

## BURNOUT

- I. Burnout is the exhaustion of physical or emotional strength brought on by continued stress; it is a loss of enthusiasm, energy, idealism, perspective, and purpose.
- A. Scripture calls it despair which is the loss of hope. **1SAM 27:1**.
    - 1. Without hope we are lost. **ROM 8:24**.
    - 2. Without hope we are adrift without an anchor. **HEB 6:18-20**.
    - 3. Without hope we are defenseless, without a helmet. **1TH 5:8**.
    - 4. Without hope we are insecure. **JOB 11:18-19**.
    - 5. Without anticipation we have nothing to live for.
    - 6. The arrow with no target falls to the ground.
  - B. **GAL 6:9** is a telling commentary on burnout.
    - 1. A person starts out doing well.
    - 2. As well doing escalates, he becomes weary.
    - 3. He loses sight of the prospect of reaping in due season.
    - 4. He faints, that is, he gives up.
- II. The following are characteristics of burnout:
- A. Acute emotional pain. **PSA 6:3; PSA 55:4a**.
  - B. Fearfulness, a continual sense of dread. **PSA 55:4b-5a**.
  - C. Trembling. **PSA 55:5a**.
  - D. A sense of being overwhelmed. **PSA 55:5b; 143:4**.
  - E. Loss of energy. **PSA 88:4**.
  - F. A disgust with life and work. **ECC 2:15-23**.
  - G. Just putting in your time on the job and going through the motions. **JOB 7:2-3**.
  - H. Confusion, no sense of direction. **JOB 10:15; LAM 3:6, 9-11**.
  - I. Fretting. **PSA 37:1**.
    - 1. **Fret**: “To gnaw. To chafe, irritate. Chiefly with regard to the mind: To annoy, distress, vex, worry. To distress oneself with constant thoughts of regret or discontent.”
    - 2. This fretting can lead to anger and sin. **PSA 37:8**.
    - 3. Fretting can be against the Lord. **PRO 19:3**.
  - J. Bitterness. **JOB 7:11; 10:1**.
  - K. Excessive cynicism towards others. **PSA 116:11**.
  - L. Rejection of comfort. **PSA 77:2; GEN 37:35; EXO 6:9**.
  - M. Detachment, a desire to escape and be left alone. **JOB 7:16; 10:20; PSA 55:6-8**.
  - N. Loss of sleep. **PSA 77:4; JOB 7:3-4, 13-15**.
  - O. Loss of appetite. **PSA 102:4**.
  - P. Difficulty in concentrating. **PSA 88:15**.
  - Q. Reduced accomplishment. **JOB 7:3**.
  - R. Physical problems. **JOB 30:27; PSA 102:3; PRO 18:14**.
  - S. Loss of fellowship with God. **PSA 77:7-9; JOB 10:16-20; 30:20-22**.
- III. The state of burnout is dangerous.
- A. In such a state a person may give up on serving God and others.
  - B. It can lead to serious moral downfall. **JER 18:12**.
  - C. The burnout victim can be suicidal.
- IV. A continual barrage of problems is definitely a factor in burnout, but some people have had this and

have not burned out.

- A. Consider the plight of David as expressed in **PSA 3**.
  - 1. He could sleep in the face of increasing trouble.
  - 2. He would not be afraid of ten thousands of enemies.
- B. Consider David's plight in **1SAM 30:1-6**; yet he encouraged himself in the LORD his God.
- C. Or consider Paul who, though troubled on every side, was not in despair.  
**2CO 4:8-9; 11:23-33.**
- D. Therefore, we must look deeper to find the cause of burnout.

