5 Biblical Ways to Defend Your Mental Health Against Ongoing World Conflicts

As mental health issues continue to spread throughout our society and the world, Terrence Harris shares 5 important and practical Biblical insights to help protect your mental health, considering the ongoing wars and conflicts we see today.

1. Mental Health Needs God's Truth

God's truth demands obedience, even against personal preference. Repentance and faith in Jesus Christ gives us new life and compels us to joyfully obey God's truth. Christ offers salvation to those who receive Him as Lord and Savior. Some think they can save the world by their own actions. Many hope to make the world a better place through charity or a perverted version of peace, love and unity. Any vision of peace that denies the return of Christ rejects the truth and ultimately collapses.

World conflicts aren't just a political issue—they are the result of humanity rejecting God's truth and replacing it with deception. The Bible speaks of a humanity that desires everything they see, physical pleasures, and the pride of life. All of these come from a sinful world that refuses to obey and submit to the Living God (1 John 2:16, 17). Consequently, we live in a decaying world (2 Peter 3:10, 1 Corinthians 7:31) of which no human can control or stop.

Anxiety, another symptom of humanity's brokenness, exists as a major issue within the mental health crisis today. Anxiety can express itself through a sensation of "being choked" and suffocating. Those who suffer from anxiety, like I once did, tend to also experience the sensation of "falling." Without

anchoring ourselves in God’s truth, our emotions begin to interpret reality instead of responding to it.

Medication helped during my struggle with anxiety and mental health issues, but I improved when I relied less on my truth and more on God’s truth. He has full authority over heaven and earth. Humanity assumes absolute control over our lives because we take God’s grace for granted. This illusion of control contradicts the truth that God alone has authority over heaven and earth. When we align our lives with God’s truth, we can experience freedom from the pressure to hold everything together on our own. This reduces and even frees us from undue stress and worry.

2. When Community Grows, Mental Health Improves

Some people serve in the military overseas, have loved ones fighting, or worry about the war’s impact on American soil. Navigating war’s presence and uncertainty is challenging. While war and violence exist, God doesn’t want us to bear these challenges alone. Sometimes, a kind reminder that fear doesn’t come from God (2 Timothy 1:7) is needed. If fear arises, remember God’s love and care through others (Galatians 6:2, Hebrews 10:24-25). Having a solid group of family, friends, and trusted people is wise (Ecclesiastes 4:9-12). Helping each other through hard times keeps our mental health from
deteriorating because God created humanity for connection. The Father, Son, and Holy Spirit have distinct functions but exist as one. Togetherness and community are essential to the Living God. Created in His image, humanity must imitate God’s likeness, seeking and building meaningful, God-honoring relationships, unity, and community in Christ.

3. Solitude: Where Mental Health Speaks

Jesus sought solitude to spend time with the Father (Mark 1:35, Luke 5:16, Mark 14:23).

Solitude differs from isolation. The Bible says isolating oneself is foolish and contrary to God's standard for community. Biblical solitude seeks intimacy with God, hearing His voice, experiencing His presence, and minimizing distractions. Finding sacred time to enjoy God's company improves mental health. This connects our hearts to the Father who made us and our interests. Ask God for solutions to mental health and navigating the world's brokenness.

4. Fasting: A Secret Weapon Against Mental Oppression

Jesus said, "When you fast and pray . . ." His words sound like a command, not an option.

Christians tend to focus on the physical benefits of fasting rather than the supernatural benefits. Queen Esther called for the Jews to fast on her behalf before entering her king's throne room uninvited—which could have resulted in her death (Esther 4:15-17). All the people of Ninevah (Jonah 3:5-10) fasted and repented for sinning after hearing Jonah preach, turning God's coming judgment away from the city. Daniel fasted while mourning and for understanding (Daniel 10:2). In Mark 9:29 (in some manuscripts), Jesus tells His disciples that prayer and fasting invites supernatural authority in deliverance from demonic oppression. Fasting exchanges the natural pleasures of food for a complete focus on God. Sometimes, our mental health needs relief from anxiety or comfort from life's hardships—especially in times of world conflicts. Other times, we may need God's mercy, favor, or His supernatural strength to overcome the challenges of an immaterial nature. Scripture has shown how fasting can turn the tides of worldly conflicts and challenging circumstances. Incorporating a fast that Yahweh commands and respects could be the spiritual discipline necessary for life's journey.

5. Enjoying Life: A Gift for Mental Health

No matter the difficulties we face in life, we can still trust

and believe that God gave us life to appreciate and enjoy, as well as experiences to enjoy along with it. In Ecclesiastes 5:18–21, we can discover a desirable pattern, one blessed by Yahweh that most Christians may overlook. One of the best things you can do for your mental health is to enjoy the work you do, developing the ability to enjoy the wealth it produces, and using the resources to create wonderful and exciting memories and experiences for yourself, your family, and others.

Unstable circumstances cannot sustain mental health in a world marked by ongoing conflict, uncertainty, and moral confusion. The wars and tensions we see around us reveal a deeper reality—humanity's rejection of God's truth. When we try to carry the weight of a broken world or place our hope in human solutions, mental health issues such as anxiety increase, and peace fades. But God has not left us without help. When we anchor our minds in His truth, walk in community, seek Him in solitude, practice spiritual discipline through fasting, and choose to enjoy the life He has given, we begin to experience stability in our mental health that the world cannot offer. True peace exists outside of trying to control outcomes, but in trusting the God who is already in control. As we align our lives with His truth, we protect our minds, strengthen our faith, and learn to live with confidence—even in the midst of a world at war.

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Coddling of the American Mind

Drawing on the book The Coddling of the American Mind*, Kerby Anderson examines the insanity on college campuses where students cannot handle ideas and people they disagree with.*

In this article we will talk about what is happening on college campuses, and even focus on why it is happening. Much of the material is taken from the book, *The Coddling of the American Mind.*{1}

Greg Lukianoff was trying to solve a puzzle and sat down with Jonathan Haidt. Greg was a first amendment lawyer working with the Foundation for Individual Rights in Education (FIRE). He was trying to figure out why students (who used to support free speech on campus) were now working to prevent speakers from coming on campus and triggered by words or phrases used by professors.

Greg also noticed something else. He has suffered from bouts of depression and noticed some striking similarities with some of the comments by students. He found in his treatment that sometimes he and others would engage in "catastrophizing" and assuming the worst outcome. He was seeing these distorted and irrational thought patterns in students.

After a lengthy discussion they decided to write an article about it for *The Atlantic* with the title, "Arguing Towards Misery: How Campuses Teach Cognitive Distortions." The editor suggested the more provocative title, "The Coddling of the American Mind." The piece from *The Atlantic* was one of the most viewed articles of all time and was then expanded to this book.

That book used the same title: *The Coddling of the American Mind*. Jonathan was on *Point of View* last year to talk about the book. The authors believe that these significant psychological changes that have taken place in the minds of students explain much of the campus insanity we see on campus today.

They point out that two terms rose from obscurity into common campus parlance. Microaggressions are small actions or word

choices that are now thought as a kind of violence. Trigger warnings are an alert the professors now must use if they may be discussing a topic that might generate a strong emotional response.

Before we talk about some of the insight in the book, it is worth mentioning that though there is a psychological component to all of this insanity, there is also an ideological component. When the original article appeared, Heather MacDonald asked if "risk-adverse child-rearing is merely the source of the problem. For example, why aren't heterosexual white males demanding safe spaces?"{2} They all had the same sort of parents who probably coddled many of them.

It would probably be best to say that the mixture of psychological deficits also with the liberal, progressive ideological ideas promoted on campus have given us the insanity we see today. We have had liberal teaching on campuses for a century, but the problem has become worse in the last decade because of the psychological issues described in the book, *The Coddling of the American Mind*.

Three Untruths (Part 1)

The book can easily be summarized in three untruths that make up the first three chapters of the book. The first is the "Untruth of Fragility: What Doesn't Kill You Makes You Weaker." Nietzsche's original aphorism was, "What doesn't kill you makes you stronger." The younger generation has turned this idea on its head.

