

## Worry and Stress

Sam Willcut

For several weeks, I have been following the incident of Julian Assange, whom the Ecuadorian embassy has granted asylum for crimes that he has committed in Sweden, as well as the United States. However, the problem for him is that he has holed himself in the Ecuadorian embassy in London, and cannot emerge outside for fear of London police instantly arresting him and extraditing him. Since the time of this writing, he has spent more than two months confined to several hundred square feet of indoor space, refusing to turn himself into the proper authorities. His mother and friends have expressed concern over the potential long-term effects this may have on him. Without resorting to a discussion of the integral political (or really, even moral) implications of the situation, I found it fascinating what Cary Cooper, a psychology professor of Lancaster University in London, said about the psychological toll this will have on him: "He is stuck in no man's land. One of the things that causes people most stress is not having any control. He has none. The control is in other people's hands—the UK government, the Ecuadorean government, but not in his." Actually, I disagree with him from this vantage point—he has complete control of whether or not he chooses to turn himself into the authorities and submit to a fair trial or whether he decides to stay inside his place of "sanctuary." In other words, he does have control. Yet, I want to focus on the psychological impact this has on stress, because in that, the professor is right.

Many Christians know that we are not supposed to worry, but we still worry nonetheless. Ironically, Christians worry more many times, because they know that worrying is contrary to the will of God (in other words, it gives them something else about which to worry)! In the Sermon on the Mount, Jesus discusses prohibitions against worry and stress (Matt. 6:24-34), and he provides several reasons why we should avoid such.

First, we should not worry and stress over our problems because there is more to life than food and raiment (6:25). While the world may measure success by the accumulation of physical possessions (Luke 12:13-15), the Christian measures success by his faithfulness to God. We understand that temporal riches will not matter when we die (cf. 1 Tim. 6:6-7).

Second, we should not worry and stress over our problems because we are of greater value than birds, grass and flowers (6:26-30). Jesus stated such, and even emphasized it when He declared, "...yet your heavenly Father feedeth them. Are ye not much better than they?" (6:26—emp. SW). While God provides for the other things of His creation, Jesus refers to Him as our Heavenly Father. In other words, we are of value to God; He will care for us even more so!

Third, we should not worry and stress over our problems because worrying is an exercise in futility (6:27). One has said, "Worry pulls the clouds of tomorrow over the sunshine of today." Another has stated, "Worry never robs tomorrow of its sorrow, but it only saps today of its strength." It never does any good to worry, but rather, stress creates much harm. "Worry is as a rocking chair—it gives us something to do, but it does not get us anywhere." Unfortunately, we cannot undo our past and the future is uncertain. Thus, we are simply to concern our-

selves with the present (Eph. 5:16; Phil. 3:13).

Fourth, we should not worry and stress over our problems because it is a mark of unbelief (6:32). Jesus refers to Gentiles to illustrate unbelief. In other words, we would expect unbelievers to worry and stress, but we should not expect it from Christians. The New Testament is quite clear as to our position on such (Phil. 4:6-7; Heb. 13:5-6; 1 Pet. 5:7). Leave your burdens with God; do not take them back with you!

Fifth, we should not worry and stress over our problems because our Heavenly Father already knows our needs (6:32). We often sing and pray knowing such—do we believe it? If we know our children had needs, would we not fulfill them? Likewise, such is true with God (cf. Phil. 4:19).

Finally, we should not worry and stress over our problems because each day contains enough trouble on its own (6:34). We ought to live one day at a time—this principle alone may relieve so much worry and stress from our lives, because so much of it has nothing to do with the present. We should not let other days affect our present.

For every problem under the sun,  
There is a solution, or there is none.  
If there is a solution, go and find it.  
If there is none, then never mind it.

We ought to approach every burden in life with one prevailing question—can I control the situation? If it is within my control, then I will let the will of God determine my course. If it is out of the parameters of my control, then I must not allow the devil to tempt me to worry and stress over it. May we all draw closer to God, and allow Him to relieve all worry and stress!

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'KHRIS' SUANGPHUM, A WEEKLY BULLETIN FOR THE MEMBERS  
OF THE CHURCH OF CHRIST, DELHI, ON THE FIRST DAY OF THE WEEK'

Enkaitu: Jamson Guite | Panpihu: Kham Minthang | Jangthang

**BIBLE CLASS**

Class	Teacher
Adult	: B.Thawngsiandong, Jamson
Junior	: L.James Guite, Kham Minthang
Beginner	: Rosely, Mary,

**TUNI BIAKKHAWMNA PROGRAMME**

Thumna Hun-uk	: Khenpi
Lapitu	: Khamminthang
Thilpiak	: Lianminthang
Theihgigena	: Pauminlun
Thuhilhtu	: Jamson
Thumna	: Ginsuan

Last Sunday (11/11/2012)

Offerings - Rs. 11,220/-

**Hell**

1 - Sheol, occurring in the Old Testament sixty-five times. This word Sheol is derived from a root-word meaning "to ask," "demand;" hence insatiableness (Prov. 30:15, 16). It is rendered "grave" thirty-one times (Gen. 37:35; 42:38; 44:29, 31; 1 Sam. 2:6, etc.). The Revisers have retained this rendering in the historical books with the original word in the margin, while in the poetical books they have reversed this rule.

