

Stop Sabotaging Yourself: How Your Emotions Reveal What You Really Think

https://www.youtube.com/watch?v=Q-SnNXXAr_4

CONDENSED KEY-POINT & BIBLICAL APPLICATION CHART

Key Idea / Statement	Practical Meaning	Biblical Application
"If you want a different emotion, have a new belief."	Emotions can reveal underlying assumptions rather than simply controlling us.	Rom. 12:2 — transformation through renewing the mind.
Emotions are a "check-engine light."	Notice feelings and investigate what they may reveal rather than denying them.	Ps. 139:23–24 — "Search me...know my anxious thoughts."
Inner disunity produces struggle.	Trying to change while believing change is impossible creates internal conflict.	James 1:6–8 — divided/double-minded thinking produces instability.
Circumstances don't completely determine emotional experience.	Interpretation and expectation influence our response to circumstances.	Phil. 4:8–9, 11–13 — learned contentment and intentional focus.
Performance often grows from "I'm not enough."	Approval-seeking behavior may reveal an identity belief beneath it.	Eph. 2:10; Col. 2:10 — identity and completeness are rooted in Christ.
Old beliefs become embedded through repetition.	Childhood conclusions and repeated self-talk can become automatic assumptions.	2 Cor. 10:5 — bringing thoughts into obedience to Christ.
Don't merely fight the emotion.	Recognize the emotion, examine the belief, and replace falsehood with truth.	Eph. 4:22–24 — put off the old, be renewed, put on the new.
Focus affects experience.	Continually focusing on failure can reinforce defeat; truth provides a new perspective.	Col. 3:1–2; Phil. 4:8 — intentionally direct attention toward what is true.
"I can't change" looks backward.	Past performance does not have to define future identity.	2 Cor. 5:17 — anyone in Christ is a new creation.
Transformation must happen inside-out.	Sustainable behavior grows from renewed identity and belief rather than mere performance.	Rom. 12:2; Eph. 3:16–17 — inner renewal precedes transformed living.

Key Idea / Statement	Practical Meaning	Biblical Application
Which self am I being authentic to?	Longstanding personality patterns are not necessarily permanent identity.	Gal. 2:20; Col. 3:9–10 — old self/new self and Christ living within.
Repentance involves changed thinking.	Repentance is more than regret; it involves a reorientation of mind that produces a changed life.	Mark 1:15; Rom. 12:2 — repent/believe and renew the mind.

The practical rhythm:

Notice → Question → Discern → Replace → Reinforce → Live from the new belief.

BELIEFS, EMOTIONS & INSIDE-OUT TRANSFORMATION

The teaching begins with a simple proposition: what we genuinely believe affects how we feel, respond, and live. We can consciously say that we believe something while deeper assumptions inside us continue producing fear, anxiety, inadequacy, defeat, or self-sabotage. The goal, therefore, is not merely controlling behavior or suppressing unwanted emotions, but discovering and changing the beliefs beneath them.

The speaker describes her own history of feeling controlled by emotions. Her turning point came when she began seeing emotions not simply as forces that happen to us, but as signals pointing toward what we believe. Her recurring principle is:

“If you want a different emotion, have a new belief.”

Emotions also have physical influences—including hormones, nutrition, and bodily conditions—but argues that we do not have to become passive victims of what we feel.

1. EMOTIONS AS A “CHECK ENGINE LIGHT”

Negative emotions are compared to the check-engine light in a car. The warning light isn't necessarily the underlying problem; it alerts us that something deserves attention. Likewise, anxiety, fear, inadequacy, resentment, or heaviness can become invitations to ask:

- What am I believing right now?
- What conclusion am I expecting?
- What am I believing about myself, God, other people, or this situation?
- Is that belief actually true?
- What would I need to believe for my emotional response to change?

This does not mean denying an emotion. The teaching specifically warns against simply saying, “I’m not anxious” while experiencing anxiety. Instead, recognize the feeling and investigate what may be producing or reinforcing it.

A striking example concerns worry. The speaker describes telling God that she believed the biblical promises concerning His provision, only to confront the question: “Then why are you worried?” Her conclusion was that intellectual agreement with a truth and deeply internalized belief are not necessarily the same thing. When truth becomes deeply believed, it should increasingly affect emotional experience.

2. INNER DISUNITY AND SELF-SABOTAGE

One of the strongest ideas in the teaching is inner disunity. A person may consciously attempt something while inwardly believing it cannot happen.

The speaker uses her struggle with weight as an example. She was trying harder and eating less while simultaneously accepting the belief that losing weight at her age was nearly impossible. Her lesson was broader than dieting:

Trying to create an outcome that you fundamentally believe is impossible puts parts of your inner life in conflict.

That conflict can produce self-sabotaging behavior. Rather than beginning with more willpower, she says she was led to stop dieting temporarily and spend several months changing what she believed about herself and her capacity for change.

The broader application is significant: behavioral change without corresponding inner transformation may be difficult to sustain.