It is true that some things are fragile (like china teacups), while other things are resilient (and can withstand shocks). But they also note that some things are *antifragile*. In other words, they actually require stressors and challenges to grow. Our muscles are like that. Our immune system is like that. And

university education is supposed to be like that. Students are supposed to be challenged by new ideas, not locked away in "safe spaces."

Unfortunately, most young people have been protected by a culture that promotes what they refer to as "safetyism." It has become a cult of safety that is obsessed with eliminating threats (whether real or imagined) to the point where fragility becomes expected and routine. And while this is true for the millennial generation (also called Generation Y), it is even truer for the iGen generation (also called Generation Z) who are even more obsessed with safety.

Part of the problem in these untruths is what they call "concept creep." Safety used to mean to be safe from physical threats. But that has expanded to the idea that safety must also include emotional comfort. In order to provide that comfort, professors and students a few years ago introduced the idea of creating "safe spaces" for students. And in order to keep those students emotionally safe in the classroom, professors must issue "trigger warnings" so these students don't experience trauma during a classroom lecture or discussion.

The second untruth is the "Untruth of Emotional Reasoning: Always Trust Your Feelings." You can get yourself in some difficult circumstances quickly if you always trust your emotions. It is easy in this world to get frustrated, discouraged, and even depressed. Psychologists have found that certain patients can get themselves caught in a feedback loop in which irrational negative beliefs cause powerful negative feelings. We are seeing that on college campuses today.

Psychologists describe "the cognitive triad" of depression. These are: "I'm no good" and "My world is bleak" and "My future is hopeless." Psychologists have effective ways of helping someone break the disempowering feedback cycle between negative beliefs and negative emotions. But very few adults

(parents, professors, administrators) are working to correct mistaken ideas.

Three Untruths (Part 2)

In a college classroom, students are apt to make some sweeping generalization and engage in simplistic labeling of the lecture or reading material. In that case, we would hope that a professor would move the discussion by asking questions or even challenging the assertion.

Instead, many professors and colleges go along with the student comments. In fact, many even argue that any perceived slight adds up to what today are called “microaggressions.” In many cases, slights may be unintentional and actually wholly formed from the listener’s interpretation.

Here is how it develops. First, you prevent certain topics from being discussed in class. Next, you prevent certain speakers from coming to campus because they might present a perspective that aggrieved students believe should not be discussed. In the book is a chart illustrating how many speakers have been disinvited from universities. Five years ago, the line jumps up significantly.

The third untruth follows from that assumption. It is the “Untruth of Us Versus Them: Life is a Battle Between Good People and Evil People.” The authors argue that “the human mind is prepared for tribalism.” They even provide psychological research demonstrating that. But that doesn’t mean we have to live that way. In fact, conditions in society can turn tribalism up, down, or off. Certain conflicts can turn tribalism up and make them more attentive to signs about which team a person may be on. Peace and prosperity usually turn tribalism down.

Unfortunately, in the university community, distinctions between groups are not downplayed but emphasized. Distinctions

defined by race, gender, and sexual preference are given prominence. Mix that with the identity politics we see in society, and you generate the conflict we see almost every day in America.

The authors make an important distinction between two kinds of identity politics. Martin Luther King, Jr. epitomized what could be called “common-humanity identity politics.” He addressed the evil of racism by appealing to the shared morals of Americans using the unifying language of religion.

That is different from what we find on college campuses today that could be called “common-enemy identity politics.” It attempts to identify a common enemy as a way to enlarge and motivate your tribe. Their slogan sounds like this: Our battle for identity and survival is a battle between good people and bad people. We’re the good guys and need to defeat the bad guys.

An Example: Evergreen State College

One good example of how these untruths play out can be found at what happened on a college campus in Olympia, Washington. The entire story is described in chapter five but also is featured prominently in the opening chapter of the book *No Safe Spaces* and in the movie with the same title.

Just a few years ago, Evergreen State College was probably best known as the alma mater for rapper Macklemore and Matt Groening, the creator of *The Simpsons*. That all changed with an email biology professor Bret Weinstein sent.

In the past, the school had a tradition known as the “National Day of Absence.” Usually, minority faculty and students leave the campus for a day to make a statement. But in 2017, the college wanted to change things and wanted white students and faculty to stay away from campus.

Professor Weinstein argued in an email that there is a difference between letting people be absent and telling people "to go away." And he added that he would show up for work. When he did, he was confronted by a mob of students. When the administration tried to appease the demonstrators, things got worse.

Weinstein has described himself as a political progressive and left-leaning libertarian. But his liberal commitments did not protect him from the student mob. The campus police warned him about a potential danger. The next morning, as he rode his bike into town, he saw protesters poised along his route tapping into their phones. He rode to the campus police department and was abruptly told: "You're not safe on campus, and you're not safe anywhere in town on your bicycle." Weinstein and his wife eventually resigned and finally received a financial settlement from the university.

The Evergreen students and faculty displayed each of the three great untruths. The Untruth of Fragility (What doesn't kill you makes you weaker) came from a faculty member who supported the protesters and addressed some of her faculty colleagues in an angry monologue. She warned, "I am too tired. This [blank] is literally going to kill me." A student at a large town hall meeting verbalized her anxiety and illustrated the Untruth of Emotional Reasoning (Always trust your feelings). She expressed, "I want to cry. I can't tell you how fast my heart is beating. I am shaking in my boots."

And the whole episode illustrates the Untruth of Us Versus Them (Life is a battle between good people and evil people). The students and faculty engaged in common-enemy identity politics by labeling a politically progressive college and liberal professors as examples of white supremacy. One student (who refused to join the protest) later testified to the college trustees, "If you offer any kind of alternative viewpoint, you're the enemy."

What Can We Do?

The book, *The Coddling of the American Mind*, identifies many disturbing trends on college campuses that are beginning to spill over into society. What can we do to stem the tide?

Obviously, the long-term solution to the insanity on campus and in society is to pray for revival in the church and spiritual awakening in America. But there are some practical things that must be done immediately.

First, college administrators must get control of their campus. The riots at some of these universities resulted in violence and property destruction. Often the campus police and even the local police failed to take action. Sadly, the university administration rarely took action afterwards.

Some form of deterrence would have prevented future actions on the University of California, Berkeley campus. Instead, the inaction established a precedent that likely allowed the conflict at Middlebury College. Students not only shut down the lecture, but they assaulted one of the campus professors. Once again, no significant action was taken against the students and outside agitators. The problem will get worse if there is no deterrence.

Second, professors must get control of their classrooms. Students cannot be allowed to determine what subjects cannot be taught and what topics cannot be discussed. The authors of this book are concerned about the tendency to encourage students to develop extra-thin skins just before they enter into the real world. Employers aren’t going to care too much about their feelings. Students don’t have the right not to be offended.

Third, we need to educate this generation about free speech. One poll done by the Brookings Institute discovered that nearly half (44%) of all college students believe that hate

speech is NOT protected by the First Amendment. And since many students label just about anything they don't like as hate speech, you can see why we have this behavior on college campuses. More than half (51%) of college students think they have a right to shout down a speaker with whom they disagree. A smaller percentage (19%) of college students think it is acceptable to use violence to prevent a speaker from speaking on campus.

Finally, the adults need to make their voice heard. We pay for public universities through our tax dollars. Parents send their kids off to some of these schools. We should not tolerate the insanity taking place on many college campuses today.

The authors have identified certain concerns that colleges and universities need to address. They remind us how hostile the academic world has become, not only to traditional Christian values, but also to mere common sense. We need to pray for what is taking place in the college environment.

Notes

1. Jonathan Haidt and Greg Lukianoff, et al., *The Coddling of the American Mind: How Good Intentions and Bad Ideas Are Setting Up a Generation for Failure.*New York City: Penguin Press, 2018.
2. www.thecollegefix.com/heres-the-9-best-takeaways-from-heather-mac-donalds-new-diversity-delusion-book/

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Be WHAT?

Be not afraid, be strong, be not discouraged, be anxious for nothing, be transformed. How are we supposed to obey God's seemingly impossible commands?

During a recent sermon, our pastor was teaching through Jesus' healing of a leper, who threw himself on Jesus' mercy and implored Him:

"Lord, if You are willing, You can make me clean."

And He stretched out His hand and touched him, saying, "I am willing; be cleansed." And immediately the leprosy left him. (Luke 5:13)

I was struck by Jesus' command, "Be cleansed."

