



Untangling Emotions

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Engaging Fear

If you've stayed with us this far, then you know at least two things about the Bible's view of emotions: they are shaped by what you love, and you should engage them wherever you find them. In this final section we will take the framework we've hammered out in the first two-thirds of the book and apply it to some of the most common troubling emotions. Thus, each of the chapters in part 3 will look at how one particular emotion *communicates*, *relates*, and *motivates* (as we laid out in chap. 2) and then offer suggestions to help you *identify*, *examine*, *evaluate*, and *act* (as we talked about in chap. 8) in response to that emotion.

We begin with the emotion of fear for two simple reasons. First, "fear" comes to us with an incredible number of names in the English language (we haven't done the research but wouldn't be surprised if this were true of most or all languages). Words like *uneasy*, *worried*, *nervous*, *anxious*, *tense*, *uptight*, *spooked*, *haunted*, *scared*, *afraid*, *panicked*, *terrified*, and *petrified* occupy slightly different points on the spectrum, but all express some version of the same core experience. As with the Eskimos, who supposedly have more than forty words for different kinds of snow, when your vocabulary balloons with terms for the same core concept, you know you've hit on a profound cultural concern.

The second reason we start with fear is simpler and more personal: you may well have picked up this book because you struggle with fear. How do we know that? Because fear is everywhere. Everyone deals with it, but, unlike anger, which everyone deals with too, fear is much more commonly recognized and admitted. Fear is certainly the most common emotion we've seen drive people to seek counseling.

We are not trying to provide an exhaustive approach for dealing with fear; hundreds of other such books already exist. Our hope is to help you see your fear a little more clearly and deal with it more effectively so that you can profit from and apply the rest of this book as much as possible.

With all this in mind, we will answer two questions: What is fear, and how should we engage it?

What Is Fear?

What Fear Communicates

Fear, whether mild uneasiness or abject terror, has a simple message: something you value is under threat. Something bad might happen to something you care about. The future holds potential for loss.

Because of this and because fear is so common to us, your fears are probably the single best map of what you actually value. Fear points directly to what we treasure, whether health, wealth, acceptance, comfort, straight As, or winning a game of tiddly-winks. You'll be more nervous about having enough money to make mortgage payments than about whether you have a stick of gum because you care more about having a house than about having a nice snack (unless you're sixteen and on a first date and you forgot to brush your teeth). You'll lose more sleep at night worrying about your children than about your chickens.

Communicating value is exactly what Paul's "anxiety" is doing in 2 Corinthians 11:28. As we discussed in chapter 2, Paul is not confessing sin to his readers when he tells them, "There is the daily

pressure on me of my anxiety for all the churches.” No, he is honestly expressing what is on his heart: the church, God’s kingdom, the welfare of his brothers and sisters in Christ. He knows all too well that wolves in sheep’s clothing beset the fledging congregations he has hatched. He is rightly concerned over the young faith of those he has brought to Christ, the daily temptations believers face to be selfish and self-indulgent, the danger of internal conflict in the body, and so on.

It speaks extraordinarily well of Paul that his greatest suffering, the capstone at the end of a long list of grueling trials in ministry, is fear for the survival and flourishing of Christ’s bride.

To be sure, Paul’s anxiety isn’t nervous nail-biting. Instead, his letters show fear that is deeply compatible with, even *driven by*, his faith because it flows from his love for God and his spiritual children. It’s a fear that leads him straight to God. Of course, most of us are slower than Paul to run to God in our fears, and fewer still can honestly say their deepest concern is the glory of God and the welfare of the church. Fundamentally, however, whether our fears are as godly as Paul’s or not, we learn a great deal about our true values and deepest commitments when we look at the constellation of our fears.

Where fear flourishes, there your heart will be also.

How Fear Relates

Our fears not only tell us what we love; they also push us toward extremes in relationships. Fear urges us to either jump back from others or cling to them like driftwood in a shipwreck, depending on our perception of what will most likely make us feel safe.

