Loneliness and the Lockdown

Kerby Anderson looks at the isolation and longing for human contact that has become endemic even before the pandemic.

America was already facing a crisis of loneliness, and then the coronavirus pandemic hit. People sheltering at home had even less human contact. That made the crisis of loneliness even worse. The best thing people could do to protect themselves from the virus was to isolate themselves. But that is not the best thing they could do for their physical or mental health.



A study by Julianne Holt-Lunstad found that loneliness can be as bad for your health as smoking 15 cigarettes a day. Another study by the National Academies of Sciences, Engineering, and Medicine found that social isolation in older adults increased their risk of heart disease, stroke, dementia, high cholesterol, diabetes, and poor health in general.{1}

More than a quarter century ago (1994), I wrote a book (*Signs of Warning, Signs of Hope*) making a number of predictions for the future. Chapter eight set forth the case for a coming crisis of loneliness.{2} Years earlier Philip Slater wrote about *The Pursuit of Loneliness.* The US Census Bureau documented the increasing number of adults living alone. Dan Kiley talked about living together loneliness in one of his books. Roberta Hestenes coined the term "crowded loneliness." The trend was there for anyone to see if they began reading some of the sociological literature.

In the last few years, many authors have written about the crisis of loneliness. Robert Putnam wrote about it in his famous book, *Bowling Alone*.{3} He argues that people need to be connected in order for our society to function effectively. Putnam concludes, "Social capital makes us smarter, healthier,

safer, richer, and better able to govern a just and stable democracy." Senator Ben Sasse, in his book, *Them: Why We Hate Each Other—and How to Heal*, laments that our traditional tribes and social connectedness are in collapse.{4}

Living Alone

The reasons are simple: demographics and social isolation. More people are living alone than in previous generations, and those living with another person will still feel the nagging pangs of loneliness.

In previous centuries where extended families dominated the social landscape, a sizable proportion of adults living alone was unthinkable. And even in this century, adults living alone have usually been found near the beginning (singles) and end (widows) of adult life. But these periods of living alone are now longer due to lifestyle choices on the front end and advances in modern medicine on the back end.

People have been postponing marriage and thus extending the number of years of being single. Moreover, their parents are (and presumably they will be) living longer, thereby increasing the number of years one adult will be living alone. Yet the increase in the number of adults living alone originates from more than just changes at the beginning and end of adult life. Increasing numbers are living most of their adult lives alone.

In the 1950s, about one in every ten households had only one person in them. These were primarily widows. But today, due to the three D's of social statistics (death, divorce, and deferred marriage), more than a third of all households is a single person household.

In the past, gender differences have been significant in determining the number of adults living alone. For example, young single households are more likely to be men, since women

marry younger. On the other hand, old single households are more likely to be women, because women live longer than men. While these trends still hold true, the gender distinctions are blurring as both sexes are likely to reject traditional attitudes toward marriage.

Marriage Patterns

The post-war baby boom created a generation that did not made the trip to the altar in the same percentage as their parents. In 1946, the parents of the baby boom set an all-time record of 2,291,000 marriages. This record was not broken during the late 1960s and early 1970s, when millions of boomers entered the marriage-prone years. Finally, in 1979, the record that had lasted 33 years was finally broken when the children of the baby boom made 2,317,000 marriages.

The post-war generations are not only marrying less; they are also marrying later. The median age for first marriage for women in 1960 was 20 and for men it was 22. Today the median age for women is 27 and for men it is 29.

Another reason for a crisis in loneliness is marital stability. Not only are these generations marrying less and marrying later; they also stay married less than their parents. When the divorce rate shot up in the sixties and seventies, the increase did not come from empty nesters finally filing for divorce after sending their children into the world. Instead, it came from young couples divorcing before they even had children. That trend has continued into the 21st century.

The crisis of loneliness will affect more than just the increasing number of people living alone. While the increase in adults living alone is staggering and unprecedented, these numbers are fractional compared with the number in relationships that leave them feeling very much alone.

