

Appointing New Leaders

Phase IV-A

How Emotional Problems Develop

with Guided Discussions



***How Emotional Problems Develop with Guided Discussions
Appointing New Leaders, Phase IV-A & Restoring Your Heart***

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Worldwide Discipleship Association
(Attention: Margaret Garner)
P.O. Box 142437
Fayetteville, GA 30214 USA
E-mail: mgarner@disciplebuilding.org
Web Site: www.disciplebuilding.org

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NOTE: Worldwide Discipleship Association follows Scripture in joyfully recognizing that God created man and woman in His image as equal recipients of His grace and mercy. In the interest of editorial brevity and simplicity and to address the issue of gender inclusiveness regarding pronouns, we have chosen to use inclusive plural pronouns in this document (“they” rather than “he,” “she,” “he or she” or other constructions).

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Author: Jack Larson	Development Team: Bob Dukes Margaret Garner Jack Larson Margo Theivagt Lee Tolar	Publishing Team: Nila Duffitt Buddy Eades Margaret Garner David Parfitt
Editing Team: Nancy Higgins Jennifer McClin		

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Design by Cristina van de Hoeve
Cover design by Patricia Alba-Hughes

A Welcome from WDA's President!

Worldwide Discipleship Association, Inc.

Hello Friend!

Let me congratulate you on your decision to learn how to take responsibility for the spiritual well-being of others. By making this decision to continue to walk with the Lord and learn about ministering to others, you are opening yourself up to challenges as well as magnificent benefits. These studies on *How Emotional Problems Develop* will help explain how the past affects the present.

This study is unique in that it serves a vital part of WDA's Phase IV discipleship materials as well as an introduction to WDA's Restoring Your Heart emotional healing materials.

My prayer and confident belief is that "he who began a good work in you will carry it on to completion until the day of Christ Jesus" (Philippians 1:6) so that He is able "to present you before his glorious presence without fault and with great joy." (Jude 1:24)

To Him be glory and praise!

May God richly bless you as you strive to grow in Him.

A handwritten signature in black ink, appearing to read 'Bob Dukes', with a stylized, cursive script.

Bob Dukes
President, Worldwide Discipleship Association, Inc.
Fayetteville, GA 30214

Introduction To Restoring Your Heart (RYH):

Restoring Your Heart is a ministry designed to help people in churches heal emotionally and relationally. This ministry was created for anyone who has ever experienced pain, rejection or disappointment. This book serves as an introduction to the Restoring Your Heart ministry and serves as a foundation for the healing process.

Restoring Your Heart Ministry uses trained lay leaders to help people through a healing process whereby they will have healthier relationships, including their relationship with God. This healing process is implemented in a safe small group setting using workbooks specifically designed for that purpose. The RYH *Processing Pain* workbook helps people better understand their past and experience a grieving and forgiveness process. The RYH *Understanding Emotions* workbook helps people learn an emotional vocabulary and healthy ways of expressing emotions. The RYH *Conquering Shame* workbook helps people understand the effects of shame in their life and how to overcome this stronghold.

Emotional and relational healing is a lifelong process as well as an integral part of discipleship and was modeled by Jesus as He taught His disciples.

To learn more about RYH, please visit our website at: www.restoringyourheart.com.

Introduction To Phase IV:

Developing New Leaders

As you begin to use the Phase IV materials, it may be useful to refer to *Disciple Building: A Biblical Framework* or *Maturity Matters* for a summary of this phase. The following is a synopsis:

When a believer progresses to this phase, he is ready to take responsibility for the spiritual development and well-being of others. During this period, Jesus taught His disciples how to live in His Kingdom. In addition, He appointed The Twelve to be apostles, sending them out on their own to preach the Kingdom of God and to minister to people's needs. Mark 3:14-15 summarizes what Jesus did during this phase: "He appointed twelve [designating them apostles] that they might be with Him and that He might send them out to preach and to have authority to drive out demons."