Take, for example, a woman afraid of being judged by friends at church. One natural strategy would be to pull away from her friends and keep a safe distance so that they see only what she wants them to see. This also leaves fewer touch points where her friends could evaluate (and thus judge) what she does or says. It limits her exposure to the telltale signs of disapproval in their

faces, voices, and unspoken choices, for which she is on high alert. Such a strategy can easily become a self-exacerbating cycle. The more she keeps others at arm's length, the more weight rests on each encounter she does have. The added pressure on each encounter in turn increases her sense of anxiety (because the relationship has become more distant and thus fragile). Then, heightened anxiety will likely lead this woman to be more undone by even slight hints of judgment she rightly perceives. It will also make her more likely to read condemnation into words and gestures where it is completely absent. Naturally, all of this will reinforce her sense that she needs to pull away to protect herself, deepening the cycle.

On the flip side, imagine a slightly awkward young man who has experienced repeated rejection from girls he has been interested in but who now is in a dating relationship. He will probably be overattentive to his girlfriend's every twitch or mood, overeager to spend time, overquick to do whatever she wants when they go out. In short, he will cling to her for reassurance about the relationship and for evidence he's still in her good graces. Many women will find such attention pleasant at first, but inevitably it eventually smothers actual love, trust, and attraction. Though our young friend would not put it this way, he values *having* a girlfriend more than the girl herself, and she always eventually feels it.

While these examples show how fear can lead us to unhealthy and self-serving relational patterns on both extremes, fear shared honestly and without manipulative intent can greatly strengthen relationships. Nothing so powerfully quenches the fire of fear as the presence of someone we trust. In fact, even someone we don't know well can bring a surprising amount of comfort.

Counselor and author Ed Welch, our colleague, talks about his sheepish discovery that he felt less nervous taking the trash out at night in the alley next to his house simply because his cat was there with him! How much greater, especially in our fears, is the underappreciated promise of Scripture that God will be with us!

How many times have we heard ourselves casually pray—often throwing in the phrase while thinking what to say next—that God would “be with” someone? The hope and comfort of God’s commitment to be present and stand with us, drawing close and never leaving, are terrible things to trivialize. After all, if a friend or even a cat with us takes the edge off our fears, how much more the abiding company of Immanuel?¹

God chose to come among us in the flesh, enter our hearts with his very Spirit, and ultimately bring us to be physically with him forever. Surely such intimacy is beyond our comprehension. Yet, while this is vastly beyond sufficient for us, God does not expect or even want us to go it alone during our lives on this earth; he actually built us to *need* each other as well. He is enough, and yet he has chosen to use the fellowship we have with each other to encapsulate and reinforce his presence with us. “Where two or three are gathered in my name, there am I among them,” Jesus said (Matt. 18:20). Thus, while there are exceptions to every rule, you will be better off in your fears when you vulnerably share them with a trusted friend.

How Fear Motivates

The classic phrase you hear is that fear energizes us toward “fight or flight.” This is a helpful summary. To clarify and expand this slightly, fear motivates us to seek *safety*, *control*, and *certainty*. All three are good and right things to seek in the face of danger.

All three, however, can go bad in a hurry.

We’ve watched countless people—whether a wife feeling hurt by her husband, someone who was grievously sinned against as a child, or simply someone with a timid personality—grasp after safety, control, and certainty *at all costs*.

1. *Immanuel* is Hebrew for “God with us” and is the name the prophet Isaiah gives to the Messiah, God come down to bring justice and peace. God’s incarnation in the flesh was the most stunning act in history, and the breathtaking nature of his choice to remain with us through the constant, abiding presence of his Spirit, which even David, Moses, and Abraham did not experience, is impossible for us to fully grasp.

But anything pursued at all costs will ultimately cost more than you can afford.

Safety is great, until you cling so tightly to it that you are no longer willing to step out of your zone of (perceived) refuge even to love others or obey God. Good desires for responsibly shaping our environment or obtaining confident clarity about the outcome of our choices easily become ugly demands for a total control and absolute certainty we creatures were never meant to have.

Fundamentally, the problem with all three of these methods of guarding against our broken and dangerous world is that they present a frightfully strong temptation to trust in ourselves rather than God. In Psalm 20, the psalmist says that some “trust in chariots and some in horses” (v. 7), meaning any and every kind of power we muster for ourselves. He contrasts this with a better trust, a trust in “the name of the LORD our God” (v. 7). When safety, control, or certainty becomes our fundamental hope in the face of fear, we are trusting in chariots and horses—which is to say, ourselves. Why do we lean on our own strength? Because at least we know what we are getting (or so we think). Yet, in our desire to be safe through maintaining control and certainty, we implicitly accuse God of not having our best interest at heart. Such faithlessness in God’s good plans for us and our safety have been at the heart of sin since Adam and Eve in the garden of Eden.