Commitment is a foreign concept to many of the millions of cohabiting couples. These fluid and highly mobile situations form more often out of convenience and demonstrate little of the commitment necessary to make a relationship work. These relationships are transitory and form and dissolve with alarming frequency. Anyone looking for intimacy and commitment will not find them in these relationships.

Commitment is also a problem in marriages. Spawned in the streams of sexual freedom and multiple lifestyle options, the current generations appear less committed to making marriage work than previous generations. Marriages, which are supposed to be the source of stability and intimacy, often produce uncertainty and isolation.

Living-Together Loneliness

Psychologist Dan Kiley coined the term "living-together loneliness," or LTL, to describe this phenomenon. He has estimated that 10 to 20 million people (primarily women) suffer from "living together loneliness."{5}

LTL is an affliction of the individual, not the relationship, though that may be troubled too. Instead, Dan Kiley believes LTL has more to do with two issues: the changing roles of men and women and the crisis of expectations. In the last few decades, especially following the rise of the modern feminist movement, expectations that men have of women and that women have of men have been significantly altered. When these expectations do not match reality, disappointment (and eventually loneliness) sets in. Dan Kiley first noted this phenomenon among his female patients. He began to realize that loneliness comes in two varieties. The first is the loneliness felt by single, shy people who have no friends. The second is more elusive because it involves the person in a relationship who nevertheless feels isolated and very much alone.

To determine if a woman is a victim of LTL, Kiley employed a variation of an "uncoupled loneliness" scale devised by researchers at the University of California at Los Angeles. For example, an LTL woman would agree with the following propositions: (1) I can't turn to him when I feel bad, (2) I feel left out of his life, (3) I feel isolated from him, even when he's in the same room, (4) I am unhappy being shut off from him, (5) No one really knows me well.

Women may soon find that loneliness has become a part of their lives whether they are living alone or "in a relationship," because loneliness is more a state of mind than it is a social situation. People who find themselves trapped in a relationship may be lonelier than a person living alone. The fundamental issue is whether they reach out and develop strong relationship bonds.

Crowded Loneliness

Loneliness, it turns out, is not just a problem of the individual. Loneliness is endemic to our modern, urban society. In rural communities, although the farmhouses are far apart, community is usually very strong. Yet in our urban and suburban communities today, people are physically very close to each other but emotionally very distant from each other. Close proximity does not translate into close community.

Dr. Roberta Hestenes at Eastern College has referred to this as "crowded loneliness." She observed that "we are seeing the breakdown of natural community network groups in neighborhoods like relatives." We don't know how to reach out and touch people, and this produces the phenomenon of crowded loneliness.

Another reason for social isolation is the American desire for privacy. Though many desire to have greater community and even long for a greater intimacy with others, they will choose

privacy even if it means a nagging loneliness. Ralph Keyes, in his book *We the Lonely People*, says that above all else Americans value mobility, privacy, and convenience. These three values make developing a sense of community almost impossible. In his book *A Nation of Strangers*, Vance Packard argued that the mobility of American society contributed to social isolation and loneliness. He described five forms of uprooting that were creating greater distances between people.

First is the uprooting of people who move again and again. An old Carole King song asked the question, "Doesn't anybody stay in one place anymore?" At the time when Packard wrote the book, he estimated that the average American would move about 14 times in his lifetime. By contrast, he estimated that the average Japanese would move five times.

The second is the uprooting that occurs when communities undergo upheaval. The accelerated population growth along with urban renewal and flight to the suburbs have been disruptive to previously stable communities.

Third, there is the uprooting from housing changes within communities. The proliferation of multiple-dwelling units in urban areas crowd people together who frequently live side by side in anonymity.

Fourth is the increasing isolation due to work schedules. When continuous-operation plants and offices dominate an area's economy, neighbors remain strangers.

Fifth, there is the accelerating fragmentation of the family. The steady rise in the number of broken families and the segmentation of the older population from the younger heightens social isolation. In a very real sense, a crisis in relationships precipitates a crisis in loneliness.

