

In Him Was Life

New Testament holiness is a joyous privilege, not a heavy burden and duty.

Keeping The Faith

The question isn't "do you truly believe" but, "who do you trust"?

Living Intentionally

The goal of being more like God doesn't come naturally or happen randomly, it requires purposeful choice in a specific direction.

New Beginnings

God is all about new beginnings. We see the story of humanity starting out in Genesis with a new beginning; light and order being formed out of darkness and chaos.

And we see this theme of light and order echoed in the [new beginning that Christians find in Jesus](#). In 2 Corinthians

5:17, Paul the Apostle confirms that *“if anyone is in Christ, they have become a new person, a ‘new creation’. The old life is gone, a new life has begun. And all of this is a gift from God, who brought us back to himself through Christ.”* (NLT)

This is, of course, one of the key aspects of the gospel message of good news.

The Gospel Initiative

In the beginning, God made humans in His image, to be in close, harmonious relationship with Him – His family – and be His perfect image-bearers on this earth. But the first humans, Adam and Eve, sinned and in doing so, caused damage and disruption to the relationship between God and humanity. They were no longer able to be God’s perfect image-bearers, as He had purposed for them, and were now subject to mortality and death, which would separate them from God for eternity.

Much of the Bible’s message is subsequently taken up in telling the story of God’s efforts to address the problem of sin, and its consequent outcome, on our behalf. God began this firstly through a single man [Abraham](#), in whom He promises to bless the whole world (Genesis 12:1-3), then through a chosen people, the nation of Israel, who were Abraham’s descendants (Isaiah 43:10), and then finally, through His perfect Son, Jesus Christ, the greatest of all Abraham’s descendants (Revelation 3:14).

No one who came before Jesus was able to live a perfect life. Then Jesus arrived on the scene, a new kind of human, who fulfilled God’s law and lived the perfect life as God’s ideal image bearer. He willingly gave himself on behalf of the world as [a perfect sacrifice for sin](#). He died on the cross for the sins of the world (1 John 2:2) and was raised to life again three days later in a glorious new beginning (John 20:16-18). He was the first of many whom God promises will be just like him, if they confess Jesus as Lord and saviour (1 Corinthians

15:20-23). By [being baptised](#) “into Jesus”, a person becomes a new kind of human – “a new creation”- and a whole new life begins.

This invitation to confess Jesus as Lord, to repent of our sins and to trust in Jesus’ sacrifice for our forgiveness, committing to a new life ‘in him’, following him in all things, is offered to everyone! (2 Peter 3:9). God doesn’t want [anyone to be lost](#) – so if you are convicted in your heart of sin and want to be baptised into Jesus, don’t hesitate! (If you’d like to speak more about baptism with someone, I’d love to chat! You can get in touch via my contact details [here](#)).

Once a person has made [a commitment](#) to a new life by being baptised, they become part of the family of God. It’s a new start, a new beginning, with a whole new life ahead of them.

But, as with new year’s resolutions, new beginnings have a way of losing their gloss and the excitement and determination can begin to fade. The Christian life is full of ups and downs and we can lose our passion, become discouraged, or forget the reasons why we even chose this life to begin with.

There are a couple of great examples of new beginnings found in the Bible that I believe can help us in this Christian life – whether we’re just starting out or whether we’ve been at it for a while.

The Story Of Ruth

The first example is [the story of Ruth](#). You may already be familiar with the background of Ruth’s story. She was a widowed Moabite woman, married to an Israelite man who had relocated to Moab ten years earlier. Upon his death, she chose to leave her country of birth and travel back to Israel, with her mother-in-law, both of them with little possessions and a very uncertain future. Her “new beginning”, following on from the death of her husband, brother-in-law and father-in-law

certainly looked bleak and her circumstances were very reduced. Her position in Israelite society would be expected to be marginal at best – the Moabites had been cursed in earlier times for their opposition and hostility to Israel (Numbers 24:9), and naturalised Moabites were forever excluded from the congregation of Israel (Deuteronomy 23:3).

