

DEPRESSION: IT'S ALL IN YOUR HEAD!? 1 SAM. 18:1-8

A place to begin:

1. It's not all in your head!

Depression has multiple causes & multiple solutions.

2. Much of it is in your head.

The Bible is very clear about how we are to think & what we are to think about.

3. What's in your head → must be dealt with in your head.

This is true whether this is all, most, some or any part of the problem

This doesn't mean you or anyone else is crazy – just that we all have developed habits / patterns of thinking that might not be healthy or correspond to reality !!!

Saul suffered from a host of problems brought on by his rebellion.

In this passage we find:

1. Facts

It is very important at this point that we are very specific!

2. Misinterpretation

1 Samuel 18:8 And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and **what can he have more but the kingdom?**

1 Samuel 18:6-7 And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, **to meet king Saul**, with tabrets, with joy, and with instruments of musick. And the women answered *one another* as they played, and said, Saul hath slain his thousands, and David his ten thousands.

This is true, but Saul interprets this in a very strange way.

What really happened here? The women came to meet Saul. They were bragging on Saul – primarily speaking to Saul.

3. Projection

1 Samuel 18:8 And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: **and what can he have more but the kingdom?**

His fears, his insecurities, his sins, & his interpretations are now called

Would anyone else understand what Saul was thinking?

4. Over-reaction &/ misbehavior

1 Samuel 18:8-9 And Saul was **very wroth**, and the saying **displeased** him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and **what can he have more but the kingdom?** **And Saul eyed David from that day and forward.**

Memory is very treacherous about the best things; by a strange perversity, engendered by the fall, it treasures up the refuse of the past and permits priceless treasures to lie neglected, it is tenacious of grievances and holds benefits all too loosely. **CHS**

No single power or faculty of man escaped damage at the fall; while the affections were polluted, the will was made perverse, the judgment was shifted from its proper balance, and the memory lost much of its power and more of its integrity. Every observing mind will have noticed that naturally we have a greater power for remembering evil than good. Very plain is this in your children. If you mention anything good in their hearing you had need to say it many times, and very plainly, before they are likely to remember it; but if one ill shall casually meet their ear in the street, it will not be long before you have the pain of hearing them repeat it. **CHS**

Some saints have very short memories. It has been well said that we write our benefits in dust and our injuries in marble, and it is equally true that we generally inscribe our afflictions upon brass, while the records of the deliverances of God are written in water. **CHS**

I do not find fault with short memories, but with good memories which are treacherous towards divine things. What I complain of is that memory may be very strong concerning self-interest, grievances, and trials, and yet towards God's mercies it may be very weak. **CHS**

Well said an old divine, "Man's memory is a pond in which all the fish die and all the frogs live." **CHS**

Brethren, we remember much that we ought to forget, and we forget much that we ought to remember. Down the stream of memory floats druff from the city of Sodom, and we diligently gather it; but down the same stream descends costly timber from Lebanon, and we suffer it to drift by us. Our sieve holds the chaff, and rejects the corn. It ought not so to be.

CHS

A plan to get our thoughts in line & under control - 3 steps:

I. Admit to a simple distinction.

Admit = agree, acknowledge

This plan requires 3 steps & those 3 steps in order.

Examples:

Rorschach Inkblot: What do you see?

Projective hypothesis: Whenever you encounter an ambiguous stimulus, you inevitably interpret it from your own perspective.

Life is like an inkblot!

Life doesn't have an objective / assigned meaning → we give/assign life meaning.

- We do this from our individual values, beliefs, histories, careers, hobbies, life experiences...
- When you are / have a hammer – everything looks like a nail.

Life is & contains many ambiguous events.

These events have no clear / precise meaning.

They can be interpreted in various ways.

You give meaning to these events.

This is called projection.

Everyone does this!

A Christian should do this biblically.

A depressed person's projections / interpretations are usually distorted, harmful & well-defended.

So, what is the simple distinction?

- The reality out there
- The interpreted reality in here
- They are not the same → sometimes they are not even close!

Learn to identify

II. Submit to the outside / others

Proverbs 27:17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

Hebrews 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

Examples:

Depressed people are well-known for how they distort reality. To move beyond depression one must become aware of the common cognitive distortions & check them with the outside &/ others.

Common distortions:

1. Overgeneralization

If it is true → it's true If it happened → it happens

Allowing one experience to represent an entire

What 2 words are common?