V. Following are some of the causes of burnout.

- A. Over-commitment, trying to do too much, is a major cause of burnout. **EXO 18:13-18.**
  - 1. This is the person who thinks he must be perpetually available for everyone and everything. He cannot say "no."
  - 2. It is the person who thinks he must do everything himself and, therefore, never delegates responsibility to others.
  - 3. This is the person who thinks of himself indispensable.
  - 4. It is the person who must know everything about and control all people and situations around him.
  - 5. It is one who assumes responsibility for everybody's problems.
  - 6. This is the person who finds his sense of worth in an endless round of "productive" activity.
  - 7. It is one who feels guilty if he relaxes and does nothing.
  - 8. This is the person who will not even stop if he is sick.
  - 9. It is Martha cumbered about with much serving, careful and troubled about many things.  
**LUK 10:38-42.**
    - a. Note that such persons neglect spending time at Jesus' feet hearing His word which is that one thing "needful."
    - b. Such persons also resent those who are not doing what they are doing.
  - 10. It is the husband and father of several children who owns a home and two cars, works sixty hours a week at a job that is thirty minutes away, attends functions at his children's school, goes to school to improve himself professionally, faithfully serves his church, plays racquetball to keep in shape, tries to maintain a social life, and dies of a massive cardiac arrest at age forty-two.
- B. Unfulfilled expectations or deferred hope are another major source of burnout.  
**LUK 24:17-24; PRO 13:12; PSA 13:1-2; JER 15:16-18.**
  - 1. One can become SO absorbed with an unfulfilled expectation that it is all he thinks about.
    - a. This continuous thinking is exhausting and frightening.
    - b. In such an exhausted state even small problems and decisions become major hurdles.
    - c. In such a state a person begins to fear he is going mad.
  - 2. This is the person who expected appreciation for a job well done and did not get it,
  - 3. This is the man who poured himself into a business enterprise which promised great profit only to lose everything.
  - 4. It is the woman who has longed and longed for a baby and yet never conceives.
  - 5. This is the parent who poured himself into his child only to have that child turn out to be a fool. **PRO 17:21, 25.**
  - 6. It is the parent who keeps hoping that a wayward child will get his act together.

7. This is the person who thought he was married for life only to have his spouse abandon him.
  8. This is the abandoned lover who hopes that his beloved will return to him and yet waits and waits for that time.
  9. It is the person who has been betrayed by a friend he thought he could trust.  
**PSA 41:9; 55:12-14.**
  10. This is the person who hopes for a job change or a move that sometimes seems close but never arrives.
  11. It is the one who expects someone to change yet that person stays the same.
  12. It is the sick person who keeps thinking he will get better but does not.
  13. This is the person who thought he could please everybody and discovers that he cannot.
  14. It is the person who thought he joined a perfect church only to find that it is made up of sinners.
  15. This is the minister who labors to produce more mature church members and yet sees little or no progress in some.
- C. Envy will lead to burnout. **JOB 5:2; PRO 14:30.**
1. The envious can never accept the superiority of others over themselves.
  2. He who envies is seeking vain glory. **GAL 5:26.**
  3. The person who aspires to be what he cannot be is seeking a vain thing that can only lead to endless frustration.
  4. Madison Avenue advertising feeds envy in that it subtly implies that we are not all that we can be or should be.
  5. Envy is bitter and breeds confusion and every evil work. **JAM 3:14-16.**
  6. Envy will lead one to either emulate the man who is superior or destroy the man who is superior. **PRO 3:31; MAR 15:10.**
- D. Covetousness is another source of burnout. **1TI 6:5-10.**
1. The lust for riches is a relentless taskmaster that will never let its victim be content with what he has. **ECC 5:10.**
  2. Life does not consist in the abundance of possessions. **LUK 12:15.**
  3. The covetous will be drowned in destruction and pierced THROUGH with MANY sorrows.
  4. This is the person who trusts in riches and is filled with anxiety concerning them.  
**1TI 6:17; PRO 23:5; MAT 6:31-32.**
  5. It is one who thinks he would be happy if only he had more.
- E. Pride and self-righteousness will cause burnout. **PRO 16:18.**
1. This is the person who works for praise of men. **MAT 23:5.**
    - a. Such a person may be compensating for feelings of inferiority.
    - b. Such a person can be burned out by criticism.
  2. This is the person who derives his sense of worth from doing more than others and thus cannot bear to be outdone by others.
  3. It is the person who cannot share praise and wants credit for everything.
  4. This is the person who cannot accept that he makes mistakes and fails.
    - a. Such a person may wear himself out by being overcautious to avoid making mistakes.
    - b. Such a person relishes his perfect performance rather than God's mercy.
  5. It is the person who cannot endure the humbling experience of tribulation because he thinks he is too good for it.
    - a. This was Job's problem. **JOB 27:5-6; 32:1-2.**