Huh?

How does a leper, afflicted by an incurable disease that isolated him so terribly, just . . . "be cleansed"?

How does one obey a command like that?

Further, how does one obey similar seemingly impossible commands, such as:

- Be not afraid.
- Be strong.
- Be not discouraged.
- Be anxious for nothing.
- Be transformed.

It makes me smile to think about the one answer that all these "Be _____" commands have in common:

We can't do it. Jesus wasn't kidding when he said in John 15:5, "I am the vine, you are the branches. If you abide in Me and I abide in you, you will bear much fruit. Apart from Me

you can do nothing.”

What we CAN do, *all* we can do, is to open ourselves up to the grace and power of God, giving Him access to ourselves, and inviting Him to do the work, to make the changes.

How was the leper cleansed? Jesus took his leprosy into Himself, I think, exchanging His health and “leprosy-freeness” for the man’s horrible sickness. Jesus’ holiness and perfection destroyed the leprosy the way bleach destroys mold and mildew. The point is, Jesus did it.

”Be Not Afraid”

I understand there are 365 commands to “be not afraid” in the Bible, one for each day of the year. When we are beset by fear, how can we stop being afraid? How do we just turn it off?

We can’t. But Jesus can.

Just as He reassured Joshua in entering the Promised Land that He was with him and would never leave him or forsake him (Joshus 1:5), Jesus promised us before leaving earth to go back to heaven, “I will be with you always, even to the end of the age.” (Matthew 28:20)

The last two medical procedures I had done, I was scared. I was so scared I was literally shaking. I couldn’t turn off the fear, but I could (and did) remind myself that Jesus was with me, He had me, He was in charge and taking care of me. That’s what I focused on, and that’s what shrank the fear.

I get that; as a mother, when my young kids were scared, I would reassure them with, “I’m here, I’m here, Mommy’s here with you.”

“Be Strong”

As a polio survivor whose entire left leg was originally

paralyzed and has been very weak my whole life, I can truly appreciate the apparent craziness of this command. It's like my brain telling my frail and lame leg, "Hey! Be strong!" Ain't gonna happen! So why would God give us this command?

We see the full story in Ephesians 6:10, which literally says, "[B]e being strengthened in the Lord and in the strength of His power." The verb is present passive imperative, which means we are told to move out of the driver's seat and let the Lord drive. Let Him be strong in us; let Him pour the power of His might into and through us.

It's like allowing ourselves to be hooked up to a "Jesus IV" so that His power and strength flows into our veins.

It's like buckling ourselves into an airplane seat, sitting back, listening to the mighty jet engines roar to life, and allowing the pilot to hurtle us down the runway, gaining speed, until the plane takes off and we are soaring through the skies. Somebody else does all the work.

The way to "be strong" is actually to be strengthened by a power and force not our own, by receiving and trusting in God's strength and not trying to be strong in our own strength.

"Be Not Discouraged"

This command is often paired with the command to not be afraid, which makes sense. In the Old Testament, God linked His command to "be not discouraged" with the powerful promise of His presence and power for His people. Since God is not only powerful but also sovereign—He has everything under control and will work everything together for our good if we love Him and are called according to His purpose, Romans 8:28—we can jettison discouragement and be encouraged.

I love this passage in 2 Chronicles 32:7—

“Be strong and courageous. Do not be afraid or discouraged because of the king of Assyria and the vast army with him, for there is a greater power with us than with him.” I’m pretty sure the apostle John had this in mind when he wrote in the New Testament, “Greater is He who is in you than he who is in the world (meaning Satan).”

And how encouraged was the prophet Elisha’s servant who “had risen early and gone out, behold, an army with horses and chariots was circling the city. And his servant said to him, “Alas, my master! What shall we do?”

So he answered, “Do not fear, for those who are with us are more than those who are with them.”

Then Elisha prayed and said, “O LORD, I pray, open his eyes that he may see.” And the LORD opened the servant’s eyes and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha. (2 Kings 6:15-17)

We can choose to be encouraged over discouragement if we remember that there is a spiritual reality in the heavenly realms that our physical eyes can’t see, another reason to trust God.

“Be Anxious for Nothing”

The twin terrorists of anxiety and depression have a chokehold on many people today, especially in the wake of the pandemic. Yet we are told in Philippians 4:6 to “be anxious for nothing.” I’m so glad there is a comma and not a period after the word *nothing*, because the antidote for anxiety is right there in the text: “but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.”

I think Paul had meditated on his friends’ notes of the Sermon

on the Mount, where Jesus challenged His audience's worry about the basics of life in Matthew 7:25-34. His perspective was to trust His Father, who cared far more for people made in His image than lesser parts of His creation that He also cared for.

The antidote for anxiety is to tell God what we're concerned about, but not to stop there: also focus on and deepen our understanding of just how loving, kind and generous the Father is toward us.

Wise people have defined anxiety as "fear of loss." When we focus on and trust in God instead of the things we are afraid of losing, the anxiety will shrink.

"Be Transformed"

Romans 12:2 says to "be transformed by the renewing of our minds." We can't transform ourselves, we need to give God permission to change us from the inside out. It really starts with recognizing the need to BE transformed in the first place, with the humility that begins to see how much we fall short of Jesus' command to "Be perfect, as your Father in heaven is perfect" (Matthew 5:48).

Oh look, there's another "Be _____" command! Be perfect! Yikes! How can we do that?

By being transformed.

How do we do *that*?

By asking for it. By inviting the Holy Spirit to make us like Jesus and His Father. By responding with repentance when He convicts us of sin and righteousness, which is His job (John 16:8). By "taking off" the old thinking habits and behaviors that are displeasing to God, and "putting on" the new habits and behaviors that align with the heart and character of God—which we learn about as we get to know Him in His word.

And we take off and put on with the Spirit's empowering, not our own efforts.

There's an important thread to obeying all these "Be _____" commands: God does the work in us, with our cooperation, as we surrender and submit to Him.

Philippians 2:13 tells us that God is at work in us, both to will and to work for His good pleasure. He gives us "the want-to and the can-do." He's the one who enables us to live out His commands to "Be _____."

The Christian life is a supernatural life! God does the work, we get the blessings!

This blog post originally appeared at blogs.bible.org/be-what/ on June 21, 2023.

Trusting God on the Other Side of Bizarre

In my last blog post, Trusting God in the Bizarre," I shared how a diagnosis of tongue cancer had blown up my world and how I was wrestling with my fear—again—of pain and suffering.

It has now been 11 weeks since a surgeon removed a third of my tongue. I am still healing, both my tongue and my neck, from which he removed 20 lymph nodes—which were cancer free. I still thank the Lord for that graciousness. My speech is no longer impaired although it *is* affected. I sound like I have a cough drop in my mouth when I talk, and the "s" sound is still a challenge.

Let me share with you what “Trusting God in the Bizarre” looks like on the other side of surgery.

I continue to believe that this cancer is a form of spiritual warfare, and it was a very personal attack as retaliation for continually speaking out about the goodness of God’s design for sex, gender, and sexuality. According to Ephesians 6:13, the outcome of successful spiritual warfare is to *just stay standing.* (“[W]hen the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand.”) I dug in my heels, so to speak, and determined to keep standing in the goodness of God, not allowing the enemy to knock me down. And to keep standing in my trust of His sovereignty, that a good and loving God is in control. As I praised Him for using pain as a sculpting tool to shape me like Jesus, my heart of thanksgiving repelled the enemy, for the Lord abides in the praise of His people (Psalm 22:3). I love the image of the God of light dwelling in the heart of the believer, because darkness cannot stand before light. It has to flee. And so did the enemy, as I thanked and praised God for His lovingkindness to me.

Before the surgery, I was pretty much terrified of the physically torturing pain that never came—a source of wonder and deep thanksgiving. What I was *not* prepared for was the emotional pain of soul-wrenching loss. The grief of losing my life before the surgery; the grief of losing a body part; the grief of losing my clear speech, which I had always taken for granted. In the first couple of weeks, my husband Ray told people at church, “She almost never smiles anymore,” and when I did, it was lopsided, still affected by the surgery, the numbness, the cut nerves.