This phase actually had two parts. The first involved appointing and instructing His new leaders in Kingdom principles (Phase IV-A: Appointing New Leaders). The second involved Christ creating a series of situations that forced His leaders to reevaluate their expectations of what it meant to follow Him (Phase IV-B: Focusing On Eternal Things). Both then and now, this reevaluation crisis is pivotal. It centers on leaders choosing either the eternal benefits of following Christ or leadership roles that grant them temporal power and success. (*Maturity Matters*, pages 67-68)

For the leader who is part of the development of a new (Phase IV) leader, WDA recommends forming a discipleship group made up of people who have already completed *Equipping For Ministry*. (As in Jesus' ministry, this is an "invitation only" group.) These disciples would have already been able to experience and observe what it means to be "discipled" by a leader, been part of a community of Christians, and have seen and participated in ministry activities. As a result of doing ministry, these

disciples will begin to identify people they wish to disciple. The discipleship leader can at this point form them into a group where they will learn and be trained while they begin to take responsibility for the spiritual development and well-being of others.

Developing a new leader generally will take 6-9 months, perhaps longer depending on the time and circumstances. The first series of training will include *Living For Christ* (which includes *The Sermon On The Mount* and *Growing In Faith*), *Disciple Building: A Biblical Framework with Guided Discussions*, *A Small Groups Manual with Guided Discussions*, *Disciple Building: Life Coaching with Guided Discussions*, *Team Building* (which includes *Spiritual Gifts*), *Spiritual Warfare-II*, *How Emotional Problems Develop with Guided Discussions*, and *Kingdom Growth* which includes *Parables* and *Practical Outreach* (Evangelism-II). There are also Bible Readings for the disciple to use in personal devotions. WDA suggests completing the books in the order listed above. However, you may choose what works best for you in your ministry.

The second part of this training (Focusing On Eternal Things) features topics related to living in the tension of the eternal versus the temporal, developing a lesson plan, teaching a topical Bible study, leading a Phase III ministry group, understanding the role of suffering, strengthening ministry principles, recognizing emotional issues, living by faith and grasping tensions within Christianity.

How Emotional Problems Develop with Guided Discussions

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Leader's Instructions

For Using Guided Discussions

The four Guided Discussions for *How Emotional Problems Develop* explain how a person's past affects the present and how problems can result from not dealing with the past. Disciples should **read the assigned portions of *How Emotional Problems Develop* before taking part in the Guided Discussion.** *How Emotional Problems Develop* replaces the Pocket Principle™ in this series.

These Guided Discussions can be used to prepare for participation in a Restoring Your Heart (RYH) group. This resource is also part of WDA's Phase IV training. It is important for new leaders to read the content and participate in a small group to discuss and apply the concepts.

Guided Discussions for small groups play an important role in the growth of a Christian with the **major goal being interaction around Scripture.** The goal of disciple building is not just knowledge, but Christlikeness in character and conduct. Therefore, **application is essential.** (Sections "Looking At Real Life" and "Looking at My Life" are application oriented.) At least one-third of the small group discussion time should be spent discussing application of the truth. It is often tempting to get caught up in the content part of the study, but you, as the leader, are responsible to move the group along to application.

Notes to the leader and the answers to the Guided Discussion questions are in the back of this book. The suggested answers will guide the leader to what the main emphasis of the answer should be based on the topic of the Guided Discussion. There they will also find suggestions, cautions, and additional helpful information. Leaders need to read these notes and the answers

before the meeting where the specific lesson will be discussed.

Much of the preparation has been done for you as the leader: topics and Scriptures have been chosen, and questions written. However, it is important that you become comfortable with the material so that you will be able to be flexible and focus on the needs of your group. In *A Small Groups Manual* (WDA), you will find information about the practical aspects of group leadership. Please refer to the section entitled "Practical Dynamics of Small Group Leadership." The book is available from the WDA store at www.disciplebuilding.org/store/leadership-manuals/.

Chapter 1

Created In God's Image

God has put in all of us a sense, an inward feeling, that we were created for something better, greater and grander than we now experience. He has "set eternity in the human heart." (Ecclesiastes 3:11) We sense this because it is true. We were created for something better. God created us in His image (Genesis 1:26,27), and created us a little lower than Himself and crowned us with glory and honor (Psalm 8:5).

But we also know that our lives fall short of this glory and honor, and we long for something better. Of course, we will experience the completion of what we were created to be only in eternity. But we can also receive more fulfillment in this life. Jesus calls this fulfilled life the abundant life (John 10:10). To experience this fuller, better life we must become disciples of Christ. We must set our hearts to follow Him fully and to put off the things that trap and entangle us in this world.

