

When Your Mind Won't Rest

A Christian Workbook for Overthinking, Worry,
Fear, and Renewing Your Mind



RICHMOND KOBE

FAITHFUL PATH COMMUNITY

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and Renewing Your Mind*

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Copyright Page

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The people described in this book are illustrative figures. Some stories draw broadly on recurring pastoral situations; others have been constructed to show a pattern clearly. Identifying details have not been used, and no story should be read as an account of a particular person.

This book is a pastoral workbook. It is not a substitute for professional medical, psychological or psychiatric assessment, diagnosis or treatment, and it is not designed to function as self-directed therapy. Readers should not start, stop or change any medication because of its contents. If you are in crisis or in danger, contact your local emergency services or an urgent crisis service.

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A Note to the Reader

If you have picked up this book, it is probably because your mind will not leave you alone.

Perhaps it is worst at night. Perhaps it is a particular subject that it keeps returning to: a decision, a conversation, a person, a fear about what is coming. Perhaps it is everything at once, and you cannot remember the last time your thoughts were quiet. Perhaps you have prayed about it, many times, and found that the praying became one more place for the thinking to happen. And perhaps, if you are a Christian, you have added to all of this a quieter fear: that a mind like yours is evidence of a faith that is not what it should be.

I have written this book for you, and I want to say three things before you begin.

The first is that you are not unusual. In twenty years of pastoral ministry, in several countries, I have sat with more people than I can count whose minds would not rest, and they were not the weak ones. They were very often the responsible ones, the conscientious ones, the ones who loved much and therefore feared much. A restless mind is not a mark of poor character or thin faith. It is a common human experience, and it is one that Scripture knows about and speaks to with more realism and more tenderness than the church has sometimes managed.

The second is that this book will not tell you to pray more and think less. You will find prayer in every chapter, and Scripture at the centre of every chapter, because I am a pastor and because I believe

the renewing of the mind is God's work before it is ours. But you will not find anywhere in these pages the suggestion that your anxiety is unbelief, that the answer to a circling mind is simply more effort, or that a Christian who trusted properly would not feel what you feel. Where Scripture gives instructions about anxiety, and it does, this book will try to read them as they were written: as words to people whom God loves, spoken by a Lord who was himself troubled in spirit, and not as condemnation of a symptom nobody chooses.

The third is that this book has limits, and I would rather you knew them now. It is a pastoral workbook, not a treatment. For many readers, understanding what the mind is doing and practising a few faithful responses will make a real difference. For some readers, the difficulty is of a kind that needs a doctor, a counsellor, a therapist or a specialist service, and for them this book is at most a companion to that help. Every chapter contains a short box headed "When this may need more than a workbook," placed early rather than at the end, and a page at the front called "When This Book Is Not Enough." Please do not skip them. They are not the fine print. They are part of the care, and some of the people I most want this book to reach are the ones who will find their next step in those boxes rather than in the exercises.

The book is in four parts. Part One is about understanding the restless mind: what it is doing, why it feels like it does, and why Christians so often feel ashamed of it. Part Two is about recognising the particular shapes that overthinking takes, one chapter at a time. Part Three is about renewing the mind: examining what it claims, praying in a way that does not become more worry, giving tomorrow back to God, and deciding when discernment is finished. Part Four is about building a quieter life. After that there is a thirty-day plan, a toolkit of every worksheet, and guidance for anyone who will use the book with others.

Each chapter follows the same shape, so that you always know where you are: a story of someone whose mind would not rest, a passage of Scripture read in its setting, the main teaching, a common misunderstanding, practical application, questions for reflection, a guided prayer, a workbook exercise, one action for today, and a closing declaration. The people in the stories are illustrative figures. Some draw broadly on recurring pastoral situations; others have been constructed to show a pattern clearly. Identifying details have not been used, and no story should be read as an account of a particular person.

You do not have to read it all at once. You do not have to do every exercise. You do not have to solve your whole life tonight, which is the sentence the book ends on and the one I hope you will carry away from it.

May God, who knows what you need before you ask him, meet you in these pages.

Richmond Kobe
Pathum Thani, Thailand

If You Are Not Sure You Belong to Christ

This book speaks throughout as though its reader belongs to Christ. It talks about a Father who knows what you need, about the peace Christ gives his people, and about a Spirit who is present in the waiting. If you are not sure whether any of that is true of you, I do not want you to read the whole book with that question unaddressed, and I do not want you to feel that you have to answer it before you may read on. So here, briefly, is what the book assumes.