I journaled, *I am depressed and sad and grieving and unhappy and feeling crummy. My life is not lost, it’s put on hold. . . . STUPID HARD. That’s my phrase for this. And the shock of it shows I’m blessed by how beautiful my life has been up to this point.*

For two of those early post-op days I was deep in the weeds of grief, exhausted from frequent tears that came unbidden. Instead of a tissue box, I kept a stack of napkins next to my recliner and it was amazing how many I went through. Then the third day, I received such moving encouragement via texts from my son in California that tears of gratitude and appreciation flowed. I actually started to feel dehydrated from the crying. When the fourth day proved to be tear-free, I was amazed by how much energy I had! What a poignant reminder of how exhausting tears are, and why people overtaken by tears need to be given extra-large doses of grace and compassion.

Before my surgery, I asked God to give me a handle to hang onto when I woke up and then afterwards, and He gave me this: "Be a window." I journaled, *A window doesn't work at being transparent and clear, just as a branch doesn't work at receiving the life of the vine. I just need to ABIDE. I will have the IV right there as a visual reminder to be "actively passive" in receiving the Lord's life and letting Him shine through me.*

Wincing internally because of my speech, I kept using the phrase, "I'm not ready for prime time," but the Lord showed me that oh yes it is. I noticed that when people knew about my tongue cancer surgery, they were able to understand me easily, not like strangers who didn't know and would ask me to repeat myself. He impressed on me that I am in a window of time, ever-closing as I slowly heal, where people are listening more closely to me than ever before. I don't know if God is anointing me, or if He's anointing the ears of people I'm talking to, but something special is happening.

When I realized that rather than putting my life on pause, waiting for "prime time," I am in a limited-time window of blessing, I prayed, "Please don't let me miss any opportunity You are opening for whatever You want to do through me?" Various doors opened to speak or teach—at church, at a women's luncheon, in a couple of classes at a Christian high

school—and when I am able to share about recovering from tongue cancer surgery, *people listen extra hard.*

So the first direction I got from God was, “Be a window.” Now that’s been expanded to, “Be a window IN this window.”

Before the pathology report for my lymph nodes came back clear, I wrote:

I have been begging God for no cancer in the lymph nodes, but what if He says no? What if my path goes into the radiology unit?

God is good even when there is cancer. He loves me even if He has given a green light to more cancer. If He says yes to lymph nodes then He has a plan for me to bring glory to Himself through me, through my response. He will show others what the response of faithfulness and trust looks like, as I seek to “be a window.” Lord, give me direction and wisdom in how to show YOU off without showing ME off. You know—oh, how You know!!—how I struggle with pride. I want to be the best example of a faithful suffering Christian—but I don’t want to suffer to do it! Thank You for using this trial to make me more like Jesus. Thank You that I will look back on this “light and momentary affliction” (2 Corinthians 4:17) and think, “TOTALLY WORTH IT!!” Thank You that this is how I glory in my suffering (Romans 5:3)—by focusing on You and on what is true, and not the pain. Just as Peter needed to focus on You and not the storm when he walked on water.

I recorded several videos for social media to give updates on how I was healing and how I was sounding. In this one, I was transparent about the fact that sometimes I have a hard time with the “s” sound. But it struck me that there is more value in people seeing the Spirit-enabled grace of self-acceptance in the face of loss, than if my speech were unaffected in the first place.

https://www.facebook.com/559034244/videos/1924001134618178/

Several people have asked, “What do you think God wanted you to learn from this trial?”

I honestly don’t think it’s about gaining more information about God or learning more life lessons. I think it’s about building my character and perseverance. I think it’s about growing my roots deeper in my dependence on Christ and maturing me spiritually, to make me more like Him. That’s the spiritual fruit that the Lord wants to see His people bear, I think.

I’ll keep you posted. *still a little lop-sided smile*

This blog post originally appeared at https://blogs.bible.org/trusting-god-on-the-other-side-of-bizarre/ on March 22, 2023.

Salt and Light Online

During the pandemic, I was honored to be asked to address a student leadership conference for a Christian school in the Philippines via Zoom. Looking over my notes, there isn’t much here that doesn’t apply to ALL of us with any kind of online connection.

In order to follow Jesus’ call to be salt and light, and applying it to online life, I’d like to take a look at several dangers of the dark side of online life, as well as suggest ways to be wise in the use of this technology.

The Comparison Trap

I don’t think anything has fueled the temptation to compare

ourselves to others as much as social media. There is a wise saying that “Comparison is the thief of joy.”

This is where our feelings go when we’re caught in the comparison trap: to envy. To depression and anxiety.

> A tranquil heart gives life to the flesh, but envy makes the bones rot. (Proverbs 14:30)
>
> Anxiety in a man’s heart weighs him down, but a good word makes him glad. (Proverbs 12:25)

The opposite of comparing is choosing contentment.

> Keep your life free from love of money, and be content with what you have, for he has said, “I will never leave you nor forsake you.” (Hebrews 13:5)
>
> Now there is great gain in godliness with contentment, for we brought nothing into the world, and we cannot take anything out of the world. But if we have food and clothing, with these we will be content. (1 Timothy 6:6-8)

And one of the best ways to choose contentment is to train yourself to practice gratitude. Give thanks for what the Lord has allowed for you.

> Whatever happens, give thanks, because it is God’s will in Christ Jesus that you do this. (1 Thessalonians 5:18)

Dangers of Social Media Apps

One of the worst is Tiktok.

A 17 year old girl wrote: “The only thing worse that happened to me besides Tiktok was my family members dying . . . . I would spend countless hours crying in my bedroom repeatedly watching Tiktok, telling myself I wasn’t good enough.”

Another girl told of starving herself to look like the people Tiktok decides are acceptable.

Tiktok destroys people’s self-esteem. Millions of kids try to learn the dances to fit in or feel accepted.

There is a strong pro-anorexia and pro-bulimia presence, causing lots of girls to develop eating disorders because adolescents are particularly vulnerable to peer pressure.

The message on so many of the apps for girls is: If you want to be seen, heard, loved—show off your body. No one is valuing you for your heart or your mind or your passions, just your appearance. Just your body.

This is so dangerous! It’s a lie that a girl’s worth is in how pretty she is or how thin she is or how sexy she is.

A person’s worth is set by Jesus, who was willing to pay for each one of us with His life. He says, “I made you in My image, and that makes you infinitely valuable to begin with. Then I died for you, which proves you are infinitely valuable.” THAT is true worth. It’s set by Jesus Himself.

Many of the apps are also dangerous because sexual predators use them to trick kids and lure them into meeting, where bad things happen. So many victims of sex trafficking are drawn in on social media.

Another way social media is dangerous is because there’s where so much cyber-bullying happens.

If you see someone being bullied, ask the Lord for help and be brave. Speak up and say, “That’s not okay.” There is power in just one voice! And report it-to whatever authorities have to do with how you know the person, such as school, or church, or the neighborhood. Keep inviting Jesus into the situation and ask for supernatural help.

Another problem with Tiktok in particular is a different kind of danger, concerning privacy and security.

One expert said, “Anytime Amazon, major banks, and the

Department of Defense ban employees from using an app for security issues, it’s time for everyone to uninstall the app.”

You need to know that NOTHING you put on social media is private.

Other Emotional Dangers

The more time you spend online, the greater your risk of feeling isolated and taken to a dark place emotionally. Because of the pandemic’s lockdown, depression and loneliness are at an all-time high.

Scrolling your social media feeds contributes to feeling left out.

Too much social media leads to disconnection and loneliness, and feelings of social isolation. Too much social media makes us feel inadequate because of the comparison thing.

A 2018 study published in the Journal of Social and Clinical Psychology revealed that those who limited their social media exposure to 30 minutes a day, reported that their depression lifted and their loneliness improved. Social media activist Collin Karchner, founder of the “Save the Kids” movement, kept hearing from U.S. students that they reported feeling better immediately after deleting their social media apps!

Another aspect of spending too much time online is that it can cause difficulty engaging in conversations in real life. Which of course fuels the loneliness further.

Purity

Probably the MAJOR pitfall of the Internet is pornography.

The fastest growing consumer of porn is girls 15-30. I found one statistic that 70% of guys and 50% of girls struggle with a porn problem. I think it’s higher than that.