- b. Job wanted to argue with God. **JOB 23:3-4; 40:8.**
- F. Guilt is a fertile source for burnout.
  - 1. The symptoms of burnout arise from the burden of guilt. **PSA 38:1-11.**
  - 2. Guilt can arise from actual sin or from imagined sin as in the case of thinking that we must be perpetually available.
  - 3. This is the one who engages in endless “good” or “productive” work to prove to himself and others that he is not that bad.
- G. Fear will lead to burnout.
  - 1. Fear is an effect of guilt. **GEN 3:10.**
  - 2. Fear debilitates a person in that it causes faintness and cowardice. **DEU 20:3, 8; JOS 2:9-11.**
  - 3. The spirit of fear generates bondage. **ROM 8:15; HEB 2:15; PRO 29:25.**
  - 4. Fear has torment. **1JO 4:18.**
  - 5. Nervous illness is the expression of sustained fear.
    - a. Fear is said to cause the release of adrenalin which stimulates bodily organs to produce sensations like rapid heartbeat.
    - b. Fear of these sensations will result in the production of more adrenalin which will in turn stimulate the bodily organs to increased sensation which leads to more fear.
    - c. Fear of the effects of fear will intensify those effects.
  - 6. This is the person who fears what people will think of him.
  - 7. It is the agoraphobe who fears to venture from home.
  - 8. This is the person who cannot accept death.
  - 9. It is one who assumes that because things were bad in the past, they will be in the future. He thus dreads the future.
  - 10. It is the person who does not utilize the opportunities he has because he fears he will make a mistake. **MAT 25:25.**

VI. Consider some Scriptural examples of burnout.

- A. Moses was a prime candidate for burnout. **NUM 11:10-15.**
  - 1. He complained of the crushing burden of his responsibilities.
  - 2. He lost a sense of God’s favor toward him.
  - 3. He lost sight of God’s ability to provide and saw everything as his responsibility.
  - 4. Under these circumstances he wanted to die.
  - 5. Under similar circumstances Moses disobeyed God and incurred judgment upon himself. **NUM 20:1-12.**
    - a. Moses saw the fetching of water as his responsibility rather than God’s.
    - b. In this frame of mind he was a prime target to be provoked by the people. **PSA 106:32-33.**
    - c. Burnout victims reveal an increasing sense of dependence upon self-effort rather than upon the Lord which makes them prey to anger and provocation.
- B. Elijah experienced burnout after his peak encounter with the prophets of Baal. **1KI 18-19.**
  - 1. Consider the series of events leading up to Elijah’s burnout.
    - a. Elijah won a tense contest with four hundred and fifty prophets of Baal at Mount Carmel.
    - b. He then slew the prophets at the brook Kishon.
    - c. Following this contest, he earnestly prayed for rain.
    - d. When it rained, Elijah ran from Mount Carmel to Jezreel.
    - e. He then received word from Jezebel that she would see to it that he would be dead

- by the next day.
- f. High peaks are often connected to deep valleys.
  - g. After this much intense experience, anyone would be a prime subject for a let-down. **JAM 5:17.**
2. Mark the symptoms of burnout in Elijah.
    - a. He experienced detachment in that he isolated himself from his servant and went into the wilderness alone.
    - b. He lost interest in life and wanted to die.
    - c. He felt disappointment in that he was no better than his fathers.
    - d. His efforts had not resulted in a nationwide reformation. All that he had done and risked seemed to be for nought.
    - e. He errantly thought he was the only one who was faithful to God. One of the great causes of emotional stress and personal grief are false perceptions of one's uniqueness in a crowd of "losers."
    - f. He placed great emphasis upon himself and what he had done. He wallowed in self-pity.
    - g. He thought everybody was out to get him, a sure way of darkly coloring your perception of everyone's words and conduct and a sure way of coloring their opinion about your stability.
  3. Note the steps that the Lord took in recovering Elijah.
    - a. Elijah was allowed rest and nourishment.
      - (1) God knows we have need of bodily rest and encourages us to take it. **PSA 127:2; MAR 6:31.**
      - (2) The scytheman who takes a break to sharpen his scythe is not a slacker. He is rather thus better enabled for work. **ECC 10:10.**
      - (3) Spiritual, sensible people know that great tasks require adequate nourishment. God concurs and provides. **1SAM 14:24-30; ACT 27:33-34 c/w EPH 5:29.**
    - b. God engaged in dialogue with Elijah during which Elijah vented his feelings.
      - (1) Do you sometimes because of weariness from well-doing (**GAL 6:9**) need to tell someone about it? Tell God. **HEB 4:16.**
      - (2) Marvel here at the goodness and tenderness of God towards dust. **PSA 103:13-14.**
    - c. He experienced God's presence in a still small voice.
      - (1) Elijah found recovery in quietness.
      - (2) God's presence is not always to be found in the sensational and spectacular.
    - d. He was given a fresh challenge to anoint two kings and a prophet. Rest fits us for future work.
    - e. Elijah's faulty perception was corrected in that he learned there were seven thousand more faithful souls.
    - f. He was given a close companion in Elisha. c/w **2CO 7:6.**
- C. Under the stress of seeing his nation destroyed, Jeremiah experienced burnout as expressed in **LAM 3:1-32.**
1. Observe the symptoms of burnout as listed by Jeremiah.
    - a. Jeremiah emphasized himself and his problems.
    - b. He believed that God was against him; he lost the sense of God's favor. **vs. 1, 3, 5, 12-13.**
    - c. He was in darkness. **vs. 2, 6.**