In thirty-one cases in the Authorized Version this word is rendered "hell" the place of disembodied spirits. The inhabitants of Sheol are "the congregation of the dead" (Prov. 21:16). It is (a) the abode of the wicked (Num. 16:33; Job 24:19; Ps. 9:17; 31:17, etc.); (b) of the good (Ps. 16:10; 30:3; 49:15; 86:13, etc.).

Sheol is described as deep (Job 11:8), dark (Job 10:21, 22), with bars (Job 17:16). The dead "go down" to it (Num. 16:30, 33; Ezek. 31:15, 16, 17).

2 - The Greek word Hades of the New Testament has the same scope of signification as Sheol of the Old Testament. It is a prison (1 Pet. 3:19), with gates and bars and locks (Matt. 16:18; Rev. 1:18), and it is downward (Matt. 11:23; Luke 10:15).

The righteous and the wicked are separated. The blessed dead are in that part of Hades called paradise (Luke 23:43). They are also said to be in Abraham's bosom (Luke 16:22).

(3) Gehenna, in most of its occurrences in the Greek New Testament, designates the place of the lost (Matt. 23:33). The fearful nature of their condition there is described in various figurative expressions (Matt. 8:12; 13:42; 22:13; 25:30; Luke 16:24, etc.). (See HINNOM.) .... Easton's Dictionary

NOTE: The word most often that refers to the place of eternal punishment is "Greek - Gehenna". Whenever we look at the words that generally refer to the grave we find that the word in the Old Testament is "Sheol" and in the New Testament is Greek, "Hades". When looking for word meanings, consider these distinctions. The three words must be translated in their proper place according to context. Remember this: there are three words in the Hebrew and Greek languages that are to be considered as we seek an understanding of the grave, the intermediate state of the dead and the eternal state of the wicked.

**THOUGHT OF THE WEEK**

HUAN ZAWLNEI TAKLOU TAMPI A HONGPAWT DIING UA, MI TAMPI A KHEM DIING UHI. HUAI TUH AHI, MI TAMPITE IITNA DAISAK A HOIHLLOU THEHDALH DIING. HIMAHLEH KUAPEUH A TAWPTAN A PANGZOUTE TUH HOTDAM IN A OM DIING UHI (MATTHAI 24:11-13).

**THU TUAMTUAM****OUTREACH PROGRAM :**

- Sehkholsa bang in zan kiginni zingkal baihtak in tuailaite Chandigarh a unau omte veh diing in Bus dimzen in kuankhia uhi. sun ann huaimun lam a ne in kithuahkhawmna hun leng zang uh a, nitaklam in hong kik nawn vengveng uhi. Buaina leh haksatna omlou a program sehkhohh bang a zatzoh ahiman in hon lohchinpih Pathian min i phat uhi.

**CAR LEITHAK:**

- Unaupa Thangzalam te'n leng Pathian vualzawlina tang in kal paita kiginni in car thak lik-lek, ALTO 800, ana leithak uhi. Kipahhuai mahmah nawn zel. Unaute'n i kipahpih mahmah uhi.

**HONGTUNG:**

- Khalui a Rajasthan lam a ana zinkhia unaupa Khamzadong te innkuan leng hun bang-tan hiam huailam a va om nung un kal paita sintopni in damtak in Delhi hong tung kiknawnta uhi.

**KALNAWN BIAKKHAWMNA PROGRAMME**

Thumna Hun-uk	: Thonggin
Lapitu	: Janglet
Thilpiak	: Khamthianmung
Theihgigena	: Timothy
Thuhilhtu	: James
Thumna	: Vicky

**DAMLLOU :**

- Miss Nunhoih d/o of Kamkhenthang leng hitang khosik in ana om a, zan a tuailaite kithuahkhopna ah leng tel zou-lou hi. A damlou selua bel hilou a, tunbel a hoihlam hita hi. A hong damsian pah i deihsak ua, thumna ah phawkni.

**SUUNNA**

- Kal paita Toupani nitak dak 10 vel in unaupa Thangliankhup pa unaupa Thongkhanpau in a leitung hinkhua zou in a tangtawn mun diing zuan in honna paisanta hi. A sunna/galna hun leng seppatni in Saptuam te'n kinei hi. Lusunte i sunpih thu uh i puang ua, Pathian in khamuanna pia hen chih i thumna uh ahi.

**KIKNAWNTA:**

- Kal paita nilaini in unaupa Thanglianmang in a sepna Rajasthan lam zuan in honna paisan nawnta hi.

**KIPAHTHUGENNA**

Ka pianna pa unaupa T.Thongkhanpau in a honna omlouhsanna tung a tha-le-zung sum-le-pai a honna panpih a, thu-le-la a hon khamuan saptuamte tung ah ka kipahna a lian mahmah hi. Pathian in aleh tampi in hon thuk hen chih ka thumna ahi.

Khris' a na unau uh,  
Thangliankhup

**SINTAWPNI BIAKKHAWMNA PROGRAMME**

A Mun : Jangthang inn.

Mohammadpur, New Delhi.

A Hun - 7:00 pm

Hun-uk	: Thangzalam
Lapitu	: Thawngsuanlal
Thuhilhtu	: Pauminlun
Thumna	: Thangliankhup