I understand that when apologist and speaker Josh McDowell offered a one-month discipleship program for Christian student leader, he learned that 100% of both guys and girls confessed to problems with porn.

Brain chemicals are released when viewing pornography and during sexual experiences. These brain chemicals are intended to bond husband and wife like emotional superglue, but when people use porn, they bond to the porn instead of an actual person.

This is a matter of spiritual warfare. The enemy of our souls is taking captive millions of Christians through pornography, then beating them up with shame and guilt.

I plead with you, install a filter or an accountability program on your phone to help you stand against this attack on your purity.

And please, don't take pictures of your bodies. And most certainly do not send any pictures of body parts to other people!

> You were bought at a price. Therefore glorify God in your body. (1 Corinthians 6:20)
>
> The wife does not have authority over her own body but yields it to her husband. In the same way, the husband does not have authority over his own body but yields it to his wife. (1 Corinthians 7:4)

Your body was bought by Jesus and it belongs to Him. It's not okay to give it away, even in pictures, to anyone except the person you have married.

What would being WISE look like, then?

First, recognize that this is a huge issue, especially in the Philippines. People in your country spend more time online than any other country in the world-almost 11 hours a day. You

also spend more time on social media, over four hours, than any other country-twice the worldwide average.

It would be wise to choose to unplug yourselves so you can replenish your mental, emotional, and spiritual resources.

Jesus said in Matthew 16:24, “If anyone wants to come after Me, he must deny himself, take up his cross, and follow Me.”

There has to be a choice to deny ourselves and say NO to the phone as a way of saying YES to Jesus.

Think about all the ways you stay tethered to your phone so it controls you.

Get a real alarm clock and watch so you’re not dependent on your phone to tell you what time it is.

At night, recharge your phone in another room so your sleep won’t be disturbed by the sound and light of incoming messages and notifications.

Don’t post on social media when you’re emotional. Don’t treat social media like a diary. Then you won’t regret emotional posting that embarrasses you later.

If you’re already feeling down, don’t scroll social media. It will make you feel even worse.

To be emotionally healthy, let yourself feel your feelings instead of distracting yourself by scrolling.

Put your phone down and be 100% mindful of what’s happening in your life at that moment.

The blue light from screens decreases your melatonin levels, which leads to sleep problems. Turn off your screen an hour before bed to help yourself sleep better.

Love One Another

Before you post anything, ask:

- Is it true?
- Is it helpful?
- Is it kind?
- Will it cause drama?
- Am I posting this for the right reason?
- Would my grandmother want to see this?
- Is it mine to share?
- Would I say this or share this in real life?
- Does this glorify God?

Can you see how passing your post through the filter of these insightful questions would be loving?

The Big Picture

There are two verses that strike me as especially appropriate to this issue:

> Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves. (Philippians 2:3)

> So then, whether you eat or drink OR WHATEVER YOU DO, do it all to the glory of God. (1 Corinthians 10:31)

If that is the question we ask: "Will this bring glory to God?" we will find ourselves being loving, kind, respectful Christ-followers who are bringing salt and light into the dark and corrupt world of the internet.

And we will earn the Lord's accolade: "Well done, good and faithful servant."

This blog post originally appeared at blogs.bible.org/salt-and-light-online/ on May 17, 2022.

On Suicide

The incidence of depression, anxiety, and suicide has skyrocketed as the isolation and life-disruption from Covid-19 has ravaged our world. I wrote this post in April 2013, but it's even more salient today.

Over the weekend, Rick Warren (pastor of Saddleback Church in California, author of *The Purpose Driven Life*) and his wife Kay revealed that their son Matthew had taken his life after a lifelong struggle with mental illness. In an email to his church, Pastor Warren wrote, "[O]nly those closest knew that he struggled from birth with mental illness, dark holes of depression, and even suicidal thoughts. In spite of America's best doctors, meds, counselors, and prayers for healing, the torture of mental illness never subsided."

Many years ago, I was privileged to take a three-year lay counseling class from a wise and experienced man who taught us that those who commit suicide don't really want to die; they just want the pain to end. Deep depression feels like being locked in a dark dungeon with no way out. The pain can become intolerably intense; one friend likened it to being forced to hold a large cauldron of boiling liquid with no hot pads. Those of us who have been spared from deep depression cannot really imagine how dark and how painful it is.

Psalm 139:16 says, "All the days ordained for me were written in Your book before one of them came to be." That means that before God even creates us, He knows the day of our death. That also means that those who commit suicide are dying on their ordained last day. Most of the time, though, God intervenes in people's plans to end their lives, each story different and drenched in grace.

When one teenage girl learned she was pregnant, she planned to drive one of her family's cars into an embankment at the end

of the week-but her parents sold that car before she could carry out her plan, and she decided she couldn't wreck the one remaining vehicle. Today, she is so glad she gave birth to her baby girl, who brought immeasurable joy to her adoptive parents, and enjoys her life of service to God which includes her own family.

Another friend lay in bed one night planning to end her life by walking out in front of an 18-wheeler on the nearby interstate. As she thought about making her way in her nightgown across the empty field that lay between her house and the highway, she suddenly thought, "I can't walk across that field in my bare feet!" . . . and turned over and went back to sleep.

When our son was suicidally depressed in high school, his friend came to us and told us of his plan to hurt himself a few days later. He was not pleased that his friend had "betrayed" him, but we were so grateful-and it enabled us to get him some badly-needed help.

There are so many stories of God's intervention that when we do hear of someone taking their own life, I do believe it means God allowed it because it was their ordained day. This doesn't diminish the pain for the survivors, though.

My dear friend Caren Austen, responding to the news of Matthew Warren's suicide, wrote an essay revealing her own struggles with mental illness and suicidal depression so that people would know what it's like. With her permission, I gratefully share these excerpts:

> "I am not weak, lacking in faith, demon-possessed or oppressed or anything else but suffering from faulty brain chemistry.
>
> "The disorder affects my daily life: my ability to work, interact with other people, activities of daily living to the point of sometimes being unable to get out of bed or

leave my house. I hate it. I hate that God has chosen this path for my growth and sanctification. Depression is my nearly constant companion. I rarely get a break. I wake up with it. I work with it. I go to sleep with it, knowing that tomorrow I'll wake up and live it all over again.

"There are so many of us who suffer silently, because it is not acceptable to discuss mental illness. Cancer is OK. People have sympathy and understanding for that. Cystic Fibrosis, diabetes, MS and the multitude of other terrible diseases and disorders are acceptable. Mental illness is considered taboo. The stigma attached to it prevents people from getting the help they need, from picking up the phone, from asking for prayer.

"Many, many people, especially Christians, negatively judge people with mental illness and especially those who have made the awful decision to take their own lives. A common statement is: 'It's the ultimate selfish act.' I'd ask you to consider what agony any individual must be enduring to fight every natural instinct for survival to choose instead to die. To be feeling psychic pain so incredible that the very thought of even one more moment is unendurable. I have, in the past, been completely and thoroughly convinced that if I loved my family, especially my children, as I said I did, I would remove the evil (me) from their lives, so I would no longer influence them for evil.

"These are the kinds of thoughts that people who choose suicide experience. They are not to be judged harshly. They are to be seen with compassion. Yes, it is an unspeakable tragedy that leaves those left behind with the worst kind of pain. A pain that I can't even imagine as they believe that the one who died didn't love them enough to fight. I know those are the thoughts, the feelings of those left behind, but they are not the actual reasons suicide was chosen. In fact, just the opposite is likely true. The one who chooses suicide often does it out of love for those they care most

about, as strange as that may seem."

Please, please pray for the Warren family and for all those teetering on the edge of suicide. God knows who they are. It may even be someone you know and love.

This blog post originally appeared at blogs.bible.org/on_suicide/.

Addressing Anxiety in Tumultuous Times

Byron Barlowe connects the dots between the universal problem of anxiety, what brain science is teaching us about our minds, and how Scripture and spiritual disciplines can help. In a world consumed by violent riots and trauma surrounding the Covid virus, this is a timely topic that God and science speak to well.