- d. He felt old and broken. **v. 4.**
- e. He felt trapped, imprisoned. **v. 7.**
- f. His desperate prayer was unheard. **v. 8.**
- g. He had no clear direction. **v. 9, 11a.**
- h. He thought God was just waiting for an opportunity to pounce upon him. **v. 10.**
- i. He was in pieces; he did not have it together. **v. 11.**
- j. He was estranged from his people. **v. 14.**
- k. He was full of bitterness. **v. 15.**
- l. He knew what it was like to eat dirt. **v. 16.**
- m. Peace was far off and prosperity was forgotten. **v. 17.**
- n. His strength and hope were perished: he was burned out. **v. 18!**
- 2. The burnout experience is humbling. **v. 20.**
- 3. Recovery came when Jeremiah's attention was directed away from his symptoms to certain facts about God. **v. 21.**
  - a. He realized that God's mercies save us rather than our own effort. **v. 22a.**
  - b. He focused on God's unfailing, ever fresh compassions. **vs. 22b-23a.**
  - c. He acknowledged that God's faithfulness is great. He now had something VERY dependable. **v. 23b.**
  - d. He found fulfillment in the LORD as his portion. **v. 24a.**
  - e. With these realizations hope was restored. **v. 24b.**
  - f. He now had a sense of God's goodness toward him. **v. 25.**
  - g. Recovery was in QUIET waiting for the Lord. **vs. 25-26.**
  - h. Being humbled by his afflictions and waiting for the Lord's salvation, he found hope. **v. 29; ROM 5:3-5.**
    - (1) The process of waiting sifts out our delusions.
    - (2) It causes us to realize Who is really in control.
    - (3) Waiting teaches us where to place our hope.
  - i. He now saw his present affliction as temporary. He saw the light at the end of the tunnel (and it wasn't an oncoming train). **vs. 31-32.**

## VII. Consider Scriptural preventatives against burnout.

- A. Implementing these steps can prevent burnout and also help the burnout victim to recover.
- B. Faith in Jesus Christ is a great antidote to burnout. **JOH 14:1-3.**
  - 1. To relieve him of the burden of guilt, the believer is assured of justification.
    - a. There is mercy to cover the inevitable imperfections of our performance. **1JO 2:1-2; HEB 8:12.**
    - b. To avoid burnout, this mercy must be the ground of our hope. **PSA 130.**
  - 2. Countering the fear of death is the assurance that the believer has eternal life and a place in the Father's house. **JOH 11:25-26.**
  - 3. Through believing we are filled with joy and peace and abound in hope. **ROM 15:13.**
  - 4. The believer has abundant assurance that God has his best interest at heart. **ROM 8:31-39.**
  - 5. The believer is assured that God has a good purpose in allowing problems in his life. **1PE 1:6-8; ROM 5:3-5.**
  - 6. The believer can commit himself to the Lord's keeping since he is assured of good in the outcome. **1PE 1:6-8; ROM 5:3-5.**
- C. Intake of the Scriptures is a vital preventative against burnout.
  - 1. Through the Scriptures we have hope without which we burn out.