We might initially look at her story and assume she was to be simply an inconsequential outsider to the plan of God, peripheral to His purpose. Her 'new beginning' certainly didn't shine with the kind of hope and 'homecoming' we would expect.

Our lives can sometimes look like Ruth's story and we may struggle to see through the reduced circumstances of our current moment, viewing them as the end rather than the beginning.

But God loves a good plot twist. When we think things are hopeless and we cannot see a way through, He confounds us, perfectly weaving our own personal stories into the greatest story of all. What can seem like the end is really a different kind of beginning and those circumstances that seem hopeless are actually leading us to something beyond our expectations.

If you're in a season that feels like the end rather than the beginning, don't despair and feel that God has given up on your life. He hasn't.

If you're struggling with addictions, with issues in your relationships, with spiritual drift, or financial strain, don't feel that these things signal the end. God is still there and He is still working. You just need to believe that. The only thing that Ruth really had to go on was faith – faith that the end of her story would be worth the wait – and that's all you need too, even if your faith is only the size of a mustard seed!

Believe that God, who is Himself the beginning and the end of

all things, is still intimately involved in your story, even if you're struggling to see the next chapter. The prophet Malachi tells us that the names of those whose lives honour God are specially written in His book – and that they are God's treasured possession. God's heart towards them is as a father of his son (Malachi 3:16). If all you take from today is this: remember you are greatly loved and God is for you!

The Story Of Nehemiah

The second example is the story of Nehemiah and the rebuilding of the walls of Jerusalem. After being in exile for many years, the people of Israel had been allowed to return and had finally begun rebuilding the temple and the walls of Jerusalem. This occurred under the leadership of firstly men called Zerubbabel and Ezra, and finally, a man called Nehemiah, who was cupbearer to King Artaxerxes, King of Persia. It was a time of great hope and fearless faith.

Rebuilding took place in three waves, with the building of the walls coming last, in the third wave under Nehemiah's leadership. This endeavour began with singleness of purpose and a spirit of reformation but after only 26 days into the project, people became discouraged and wanted to give up. Only 26 days in! Less than four weeks! They had become overwhelmed by fatigue, frustration, opposition, and fear.

Pressures from without, burnout from within, unreasonable expectations, and fear of failure. Many Christians feel all these emotions and challenges, probably many times, at different stages in their Christian life. As with the people in Nehemiah's time, Christians need to be reminded of their purpose and reinvigorated with a sense of mission!

"If people can't see what God is doing, they stumble all over themselves" | Proverbs 29:18, MSG

If you're in a season of discouragement and feel like you're

drifting or have lost your sense of purpose, this message is for you. Do not give up!

Although our purpose and mission may look different today from theirs back then, it's all part of the great story that God is telling. And we need to remind ourselves of this regularly, to maintain our focus and vision. New beginnings, even ones that start with passion and fearlessness, soon become simply 'the job at hand', and we need to be mindful of all the pressures, emotions, and challenges that come with it. ***It can be easy to lose sight of the fact that we're involved in the greatest, most radical project in all of history!*** What we do *is* important and *does* have value, even if we can't quite see through to the other side of the project right now.

The message from the story of Nehemiah is to make time to regularly step aside from everything that's going on in our lives and remind ourselves of the story that God is telling, and that we're now part of.

Humanity was always created with purpose, to be God's perfect image-bearers and the scope of this is so much greater than you or I, in our current moment. Remind yourself of the importance of the things you do every day, in pursuit of this purpose and mission, whether small or great. And realise that every contribution you make, in your ministry to God, has eternal significance.