3. CIRCUMSTANCES DO NOT COMPLETELY DETERMINE OUR EXPERIENCE

An ice-storm story illustrates the difference between circumstance and interpretation. Several women were trapped together on an interstate. The speaker became frustrated and discouraged because she wanted to get home. Another woman saw exactly the same delay as an opportunity to have fun and get to know everyone better.

- *Same circumstances. Different interpretation. Different emotional experience.*

This exposed one of the speaker's underlying beliefs: “Life is hard.” Once recognized, that assumption could be challenged.

The point is not that circumstances are unreal or that every painful event can simply be “thought away.” Rather, the teaching emphasizes that our interpretation of circumstances contributes substantially to how we experience them. Changing perspective can therefore change our response even before circumstances change.

4. PERFORMANCE, INADEQUACY & “I'M NOT ENOUGH”

- Performance is presented as another symptom of an underlying belief. If someone continually feels compelled to impress people, gain approval, or prove personal worth, the deeper belief may be: “*Who I am isn't enough.*”
- Trying harder cannot permanently solve a belief of inadequacy. Performance itself can become exhausting because the person is continually attempting to behave contrary to what they believe about themselves.
 - The speaker applies the same principle to Christian living. A person can try to “act like a Christian,” but acting can only be maintained for so long. Stress, exhaustion, disappointment, or crisis eventually exposes what is operating underneath.

Transformation is not primarily acting differently until we become different; something must change within us that eventually produces different actions.

5. HOW BELIEF SYSTEMS BECOME EMBEDDED

Beliefs often develop through repetition and interpretation. Children experience events before they possess the maturity to interpret them accurately. They may therefore reach conclusions such as:

- “I'm stupid.”
“I'm a failure.”
“I can't do this.”
“I can't change.”
- Repeated thoughts can eventually become automatic assumptions through which later experiences are interpreted.
 - The example of a child learning to tie shoes is intentionally simple. A frustrated child repeatedly saying “I can't do it” may begin applying the same conclusion whenever something becomes difficult.
- Merely saying “don't think that” is insufficient. The old belief needs to be replaced by a more truthful belief with something substantial to support it.
 - This is why changing entrenched beliefs requires intentionality and repetition. A new thought stated once does not necessarily displace a conclusion reinforced for years.

6. DON'T FIGHT THE EMOTION—ADDRESS WHAT IS BENEATH IT

- The teaching discourages warfare against emotions themselves. *Emotions are described as involving bodily chemistry connected with thought and perception. Therefore, simply commanding an emotion to disappear may accomplish little.*
- Notice the emotion → identify the underlying thought/belief → question its truth → establish a healthier belief → repeatedly reinforce the new belief → allow behavior and emotional responses to begin changing.
- This makes emotional awareness useful rather than threatening. Anxiety, intimidation, frustration, or inadequacy can become signals for self-examination rather than identities we must accept.

7. FOCUS, ENERGY & “NEW EYES”

Another recurring theme is where attention is directed. Continually concentrating on problems, guilt, inadequacy, and everything that needs fixing can become draining. The speaker found greater energy when she shifted from obsessively asking “*What’s wrong with me?*” toward expectantly considering “*What am I becoming?*”

- She uses the familiar idea attributed to Marcel Proust that discovery is not necessarily about finding a new landscape but acquiring “new eyes.”
- Sometimes we are trying desperately to escape where we are when what needs to change first is the lens through which we are seeing it.
- This connects directly with the earlier ice-storm example: a new perspective did not immediately remove the frozen highway, but it radically changed the experience inside the car.

8. FAITH FOR CHANGE: THE NEW CREATION

The theological center of the teaching comes near the end. The speaker struggled to believe she could truly change because repeated past failures seemed to prove otherwise. She describes God challenging the location of her faith:

- confidence—or lack of confidence—was based primarily upon previous performance rather than upon what God had done
- The turning point became the biblical declaration that anyone in Christ is a new creation.
 - Rather than thinking of salvation merely as improving the old self, she interprets “new creation” as a fundamentally new identity. This creates a different question:
 - **To which self do I want to be authentic—the identity shaped by my past, or the new creation I am becoming in Christ?**
 - Statements such as “*I’m naturally critical,*” “*I’m just an anxious person,*” or “*this is simply who I am*” may therefore confuse longstanding patterns with permanent identity.

Transformation becomes possible when faith shifts away from “Can the old me finally become disciplined enough to fix myself?” toward “What is already true about the life of Christ within me, and what would living from that reality look like?”

9. REPENTANCE AS CHANGED THINKING

Rather than reducing repentance to feeling sorry, the speaker emphasizes the concept of changing one’s mind or way of thinking. The sequence becomes:

- Changed thinking → changed believing → changed emotional response → changed behavior → changed experience.
- This makes repentance an ongoing process rather than merely an event associated with conversion. Christian transformation involves continually bringing old assumptions, conclusions, fears, identities, and expectations into agreement with truth.
 - The deepest change therefore happens inside-out.