Millions of people worldwide are battling anxiety in a tumultuous time. The Coronavirus pandemic response has created a new abnormal: heightened fear of sickness and death, economic damage, and social isolation. Loneliness is the number one health crisis in America according to many epidemiologists, psychiatrists, and social scientists.{1} While we're all still reeling from this, racial strife has erupted into looting, killings, and anarchy in American streets.

Mental health is an increasing concern too. One study found that during the spring 2020 mass quarantine, prescriptions for anti-anxiety meds spiked.{2} A San Francisco area hospital has seen more deaths by suicide than by Covid-19, prompting a call for an end to mass shutdowns.{3} *It's been a perfect storm of stress.*

Are there real solutions *right now*? Yes, brain science is confirming the truths and promises proclaimed in Scripture in exciting ways! We have wonderfully adaptive minds—especially when they are focused on God. These built-in mind-morphing capabilities show the genius of our design as Image-bearers of God. Audiologist, cognitive researcher and outspoken Christian Dr. Caroline Leaf writes, "As an individual, you are capable of making mental and emotional change in your life. Through your thinking, you can actively recreate thoughts and, therefore, knowledge in your mind."{4}

And this has profound implications for true hope. Leaf continues: "Thoughts are real, *physical* things that occupy mental real estate. Moment by moment, every day, you are changing the structure of your brain through your thinking [it's happening right now as you read]. *When we hope, it is an activity of the mind that changes the structure of our brain in a positive and normal direction.*"{5} The biblical book of Hebrews defines faith as "the *substance* of things hoped for, the evidence of things not seen" (Hebrews 11:1). The thankful, attentive, willfully hopeful mind creates positive emotions, thoughts, and acts of the will. In other words, *we significantly control whether we have a healthy soul.*

Dallas Willard writes, "The transformation of the self away from a life of fear and insufficiency takes place as we fix our mind upon God as he truly is." As Scripture teaches, "Be transformed by the renewing of your mind." In this article we'll explore this transformation.

Morphing Your Mind—It's Mostly Up to You!

Everyday stress is hard enough—but what about work-related anxiety? Money? Riots, memories of abuse, bullying, and abandonment? We have little control over family, culture or epidemics. But we can make amazing internal changes through our responses. Science and Scripture *agree* on this.

The transforming mind-renewal encouraged by Scripture is possible for us all, especially for people who have invited God to lead their lives. We can intentionally train our minds to reshape our brains—we are *not* perpetual victims of our past or circumstances. Nor are humans mere products of matter in motion. Dr. Caroline Leaf, author of *Switch on Your Brain*, claims that "Choice is real, and free will exists. You are able to stand outside yourself, observe your own thinking, consult with God, and [work with him to] change the negative, toxic thought or grow a healthy, positive thought. When you do this, your brain responds with a positive neurochemical rush and structural changes that improve your intellect, health, and peace."{6}

Even traumatic memories can be starved, defanged, broken down, and replaced. Brought into conscious awareness, they can become plastic enough to be recreated. Leaf explains that "Neurons that don't get enough signal (that is, rehearsing of the negative event) will start firing apart, wiring apart, pulling out, and destroying the emotion attached to the trauma." Also, desirable brain chemicals that bond and remold chemical connections, increase focus and attention, and increase feelings of peace and happiness begin to weaken traumatic memories even more. So bad memories, hatred, hurt, and other negative thoughts and emotions that form toxic beliefs: "If they stop firing together, they will no longer wire together. This leads to . . . rebuilding new ones."{7}

Ideas have consequences and our beliefs guide our behavior. In the words of King Solomon, "As a man thinks in his heart, so

he is."{8} That is, we construct frameworks of beliefs and *then* speak and act from them.

Science seems to confirm this biblical view of self-control. Measuring magnetic fields, electrical impulses, chemical effects, photons, vibrations, and quantum energy paints a picture of intricately [networking] neurotransmitters, proteins, and energy—that is, signals—that change the brain's landscape.{9} This "neuroplasticity [seems to be] God's design for renewing the mind."{10}

And there's nothing magic about it: overcoming anxiety can be helped a lot through habits of the mind, heart, and soul.

Mindfulness & Meditation—Self-Control and Seeking God in Silent Solitude

It's no wonder that the concept of "mindfulness" has become a "thing" these days. Meditation and concentration are new-old survival skills. How do they work?

Dr. J.P. Moreland, noted philosopher and author of *Finding Quiet: My Story of Overcoming Anxiety and The Practices That Brought Peace*, candidly shares his struggles with anxiety and the need he had for medications. He also discovered the power of seeking God in self-directed solitude. He emphasizes sustained habits of the praising, thankful, and self-controlled soul.

Mindful meditation is not like taking a drug, is not a quick fix, or denying the senses to rid oneself of desire.{11} "By charting new pathways in the brain, mindfulness can change the banter inside our heads from chaotic to calm."{12} New habits are formed over time. When it comes to our minds, "practice doesn't make perfect; it makes permanent."{13}

Remaining at rest via the practice of spiritual disciplines takes advantage of our mind's ability to "move into a highly

intelligent, self-reflective, directed state." And the more often we go there, the more "we get in touch with the deep, spiritual part of who we are." This exercise switches brain modes in a way that can create wisdom and potential connection with God.{14} As Jesus taught his disciples, "Keep awake (give strict attention, be cautious and active) and watch and pray, that you may not come into temptation."{15} We can mentor our own minds, settle our souls, habituate
our hearts, and free our spirits to respond to God. Brain science is catching up on this reality.

So, what's going on physically when we stop to meditate in focused solitude and silence? A post at *Mindful.org* claims, "The impact that mindfulness exerts on our brain is borne from routine: a slow, steady, and consistent reckoning of our realities, and the ability to take a step back, become more aware, more accepting, less judgmental, and less reactive. . . . Mindfulness over time can make the brain, and thus [ourselves], more efficient regulators, with a penchant for pausing to respond to our world instead of mindlessly reacting."{16} How different would social media conversations be—especially on politics and race—if more people practiced patient contemplation!

Various regions of our brains change while meditating. The "fight or flight" area actually shrinks in size.{17} It's a real chill pill!

God keeps "him in perfect peace whose mind is stayed on You, because he trusts in You."{18}

Thankfulness and Happiness—Healthy Habits of the Mind & Heart

In trying times, we all want to return to happiness. It's a God-given right to pursue it, according to America's founders. The biblical worldview recognizes the inherent brokenness of both creation and human beings, so it is no surprise that

confusion, discord, and tragedy—along with evil spiritual powers—"steal, kill, and destroy"{19} our joy. What can be done?

Christian philosopher J.P. Moreland writes, "You have it in your power to begin a regimen of choices, assuming you would choose the right things, and form a habit of this that can *substantially improve your happiness and decrease or get rid of anxiety.* There really is hope."{20} Our non-conscious mind turns thoughts over and over. Through spiritual disciplines, we bring these into our conscious awareness, which manipulates actual proteins, creating overhauled memories. Intentionally bringing God to mind—His attributes, the wonder of creation and His blessings, promises, answered prayers—such a focus leads to a cycle of good thinking, feeling, and *knowing* that turns into believing real truth. Faith is a gift so we're not alone in doing this. But it is up to us to put to use the gifts described here to "work out [our] salvation with [reverence and proper humility]."{21}

Remember, we have a strong influence in reshaping our own brains—especially with God's help. Secular scientists are discovering the wonderful power of thankfulness. Scientific studies prove seven benefits according to *PsychologyToday.com*. Gratitude improves relationships, physical and mental health, sleep, self-esteem, and mental resilience. It even reduces aggression, the urge for revenge. Scripture aligns with physical reality again when it tells us: "Don't worry about anything; instead, pray about everything. Tell God what you need and thank him for all he has done. Then you will experience God's peace, which exceeds anything we can understand. His peace will guard your hearts and minds as you live in Christ Jesus."{22}

Moreland jokes, "If we're not careful, we may even come to think we were designed to flourish best when we are thankful and grateful! Yet as exciting as these psychological studies are, we didn't need them to know the importance and value of

expressing gratitude and thanksgiving to God. The Bible insists on this . . . [it's] filled to overflowing with exhortations to be grateful to God and express thanksgiving to him."{23} As King David famously prayed in Psalm 23, "Surely goodness and mercy shall follow me all the days of my life"—he trusted a good God to lead, protect, and bless him. That's joy far beyond happiness!