**ROM 15:4; PSA 119:81, 114.**

2. Great peace comes through the Scriptures. And there is no peace without them.  
**PSA 119:165; PRO 3:1-2; 2CH 15:3-5.**
3. In learning of Jesus we find rest to our souls. **MAT 11:28-29.**
4. In order to profit by the word we must meditate therein rather than merely hear it or read it. **PSA 1:1-4.**
  - a. Meditate: “To muse over or reflect upon; to consider, study, ponder.”
  - b. Lack of meditation is owing to a lack of love for the law, not a lack of time.  
**PSA 119:97.**
  - c. Meditation requires quiet time. **JOB 37:14; PSA 4:4; 46:10 c/w DEU 4:39.**
    - (1) This means that we must work resources of quiet time into our lives.
    - (2) Quietness: “The condition of being quiet or undisturbed; absence of noise, motion, or excitement; calmness, tranquility.”
    - (3) Quiet: “Free from disturbance, molestation, or annoyance; not interfered or meddled with; left in peace. Characterized by the absence of all strife, bustle, stir, or commotion; also, free from noise or uproar, silent, still.”
    - (4) Family, work and telecommunications may have to be ignored during this time.
    - (5) Quietness is to be preferred above abundance of things if in having that abundance our life is full of travail and vexation of spirit. **ECC 4:6.**
5. The difference between reading and studying the word is like the difference between an acquaintance and a close friend.
6. **PRO 7:1-4** shows us how intimate we should be with the Scriptures.
  - a. We should keep them like the apple of our eye.
  - b. We should bind them to us.
  - c. They should be written in our heart.
  - d. They should be as close as a sister.
  - e. They should be part of our family.
7. Too many cares will choke the word (**LUK 8:14**). Therefore we should strive towards a condition of being without carefulness. **1CO 7:32.**
  - a. Carefulness: “The quality of state of being careful. Solicitude, anxiety, concern. Heedfulness, vigilance, attentiveness, exactness, caution.”
  - b. Too much carefulness creates too much hustle and bustle which interferes with needed quietness.
  - c. In the context of Paul’s admonition, *carefulness* refers to having things to care for.
    - (1) *To care for* – to take thought for, provide for, look after, take care of.
    - (2) Therefore, to be without carefulness is to have fewer things to look after.
    - (3) Without qualification, being *without* carefulness would in context include not having wife or family (which things God approves of).
    - (4) A measured, sensible approach to being without carefulness is in order lest one conclude that the only truly spiritual believer is a single, penniless, jobless, naked wanderer and meditator.
    - (5) Each must work out his own salvation. **PHIL 2:12.**
8. If you just don’t seem to have the time to meditate in God’s word, perhaps it is because you need to redeem that valuable commodity. **EPH 5:15-16.**
  - a. Redeem: “To buy back (a thing formerly possessed); to make payment for (a thing held or claimed by another). To regain, recover (an immaterial thing).”
  - b. We should spend other things to secure time.

- c. Some areas where time can be recaptured are:
    - (1) Television viewing. Dare to keep a record of your total hours per week.
    - (2) Recorded movies. Do you really need to rent a movie 4-6 times per week?
    - (3) Excess of novels, magazines, newsletters, etc. which are words but not God's.
    - (4) Telephone, cell phone, texting.
      - AA. A parent related to me some time ago about their teen complaining about not having enough time to do homework and chores. This was a puzzle until the parent reviewed the teen's cell phone usage which was 10,000 minutes in a month! This was in addition to time spent on computer, internet, e-mail and TV.
      - BB. A challenge to adults: if you have a home phone and have no need of a cell phone for business purposes, why would you need a cell phone plan that gives you thousands of minutes per month?
    - (5) Computer games.
    - (6) Internet usage.
    - (7) E-mail (one of the greatest time-stealing "conveniences" ever invented).
    - (8) Excess children's activities outside the home (sports, parties, school trips, etc.)
    - (9) Excess idle socializing.
    - (10) Excessively time-consuming hobbies and pastimes. Dare to account for the total time you spend each month in the pursuit, care of, and practice of a given hobby or pastime.
  - d. The above is not even considering the monetary cost of these interests.
    - (1) For example, consider a fairly representative monthly communication expense: home phone basic plan w/ long distance (\$50), internet (\$35), cell phone (\$30-\$80), cable or satellite TV service (\$25-\$75). This is a range of \$140-\$240 per month.
      - (2) Add to those fees the equipment and energy cost.
      - (3) At some point a person might consider getting a part-time job to offset his communication costs, and this then robs more time!
9. Since spiritual well-being comes through meditating in God's law, which requires quietness, does it not stand to reason that our adversary the devil will do everything he can to rob us of that quietness so as to prevent meditation in God's law?
- D. Exchange the yoke that you and others put upon you for the yoke of the Lord Jesus Christ.
- MAT 11:28-30.**
- 1. Jesus' yoke is bearable. **1JO 5:3.**
  - 2. Jesus does not require you to measure up to everybody else as if they were the standard. **2CO 10:12.**
  - 3. Jesus only requires what you are able to do. **2CO 8:12; MAR 14:8.**
    - a. Consider the parable of the talents. **MAT 25:14-30.**
      - (1) Quantitatively, the man with five talents produced more than the man with two.
      - (2) Qualitatively, the man with two talents did the same as the man with five.
      - (3) The man with two talents had to work within his limitations.
    - b. The person who thinks he must do everything and does not accept his limitations thinks too highly of himself. **ROM 12:3.**
  - 4. Jesus does not demand that you be always available for everybody and everything that would demand your time.
    - a. God teaches us to be considerate of another's time. **PRO 25:17; 1CO 16:12; 1PE 3:8.**