This booklet discusses some of the ways we can become entrapped and damaged by sin. It also discusses how to become free to follow Christ more fully and completely. In Chapter 8 entitled "A Biblical View Of Restoration: Isaiah 61:1-4" you will find a discussion about how Jesus' ministry applies to people with emotionally-based problems.

THE SOURCE OF OUR STRUGGLES

We live in a fallen world that is imperfect and unable to give us all the things that we need to live healthy, productive lives. The Bible says that Satan is the ruler of this world (John 12:31) and that non-Christians are blinded by him (II Corinthians 4:3-4) and under his power (Acts 26:18). He is compared to a thief who "comes only to steal and kill and destroy." (John 10:10) Therefore, we can conclude that the world is a dangerous place to live. Part of the reason the world is so dangerous is that it is composed of fallen

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people. We are all born into this world in a fallen state (Psalm 51:5). In that fallen state we are separated from God and greatly influenced by an internal nature, which the Bible refers to as the sin nature (Galatians 5:16-17) or the earthly nature (Colossians 3:5). Before a person becomes a Christian, they are said to be in bondage to that nature or a slave to sin (Romans 6:6).

When a person becomes a Christian by turning from their sin and trusting Christ for salvation, God begins to transform them to become like Christ (Romans 8:29). This transformation process, which is called sanctification, is an ongoing, lifelong process that is not completed in this life. God gloriously completes it when we go to be with Him!

This growth process is not completed in this life because we continue to have a sin nature as long as we live. Although we can make progress against sin during our life, we will not be able to fully overcome it. We are no longer enslaved to sin. We have a choice, but the influence of sin is still very strong. Thus, we see that the source of our struggles is our own fallenness and the fallen world we live in that is enslaved to sin and Satan.

CORRECTING AN IMBALANCE

Although Christians universally agree that our three enemies are the world, the flesh and the devil and that these three interact (Ephesians 2:1-2), sometimes we underestimate the impact of the world on us. In particular, we underestimate the impact of the unhealthy environments that we grew up in and have to continually deal with because of the fallenness of individuals and the world. Christians and non-Christians alike are sometimes hurtful in how they deal with one another. Unwise actions and attitudes are often not deliberate, and indeed, many times we are not even aware that we are making mistakes as we interact with others. However, merely the fact that we are human means that we are fallible and will make mistakes.

Often we in the church have failed to understand the full extent of the damage present in people's lives resulting from their past

and current living environments. For this reason, we have often not done enough to help people deal with the emotional damage they have suffered. This neglect is not deliberate, but grows out of a lack of understanding about how emotional damage occurs in a person's life, how it affects a person, and how healing takes place.

Many pastors do not know what to do to help the hurting, wounded people in their congregations. They continue to hope that the traditional teachings of the church will eventually bring about healing, but they often don't. These hurting people do not seem to get better, and in fact, some of them actually get worse. Many may eventually give up and drop out of the church altogether.

It has been estimated that 20 percent of the people in the church are struggling with such severe problems that they never make much spiritual progress. Their problems are often obvious to everyone. The bulk of church members, about 60 percent, are able to grow spiritually but are hindered in significant ways because

of unaddressed emotional issues.⁽¹⁾ An example might be a person who suffers from low self-esteem and the fear of people to such a degree that they are never able to share their faith with another person. People in this group often do not understand why they are struggling. The remaining 20 percent grow in spite of their problems. However, they do have some emotional issues that affect them, and they would benefit from dealing with those issues.

It is not just church members that struggle with unaddressed emotional issues. Christian leaders also are affected. A church leader who was responsible for overseeing hundreds of churches in his denomination indicated that many of the pastors he works with need to work through similar emotional issues in their own lives.

