but pronounced innocent. David was innocent because he had repented of his sin, and because his heart was in the right place (Psalm 51:1). David’s sin was forgiven, and his conscience was cleansed.

Guilt can affect our physical bodies. David’s sin caused him to murder Uriah, and his guilt affected his physical body, i.e., his “vitality was turned into the drought of summer.” Like Peter, some people have uncontrollable tears because of guilt. Many individuals can not get to sleep at night because of guilt. Many people have discovered that their bodies react physically to guilt. When guilt is lifted, and the guilt is removed, the physical body reacts. This shows what guilt does to our physical bodies. David’s sin caused him to suffer from depression.

Guilt can also cause our spiritual bodies. When sinners are confronted with their sin, they can feel very depressed. When a sinner is confronted with his sin, he may feel depressed, but depression is temporary. When a sinner is confronted with his sin, he may feel depressed, but depression is temporary. When a sinner is confronted with his sin, he may feel depressed, but depression is temporary. When a sinner is confronted with his sin, he may feel depressed, but depression is temporary. When a sinner is confronted with his sin, he may feel depressed, but depression is temporary. When a sinner is confronted with his sin, he may feel depressed, but depression is temporary. When a sinner is confronted with his sin, he may feel depressed, but depression is temporary. When a sinner is confronted with his sin, he may feel depressed, but depression is temporary. When a sinner is confronted with his sin, he may feel depressed, but depression is temporary. When a sinner is confronted with his sin, he may feel depressed, but depression is temporary. When a sinner is confronted with his sin, he may feel depressed, but depression is temporary. When a sinner is confronted with his sin, he may feel depressed, but depression is temporary. When a sinner is confronted with his sin, he may feel depressed, but depression is temporary. When a sinner is confronted with his sin, he may feel depressed, but depression is temporary. When a sinner is confronted with his sin, he may feel depressed, but depression is temporary. When a sinner is confronted with his sin, he may feel depressed, but depression is temporary. When a sinner is confronted with his sin, he may feel depressed, but depression is temporary.