- b. God does not require us to be enslaved to selfish people who would be overly possessive of our time. **COL 3:23.**
- c. Christ did not let men keep Him from fulfilling His priorities. **LUK 4:42-43; MAT 14:22-23.**
- d. Due to his priorities, Paul did not tarry longer at Ephesus. **ACT 18:20-21.**
- 5. Jesus does not hold you responsible for everybody's problems. **EZE 33:7-9; GAL 6:5.**
- E. Gear your expectations to the Scriptures. **PSA 130:5.**
  - 1. Expect that you will not please everybody and that you will have enemies. **GAL 1:10; LUK 6:26; 1JO 3:13; MAT 10:36.**
  - 2. Do not always expect people to appreciate you. **2CO 12:15.**
  - 3. Do not set your hope in anything related to money. **PRO 23:4-5; MAT 6:19-20; 1TI 6:17.**
  - 4. Never trust in man in the way you should only trust and hope in God. **JER 17:5-6; PSA 146:3-10.**
  - 5. Do not always expect to win. **ECC 3:6; 11:6; 1CO 9:22.**
  - 6. Do not always expect immediate results. **ECC 11:1; JAM 5:7; PRO 22:6.**
  - 7. Realize that the best actions do not always yield the best results. **ISA 1:2; 5:1-7.**
  - 8. Consider that whatever happened to God-fearing people in the Bible could happen to you. **JAM 5:10; PHI 1:30.**
  - 9. Expect grace sufficient. **2CO 12:9.**
  - 10. Never lose sight of the hope of glory since this puts present things in perspective. **2CO 4:17-18.**
- F. Seek quietness.
  - 1. Strength is found in quietness. **ISA 30:15.**
  - 2. If the Lord is leading us and we are bearing His yoke, we will find quietness. **PSA 23:2; MAT 11:29; PRO 1:33.**
  - 3. Quietness is an effect of righteousness. **ISA 32:17; 57:20.**
  - 4. "Better is a handful with quietness, than both the hands full with travail and vexation of spirit" (**ECC 4:6**).
  - 5. We are commanded to be still. **PSA 4:4; 46:10.**
    - a. The admonition in **PSA 46:10** was in the context of war.
    - b. Peter told Christians in the heat of persecution to be not troubled. **1PE 3:14.**
    - c. With the sea before them and Pharaoh's host behind them, Moses told Israel to stand still. **EXO 14:13.**
  - 6. **PSA 131** gives the characteristics of one who quiets himself.
    - a. He is not driven by pride.
    - b. He does not concern himself with things that are beyond his capabilities.
    - c. He hopes in the Lord; he gears his expectations to God.
  - 7. We need stillness to turn our thoughts to God and His power in order to avoid burnout. **JOB 37:14; PSA 46:10; HAB 2:20.**
  - 8. Too much hustle and bustle crowds out time to consider God and His work. **ISA 5:12; LUK 10:38-42.**
  - 9. We must work resources of quiet into our work schedule. **1TH 4:11; 2TH 3:12.**
  - 10. When we tap into the quietness that God gives, then who can trouble us? **JOB 34:29.**
- G. Cultivate healthy relationships with brethren, family and friends.
  - 1. Companionship helps us when we fail. **ECC 4:10.**
  - 2. Companionship provides an opportunity to give and receive love which breeds faith, hope and endurance. **PRO 17:17; 1CO 13:7.**
  - 3. Unhealthy companionships oppose the quietness of God. **PSA 1:1-4.**