God made you, and he made you for himself. Beneath the many different experiences human beings call restlessness lies a deeper spiritual truth: we were made to know God and cannot find our final rest apart from him. That does not mean every anxious thought or bodily symptom is caused by personal sin or spiritual failure. The restlessness addressed in this book may involve temperament, habit, physical health, painful circumstances or a condition requiring professional care. But no account of human peace is complete without the God for whom we were made. Augustine expressed it memorably: our hearts are restless until they rest in God.¹

We have turned from him. Every one of us, in ways large and small, has chosen to live as though God were not God: trusting ourselves, serving created things and resisting his rightful rule. Scripture calls this sin. It includes our wrong actions but reaches deeper, into the

orientation of the heart, and it separates us from the God for whom we were made.

God has come to us in Jesus Christ. Jesus, fully God and fully human, lived the life of trust we have not lived, and died the death our turning-away deserved, bearing on the cross the judgement that belonged to us. On the third day God raised him from the dead. In his life, death and resurrection, everything that separated us from God has been dealt with, not by our effort, but by his.

What God asks of you is not a performance but a turning. To repent is to turn from the life lived as though God were not God. To believe is to trust, not in your ability to trust, but in Jesus: that what he did was enough, that it was for you, and that the Father who raised him receives all who come to him through his Son. There is no qualifying standard of calm, of certainty, or of feeling. The disciples in the upper room did not understand what was happening and were given peace anyway. The man who said “I believe; help my unbelief” was not turned away.

If you want to turn to Christ, you can do it now, in your own words, or in these:

Lord Jesus, I have lived as though God were not God. I believe that you died for my sin and rose from the dead, and that what you did is enough. I turn to you. Receive me, forgive me, and make me yours. Amen.

This prayer does not save you because its words are perfect. Christ saves all who come to him; he has said that whoever comes to him he will never cast out (John 6:37). If you have turned to him, rest your assurance in who he is and what he has promised, not in the strength of your feelings or the quality of your prayer. Tell a trustworthy Christian, and find a church where the gospel is preached and where you can be known.

If you are not there yet, you are welcome to read on. The book's practical guidance remains open to you, and its promises will show you the life Christ invites you to receive. The God it describes is not waiting for you to be certain before he is kind.

One more thing, because this book is about restless minds. Some readers will find that the question of whether they truly belong to Christ becomes itself a subject the mind will not leave alone: whether they believed correctly, whether they meant it, whether it took. If that is you, please do not turn to this page every night to check. Assurance rests in Christ and his promises, not in the quality of your feeling about them. A trustworthy pastor who understands both the gospel and the anxious conscience can help you, and Chapters 3, 10 and 16 speak to this pattern directly. The invitation of the gospel is to come, not to keep verifying that you came.

How to Use This Book

There is no wrong way to read this book, but there are several ways that work well, and one of them will fit your situation better than the others.

On your own, at your own pace. Read the chapters in order, since each builds on the last, and do the exercise at the end of each one before moving on. Some chapters will name your pattern more closely than others; stay longer with those. Write your answers rather than thinking them; a restless mind loses its place when nothing is written down. There is no deadline. Twenty chapters over twenty weeks is a perfectly good pace, and so is a chapter a day if you are in a season that allows it.

Over six weeks. For a structured read, take the book in six weeks: Part One in the first week (Chapters 1–5); Chapters 6–9 in the second; Chapters 10–12 in the third; Chapters 13–15 in the fourth; Chapters 16–18 in the fifth; and Part Four with the Conclusion in the sixth. That is a brisk pace, and you should not try to complete every worksheet; choose one practice each week and let the rest of the chapters be read. The 30-Day Mind-Renewal Plan at the back is for afterwards, when you have read the book once and want to live it a little at a time.

With a pastor or counsellor. The book can be read alongside pastoral care or counselling, and it was written with that in mind. Agree together what the book is for in your work, and which chapters are most relevant; it is not a syllabus. If you are already receiving professional care, your clinician's guidance takes priority

over anything in these pages, including the exercises and their limits, and you may want to show them the book. The Guidance for Pastors, Counsellors and Small-Group Leaders at the back is written for the person accompanying you, and you may read it too.