Taken together, these various aspects of loneliness paint a chilling picture of loneliness in the 21st century. But they

also present a strategic opportunity for the church. Loneliness will be on the increase in this century due to technology and social isolation. Christians have an opportunity to minister to people cut off from normal, healthy relationships.

The Bible addresses this crisis of loneliness. David called out to the Lord because he was "lonely and afflicted" (Psalm 25:16). Jeremiah lamented that he "sat alone because your hand was on me and you had filled me with indignation" (Jeremiah 15:17). And Jesus experienced loneliness on the cross, when He cried out, "My God, my God, why have you forsaken me?" (Mark 15:34).

The local church should provide opportunities for outreach and fellowship in their communities. Individual Christians must reach out to lonely people and become their friends. We must help a lost, lonely world realize that their best friend of all is Jesus Christ.

Notes

1. Joanne Silberner, "In a time of distancing due to coronavirus, the health threat of loneliness," looms, STAT, March 28, 2020.
2. Kerby Anderson, *Signs of Warning, Signs of Hope* (Chicago: Moody, 1994), chapter eight.
3. Robert Putnam, *Bowling Alone: The Collapse and Revival of American Community* (NY: Touchstone, 2001).
4. Ben Sasse, *Them: Why We Hate Each Other—and How to Heal* (NY: St. Martin's Press, 2018).
5. Dan Kiley, *Living Together, Feeling Alone: Healing Your Hidden Loneliness* (NY: Prentice-Hall, 1989).

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3 Truths to Feed Our Hope in a Pandemic

*When the world is upside down due to unforeseen circumstances, we need hope, but not just any hope. Sue explains that **biblical hope** is something different. Something better. Because it's about God.*

When pretty much the whole world is in stay-at-home mode . . . when pretty much the whole world is impacted by sudden unemployment because the whole world is in stay-at-home mode . . . when pretty much the whole world's economy might be affected by the crazy fall in oil prices . . .

We desperately need hope.

Hope that things will get better. Hope that we will be able to experience "normal" again. Hope that everyone's stress level will go down, especially health care heroes and first responders.

I've been thinking a lot about hope lately.

Your everyday kind of hope is a wish or expectation for the future. It's oxygen for the soul. An important part of mental health is being able to look forward to something good.

But *biblical hope* is something different. Something better. Because it's about God.

Where everyday hope is about wishing, biblical hope is a confident expectation that God will be good, and He will do good, toward us. It is faith in the future tense.

Everyday hope is horizontal, looking at circumstances, the

world, and other people—which are all broken by the Fall, and they are guaranteed to disappoint. But biblical hope is vertical. It looks UP instead of out. Biblical hope is focused on a perfect, loving God who is all-knowing and all-powerful. He doesn't just *know* the future, He *holds* the future.

We can encourage one another daily, as Hebrews 3:13 urges us, by reminding ourselves and each other of what is true. Let me suggest three truths that will feed our hope.

God is good.

Probably the #1 lie of the enemy is that God ISN'T good. It's what was behind his temptation of Eve in the Garden of Eden: that God was holding out on her because He's not good.

And when life is hard and we live in pain, it's easy to look through the filter of "God is not good, that's why He's letting me hurt."

But the truth is that our circumstances are not an accurate indicator of whether God is good or not. Our logic and thinking are not accurate judges of whether God is good or not.

Even if we don't say it out loud, we can sit in the self-pity puddle of the belief, "If God was good, He wouldn't let me hurt."

But our pain is achieving something eternally significant, an eternal weight of glory (2 Corinthians 4:17). When life is hard, God is doing something really big in us. And eventually, for those who have trusted Christ, God's goodness will mean He carries us to the place where there is no more pain, no more tears, no more sickness or weakness or even disappointment. That is our hope, that the future will hold nothing but GOOD for us.

We're not there yet. But it's coming!

God is faithful.

He is faithful in His character, He is faithful to His word, He is faithful to His promises.

Faithfulness means being a promise-keeper, even when it's hard. The Hebrew word for faithfulness means steadfastness, firmness.

On a trip to Colorado, my brother-in-law Phil learned that a cashier at Rocky Mountain National Park was also from Chicago. He said, "It must be cool to be here with these mountains all the time."