Takeaways & Practical Applications

Brain networks form an inner life of the mind. We can switch between various networks constantly. Like a mom monitoring kids running around inside several contained rooms, this enables us to control the controllable—our reactions to events and circumstances. Brain scans confirm how we capture and police rogue thoughts in ways prescribed in Scripture: "We . . . take every thought captive to obey Christ."{24}

UCLA researchers address how our habitual non-conscious thoughts can drive anxiety—negative self-talk like:

- "I'll be in real trouble if…"
- "What if so and so happens next week?"
- "I'll probably fail that exam!"

"It's what we say to ourselves in response to any particular situation that mainly determines our mood and feelings."{25}

"Forming a new habit requires doing things you may not want to do in the early stages of formation," as any coach or teacher will tell you.

For retraining our brains, experts have devised methods like **The Four Step Solution**:

It goes as follows:{26}

Step 1: Relabeling: call out thoughts as having no necessary

connection with reality: tell yourself “That is a destructive lie.” Call on Proverbs 4:23, “Guard your heart above all else, for it is the source of life.”{27}

Step 2: Reframing: take the power out of the bad thoughts. Reset your perception of the deceptive message by being mindful that it exists, its content, and how you are now feeling by correctly categorizing the distorted message. Bad self-talk includes:

- all or nothing thinking (for example: “it was a *total* failure”)
- overgeneralizing
- singling out one thing to focus on
- catastrophizing (or making too big a deal out of things) and
- discounting the positive

Reframing them creates stable memories formed by repeated updating.

Step 3: Refocusing: Set your mind on anything else—distract yourself from the negative thoughts. Stop obsessing! Get into “the flow” of something. Focus elsewhere. And don’t ruminate about the message—analyzing it will deepen the grooves in your brain.

Step 4: Revaluing: After a while, reflect on how you did Steps 1-3. Recommit to repeat these steps throughout the day.

Over 21 days, a “newly formed neural network” will decay in less than a month: thoughts are like muscles that atrophy and die or get stronger with use.{28} Starve the bad, feed the good.

As Paul instructed the Philippian church, dwell on what is

good and pure, true and worthy of praise.{29}

Notes

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21. Ephesians 2:12, Amplified Bible.
22. Philippians 4: 6-7, New Living Translation.
23. *Finding Quiet*, 113.
24. 2 Corinthians 10:5.
25. Psychologists Edmund Bourne and Lorna Garano, cited by Moreland.
26. Entire section, *Finding Quiet*, p. ?
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29. Philippians 4:8.

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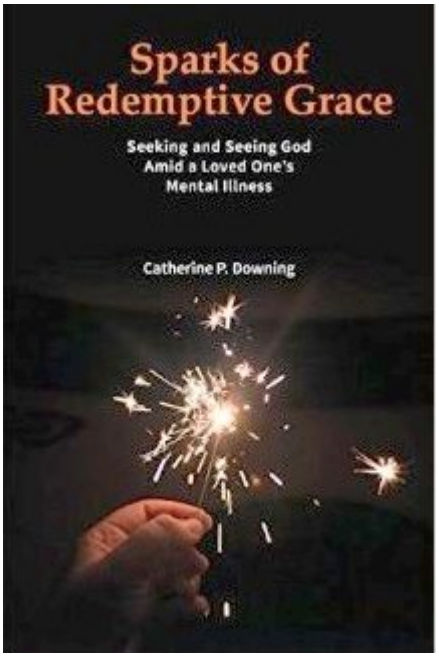
Mental Illness and the Family

The January 2017 shooting at the Ft. Lauderdale airport is still being investigated, but what surfaced immediately in seeking a motive for Esteban Santiago's deadly action was his family's observations that he appeared to be fighting a mental health challenge. When he returned from military service in Iraq, he reported hearing voices and his family reported that "his mind was not right."



Totally apart from the issues Mr. Santiago is dealing with, both psychologically and legally, my heart goes out to his family. The family members of a person struggling with mental health issues carry a heavy load, often in isolation and silence, because of the stigma of shame often associated with mental illness.

I am more sensitive to this after recently reading a different kind of book. *Sparks of Redemptive Grace – Seeking and Seeing God Amid a Loved One's Mental Illness* is a short but powerful book written by the mother of a young man in a battle with bi-polar disorder.

Catherine P. Downing offers grace-drenched perspective that can and should change the way we think about this struggle. I learned a lot from her. For example, she writes,

It is a heartbreaking truth that I had to learn to say, "Douglas has bipolar disorder," instead of, "Douglas is bipolar." A minor wording difference. A monumental identity distinction. To have a disease, rather than to be one, is a defining stance of dignity.

But it's not just the family members dealing with mental illness who need to be educated on how to think and respond and love well. We the *church family* also need to be better

equipped to love “the least of these” with the compassion of Jesus. That is going to mean loving the family members staggering under the weight of their loved ones’ illness as well. We are often quick to arrange meals for new mommies or families where someone has had surgery, but what about the families trudging through the exhausting day-in-day-out invisible battle when it’s the brain or the mind that is diseased?

One of the ways we can love families dealing with mental illness is by adjusting our unrealistic expectations. Mental illness isn’t something people “get over” quickly . . . and sometimes not even on this side of eternity.

And then there is the ongoing grieving for the should-have-beens of lost dreams and hopes, and even the loss of the “normal” kind of life most of us assume we will live. The first sentence of the introduction reads, “My husband, Nelson, once said that if we ever write a book the title should be, *It Wasn’t Supposed to Be Like This*.” Those living with this kind of unrelenting grief need friends who will support them, never give up praying for them, being “Jesus with skin on” for them. (Check out this really excellent list of how to pray for families impacted by mental illness: sparksofredemptivegrace.com/31days31ways2pray4families/)

I was blessed to read this short list of suggestions for how the church can support the families of those dealing with mental illness in the Bible.org article “Mental Health and the Church“:

1. Make your church a safe place for those who suffer. To do that, a church body needs to be transparent about brokenness and acknowledge that all of us struggle with weak areas in our lives.

2. Equip your church with the tools it needs to serve those

with mental illnesses and their families. Develop or identify your congregation's theology of suffering. Train clergy and staff. Offer support groups. Create alliances with local mental health professionals.

3. Treat hurting people like people. Be a friend. Include them in gatherings. Invite them when groups are going to lunch. As needed, refer them on to professional help, but don't pass them on. At the same time, set healthy boundaries in your relationships. Don't expect them to be able to do that.

4. Address the stigma of mental illness by talking about it openly. Include general prayers for the mentally ill in congregational praying. Highlight and financially support local ministries who serve the homeless, the incarcerated and indigent mentally ill populations.

5. Treat those with mental illnesses and their families as you would any who have chronic pain in their lives or are lifelong caregivers. Pray for and with them. Give them space to talk about what is going on in their lives. Attend to practical needs such as transportation to medical appointments, assist, when appropriate, with extraordinary expenses.

I have committed to make hearing new news about the Ft. Lauderdale shootings a reminder to pray for the family members of the troubled shooter. At the same time, I want to be "Jesus with skin on" for those in my world who need comfort for the same kind of pain in their family.

Also check out the website for this helpful little book, www.sparksofredemptivegrace.com

This blog post originally appeared at blogs.bible.org/mental-illness-and-the-family/ on January 10, 2017.

How Should We Handle Overwhelming Feelings?

What is the biblical perspective on how to handle overwhelming feelings?

There are healthy and unhealthy ways to do that.

The healthy way to deal with strong feelings starts with thinking wisely about feelings in general. Our pastor often says that feelings are real (we do feel them, often intensely), but they're not reliable (they make terrible indicators of what is true). So we should acknowledge them, but not be led by them.

Especially powerful, overwhelming feelings.

Allowing yourself to be controlled by your feelings is unwise and immature. The flip side of that is our example of Jesus in the Garden of Gethsemane. No one ever experienced the strength of horrific feelings like He did, to the point of sweating blood. He allowed Himself to feel His feelings, but then He turned in trust to His Father, submitting to His will. He set the bar for how to handle overwhelming feelings: *feel the feelings, and trust the Lord*.

Often, though, especially in the young, people deal with their strong feelings in unhealthy ways.