We’ll say it once more: safety, control, and certainty are not bad! Proverbs urges us to seek safety, saying the wise see trouble coming and hide themselves (22:3). And Scripture constantly calls us to seek wisdom and to see truth clearly, which is a kind of certainty. The Bible even has an extremely high view of control, if by “control” you mean the right exercise of whatever strength and responsibility you have. Whether you are a business executive organizing deals or a three-year-old organizing dolls, bringing order and fruitfulness to your world is good. Indeed, Paul spills a great deal of ink calling church leaders to direct and shape the growth of their congregations’ faith and community. In short, the

problem is not with self-protection or the desire to bring order and predictability to the world around us.

Instead, the caution we want to give is simply this: in this fractured life, you will never be completely safe, fully in control, or 100 percent certain of what is coming next. You were never meant to be. Instead, dangers, dependence, and uncertainties are signposts that point us not to a strategy but to a Person: the One whose control and utterly certain character are our only real safety.

Don't trust your life and treasures to your mind, your bank account, your personality, or your accomplishments. They are all chariots and horses that can't save (we've not met many people who struggle with putting their trust in literal chariots these days). Your only path to real safety lies in trusting God by engaging him in your fears.

How Should We Engage Fear?

Identifying Fear

As is true for any emotion, engaging fear starts by simply realizing it is there. Here are some typical fingerprints that fear leaves.

Physically, strong fear tends to cause shortness of breath, increased heart rate, clammy palms, tensed muscles, and racing thoughts. Nervous twitches (in the face or a constant fidgeting of hands or legs) are not uncommon too. Milder, more baseline fear might show up as digestive issues (ulcers and irritable bowel syndrome can both result from long-term anxiety), headaches, fatigue, and, frustratingly, a whole host of other difficult-to-pin-down symptoms. Basically, given enough time, fear can gnaw on pretty much any part of your body. This doesn't mean that every unexplained physical symptom stems from unaddressed anxiety! It does mean, however, that your fears are probably having a bigger impact on your body than you realize.

Fear also drives us toward patterns of behavior. Some find themselves checking things repeatedly to make sure they are okay, even when they know what they're going to find (a condition

known as obsessive-compulsive disorder in its more intense forms). Others expose their fear by giving constant warnings to those around them to be careful, not climb so high in the tree, not take that risk, and so on.

Perhaps the simplest telltale sign of fear in your life is a tendency to ask *what if* questions: What if we don't have enough money to cover this or that? What if we get there and they've already left? What if no one likes my project? What if I'm not ready when they call on me? *What ifs* look to the future and import all the angst of possible dooms while writing the presence and help of God out of the picture.

Lastly, given that fear communicates what is important to you, there's a good chance you are feeling fearful if something or someone you care about is under some kind of threat, even if you aren't aware of feeling anything at all. For example, you may be aware that your child is being influenced by a bad crowd or that your job might be eliminated without being aware that you are anxious. It stands to reason, however, that if someone or something that matters to you (including yourself!) is in trouble or has an uncertain future, fear is probably lurking close by.

Examining Fear

Now that you've identified some form of fear in yourself, it's time to look at what is going on in that fear. Our examination will hunt especially hard for traces of two things: what you are caring about and what you are actively doing (or not doing) to deal with the fear. Here are three helpful questions to get you started.

In what contexts do I feel this fear? This first question is asking what factors are pressing your fear's buttons. Is there a particular location that makes you nervous every time you're there? For example, some people are afraid to go home, because of tension, physical violence, or loneliness. Others become anxious in the dark (a fear far more common among adults than you'd think!).

Some people fear a particular stretch of road after an accident. People fear churches, elevators, airports, forests, or driving in a city. I (Alasdair) get spooked when swimming in water if I don't know how deep it is.

Another kind of context is time. Certain seasons, events, or times of day can produce anxiety. Some people, for example, dread the holidays, painful dates on the calendar associated with grief, or dates with high expectations (Valentine's Day is often more stressful than romantic).

Still other fears swirl around people and activities. Are there particular people in whose presence you immediately tense up? What about particular activities—prepping dinner, driving across bridges, using public restrooms, touching door handles, playing sports, presenting at a meeting?