"Let me tell you something about the mountains," she responded. "They're . . . always . . . THERE." Meaning, they don't move, they don't change, and it takes a long time to get from A to B because those mountains are always THERE.

Like God's faithfulness.

We can have hope that God will remain faithful to His promises, such as Jesus promising, "I will be with you always."

Sports Illustrated covered a memorable incident at the 1992 Olympics when runner Derek Redmond tore his hamstring near the end of the race. He fell face first onto the track in agony.

> As the medical attendants were approaching, Redmond fought to his feet. "It was animal instinct," he would say later. He set out hopping, in a crazed attempt to finish the race. When he reached the stretch, a large man in a T-shirt came out of the stands, hurled aside a security guard and ran to Redmond, embracing him. It was Jim Redmond, Derek's father. "You don't have to do this," he told his weeping son. "Yes, I do," said Derek. "Well, then," said Jim, "we're going to finish this together." And so they did.

> Fighting off security men, the son's head sometimes buried in his father's shoulder, they stayed in Derek's lane all the way to the end, as the crowd gaped, then rose and howled and wept.{1}

Most people don't remember who won the gold medal in the 1992 Barcelona Olympics, but millions will never forget the faithful love of a father who left his seat in the stands to enable his son to finish his race.

What a picture of our faithful heavenly Father who sent His Son from His seat in glory to earth to rescue and redeem us! Jesus promises that He will be with us always, to the end of the age—just as Derek Redmond's father was with his son to the end of the race.

God is at work in my life.

Philippians 1:6 promises that He who began a good work in me will continue to complete it. Once God gets started on the process of making us like Jesus, He doesn't quit!

One of my pastors has said that if you don't like how things are, it means the story's not over and God's not finished.

How encouraging is that??!

Romans 8:28 teaches us, "And we know that God causes all things to work together for good for those who are called according to His purpose."

Since God is at work in us, then He has a plan to make us like Jesus, and He's using every situation and every circumstance in our lives as His tools.

When we open our hearts and minds to God's plans to make us like Jesus, and we cooperate with the Holy Spirit in the process, it strengthens our hope that our future will be different from the past or the present.

But to be like Jesus means we have to follow Him, which means denying ourselves, and taking up our cross. It means not fighting the tools of sanctification He is using to make us like Jesus. The best way to do that is to obey scripture, which says to give thanks IN everything, FOR everything. If God has allowed it, there must be a purpose in it. It means developing an attitude of gratitude by disciplining ourselves to say, "This stinks, Lord, but You have allowed it in my life so I will give You thanks for this crummy boss, or this difficult roommate situation, or this physical challenge, or this thorn in my flesh."

When we realize we are not content with WHO we are or HOW we are, because we long to be better, it means God's not finished with us. We are still a work in progress. The story's not over.

It means there is hope. Biblical hope.

God is good, God is faithful, and God is at work in me. Those are the truths that will feed our hope and allow us to look at the future with confident expectation that it's going to be better than OK . . . it's going to be amazing. Either in this life, or on the other side, we can have hope.

A living hope. Hope has a name. His name is Jesus.

1. vault.si.com/vault/1992/08/17/track-and-field-ode-to-joy-carl-lewis-exulted-along-with-all-of-barcelonas-gold-medalists-many-of-whom-vanquished-giants-to-win-their-events. Accessed 4/21/2020.

This blog post originally appeared at blogs.bible.org/3-truths-to-feed-our-hope-in-a-pandemic/ on April 21, 2020.

COVID Conditioning: A Viral Outbreak is (Re)Shaping Us and Our World

Byron Barlowe probes the underlying implications of the global reaction to COVID-19 from a worldview level, asking if we may be being conditioned to accept unbiblical views without realizing it.

You and I are being conditioned, you know that, right? It's a daily thing. Events and messages work on us, and we need to learn to shape them before they shape us. We must take in the right stuff to counter lies and well-intended overreach.