In a small group. The book can be run as a six-week group course, and the guidance at the back explains how, including the things a leader must have in place before beginning. If you are a member of such a group, know this: you will never be required to share what you have written. Every reflection and exercise in the book is designed to be done privately, and a well-run group will offer you the choice, every week, to share, to speak generally, or to pass. Some worksheets, on fear, on past wrongs and on decisions, are best kept out of the group altogether. If a group asks more of you than that, it is not running the book as written.

One chapter, when you are overwhelmed. You do not have to start at the beginning. If your mind is circling now, tonight, and you need something to hold, here is where to go:

If you are predicting disaster: Chapter 6.

If you are replaying something you cannot change: Chapter 7.

If you are rehearsing a conversation: Chapter 8.

If you are trying to read someone's mind: Chapter 9.

If you keep asking for one more confirmation: Chapter 10.

If you are checking and re-checking: Chapter 11.

If you are carrying everyone: Chapter 12.

If your prayers have become more worry: Chapter 16.

If you are living in tomorrow: Chapter 17.

If a decision has been waiting a long time: Chapter 18.

If you cannot rest until you know: Chapter 19.

If it is the middle of the night: the Night-Time Thought Download in the toolkit, and no further worksheet until morning, unless there is immediate danger, an urgent medical concern or a safety need that requires action now.

A few things apply however you use the book.

Do each exercise once for one matter, and then stop. If you find yourself redoing a worksheet to feel certain the answer is right, that is a signal to put it down, and the chapter will tell you what it may mean.

Exercises marked optional, and any exercise that touches memory or fear, may be left undone. “Nothing comes to mind” is a legitimate result. Stop any exercise that increases distress.

Do not build a routine or write a rule of life in the middle of a crisis. Keep what is keeping you upright, accept help, and return to those chapters later.

Never start, stop or change medication because of anything in this book.

And read the next page before you read anything else.

When This Book Is Not Enough

This book is a pastoral workbook. It can help a restless mind understand itself and practise a few faithful responses. It cannot treat a condition, and it is not designed to. Some of what troubles a mind is beyond what any book can reach, and recognising that is not a failure of faith. It is wisdom, and it may be the most important thing this book helps you to do.

Please seek help from a doctor, a qualified mental-health professional or an appropriate specialist service, rather than relying on this book, if any of the following is true of you.

You have had thoughts of ending your life, or of harming yourself. This includes thoughts of not wanting to be here, or of others being better off without you, even if you have no plan. Please tell someone today. If you may act on such thoughts, cannot keep yourself safe, or are in immediate danger, contact your local emergency services or an urgent crisis line now, go to a safe place, involve a trusted person if you can, and do not remain alone while you seek help. Do not wait for a routine appointment. The resources page at the back explains how to find the numbers for your country; they change, so please check them.

You are experiencing panic attacks or unexplained episodes of intense physical fear. Symptoms may include a pounding heart, breathlessness, dizziness, chest discomfort or a sense of impending disaster. A healthcare professional can assess these symptoms, rule out other causes and discuss effective treatment; panic disorder is treatable through psychotherapy,

medication or both, and it is not what this book addresses. New, severe or persistent chest pain, particularly with breathlessness, sweating, nausea, faintness or spreading pain, requires urgent medical assessment.

Your ability to function has been significantly affected. If anxiety or low mood is preventing you from working, sleeping, eating, caring for yourself, caring safely for others or maintaining ordinary daily life, seek professional help promptly. If you cannot meet immediate basic or safety needs, seek urgent help.

You have experienced trauma. If your restlessness includes intrusive memories, nightmares, flashbacks, feeling constantly on guard, or numbness following something that happened to you, the exercises in this book are not designed for that, and some of them could make it worse without the right support. Please seek a professional experienced in trauma.

You are being abused, or you are not safe. If someone is harming, controlling, threatening or frightening you, or you are in danger, this book is not the response. Contact a domestic-abuse or other specialist service, or the emergency services if the danger is immediate. Safety advice may need to come before you tell family or church leaders. If a child or a vulnerable adult is at risk, please tell someone with the authority to act.

Your anxiety or low mood is severe, persistent, worsening, or has not responded to ordinary support. Persistent, hard-to-control worry about many things, or a low mood that has settled in and will not lift, may be a condition that responds well to treatment. A doctor is the place to start.