- H. Taking care of your physical body helps you bear up under stress.
1. Our faith does not view the body as an enemy of our spirituality and therefore to be neglected. **COL 2:23.**
  2. Avail yourselves of the little profit that comes from bodily exercise. **1TI 4:8.**
  3. Eat well (healthily, moderately, with good conscience).
    - a. Good food and drink revive the spirit. **PSA 104:15; JDG 15:19; 1SAM 14:24-29; 30:11-12.**
    - b. Be moderate in consuming sweets. **PRO 25:16, 27.**
    - c. Be moderate in drink. **PRO 23:29-30 c/w EPH 5:18.**
    - d. Be moderate in food. **PRO 30:8-9; ISA 23:18.**
    - e. “Let your moderation be known unto all men. The Lord is at hand” (**PHIL 4:5**).
    - f. Eat with good conscience. **ROM 14:14, 29.**
  4. Get adequate rest and recreation.
    - a. Great crises tend to drain people.
      - (1) Expect a let-down after peak experiences.
      - (2) Refurbish the mind and body with rest, diversion, and worship.
    - b. God Himself set aside time to rest. **EXO 31:17.**
    - c. Jesus called His disciples to come apart and rest a while. **MAR 6:31.**
    - d. Sleep is a gift of God; burning the candle at both ends tramples on His gift. **PSA 127:1-2.**
    - e. The person who trusts his cares to God can rest. **PSA 3:1-5; 4:8; 1PE 5:7.**
- I. Allow yourself some enjoyment. **ECC 3:13; 1TI 6:17.**
1. Sorrow breaks the spirit. **PRO 15:13.**
  2. A merry heart is medicinal. **PRO 17:22.**
- J. Be thankful unto God, bless His name, and forget not all His benefits. **PSA 100:4; 103:2.**
1. Praise is the antidote to heaviness. **ISA 61:3.**
  2. Praise is associated with joy. **PSA 42:4.**
  3. According to **PSA 106:13-25**, Israel failed to remember God's benefits which had several results that go along with burnout.
    - a. They indulged their lusts rather than waiting on the Lord. **vs.13b-14.**
    - b. Their soul was lean. **v.15.**
    - c. They envied the men in authority. **v.16.**
    - d. They despised God's blessings. **v.24.**
    - e. They did not believe God's promise; they found no comfort in His word. **vs.24, 25b.**
    - f. They murmured. **v.25a.**

VIII. **ISA 40:26-31** provides an excellent prescription for recovery from burnout.

- A. **Verse 27** describes the attitudes often held by burnout victims.
1. They feel isolated: “My way is hid from the LORD.”
  2. They feel a sense of injustice about their circumstances: “My judgment is passed over from my God.”
- B. **Verses 29-30** describe the characteristics of burnout victims.
1. They are faint.
    - a. They lack strength, courage, and impetus.
    - b. Their ability to concentrate and produce is greatly diminished.
    - c. They have given and given until there is nothing left to give.
  2. They are weary. They are worn out, constantly exhausted.
  3. They utterly fall.

- a. They collapse under the weight of it all.
  - b. This can be a moral, mental/emotional, or physical collapse.
- C. Mind that youths are susceptible to burnout. **v.30.**
  - 1. Youth tends not to recognize its limitations.
  - 2. Our culture loads youths up with cares and concerns that need to be thinned out by parents.
- D. Recovery begins with a reminder of God's greatness. **v.28.**
  - 1. Our attention must be shifted from our inability to God's infinite ability.
  - 2. Do we feel we are at our end? God is everlasting.
  - 3. Are we faint and weary? God is NEITHER faint NOR weary.
  - 4. Are we perplexed? God has infinite understanding.
- E. Recovery is a gift from this God of infinite ability. **v.29.**
- F. Recovery is experienced by those who wait upon the LORD. **v.31.**
  - 1. We must fix our eyes upon the Lord. **HEB 12:2-3.**
  - 2. We must adjust our expectations to His will and timing. **PSA 62:5; JER 17:7-8.**
  - 3. We must take our commands from Him. **PSA 123:2.**
  - 4. By this we shall find renewed strength to run and NOT be weary, to walk and faint NOT. **PSA 27:13-14.**