A wise examination of your fear starts by observing whatever is happening around you when you feel afraid.

What are you doing about your fear? The second question follows on the heels of the first. What do you find yourself doing in response to the places, people, times, or activities that spark your fear?

Do you self-medicate, or escape with alcohol, Facebook, mindless smartphone games, daydreams and fantasies, or overwork? Do you plunge deeper into the swirl of your anxious thoughts, racing endlessly to solve problems in your head, like a hamster on a wheel? Do you get irritable and critical of those around you? Do you turn honestly and desperately to prayer?

Remember though: the fact that you may not be proud of your reaction doesn't mean the underlying concern itself is invalid! We'll say more about this in a moment, when we talk about how to evaluate your fear.

What are you valuing? The simplest form of this question is *Why would I care if X happened?* Listen to your fears. They are telling you something very important about the shape of your

hopes, your dreams, and, most fundamentally, your worship. Examining your fear is a chance to put names on your treasures, to listen to what they are communicating.

Evaluating Fear

As we've said, fear can be good. Many fears are rooted in valid concerns for valid loves. Think of Paul's care for the churches, leading to his anxiety in 2 Corinthians 11:28; his love for the Philippians, producing anxious concern to let them know one of their number had recovered from illness (Phil. 2:25–29); his familial relationship with the Thessalonians, compelling him to send Timothy to find out if their faith and fellowship were holding after he left (1 Thess. 3:5).

On the other hand, our daily experience and the story of Scripture are full of examples of fear shutting hearts away from God rather than herding them toward him.

It is easiest to start by evaluating your reaction to your fear rather than the fear itself. Ask, *Is my reaction to this fear godly and constructive, or am I acting in destructive and sinful ways?* Now remember, as we just said above, a poor response does not necessarily mean the fear you are responding to is wrong or coming out of a disordered love. That said, if your fear is encouraging isolation, anger, self-medicating, health issues, growing distance between you and the Lord, or things like these, *something* is out of place. Your prayer in such moments is that God would help you see what is wrong, whether that is loving the wrong thing, loving the right thing too much, demanding certainty and control to protect something you rightly love, destroying more important things in an effort to save whatever you fear is at risk, or some other faulty response. The Bible offers us a reorienting hope in our fears: no matter what the danger or what we are valuing, God can be trusted with our treasures, and every fear ought to drive us straight toward the Lord in prayer, obedience, and fellowship!

A second, slightly harder evaluation question follows: *How likely will the feared event come to pass?* Fear is a notorious

exaggerator and false prophet of doom.² While fear rarely evaporates simply because you realize the chances of harm are low, evaluating the magnitude of the threat is still important in preparing to respond. Many of us have had that itch in the back of our minds that we forgot to lock a door at home after we left, even though we know we probably did it on autopilot. While it would be a big deal if the house were broken into, realistically the chances are extremely low that we forgot; and, even if we did, there is a good chance no one would take advantage. The point is that evaluating fears as overblown can be rightly relieving.

On the other hand, as I (Alasdair) write these words, Hurricane Irma is howling across the Atlantic Ocean toward Florida with a projected landfall in the next forty-eight hours. Hundreds of thousands of people along the coast, in low lying areas, and in trailer parks have been ordered to evacuate. These people don't know for sure what will happen, but their fear of the storm destroying their homes and killing them if they stay is definitely justified by the high probability that their communities will be leveled by a storm surge. Here is an example of fear rightly warning people of a very realistic danger, and our evaluation ought to take that into account.

So what if, as is very often the case, you're not sure how likely the fear really is? What if you suspect you're being overdramatic, but you don't feel able to trust your own judgment or evaluation?

Ask someone you trust about it!

A closely related issue needs evaluation as well: how big a deal would it be if your fear came true? Say, for example, you've lost a receipt for the new toaster you bought. The chances of needing to return the toaster under the warranty may be quite small, but there *is* still a chance. However, even if it does break and you can't get a refund because you lost the receipt, your loss is small. It's just not that big a deal if you end up having to buy a new toaster

2. Edward T. Welch, *Running Scared: Fear, Worry, and the God of Rest* (Greensboro, NC: New Growth, 2007), 51–52.

or go without bagels and English muffins. Sometimes, however, our fears fixate on the lost receipts in our life, and we worry a lot about fairly minor trials that would have a minimal impact even if the worst-case scenario came to pass.