You are caught in obsessive or compulsive patterns. If intrusive, unwanted thoughts, images or urges repeatedly cause significant distress, or you feel driven to check, repeat, confess, seek reassurance or perform mental or physical rituals until things feel

“right,” that may be obsessive-compulsive disorder, including the religious form often called scrupulosity. It has established treatments, but it is not treated by more effort or more prayer, and some of this book’s exercises should not be used without professional guidance.

An exercise in this book has itself become a problem. If you find yourself redoing worksheets to feel certain, unable to stop a practice, or in disproportionate distress when you miss one, stop, and speak with a professional.

If you are already receiving care, please continue it, and let your clinician’s guidance take priority over anything here. Never start, stop or change medication because of anything in this book.

Seeking help may be difficult where you live: services may be scarce, expensive or far away. Where preferred care is unavailable, begin by asking a primary-care doctor, a recognised health service or a reputable community organisation what options exist. A pastor may be able to help you find and reach that help, and with your consent pastoral and professional care can sometimes be coordinated, but pastoral care should not take the place of clinical treatment that you need.

None of the above puts you outside the reach of this book, or of God. If any of it is true of you, you may still read on, and much of what is here may help alongside the care you receive. But please get the care. The Christian life is not lived by carrying alone what was never meant to be carried alone, and that includes this.

Part One: Understanding the Restless Mind

Chapter 1: When Your Mind Will Not Switch Off

It is late, and your body is asking for sleep, but your mind is holding a meeting you never agreed to attend.

One thought introduces another. You replay something you said that morning. You examine the silence after your message. You imagine what could go wrong tomorrow. You prepare answers to questions nobody has asked. You pray about it, but a few minutes later you are thinking about it again.

You are tired, but your mind will not let you rest.

If this is familiar, you are not alone, and you are not necessarily failing God. Your mind may be trying to protect you by predicting every danger, preventing every mistake and preparing for every possible outcome. But a mind that tries to control everything eventually loses its peace.

This book will not tell you to stop thinking. God gave you the ability to think, examine, remember, imagine and plan. The problem is not that you think deeply. The problem begins when your thoughts keep moving but no longer take you anywhere.

A Scene You May Recognise

Let me describe a woman I will call Grace. She is a faithful believer, a reliable colleague and a loving mother. Nobody at church would guess what her evenings are like.

At about ten o'clock she switches off the light. By quarter past, she has replayed a short exchange with her manager three times, each time hearing a different tone in his voice. By half past, she is composing an email she will not send. By eleven, she has moved on to her son's exam results, which are not due for another month, and from there to a bill that is not late, and from there to a comment her sister made in 2019.

At some point she remembers to pray. She does. Then she opens her eyes and the meeting resumes exactly where it left off.

Grace is not lazy. She is not unspiritual. She is exhausted, and she is ashamed, because she believes that a stronger Christian would simply hand all of this to God and fall asleep.

I have sat with many Graces over the past twenty years. Some are men who would never use the word "anxious" about themselves but who lie awake calculating. Some are pastors. Some are teenagers. Some have walked with Christ for fifty years. What they have in common is not weak faith. What they have in common is a mind that has learnt to run without a destination.

Central Scripture: Psalm 94:19

When the cares of my heart are many, your consolations cheer my soul. (Psalm 94:19, ESV)

I want you to notice two things about this verse before we go any further.

First, the psalmist does not say, "When I had cares." He says, "When the cares of my heart are many." The Hebrew word translated "cares" can describe anxious or disquieting thoughts—the inner concerns that multiply until the mind feels crowded. This is a man describing a crowded mind. He is not confessing a sin. He is describing a condition.

Second, notice where relief comes from. Not from the cares being resolved. Not from the psalmist thinking his way to an answer. Relief comes from God's *consolations*, the comforts God himself supplies, and they reach him while the cares are still many. The verse does not say the cares departed and then his soul was cheered. It says both were true at once.

That is the pattern of this whole book. Peace does not wait at the far end of a solved problem. God's comfort can arrive in the middle of a mind that is still full.

What Overthinking Feels Like

Overthinking is difficult to define because from the inside it rarely feels like a problem. It feels like diligence. It feels like caring. It feels like being responsible.

But there are some recognisable marks.

The same subject keeps returning. You reach a conclusion, and then twenty minutes later you are reconsidering it from the beginning, as though the earlier thinking never happened.

You are always somewhere else. Your body is at dinner, but your mind is at tomorrow's meeting. Your body is at church, but your mind is at last Tuesday's argument.