How do you do this? Well, here's some ideas. Take 10 minutes out to read your favourite Bible chapter. Haven't got one? Make it your mission to find one. Have a coffee with a friend. Catch up with a mate after work. Invite another family around for dinner and reconnect over the good news in Jesus. Listen to a Christian podcast. Take a half-hour out for your own personal worship session with all your favourite songs – or make it bigger and include others! Take some quiet moments to think about your personal skills and gifts and consider what you can bring to ministry in your church. Start a new

Christian book. Volunteer your time to help those more disadvantaged than yourself. Have a heart-to-heart conversation with God.

How about setting a reminder in your phone, in your diary, calendar, or notebook, and, using the story of Nehemiah as an example, remind yourself at least every 26 days to 'check-in and show up'. Go on, do it right now!

The New Covenant

Finally, I want to remind us of what has made all of this possible – the new covenant that came about through the death of Jesus Christ.

“In the same way, after the supper he took the cup, saying, ‘This cup is the new covenant in my blood, which is poured out for you.’” | Luke 22:20, NIV

“Because of this oath, Jesus has become the guarantee of a better covenant.” | Hebrews 7:22, NIV

“How much more, then, will the blood of Christ, who through the eternal Spirit offered Himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God! For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that He has died as a ransom to set them free from the sins committed under the first covenant.” – Hebrews 9:14-15 | NIV

God has personally dealt with the human condition of sin through the giving of His only Son. There is forgiveness of sins to all through this new covenant. By his blood and in his name, in his freedom we are free! There is no new beginning as awesome as the new beginning we find in Jesus Christ!

Amen!

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Leaving

(Not a reader? Take a listen instead ↓)

Leaving is never because of just one thing. Not really.

It's the result of a thousand, inconsequential *one things* that all converge in a single moment of sudden, irreconcilable difference.

For me, the eventual leaving of the religious community I grew up in began as a tiny question fluttering at the back of my mind.

Back then, I'd never met a question I didn't want to take apart, examine, rearrange and then carefully reassemble, perfectly ordered, and satisfactorily answered.

I'm, by nature, a lover of straight lines and exact dimensions. I find predictable angles strangely comforting, the even length and width of squares reassuring. Curved, irregular edges and uneven portions, I had decided, are one of life's great menaces. Questions without answers were anathema.

Questions + Answers

However, this question-with-no-answer was an uncomfortable and irregular shape, one that I could not find a corresponding

answer to in my existing theology. It was like a jigsaw piece that had been accidentally caught up from another puzzle, and no matter how I turned it around in my mind, I could not make it fit into my existing framework.

I was possessed with an uncomfortable sensation that something didn't add up, that what I had been told no longer carried sufficient weight or authority. It was an inconsistency I could not overlook nor satisfactorily explain, an unexpected bump in an otherwise smooth spiritual life.

But back then, it was just *one thing*. It stood alone in its irregularity and I let it sit, like a bothersome pebble in my shoe, not fitting, never resolved. This question wasn't the explosion, merely the spark; but when I cast my mind back to all the *one things* that finally resulted in my departure, I get no further back than this question.

This is a difficult article to write in many respects. I have many friends and family still within the community that I have left. The thoughts I share are entirely my own and are not intended to imply any lack of conviction or sincerity in any one of them, or indeed anyone else from within that community. I hope I am able to write about my experiences with respectful thoughtfulness for the many loving and good people who remain there still.

Yet I am also aware that I cannot be alone in my uncomfortable questioning. There must be others who have asked, if not the same questions, ones that are very similar and who have then sat with the same unsatisfactory answers, ones that simply won't fit.

What are we to make of such inconsistencies? Does faith ask us to suspend our questions or does faith ask us to push deeper into them, despite the challenges, despite the possibility we may need to admit another answer is not only possible but probable and necessary?

You may be wondering what the question was. Well, it was hardly earth-shattering. It was a question of *when and where a woman ought to wear a head covering*. Yes. I grew up in a head-covering church.