All of a sudden a universal and ubiquitous mind-and-heart-shaper has hit the world like an alien invasion. The tension and suspense feels like that in the film *Signs:* sitting in the basement, waiting for green "men" to creep into the boarded-up farmhouse, getting snatches of what's going on in the outside world through a baby monitor. We are covered over with everything COVID-19 virus: news of it, perhaps even the real effects of it as a sickness. But for most of us the newly-minted mandates by mayors and governors, and social pressures from friends and family stemming from the worldwide reaction is the main reality of our lives as we "shelter in place" and are bombarded with a constant stream of information. It's ruining investment portfolios—at least for now "on paper"—and skyrocketing the recently record-low unemployment numbers. People are scared for themselves and loved ones since so much is unknown.

How is all this change changing us? Materially, how will shifting norms transform public policy and law, along with our

personal beliefs? What will the upending of our economy, civic, and personal lives mean? For folks with secure jobs and schoolchildren, is it simply about getting through a few weeks of downtime and home-work, commonsense hygiene and personal contact avoidance? Or will we be forever stamped with new attitudes and convictions birthed by events beyond our control?

We are Responsible for Our Thoughts and Beliefs

Brain scientists confirm what good pastors, parents, and coaches teach: we can't necessarily control what we go through, but our reaction to it is up to us. Don't get "Corona'd"! We can either fall mindlessly into lockstep with what we're told, or to run this experience through a wise grid and conquer fear and foolishness. Cognitive researcher and Christian Dr. Caroline Leaf emphasizes the power of mental self-control: "As we think, we change the physical nature of our brain. As we consciously direct our thinking, we can wire out toxic patterns of thinking and replace them with healthy thoughts . . . . *It all starts in the realm of the mind, with our ability to think and choose—the most powerful thing in the universe after God, and indeed, fashioned after God.*"{1}

The Apostle Paul, under the inspiration of our Creator God, acknowledged this reality when writing to the first Century Roman church and, by extension, to us today. If he were writing what became Romans 12:1-2 to contemporary folks he may have emphasized an action point first (verse 2) and expanded his words' scope to entail what early believers took for granted: God as the center of all things. Their worldview, including their view of the universe (cosmology), was hierarchical and infused with "God-ness."—Our temptation to trust in God-optional techno-science and complex government structures would be alien to our ancient Christian brethren. Yet, there were competing views of the way the seen and unseen

worlds work, so Paul's admonition to develop their new Christ-inhabited mind is just as germane today.

It might have read something like, "Do not be conditioned by the world [all that is other-than-God, the cosmos, and anti-biblical realms, including your own self-created view of the world] but be reconditioned by the total upgrading of your mind in a new operating system downloaded by the entrance of the Holy Spirit when you believed. This will help you discern how to use that new mind wholeheartedly, purely serving through your body, which is only fitting and quite pleasing as your service to the Master of created reality, Himself the 'I Am' Reality."

It's Real for Me Too

I'm not immune from the scare and worry. My smartphone just dinged: my son's second interview for his first career job set for 90 minutes from now was just cancelled. The recently thriving corporation—a very promising prospect—has frozen all hiring due to COVID-19. On the other line is a daughter who is seeking a low-income service position since her employer has no jobs in the pipeline. Our other daughter, an Intensive Care Unit nurse, feels the pressure of shortages and health risks. She posted a picture of herself in a mask and gown, disease prevention protocols called "Droplet Precautions." Their medical equipment is inadequate and has to be washed and reused. A friend's fiancé's family have all been laid off: dad, mom, and siblings. It's up to me to regulate my Corona-news intake, take my anxiety to God, and trust him. But I am determined not to be led into fear and one-sided thinking and to help others.

Mind-Conditioning: Words Matter to Our Worldview

Harsh new realities are marked by new verbiage which is always

a sign of cultural change and often a signal of improper controlling ("shelter in place," "social distancing," "presumptive positive," "an abundance of caution"). Euphemisms like these mask meanings. In order of appearance, they clearly mean "Stay home, keep apart, we presume that he/she is a carrier, and we are going into high-control mode." As philosopher Peter Kreeft writes, "Control language and you control thought; control thought and you control action; control action and you control the world." Are you and I being conditioned to become used to changes we may not want?{2}

In the chaos, those of us with downtime and a biblical view of life need to use it to reflect and speak into a frightened and confused world. In the larger pluralistic community, *how we respond collectively and personally will in no small way determine the arc of our future.* As Dr. J.P. Moreland says, "Each situation in our lives is an occasion for either positive formation or negative deformation."{3} Yet, this is not simply a personal matter. We are citizens and need to be active ones.