Rest feels unsafe. When your mind finally goes quiet, a small alarm sounds: *What have I forgotten? What am I not preparing for?* So the thinking starts again, not because there is anything new to think about, but because silence feels like negligence.

You feel tired in a particular way. Not the clean tiredness of a day's work, but a foggy, heavy tiredness that sleep does not seem to fix, because the mind was working all night.

Small things become large. A neutral text message becomes a verdict on the friendship. A raised eyebrow becomes a rejection. A delayed reply becomes a crisis.

If you recognise yourself in three or four of these, keep reading. You are exactly who this book was written for.

Useful Thinking and Mental Circling

I want to be careful here, because I do not want you to become afraid of your own mind.

Thinking is a gift. Scripture commands it. “Consider,” “ponder,” “meditate,” “examine,” “test” all appear on the pages of the Bible as things God’s people are told to do. Joseph planned for famine. Nehemiah surveyed the walls before rebuilding. Jesus told his followers to count the cost before building a tower. God is not against careful thought.

The difference between useful thinking and mental circling is not the subject and not the intensity. It is the *direction*.

Useful thinking moves. It gathers, weighs, decides and then hands over to action or to rest. It has an end.

Mental circling moves too, but in a loop. It revisits, re-examines, re-imagines and re-worries, and it ends only when exhaustion or distraction interrupts it. Nothing is decided. Nothing is released.

A simple way to tell them apart is to ask: *Where is this thought taking me?* If the honest answer is “back to where I started,” you are circling.

Why the Mind Keeps Returning to the Same Issue

Why does your mind go back to something you have already considered many times?

Usually, the thinking continues because it has not produced what the mind is reaching for. Sometimes that is missing information—there are decisions that really do need one more fact before they can be settled. But very often, especially after the same facts have been reviewed repeatedly, what the mind is seeking is not more information but *certainty*.

The mind is a remarkable problem-solver. Give it a task with a solution, and it works until it finds one, and then it stops. But give it a task without a solution—*Will they still like me? Will the job be safe? Did I make the right choice five years ago?*—and it does not know how to stop. It keeps searching for the answer that would let it rest, and since that answer does not exist, it keeps searching.

This is why “I have already thought about this” does not settle anything. The mind is not returning because it lacks thought. It is returning because it lacks certainty, and it has confused the two.

There is often something else underneath as well, which we will explore in Chapter 4: a fear. The repetitive thought is frequently a guard standing in front of something the mind does not want to look at directly. Grace is not really thinking about her manager’s tone. She is guarding against the fear of being found inadequate. Until that fear is named, the thoughts will keep circling it.

Why More Thinking Does Not Always Produce More Clarity

Many overthinkers believe that if they could just think hard enough, long enough, or carefully enough, the fog would clear.

The opposite is usually true.

After a certain point, additional thinking about an unresolvable question does not add clarity. It adds noise. Each new pass introduces new possibilities to fear, new angles to consider, new

imaginary versions of other people's reactions. The picture gets more crowded, not clearer.

Consider how you would advise a friend who told you they had spent four hours deciding whether their pastor was upset with them. You would not say, "Give it another four hours." You would say, "You have thought enough. Either ask him or let it go." You would recognise instantly that more thinking is not the solution. It is much harder to see this from the inside.

Clarity often comes not from thinking more but from thinking *differently*, and sometimes from not thinking about that subject at all for a while. Some of the wisest decisions I have made came after a night's sleep, a walk, or an honest conversation with someone I trust, not after another hour of analysis.

The Cost of a Mind That Never Rests

I do not raise this to frighten you, but because many Christians underestimate what a restless mind is costing them, and so they never take it seriously enough to seek change.

Emotionally, a mind that never rests lives in a low-grade state of alarm. Joy becomes difficult, because you are always braced. Gratitude becomes difficult, because you are always scanning for what could go wrong next.

Physically, chronic mental agitation affects sleep, appetite, energy, concentration and, over time, health. Repeatedly imagining a threatening situation can activate some of the same bodily stress responses that occur when a person faces an immediate threat.

Relationally, overthinking makes you less present with the people you love. It also makes you more likely to misread them, since a mind that is constantly analysing will find things to analyse.

Spiritually, the cost is perhaps the most painful. It can become difficult to attend to God when your own thoughts never stop demanding attention. Prayer becomes another venue for worry. Scripture reading becomes a hunt for reassurance rather than a meeting with God. And shame accumulates, because you know this is not the peace Jesus spoke of, and you do not know how to get there.