The previous two evaluation questions—important as they are in seeing our situation clearly and even bringing a certain amount of relief—do little to help us bring the core of our fears to the heart of our faith. Here then are two final questions that probe deeper and pave the way for the gospel to meet us, whether our fears hit us or pass us by.

First, *should* you even care about this threatened thing in your life? Or, to put the question a different way, how does God see your situation? For example, a man might be deeply afraid that his cherished secret life with pornography will be discovered. In this case, the point is not whether his fear is highly realistic (his wife is going to see the credit card report) or extremely unlikely (he's a tech guru who covers his tracks meticulously). The point is that he should not be treasuring this awful cancer in his life in the first place. Instead he ought to actually *long* to be found out. In fact, he ought to bring himself into the light and confess his sin to his wife and close friends. Now, all of us can and should have compassion on him even as he dreads the shame of his sin being exposed; all of us have sinned in ugly ways, and it does indeed hurt when others see how dark our hearts can be. However, the fear of losing his beloved digital mistresses is fundamentally flowing out of a love for something he ought to hate. He badly needs to evaluate the heart of his fear and see that the problem is the object of his love, not the extent of his anxiety.

Second, even if you *should* value the thing you fear to lose, has healthy valuing become poisonous idolatry? Sometimes it isn't pornography but a successful ministry or a sunny day for your cookout. Ministry and sunshine are good desires. But either can ascend to the throne of our hearts and become a cruel tyrant rather than a gift from God we hope for but don't depend on. Fear

exposes the idols of our hearts very effectively, just as it also puts a spotlight on the good places where God has shaped our desires in righteous and healthy ways. Thus fear gives a vital message to the popular pastor who dreads going to the pulpit Sunday mornings because each new sermon bears the mounting weight of sustaining his reputation: the godly goal of a flourishing ministry is warring against God himself for his heart.

What is your fear telling you about what *you* love?

Acting in Response to Fear

What then should you do about your fear?

It depends.

It depends on what your examination and evaluation show you. It depends on how important or troubling a pattern you are observing. It depends on what else is going on in your life. We can make a few general suggestions, however.

First, and foremost, learn to turn to Scripture. We've mentioned how Psalm 27 speaks to our anxieties. Even a literal host of heavenly armed men trying to slash and stab you cannot overcome the "stronghold of [your] life" and his protection, in this life and the next. First Peter 5:7 is stunningly simple: hurl your fears straight into his hands; lay your fragile treasures in his lap; give him your anxiety. Why? Because he cares for you. He "cares" in both senses: he thinks about you, feels for you, has an interest in how you are doing; and he looks out for you, acts on your behalf, takes care of you. He promises to be with his children no matter what, till the end of time and beyond (Josh. 1:9; Matt. 28:20). He promises that he will always see your obedience, and not even a cup of cold water given out of love for Christ can be wasted (Matt. 10:42). He invites you to come to him when you are exhausted and overwhelmed (Matt. 11:28–30). He forgives your sins (Ex. 34:6–7a).

This is not a list of abstract truths to memorize (though memorizing them might be very wise!). These are real words from a real God who really can and will do everything he promises. These

commitments from a Person you can trust with your very life is an unparalleled reason for hope in the face of fear.

On the other end of the spectrum, it probably doesn't hurt to get your breathing under control. Anxiety may be your heart's way of communicating that your treasure is under threat, but, as we said in chapter 4, it writes that message on the slate of your body. Taking deep, measured, slow breaths and exhaling slowly is a common-sense way to preach the truth of safety in Christ to a body quivering with dread.

Some exercise wouldn't be a bad idea either. Someone once quipped that "exercise is the most underused antianxiety medication." Going for a run rarely makes your fears go away, but just as taking a deep breath or two exerts a check on a pounding heart, so regular physical exertion can reduce anxiety's ability to commandeer your body's systems and convert them into a megaphone for a story of doom.

Ironically, many anxious people struggle to rest as well. Busyness, be it work or play, can drown out the "eternal inner murmur"³ that things aren't going to be okay. For those who build endless moats of activities to keep fear at bay, rest can feel like putting down the drawbridge and welcoming the invader into the castle keep. It is hard to rest when everything inside you cries out that a successful career, a growing bank account, well rounded children, a flourishing women's Bible study, or a satisfying leisure schedule, any of which take effort from you, is *the* thing keeping you safe! Anxiety pushes many onto a treadmill that never slows down.

