

Chapter one had really stirred my soul. After spending time with the Lord, I had asked him to reveal the lies I have told myself which negatively affected my spiritual life. Out of the three different kinds of lies which are the performance lie, people pleasing lie, and the lie of control, the last two lies are the most relevant to myself. (Reimer 52-58). The people pleasing lie prevents me from denying a friend's request and puts pressure on myself for everyone to like me and hold me up in high regard. This had manifested when I had found out I was more sensitive than the average male emotionally. Therefore, I needed to avoid confrontation at all costs because I was afraid of breaking down in public from the verbal assault from the other person. I had later developed a defensive mechanism for this by masking my emotions with anger whenever I was attacked verbally.

The second and last lie is the lie of control. This had manifested because I have not placed all of my trust in the Lord. I have only placed a little trust in Him. My sin is that I trust myself more than I trust in God. What makes me feel vulnerable is my emotional sensitivity. I am most attached to my image as a humble and reliable person, although I do not know if I am truly humble inside. I am most proud of my artistic abilities and writing abilities. Additionally, I am most defensive of my physical attractiveness as I do not think that I am an attractive person on the outside. I think both of my lies feed into this delusional image I want to maintain in public. I make a false mask to hide behind to fend off my feelings of vulnerability.

Lie: "The issue of my value is dependent on my perceived humility, reliability, and likeability."

Moreover, I still had retained specific memories of people acknowledging my humility and reliability as a person, as there was this one time when I had done a school group essay by myself when it was supposed to be created by the entire group. This was insurance if one of the group members forgot to print out the group assignment which was the case. Everyone was

grateful to me and I felt happy and special. It was out of these kinds of scenarios, that the people pleasing lie was born. But I soon learned that secure feeling was only temporary and could only happen when I put an extra work load upon myself which would eventually burn me out.

The lie of control over my life was when I had felt that as long as I made enough money with my skills and capabilities, even without walking in tune with the Spirit, I would be fine in terms of my earthly life. This was when the second type of lie was born in my heart. When I stand on my faulty spiritual foundation, I feel a sense of trepidation. In order to comfort myself, I tell the people pleasing lie and the lie of control to myself, saying “that everything would work out just fine.” The imaginary conversations I would have, are conversations when I am getting praised and when I am in the center of attention. The symptomatic expressions of these kinds of lies in my life are when I am feeling despair and mental fatigue because I am running spiritually dry. They manifest when I am becoming irritable and impatient with my family members.

Lie: “My value as a person depends on my performance in terms of perceived humility and success.”

Truth slogan: “Behold what manner of love the Father has bestowed on us, that we should be called children of God!” (1 John 3:1).

Lie : “My value as a person depends on my reliability and likeability.”

Truth slogan: “But God, who is rich in mercy even when we were dead in trespasses made us alive together with Christ ... that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.” (Ephesians 2:4–7).

I struggle with an identity wound because I have become too tied to my false self. This manifests by not revealing my true self to others outside of my family. I also struggle with a bent will. This manifests through my tendency to victimize myself and focus too much on myself

rather than God. This is because I have been bullied all throughout fourth grade, seventh grade, and all of my high school years so my toxic shame has accumulated over the years. I have shared this with an intimate group of church friends whom I could trust.

In regards to chapter two called “Repentance,” I cannot easily confess my sins regarding my temper and impatience. Although I tried my best to hide my sins, the Lord knows all of them as well as some of the congregates in my church as some of my past fights with them were based on my temper before I became a children’s pastor. I had realized that the Lord gave me warning signs of when I should have confessed my sins. There were times when the Lord exposed my sins in public as well because I was too proud to confess them. As it states in the Soul Care book, “the law of the harvest states that a person reaps what they sow, and God uses the consequences of our poor choices to lead us to repentance.” (Reimer 80).

Thankfully this was in another church besides my home church, however my father said that rather than coincidence, the Lord was deliberately shaming me so that I can change for the better. I had argued to my father who is a pastor, how come when I sin, for the vast majority of cases, I do not get punished? He had then replied that it was because “God is restraining himself when you sin until He cannot take it anymore.” I was told that is when he exposes my sins to the public. At first I felt angry that God will betray me and hinder my career as a future pastor and current children’s pastor. However, after my indignation subsided, I realized that it was actually me who was hindering my moral spiritual integrity as a children’s pastor and that the Lord was only trying to help me, gently as first, then more harshly if I remained too proud and stubborn. As the author states, “The discipline of the Lord is not punitive; it is restorative.” (Reimer 81). The sins of anger and defensiveness are the sins which I now confess to the Lord which I had gotten exposed for, however I still do not fully feel the release of the burden of these sins from

my spiritual being. As the book states, “Repentance is like a soul alignment. It makes your soul breathe a sigh of relief. It is soul-refreshing to be in the right alignment with God. But when you are not in alignment with God, your soul is subject to disease.” (Reimer 75).

This is because I have not fully overcome it and am still struggling with it. This really tells me to focus more on making time with God consistently either in the morning or even at night, as I am a night owl or someone who wakes up late and goes to sleep late. Although I am organized in terms of my school work and make a daily schedule in terms of what assignments I will get done in the present and future weeks, I am not managing time as well with my spiritual life. This tells me to stop privatizing my faith and encourages me to combine it with my daily life in order to establish a consistent daily rhythm of faith. I also have not confessed these specific sins to others besides my immediate family. The worldly sorrow in my life was my defensiveness of my sins, claiming that my sin with anger was not anything new and that it was natural for an inexperienced man in his mid-twenties in my argument with my father. I tried to justify my sin by hiding behind my youth, however I know that as time goes on, I too like everyone else will age, and that I can still possibly struggle with this as I go into my thirties and forties until I stop it here and now in my life.

In finality, I need to let go my defensiveness and make myself vulnerable to the Lord and truly repent of my sins out of godly sorrow rather than repenting as an obligation. Therefore, I have to “ask God for a contrite heart”. (Reimer 85). I realized that my heart was not yet pierced and is not like the soil “that has been plowed and prepared to receive the seed.... It is only when the heart is pierced that the soul can be healthy.” (Reimer 81).