Basic assumptions about reality—worldview presuppositions we just take for granted—tend to sit like bedrock or sinkholes underneath the foundations of cultures, families, and individual lives. We either don't know about them or ignore them, especially in hectic times of real or perceived crisis. They're deep, unseen, and usually of no concern until events unearth them or an earthquake shakes things up. Sinkholes cause collapse. Bedrock stands.

Specific Concerns About Corona-Conditioning

Here are some concerns I have as a teacher of biblical worldview discernment as this worldwide quake rattles on:

Have we become too beholden to medical science for direction? Every human life is infinitely precious—a very biblical stance

given that we are made in God's image, that He died for all people, and that He desires for none to perish (Genesis 1:27; John 3:16; 2 Peter 3:9). Yet, how does a society weigh its view of life-value versus the inevitability of sickness and death? Citizens demand a disease-free life without pain and engage in death-avoidance, then take "death with dignity"; the medical establishment pretends it can deliver all that. Can outbreaks like this be allowed to shut down entire economies and render personal freedoms moot? Only if we play along with such pretense. An international obsession with killing it ignores everything else. Will our COVID-19 response cause more harm than good? *How* one answers such concerns, not whether such dilemmas *should* happen, is at issue. Our personal worldviews and collective societal constructs—which we can help change—will determine controllable outcomes. We will not determine uncontrollable.

This is *not* to say that public health decrees are wrong in principle nor to necessarily question at least some of those being decreed in this situation, for example voluntary at-home work and study. *Repeating louder this time: I am not saying a massive and unusual response is bad or wrong in and of itself.* Nevertheless, history is absolute regarding the exercise of such power—it almost never regresses. 9-11 and subsequent one-off attempted terrorist acts put in place onerous rules for air passengers that look permanent. Progress, in this sense, may be regress if it unrealistic and ill-conceived.

Conditioning Reality Itself?

Is Modern mankind seeking to short-circuit reality and its consequences? This is the biggest underlying issue. There's something new in the air: near-unanimous mass morality based in rapidly fueled public opinion further fed by transnational fear. I call it "CoronaVirus Virus." So far, epidemiologists and medical scientists are calling the shots for a global society. Pundits pump up the hype before we can know. Public

peer pressure (along with corporate acquiescence and promotion) guarantee an unquestioning going-along for most people and institutions.

We constantly hear and read the phrase, "It's just the right thing to do." This orientation raises the question, "*Why* is it the right thing to do? What is the moral grounding for that decision?" "The greater good" is the mantra of a *utilitarian* worldview that eventually erases the kind of individual freedom of moral agents which Scripture honors. The people in power decide what is good for all the rest. In a pluralistic society like ours, the privileging of choice was traditionally baked into the very fabric of public policy. Law allows leeway for disputable matters of conscience—at least they did before the advent of "hate crimes" which require God-like knowledge of motives. Such fundamental precepts of liberty have long been eroding. In this new Corona-driven milieu, dictates like government ordered shuttering of businesses and stay-at-home decrees means they may never be fully regained. Let's at least realize this, even if the calculus of health-risk mitigation over civil liberty wins the day.

Then there's the prospect of the next pandemic. Some virus is surely incubating for debut next year. Will this draconian level be the new standard of response? How will our economy or that of the world (who often follow our lead) survive under such control?

"What, again, is government's role?"

Who is pausing even for a moment to ask about various requirements, "Is this a bridge too far?" That leads to the other great concern: the directives from medical science's mass diagnosis-for-the-world are, of course, implemented by government. But the biblical view of the role of government is pretty much limited to policing and making war. Admittedly, society and hence, government has multiplied in complexity—an unbiblical situation given the limits mentioned—therefore

public health and economic interventions are somewhat necessary. Absolutely, there are critical emergency situations and this is one of them. It would be unconscionable to allow an epidemic to spread willy-nilly on its own.