Principles + Applications

(I would like to make a brief comment at this point; if you are a woman – particularly one who I know personally – who believes head coverings for women are a biblical principle that should be applied in perpetuity and therefore choose to cover your head, I deeply respect your conviction. I am not seeking to change your conscience on this issue. But I can bet you have questions, particularly if the application of this principle in your church looks anything like it did for me...)

The religious community I grew up in wore head coverings for church services, Bible classes, and Sunday school, but not fellowship meals or family Bible readings. We wore them at church preaching meetings, but not during community hall cleaning or evangelistic neighborhood visits. We would wear them for youth activities, more specifically, the formal part of the event but we wouldn't wear them for the supper and games that followed, nor at church picnics or community outings.

We would wear them during formal preaching and Bible exposition but not during informal discussion group activities. We would wear them for church worship (although a woman wasn't able to 'pray or prophesy', despite the scriptural prerequisite of 'a covered head' being satisfied), and remove them immediately afterward.

Head coverings denoted submission we were told, yet submission, strangely, didn't seem to be required in the home, on trips to the beach, or when we were doing the grocery shopping. Little discussion was given to the biblical principle of submitting *one to another* and what that might

possibly mean.

Finally, head coverings were required for a church meeting of business, which was neither an act of worship nor a church service of any kind. The question took shape in my mind and refused to be dismissed – *why?*

Why did we wear head coverings anyway? What was their purpose then or now? Are they even required now? What is submission really? Women had clearly prayed and prophesied in public worship then, why no longer? Or why, even with the required head covering in place did women ‘remain silent’? Why on earth did we wear head coverings to a business meeting?

Did we have it all completely wrong?

I’m not proposing to suggest an answer in this article to the questions this particular subject raises (if such an answer exists) or that the questions I’ve noted form a comprehensive list of all the relevant points of discussion. I’m simply highlighting the moment, for me, that scriptural principle and practical application suddenly appeared to be inconsistently applied and self-contradictory.

Just one question. One little spark.

Piles Upon Piles

Time passed. Over the years, the questions gathered in untidy piles in my mind.

Why did we bemoan the state of the world yet we seemed to do very little by way of community engagement or civic involvement to fix it?

Why did we seem to know a great deal about the end times and prophecy yet precious little about the here and now; the practicalities of Christian witness; paying our taxes, saving our marriages, stewarding our lives and finances well?

Why didn't more of us recycle?

Why could we eat lunch with our non-believing co-workers but not socialise with them over dinner?

Why was taking communion at church – *common union* – such a solitary and miserable affair, hemmed in on either side by silence and woeful introspection?

Why, if we were a people saved and redeemed and made new, did we sing such mournful hymns of lament?

Why, if woman was created to stand alongside man, equal partners in the great mission of God to fill the earth with His glory, were the women I saw all around me prohibited from contributing in meaningful ways within the church; in teaching; evangelising, praying, and leading the congregation with wisdom and grace?

Why did I see power posturing and spiritual manipulation manifesting themselves in a community born out of the sacrificial heart of Jesus, *who came not to be served but to serve and to give his life as a ransom for many*? Why did *nobody* do anything about it?

Why, when we were meant to celebrate *grace*, did we seem to reward *intelligence*, beginning at a young age?

Yearly examinations to determine biblical knowledge were undertaken each year by Sunday School students. The questions were often difficult and, it seemed, purposely disorientating. The premise seemed clear: the more you knew, the more spiritual you were and the closer to God you got. We all received prizes at an end-of-year award ceremony, for what exactly I'm still not really sure, but 'first in exam' and 'first in class' always got a mention and an additional prize.

I don't recall any mentions for *character development*, *personal growth*, *kindness*, or *showing Jesus to others*.

The motivation may have been sincere but the subliminal messaging was flawed. We were taught to compete against each other, not run alongside each other. We were taught that what we knew was more important than who we were being.

It often seemed to me that the word of God was something to be sermonised from, bored by, afraid of, or wielded, weapon-like at others, but never the spirit-breathed and living words of Heaven's Creator, active and able to deeply transform our hearts and lives, shaping us for His purpose.