We in the church need a more comprehensive understanding of how people develop emotional problems and need to provide instruction, support, and opportunities for healing. This lack

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of understanding is often the result of an inadequate view of sanctification. We assume that when a person accepts Christ the impact of their past has been wiped out. The Bible says, "If anyone is in Christ, the new creation has come: The old has gone, the new is here!" (II Corinthians 5:17) This verse has been used against those who stress the need to deal with the past. Certainly becoming a Christian and gaining the resources that Christ provides gives us the potential and power for change. But to say that our past has been wiped out and no longer affects us is incorrect. We are a product of our past. This is exactly what sanctification begins to heal, restore and change. The transformation that Christ works in us is a transformation from what the past has worked into us. So, in essence, being transformed by Christ is dealing with our past.

When Romans 8:13 tells us, "By the Spirit...put to death the misdeeds of the body," it is telling us to put to death the things we did and learned in the past. So we must learn how to deal with the past in an effective way. It is not enough just to try to stop sinning. We must come to understand what is driving particular sins in our lives. A real key to this is to understand how the past has affected us and how it is presently affecting us. Sanctification involves two parts. One part is to build a relationship with Christ and learn how to minister with Him. But a second, and often missing, part is to deal with the damage of our past, which has occurred because of our own sinful choices and the sinful choices of others.

End Note:

Chapter 8

A Biblical View Of Restoration: Isaiah 61:1-4

The Spirit of the Sovereign LORD is on me, because the LORD has annointed me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD's favor and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion—to bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the LORD for the display of his splendor. They will rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations. (Isaiah 61:1-4)

Isaiah 61:1-4 is of primary importance today for two reasons. By quoting this passage in Luke 4 and citing Himself as the One to fulfill the prophecy, Jesus clearly states that He is the promised Messiah and King of the Jews with authority to redeem and deliver. This passage also sets forth six key aspects of Christ's ministry of redemption and proposes (by implication) how they apply to His church. In effect, Jesus was claiming to be the Messiah and describing the nature of His ministry at the same time. We need to take a closer look at this passage in order to see the significance of what He was saying and how it applies to people with emotionally-based problems.

The Messianic passages in the Old Testament fall into two categories: one emphasizes that the Messiah would come as a "conquering king" or "deliverer"; the second describes the Messiah as a divine servant who would suffer and secure redemption for the people of Israel. Ironically, both descriptions refer to Jesus. The role of "suffering servant" describes Jesus in His first coming, while the role of "conquering king" refers to Jesus in His second coming. The Jews, as a whole, did not recognize

Christ's first coming, and subsequently, are still looking for the Messiah to appear.

At the time of Christ, the Israelites were weary of foreign dominion. They had not experienced political freedom for centuries. After the Babylonian captivity they struggled with Greek control followed by Roman occupation. It is little wonder that the idea of a Messiah who would appear as a conquering king resonated with them. Unfortunately this emphasis caused them to minimize the Messiah's other role as suffering servant.

Chapter 61 is one of several passages in Isaiah that describes the Messiah as a "suffering servant." Others include Isaiah 42:1-4, 49:1-6, 50:4-9, 52:13-15, and Chapter 53. The Jews generally applied these passages to themselves as a nation, claiming that they were the "suffering servant." Most scholars agree that these passages refer instead to a man often identified as the "Servant of God." This Servant, the Messiah, was also appointed to be the mediator of a new covenant, the light of the Gentiles, the salvation of God for the whole world, and the one who would reach this glorious height through servanthood, a service leading to death.

SIX ASPECTS OF CHRIST'S MINISTRY

Isaiah 61:1-4 describes many of the same elements contained in this booklet. Jesus quoted this passage at the beginning of His ministry in Luke 4:17-21 to both explain and underscore the nature of His ministry. He concluded by saying, "Today this Scripture is fulfilled in your hearing," indicating, as we will explain, that His ministry was designed, at least in part, to bring about healing from emotionally-based problems that result from the damages of sin. In these verses, Jesus mentions six components of His ministry that relate to healing emotional issues:

1. Proclaim the good news to the poor
2. Bind up the brokenhearted
3. Proclaim freedom to the captives
4. Proclaim release from darkness for the prisoners
5. Proclaim the year of the Lord's favor / day of vengeance

6. Comfort all who mourn

The first aspect of Christ's ministry that contributes to restoration from emotional damage is the gospel message, or good news. Jesus proclaimed God's love and forgiveness wherever He went, seeking to draw people to Himself for salvation. Becoming a Christian is foundational to the restorative process. Non-Christians can heal to some degree, but people cannot heal fully until they experience His forgiveness and the new birth He offers.