Stuff them. One of my friends refers to her "vault," the supposedly safe, impenetrable locker where all the painful feelings of her horrific childhood were supposed to stay stashed. Out of sight, out of mind, out of touch. Until the vault developed cracks, and those strong feelings of pain and

shame and horror and fear started slipping out sideways into her relationships and her dreams.

This is not God's plan for emotional health. David wrote in Psalm 51:6, "You (God) desire truth in my innermost being." In Romans 1, Paul referred to those who "suppress the truth in unrighteousness" (1:18). Stuffing and denying feelings is not truthful. And it doesn't make them go away. Someone even wrote a book titled, "Feelings Buried Alive Never Die."

Let them explode. Without self-control, the angry person can vent his or her anger with verbal shrapnel and even physical abuse. Road rage, anyone? (I blogged about this in The Problem with Heart Bombs.)

Self-injure. The "solution" of cutting, burning, skin-picking, hair-pulling, and other forms of self-injury has been growing in popularity over the past decade or so. These destructive behaviors can provide momentary relief by distracting attention to soul pain by causing body pain. When it becomes an addiction, the release of endorphins, feel-good brain chemicals, provides an additional reason to keep repeating it.

Those choosing to self-injure need an extra measure of grace and understanding, because their level of soul pain is especially high to go to that extreme. In addition to the emotional pain, I believe they are experiencing a nasty spiritual warfare attack. Jesus said that our enemy, Satan, "comes only to steal, kill and destroy" (John 10:10). The "slow suicide" of self-injury is a pernicious way to do that. I do think that cutting is a demonic suggestion, based on the story in 1 Kings 18 where the prophets of the false god Baal cut themselves trying to get the attention of their idol. Paul explains in 1 Corinthians 10 that sacrifices made to the false gods of idols are actually sacrifices to demons, so there is a biblical connection between cutting and demonic influence. (I'm not saying anything about demon possession, which is not even a good biblical interpretation of the New Testament word

demonize; rather, I think those who cut hear the whisper from the enemy, whose native tongue is lying [John 8:44]: “Cutting will help. Cutting will make me feel better. Cutting is the answer.”)

God’s word offers us some healthy ways to express strong, overwhelming feelings.

Talk about them. The highly sensitive and emotional King David invited the Lord into his strong feelings, and he used words to express the agony of his heart. Many of the psalms are powerful expressions of the psalmists’ emotions. Consider Psalm 55:1-5 for example:

“Listen to my prayer, O God. Do not ignore my cry for help! Please listen and answer me, for I am overwhelmed by my troubles. My enemies shout at me, making loud and wicked threats. They bring trouble on me and angrily hunt me down. My heart pounds in my chest. The terror of death assaults me. Fear and trembling overwhelm me, and I can’t stop shaking.”

When overwhelmed by strong emotions, telling someone else who can be trusted to listen respectfully and with understanding is a healthy, constructive way to express feelings.

Writing one’s thoughts and feelings in a journal is a powerful process to move the feelings from the inside to the outside. (I recently wrote about that here: Pen > Puter)

Let yourself cry. Then there is God’s good gift of tears. God created us with tear ducts as a way for strong feelings to leave the body, moving from our hearts on the inside to our cheeks on the outside, and that is much better, much healthier, than cutting so that the “red tears” flow.

Psalm 56:8 shows us that David was not afraid to let his tears fall:

“You keep track of all my sorrows. You have collected all my

tears in your bottle. You have recorded each one in your book."

God considers our tears precious enough to collect!

Sometimes, though, people have trouble accessing their unshed tears. They are locked up inside. Often this is because of having made a self-protective inner vow, usually many years ago: "I will not cry." It was considered unsafe because crying resulted in shaming or being punished. When children make a personal inner vow like that, it functions like the cruise control on a car, controlling the speed. The little person who made the vow many years before created a hard and fast life-rule, and until it is addressed and renounced, it stays in place. Paul wrote in 1 Corinthians 13:11, "When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things." One of those childish things can be making an inner vow—which ends up, from the perspective of adulthood, being what the Bible calls a "foolish vow" (Lev. 5:4-6). And the wise thing to do with a foolish vow is break it, or renounce it or cast it off in Jesus' name. Romans 13:12 instructs us to cast off deeds of darkness, which this kind of vow would be because it is the opposite of trusting in God.

What should we do with hard, overwhelming feelings?

• Don't try to hide from them or stuff them.

• Acknowledge them and let yourself feel them. Invite Jesus into your feelings.

• Talk about how you feel, and what you're thinking, with a safe person.

• Let yourself cry them out of your body one tear at a time.

And follow the example of the Lord Jesus Christ, fully God and fully man: *Feel the feelings, and trust the Lord.*

This blog post was originally published at blogs.bible.org/engage/sue_bohlin/how_should_we_handle_overwhelming_feelings on June 16, 2015.

The Keys to Emotional Healing – Part 2

In part 1, I talked about grieving as a necessary part of emotional healing. The other part is forgiving, separating ourselves emotionally and spiritually from the offense so that we can continue to be healthy toward the offender. As I said last time, forgiving is like pulling out the soul-splinter that is causing pain and the emotional "pus" that accumulates from unresolved pain and anger. (Grieving discharges this emotional pus.) Forgiving releases the person who hurt us into the Lord's care, for *Him* to deal with.

We see this modeled by the Lord Jesus during the crucifixion process, when He repeated over and over, "Father, forgive them, for they know not what they do" (Luke 23:34). With each fresh offense, He released the offender into His Father's hands, refusing to succumb to the sin of unforgiveness.

Let's say you do something to hurt me. It's like tossing a potato at me. I catch the potato and discover it's a *hot* potato. I could continue to clutch the potato to my chest, screaming in pain and yelling at how much it hurts and how awful you are to do this to me, going on and on, "IT HURTS! IT HURTS! OHHH THIS IS HORRIBLE, TERRIBLE, AWFUL PAIN! HOW DARE YOU DO THIS TO MEEEEE!"

Or I could let go and let it drop to the floor.

There is relief in release, to be sure, but the problem with merely letting go is that we can pick it back up again. Biblical forgiveness means “sending away,” with the Old Testament image of a scapegoat to help us understand. Once a year, the priest would place his hands on the head of a goat, symbolically transferring the sins of the entire nation to the goat, send it away into the wilderness, then release it. (Lev. 16:7-10)

We do need to let go of the offense and the offender, but the real power in forgiveness is *sending it away* to Jesus for Him to deal with.

If someone tosses a metaphorical hot potato at us, instead of simply letting it drop to the floor where we could pick it up again, we need to imagine Jesus standing there with His hands outstretched, inviting us to give our “hot potato” to Him. He has asbestos hands!

Forgiveness means we acknowledge the offense against us, and then transfer the offender over to God in our hearts. But for forgiveness to be real and true, we need to face the impact of the other person’s sin or hurt against us and *grieve* it before we can truly let go of it and send it away to Jesus. Otherwise, it’s like going to the emergency room with a broken bone and telling the doctor, “I want you to fix my bone from the other side of the room without touching me.”

In the real world, if I continued to clutch a hot potato to myself, it would cool down and no longer cause pain. But in the emotional realm, if we continue to clutch an offense to our hearts, it hardens into something like cement, and a wall is built between the offender and us. And between us and God. And between us and everyone else. Unforgiveness is spiritually and emotionally dangerous. One of my family members hung on to every offense of her entire life, real or perceived, and never let go. With every year she became more and more bitter, cold and hard-quite unlovely and unlovable, apart from the power of

God. She died with a heart so diminished and shriveled that her death was nothing but a relief for the rest of us.

When we forgive the ones who hurt us, we send their offense to Jesus, who already paid the penalty for their sins and woundings against us. The best exercise I've ever encountered to help people forgive is called "the Jesus Jail," which you can find here courtesy of my friend Chuck Lynch, author of the book *I Should Forgive, But*. . .

Grieving and forgiving: the two powerful components of emotional healing. May you experience the grace of God in tearing down emotional strongholds (2 Cor. 10:4) to walk in the freedom of healing.

This blog post originally appeared at blogs.bible.org/tapestry/sue_bohlin/the_keys_to_emotional_healing_-_part_2_ on April 24, 2012.