Compliance seemed more relevant than character, uniformity more desirable than unity and, in the end, what I could *explain about Jesus* significantly more important than whether I actually loved Jesus and was following him (or at least trying to).

The Spark Ignites

All the things I've mentioned, the questions I've shared (and the many I've left out) can most likely be found in many other churches or religious communities, to a greater or lesser degree. And no church is perfect or has it all sorted, this I am willing to admit.

None of these things, alone, were enough to cause a leaving.

But I did resolve to do something about my questions, to seek opportunity and space to ask them, to give voice to my doubts, to challenge my perception of Christian life, and, if necessary, to adjust and reorient my direction.

To let scripture speak to me, unfiltered, and be confident that the Spirit would lead me in all truth. To allow my questions and convictions to sit in tension with one another while my Christian life continued to grow and deepen, built on the solid rock of faith in Christ.

To believe that the important things God wished me to know, He

would make known.

I can't say for sure whether, in the end, it was I who left or whether I was the one who was left; perhaps it's more accurate to say that I was simply a strange shape that no longer fitted into a space that could not change.

Like the question that started this journey of deconstruction, I was now an uncomfortable and irregular part, a puzzle piece that no longer worked with the whole. The posture I had adopted and the resulting reorientation were now incompatible with my existing religious community.

Officially, I was ex-communicated, an ecclesiastical term weighted with censure and disapproval. *We can no longer affirm you as a Christian.*

It implied I had not measured up to the expectation of Christian living, and this judgment sits uncomfortably with me. I have no glaring moral issue or unrepented sin that would give cause for such action. The seeming dismissal of the authenticity of my faith was painful and difficult to understand.

This only resulted in further questions. What happened to *come and let us reason together*? Who decides whether another Christian's life of faith is lacking?

What really is the purpose of ex-communication in scripture? How much power, if any, should Christians wield over each other in spiritual matters?

What makes a Christian *Christian* anyway? Is it what I know or Who I trust?

Why does the church gather? How is unity in Christ really achieved?

Where did I belong?

I did not deserve ex-communication. And yet here I am, on the other side of something that, at one time, seemed the most scandalous thing that could happen to any Christian.

I find that I belong nowhere and everywhere. That a leaving is also a beginning. And that, when Jesus said *you will know the truth and the truth will set you free*, he really meant it.

I have not been ex-communicated by God.

Still Asking Why

Why did I feel the need to write about this?

Well, firstly, I don't think I am alone, in my questions or my sense of something not quite fitting right. I am certain that there are others out there, people I know well and people who may be strangers, who are *asking questions*.

And I want to tell you, it is okay to ask those questions; don't be deterred in your asking. *It is the glory of God to conceal a matter; to search out a matter is the glory of kings.*

The true function of Christian theology is faith that seeks understanding; to not just know more about God, but to *know God*. We start with what we do know – and Abraham, the great father of faith is given as the classic example – *that God exists and He is a faithful rewarder of those who seek Him*. And then we keep searching, and asking, and growing, and learning, and building our life on this certainty, all with the intent to *know God more*.

Our questions aren't just interesting, they're vital to an informed, robust faith that will last us a lifetime of Christian journeying.

Secondly, you may be afraid to ask your questions. I want you to know that I understand your fear and your hesitancy; your

desire to avoid similar censure. And yet I would say to you, *in everything we have won more than a victory because of Christ who loves us. I am sure that nothing can separate us from God's love—not life or death, not angels or spirits, not the present or the future, and not powers above or powers below. Nothing in all creation can separate us from God's love for us in Christ Jesus our Lord.*

You are God's beloved child and He is not afraid of your questions. If you commit your heart in faith to Him, He will lead you in all truth. *Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.*

And finally, to those who would feel the need to censure such questioning, I would urge you to pause and reconsider. The Christian faith is not defined by all the things we could possibly know or articulate. None of us would dare to claim we have all knowledge or fully understand all there is to know about God.