A lack of forgiveness is a root cause of ongoing feelings of condemnation and is detrimental to the restorative process. To fully experience healing, we must receive forgiveness from God, forgive ourselves and forgive others. Jesus' death and resurrection provides the only real basis for substantial forgiveness.

It is not coincidental that God's offer of forgiveness was directed (initially) toward the poor. Everyone needs forgiveness, but people who have experienced poverty in any of its forms are usually more aware of their need for help and forgiveness. The ability to acknowledge and receive forgiveness as a free gift from God through Christ is the starting point for further restoration.

The second aspect of Christ's ministry is "to bind up the brokenhearted." In this passage, "brokenhearted" refers to people who have been deeply hurt (wounded in the heart) and in need of emotional healing. Taking our hurts directly to Christ promotes healing. He is, after all, a suffering servant who understands our hurts (Hebrews 4:15-16). Christ also means for His church to be a place where healing can occur (I Corinthians 12:26). Wounded people need a safe environment where they feel emotionally protected as they express their hurts and receive validation from caring friends. People need to be able to grieve their losses in the presence of their Lord and also in fellowship with His people.

The third aspect of Christ's ministry is "to proclaim freedom to the captives." Through His death and resurrection Christ

defeated Satan and set His people free. There are two dimensions that were affected by this liberation. The first deliverance occurred in the spiritual realm and has a spiritual application, the second occurs in everyday life and has a very practical application.

In Scripture the spiritual dimension is also referred to as “the invisible realm.” Though we can’t see this dimension, it is a very real and substantial place. In this realm, Christ set us free in a very real and dramatic sense. Scripture asserts emphatically that Christians have been delivered from the dominion of Satan and brought into the Kingdom of God (Colossians 1:13). This deliverance means that Satan no longer has the legal, or moral, right to control or condemn the children of God. We may or may not experience this new freedom, but it remains true and substantive nonetheless. The implications are profound. The Kingdom of God is a place of freedom. We are no longer slaves to sin (Romans 6:6; John 8:31-36), no longer captives.

Christ also intends that we experience His freedom in the visible world. It is not enough that we simply understand the truth that the evil one no longer has authority to control and manipulate us, or that indwelling sin no longer dictates our choices. Christ wants us to experience this truth regarding our deliverance in a real and substantial way. There is a practical dimension involved in this deliverance.

Though legally defeated, Satan continues to exert his control over people, holding them captive in two ways. The first way is through the “schemes of the devil,” habitual strategies that we have embraced in an attempt to offset the effects of sin. They evolve into addictions and defense mechanisms that people use to address unprocessed pain. If we continue to use old mechanisms to deal with our pain rather than rely upon Christ, we remain (literally) in bondage to them, to sin, and to the evil one. This passage reminds us that Jesus came to set us free from these unhealthy ways of living. Through His guidance and power we can recognize and replace these unhealthy practices with more effective and healthy ways of living.

But there is a second way that the enemy keeps us captive. In addition to encouraging addictions that can persist long after people accept Christ, Satan also blinds people to truth, effectively keeping them prisoners in the dark. But Christ wants to release us from the captivity of darkness. **This fourth aspect of His ministry, “to proclaim release from darkness for the prisoners,” is what we will now consider.**

Scripture states that Satan has the power to blind non-Christians (II Corinthians 4:4) and does so very effectively, preventing them from seeing the truth about Christ and His Kingdom. However, at salvation Satan’s power to keep people in the dark is removed. In addition to being set free from the dominion of Satan, we are also set free from the darkness of unbelief. Now we have the capacity to see things clearly.

Satan’s blinding activities continue to exist and can remain effective even after people accept Christ. These activities occur directly through spiritual attacks, and indirectly through a world system of lies that Satan retains control over until Christ returns. These strategies are intended to confuse and mislead Christians, keeping them away from Christ and, in effect, prisoners of the evil one. Over time they evolve into belief systems, strongly held emotional convictions that shape our view of the world, others, and ourselves. Though Christians now have the capacity to recognize these lies, they often fail to because they have not trained themselves to discern good from evil. Jesus came to lead us out of the darkness into the light. The light is the truth. It is the truth that sets us free. Part of the process of healing from the damages of sin involves increasingly replacing wrong beliefs with the truth.