If any of that describes you, please hear me: naming the cost is not a judgement on you. It is the first step towards taking your own peace seriously.

When this may need more than a workbook

Occasional overthinking is common, but persistent or severe symptoms may need more than a workbook. If racing or repetitive thoughts regularly prevent sleep, disrupt daily life, accompany panic, involve compulsive behaviour, or leave you feeling unsafe, speak with an appropriately qualified healthcare or mental-health professional. Seeking help is not a failure of faith.

A Common Misunderstanding

“If I really trusted God, my mind would be quiet.”

We will spend all of Chapter 3 on this, but I want to say something briefly now, because if you carry this belief into the rest of the book it will undermine everything.

Trusting God and having a quiet mind are related, but they are not the same thing. Many of the most trusting people in Scripture had very loud minds. David’s psalms are full of them. Paul wrote of being “burdened beyond our strength” and of “fighting without and fear within.” Jesus himself was “greatly distressed and troubled” in Gethsemane.

A restless mind does not automatically prove that you do not trust God. It may show that you are tired, frightened, overwhelmed or carrying responsibilities you were never meant to carry alone. In some situations, it may also point to a condition that deserves professional attention.

Trust is revealed in what you do with your restless mind: where you bring your fears, whom you allow to support you, which conclusions you refuse to accept without evidence, and what faithful step you take next. Trust may eventually produce a greater sense of calm, but trust itself is a direction before it becomes a feeling.

Reflection

Before we try to change anything, we need to see clearly what is actually going on. Take a few minutes with these before moving to the exercise. Write your answers rather than just thinking them.

When during the day or night is my mind most likely to run without stopping?

What does it usually feel like in my body when this happens?

How long has this been my normal?

What have I assumed this says about me as a person, or as a Christian?

Who, if anyone, knows that my mind is like this?

Guided Prayer

Father, you already know what I have been thinking about. You know the meetings my mind holds without my permission. You know how tired I am.

I have sometimes believed that you were disappointed in me for this. Today I choose to bring my crowded mind to you instead of hiding it.

I do not ask you to make me stop thinking. I ask you to teach me to think with you, and to rest in you while the questions are still open.

When the cares of my heart are many, let your consolations cheer my soul.

In Jesus' name. Amen.

Workbook Exercise: What Has Been Occupying My Mind?

Most overthinkers have never written down what occupies their mind. They have only experienced it as a blur of pressure. Writing it down does three things. It slows the thoughts to the speed of your hand. It moves them from inside your head to outside, where they can be looked at. And it usually reveals that the crowd of worries is smaller and more repetitive than it felt.

Do not try to fix anything as you write. Do not argue with the thoughts or pray them away yet. Just notice.

This exercise works best over three to five days, but you can complete a first version tonight.

Step 1. Empty the room. Write down everything your mind has been returning to over the past week. Do not organise it. Do not judge it. Big things and small things go on the same list. A conversation, a bill, a decision, a health worry, a person, a regret, a fear about the future. Keep writing until nothing else comes.

Step 2. Mark the repeat visitors. Go back through the list and put a mark beside anything you have thought about more than three times this week. These are your repeat visitors. Many people

discover that a relatively small number of concerns have been returning repeatedly.

Step 3. Describe each repeat visitor. For each one, answer briefly:

What exactly am I thinking about when this comes up?

Is there a question my mind keeps asking?

What would I need to know, or have settled, for this thought to stop?

Step 4. Notice the pattern. Looking across your repeat visitors, what do they have in common? Are they mostly about the past or the future? About other people's opinions? About decisions? About money, health, or relationships? Write one sentence that describes what your mind seems to be trying to protect you from.

Step 5. Bring the list to God. Read your list aloud to him, slowly, item by item. You are not asking for anything yet. You are simply showing him what is in the room. Then read Psalm 94:19 once more.

Keep this page. You will return to it in Chapters 2 and 4.

One Action for Today

If you have a safe and trustworthy person, consider telling them in one sentence that your mind has been restless lately. You do not need to explain it or ask for anything. If you are not ready to share, write the sentence privately as a first step.

Closing Declaration

My thoughts are many, but they are not my master. God's comfort reaches me before my questions are answered. I do not have to solve my whole life tonight.

Next: Chapter 2, Thinking, Worrying or Overthinking?, where we learn to tell the difference between the thinking God asks of us and the thinking that only wears us down.