The Christian life is not an academic exercise.

The Christian life is built upon the simple premise: *This Jesus, who was crucified, God has raised again to life and he is both Lord and Christ.* Those who confess this truth are God's children, adopted into the household of faith by God's grace.

The question then becomes not *what do I know but who am I being?* Are our lives demonstrating the fruit of a walk guided by the Spirit; *love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control?* Jesus told us *by their fruit you will recognise them;* that these are the markers that will distinguish a true follower from one who is a follower in name only.

The local church does have a corporate responsibility in the moral matters of each Christian's life (another day, another

blog), but *the people are the church*, we are *all responsible to each other* to encourage, disciple, equip, and, if necessary, admonish in our Christian walk.

And how can we grow, make mistakes, experience grace, or mature in our discipleship if we cannot ask questions and, if needed readjust, no matter how uncomfortable?

This is the messy but vital reality of the local church; filled with sinning and flawed humans who are being renewed daily by the grace of God, asking their questions and voicing their doubts along the way.

Leaving is never because of just one thing. It's the result of a thousand, inconsequential *one things* that all converge in a single moment of sudden, irreconcilable difference. Every question I had ever had, every answer I had been given, and every answer I hadn't found brought me to the painful realisation that this was a religious community in which I no longer fitted.

In the end, leaving was inevitable.

As I have written this article, I have endeavoured to share my thoughts and experiences in an accurate and factual way, as they relate to me personally, summarising many aspects for brevity. For some of you reading this, my words may have deeply resonated with you and your experience closely mirrors my own.

Others reading this may be confused, disappointed, angry, or offended by what I've shared and may have received this article as critical or directed personally at them or someone they know. It is true that I have written in such a way that gives a critique of sorts. However, I would respectfully remind my readers that criticism is simply an evaluative or corrective exercise that can be applied to any area of human

life, and is perhaps at its most relevant in the evaluation of our spiritual lives. Critique, while uncomfortable, can be the catalyst for much-needed reinvigoration, renewal, and revival.

No part of this article is intended to be received as criticism of any one individual, or offensive or divisive in nature.

Avoiding Church Burnout

(Not a reader? Take a listen instead ↓)

Burnout is a state of emotional, mental, and physical exhaustion. It occurs when you feel overwhelmed, emotionally drained, and unable to meet constant demands, whether real or perceived. Eventually, you find you literally have nothing left to give, either emotionally or physically. This state often leads to a range of issues including anxiety, depression, insomnia, anger and ill health.

Church Burnout

Burnout, particularly in relation to church life, is a subject that doesn't get as much discussion as it should. Perhaps it's because we tend to think that 'doing lots of stuff' and 'attending lots of events' is a requirement of any conscientious church member. We dutifully fill our calendars with copious church events, often to the exclusion of personal time, family time or, most importantly, time *with* God.

We curate an 'all-or-nothing' mentality in relation to church service; and any spare time we *do* find ourselves with is spent wracked with guilt, thinking about all the things we "should

be doing". Frankly, if we're not *dying* from exhaustion, we conclude that we lack any kind of serious commitment.

After all, church life is supposed to be all-encompassing, exhausting, limiting (of our 'own time') and (between you and me) somewhat boring, right?

Wrong!

A church is like the human body, a living thing – made up of real people (1 Corinthians 12:12). Real people have their limits, emotionally, spiritually and physically. Not only that, our levels of limitation will fluctuate during different stages of our lives.

We cannot be the same person once we have a partner or children as we were when we were single.

We don't have the same strength or 'spring-in-our-step' in our older years as we did when we were younger.

Our capabilities and energies ebb and flow, along with the ups and downs of our lives, and ***we can only give what we can give*** in the very moment of **right now**.