When first studying these verses in Isaiah, one might see them as a paradigm for promoting healing ministries in the church, with the descriptions representing the needs of different groups of people needing different kinds of help. But upon further research, it becomes clear that everyone (to some degree) has all these needs, and everyone is in need of healing in each area.

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Everyone needs Christ for salvation and for forgiveness and deliverance from sin. Everyone needs to process unresolved pain and learn how to deal with emotions correctly. Everyone needs God's direction and power to deal with the addictions and unhealthy defense mechanisms they use to deal with pain. Everyone also needs help replacing wrong beliefs with the truth. Isaiah 61:1-2 describes the restoration Christ brings to all people, and His ministry is designed to provide healing in all areas. Incidentally, these are the same areas keeping people in bondage (see "The Results Of Unprocessed Pain" in Chapter 3 and Addendum A).

Built into Christ's ministry was a restorative process that heals the damage of sin. During His earthly ministry, Christ introduced a restorative process that roughly parallels the early stages of human relational/emotional formation identified by many childhood development specialists. This restorative process, carried out in a small group that imitates many of the dynamics of the family-of-origin, provided a safe environment for dealing with wounds and reinforcing the tasks associated with healthy development.

We must remember that Jesus does not deliver us from all of the damage instantaneously. Though forgiveness is granted at the moment of salvation, it may take time for people to fully realize it or appreciate it. The other areas (unprocessed pain, addictions, defense mechanisms, and false belief systems) may take even longer to correct. In truth, some of these may be so ingrained that we struggle with them for the remainder of our time on earth. However, for sustained spiritual growth to occur, we must continue to heal from the damages of sin in these areas.

The fifth aspect of Christ ministry is "to proclaim the year of the Lord's favor and the day of vengeance of our God." The day will come when Jesus will return to gather His people and reward them for what they suffered on His behalf. Conversely, He will dispense wrath to those who rejected Him. Everyone will receive their just reward, either for good or evil (Romans 2:5-11). Armed with the knowledge that God offers forgiveness but that

He will eventually punish all evil enables those who have been hurt to forgive those who hurt them. They realize it is not their responsibility, or prerogative, to take revenge (Romans 12:19). Only God can right all the wrongs.

The sixth and last aspect of Christ's ministry is "to comfort all who mourn." Mourning is not a pleasant experience. Grieving our losses causes us to feel depressed or sad. However, this process is a necessary step in healing us from the damages of sin. Jesus promises to be an ever-present help in trouble (Psalm 46:1) and a comfort for people who mourn (Matthew 5:4). In Isaiah, He also promises "to bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment of praise instead of a spirit of despair." This describes what happens after people complete the grieving process: (viz.) they begin to live again. They are able to feel joy (gladness). Their countenance changes (beauty) because they feel better and have been released from the stress caused by buried emotions. They want to give praise to their God.

THE IMPACT OF A HEALING (RESTORING YOUR HEART) MINISTRY

The good thing is that more happens than just this. When people have experienced significant healing, they are able to grow into healthy and solid Christians. The prophet Isaiah calls them "oaks of righteousness, a planting of the Lord for the display of his splendor." Without healing, believers will remain forever crippled, less than what God has designed. This is extremely sad, for all Christians can become "oaks of righteousness."

Isaiah goes on to say that those who have been healed in these significant ways, and who have grown up, becoming "oaks of righteousness," will be the ones who will "rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations." In other words, these people will have the knowledge, wholeness, and ability to affect healing throughout their culture. They will be able to reverse generations of moral decay and devastation. They will

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be able to reverse the effects of the sins of the fathers, which have been passed along to the third or fourth generation (Exodus 20:5).

They will be able to rebuild the culture in a healthy and godly manner, bringing Christ's healing ministry everywhere they go. They foster revival and renewal for generations to come (Exodus 20:6). This healing process is not an option for Christians. It is the plan Jesus left for us to follow. It is our only hope to restore the church to her healthy role and reverse the degeneration of our culture, or any culture. Jesus is willing to bring about healing for those who enter into the process He has laid out for us. The choice is ours. What will we do?