However, again, is anyone hitting Pause to ask how far is too far? One hopes that in retrospect, this crisis engenders a throttling back and overturning of policies that helped us get in this pickle (e.g., Federal Reserve-mandated interventions and supposed fixes which are being implemented again; also, allowing a Communist foreign nation a choke hold on pharmaceutical and medical supply chains to gain the "common good" of cheap goods while caregivers do without). Government solutions for all of life. Did we vote this in? Will we do it again in November?

Government Tyranny in Sight?

Most worrisome is a move toward what appears more like a police state. In Jordan, missionaries report that 400 people have been arrested for leaving their apartments. Refugee relief workers cobble together care in an impossible situation. A Kentucky man was kept in his home somehow after he refused to *self-isolate* (another new term in the popular vernacular)—I don't know the details. That spooked me. I wish he cared enough to stay away from people, but when it comes down to it, he could be shot in his own neighborhood—presumably on his own property—for leaving. Explain that to your six-year-old. A *shelter in place* order for all counties surrounding Kansas City is to be enforced by police. Cops deciding to fine or arrest you for leaving your home for other than trips to the doctor, grocery story, or cleaners? Politicians telling us what's essential may be necessary but seems arbitrary at best. Talk of state borders closing for a sickness? This is a novel consideration, far as I know! Does the Coronavirus rise to the level of a nuclear fallout situation? Is this our shared future? As author and

apologist Dr. Ken Boa asks (in a personal email), “Given the nature of interconnectivity in a digital world, we now live within plausible sight of a fear-induced technological plague that could lead to a totalitarian outcome.”

Choices, Not Conditioned Responses

Again, all I am asking is, “Does the necessity of this drastic a world-changing meta-response go without saying? Could a relatively restrained response now be wise—despite the public relations suicide of facing a sometimes mad mob morality?” On the other hand, “Is freedom—economic and cultural—worth more lives? Whose feet would that be laid at? Politicians? The medical establishment (they are simply doing their calling)? Fate’s? God’s?”

If the choice is between saving every possible life and forever changing life itself for earth’s entire population, where is the middle ground and how does a society find it? That boat has sailed, I fear. Relativistic, ever-changing ideals and their progressive promotion have won the day. The mindset of “We are going to win this thing, no matter the cost!” reigns triumphant in headlines.

There’s a worldview at work—learn to notice it: note the irony of a Postmodern relativism entwined with a Modernist certainty regarding mankind’s ability to control what used to be called an “act of God.” That’s what the highly moralistic and humanistic John Mauldin is unabashedly promoting, I believe. One more mass-mediated call to controlling an out of control universe. As if we could.

Be At Peace, Christian, And Spread That Peace

For individual believers, a biblically realistic and optimistic response is to shelter in place (“abide in Me”). Rest in the peace and assurance of a loving, sovereignly

overseeing Creator who will make all things right someday, whose agenda is being met. The best outward response toward unbelievers is to share not only the certainty of that hope, but the gospel that leads to hope in a disease-free, worry-free, perfectly functional and loving society of brother and sisters in Christ. Eternal perspective is the conditioning we must seek. Because we're all being conditioned. It is truly a daily thing.

Meanwhile, pray for the individuals in charge and their decision-making to be sound. As a new normal reconditions minds and hearts around the globe at the speed of Internet connections, "Do not be conformed to this world, but be transformed" by the mind of Christ (Romans 12:2).

Notes

1. Dr. Caroline Leaf, *Switch on Your Brain: The Key to Peak Happiness, Thinking, and Health*, p. 20, emphasis mine.
2. www.azquotes.com/quote/1333869, accessed 3/23/2020.
3. J.P. Moreland, *Finding Quiet: My Story of Overcoming Anxiety and the Practices That Brought Peace* (Grand Rapids: Zondervan, 2019).