If this is you, however, you can't afford *not* to slow down. For you, slowing down is faith.

When you stop checking email in the evening, step down from a leadership role, or even take five minutes to breathe or go for

3. Judith Shulevitz, "Bring Back the Sabbath," *New York Times*, March 2, 2003; an online version may be accessed at <https://www.nytimes.com/2003/03/02/magazine/bring-back-the-sabbath.html>.

a walk, you implicitly entrust yourself and the things you care about into God's hands. By choosing to rest rather than throw yourself into the fray, you are literally, actively placing the battle and its outcome in God's hands. This doesn't mean self-indulgence or laziness is a virtue. It does mean that refusing to run endlessly and choosing to rest, even in the smallest ways, are a profound declaration that your hope is in God rather than yourself.

On the flip side, many anxious people struggle with procrastination, which is just as fear driven as workaholism. The procrastinator fears the discomfort of doing the work, the uncertainty of the outcome, or both. When you find yourself instinctively punting the most important projects in order to rearrange the sock drawer or play one more game (or read one more paragraph or send one more text or . . .), your need is exactly the same as the anxious worker bee above: to entrust yourself and your work to God. It's just that the application is the opposite. For you, faith will be pressing into what you are responsible to do. In doing so, you entrust the pain of the process (usually overblown in your mind anyway) and the eventual success or failure of your project into his hands (where it has been from the beginning).

What if you find that you somehow struggle with both a faithless self-protective activity *and* a faithless self-protective procrastination? Welcome to the club. What a blessing that our patient Father knows that our fear is quite capable of driving us in opposing directions at the same time. He walks patiently by our side, rescuing us from one danger at a time, teaching us to trust him in our work and in our rest.

Two final types of action apply to us all.

First, seek out and seize opportunities to face your fears. "Face your fears" is, of course, an overused cliché. Yet this is so for a reason: there is enormous value in turning toward, rather than fleeing from, the things we dread. This turning must *not* be an exercise in *self*-trust. But when we *engage* our fears with God, we can have enormous confidence that God will strengthen and grow

us. So drive across that bridge. Be honest with your friend about that challenge in your relationship. Keep silent about your irritation rather than harping on it yet again in your effort to control the other person. Go skydiving. Give more money to your church and charities. Take a vacation. Take on a new way to serve.

Second, go on the offensive against any area in your life where you are self-medicating. Resist, cut back, give it up. It's amazing what you learn about yourself when you get rid of a crutch you've been leaning on. (Isaiah records how even God's enemies can see that such weak and ineffective crutches are sharp sticks that pierce your hand when you put your weight on them—Isa. 36:6.) Every time you run to a bottle, a screen, or an event instead of your heavenly Father, you are *disengaging* from your emotions and from him.

Don't be deceived. Each of the many above actions is ultimately more than an action. Actions always reveal our core beliefs and confidence. We always ultimately vote with our feet. You can choose to make any of the changes in this chapter by simply saying, "Okay, I'll try it." But you won't sustain any change in your life unless the love of your heart changes along with your actions. Only those who are growing in their love for God will be able to trust him. Yet, far from narrowing to a few elites the field of those who can overcome fear, this actually gives hope that all of us can do it! Why? Because every fear brought to the Lord, every anxiety or terror weathered under the shelter of his wings, reinforces our choice to trust. This means that even the smallest acts of faith, in God's mercy, are self-perpetuating. As the Psalms demonstrate over and over, every little taste of God's help and closeness in the face of our fears sparks greater love for God, which he in turn lovingly cultivates into deeper faith and changed lives.

Questions for Reflection

As you deal with your own fear:

1. What have you learned about fear that was new to you?
2. What have you learned about your own fear?

3. Which of the steps (i.e., identify, examine, evaluate, act) is the hardest for you with your fear?

As you help others with fear:

1. Are you good at recognizing when others are fearful? Can you see fear when it is tucked under anger or hidden by self-confidence?
2. What is your instinctive approach to those who fear? To validate them? To challenge them? To comfort them? To run from them?
3. What passages most speak to *you* in your fear? How could you share those passages with someone else? Can you talk about how the Lord has helped you without stealing the conversation and making it about you?