And church life should be rewarding, fulfilling, energising and motivating! Being at church should feel like being part of the family – comfortable, welcoming and with a real sense of belonging. The minute we stop seeing the value in what we're doing is the minute we need to stop and rethink the ***why*** of what we're doing!

"Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also members of his household" – Ephesians 2:19, NIV

A Church Is Only As Healthy As Its

Members

It's important to remember a church will only be as healthy and balanced and energised as the sum of all its members – those real people who make up the congregation.

If, individually, the members are exhausted and overloaded, the church will display signs of exhaustion too. It will become unbalanced, unhealthy and stunted in growth. It's also important to remember that **we** don't grow our church – God does the growing. Sure, we all have our part to play but no single person is responsible for, or indispensable to, God's plan for the growth of a church or community.

“The key issue for churches in the twenty-first century will be church health, not church growth.” – Rick Warren

What Does Church Burnout Look Like?

Have you heard yourself saying this recently?: “I'm so exhausted”, or “I just *can't* go to another thing this week”. Maybe you've found yourself thinking, “I'm *never* at home” or “Why can't *someone else* do this for once?”. If you have, you may be suffering from church burnout.

Here's what church burnout looks like, in real life:

1. You're always busy, at everything, constantly in motion. You find yourself overcommitting and double booking.
2. You have idealistic standards about what a 'real church' should look like.
3. Your day always seems to arrive with constant low-grade stress and periodic crisis.
4. You often decline offers of help and assistance.
5. You feel a strong sense of responsibility, even when others don't.
6. You feel extremely guilty about not attending church events or activities, even if you've already attended

several that week.

7. You feel a strong sense of expectation from other church members.
8. You have an inability to say no and if you do, it's with reluctance and guilt.
9. When you think about church, you feel suffocated, resentful, despondent and angry.

"Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." – Matthew 11:28-30, NIV

Church life – life with Jesus – is for those who are weary and burdened – because in Jesus we find rest.

Church life becomes a natural extension of the peace and fulfilment that we've found in Jesus. It's designed to enrich our lives, ease our burdens, and provide supportive relationships for hard times. It develops character growth and maturity so that we can support others, when needed. And service within our church should be something that fills us with joy and deep personal fulfillment.

Church life is the natural outworking of a life based on *being* a certain kind of person, not *doing* certain kinds of things.

Tips For Preventing Church Burnout

- Emphasise grace over works in your personal life. Concentrate on who you're ***being*** rather than what you're ***doing***. Remind yourself that we don't earn God's blessings by the amount of work we do. He wants us to lead healthy, balanced lives where ministry service is a joy, where giving becomes as simple as *doing because it has been done for us*.
- Make time for regular recreation. These are the times

when you can pause, reset and renew. Without recreation, burnout is inevitable.

- Know your limits and set reasonable, achievable boundaries for the work you take on. Giving of yourself is a valuable and worthy service, but sometimes giving isn't always possible or profitable. If you need to say "no", then do so, with **no guilt attached**.
- Remember that the work is God's, not your own. Seek His guidance and help when you consider your responsibilities and commitments within your church.
- Learn to put [first things first](#). Being involved within your church community is a valuable part of a fulfilling spiritual life – but never at the expense of your time with God or your family. Set priorities and look for ways to involve your partner or family in church activities. Be willing to occasionally say no to low priority church activities when they conflict with quality family time.
- Listen to your body's warning signs, such as headaches, backaches, dizziness, insomnia, and unexplainable fatigue. Learn to slow down and be less anxious. **You can only do what you can do, right now** – nothing more.

Ultimately, you are in control of you – your decisions, your motivations, your attitude and your abilities. You, alone, can gauge whether a task or event is too great for you to take on or attend, or whether it's something that you can fit into your life.

The most important part of church life is focusing on **who you are being**, not what you are doing. Focusing on your 'being', rather than your 'doing' will bring things into perspective and make it easier to see what's important and what's not so important. When **being** becomes your focus, rather than **doing**, you will go a long way towards avoiding church burnout.