

Suicide/Portrait of a Suicidal Believer

October 8, 2009 by [Mike Wells](#)

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1 Kings 19:3, "Elijah was afraid and ran for his life. When he came to Beersheba in Judah, he left his servant there, while he himself went a day's journey into the desert. He came to a broom tree, sat down under it and prayed that he might die. 'I have had enough, LORD,' he said. 'Take my life; I am no better than my ancestors.' Then he lay down under the tree and fell asleep. All at once an angel touched him and said, 'Get up and eat.'"

The Jews would actually publish a book, the Mishnah, in the form of a man, for they believed that on Mount Sinai, God gave both the written law that was for all men and the oral law that was only for the Jews. In the same way I have seen that God publishes men and women of God as books. He works a particular topic into one's life until there is no distinction between the message and the person. In the book called "Michael Wells," there would have to be a chapter on suicide.

Suicide is, apart from the distress that it causes, an interesting topic. Many consider it the unforgivable sin, a thought that has its roots in Catholicism, a religion that not only lacked hope but had strong legalism. Catholicism brought people in and then through fear was always threatening to put them out. So many of its members decided to take themselves out, having been driven to suicide as a legitimate option to a lifetime of penance, that the hierarchy had to issue an edict that suicide was an unforgivable sin. However, in many religions suicide was and is viewed as an honorable exit. I, of course, would be opposed to suicide, because it is based in deception. The point I would make is that many have had a loved one commit suicide, and they immediately assume that the person was not a believer and is therefore condemned to hell. This is a false assumption. Not everyone who commits suicide goes to hell, for a lesser truth must give way to the greatest TRUTH. If suicide can take one out of heaven, then it stands to reason that it is stronger than the grace of God. Absurd! "Who shall separate us from the love of Christ?" (Romans 8:35-39)

First I want to establish that suicide does not nullify the new birth in Christ. Next I want to look at the two groups of individuals most affected by suicide, those left behind and those who have committed suicide.

It is a tragic fact that teen suicide in America is three times greater than death from AIDS and yet doesn't get nearly as much attention. From my experience (much of it personal), I have realized that the suicidal are often the most sensitive and yet the most self-centered of all people. Often I use the example of looking at a pencil on the desk. From a distance the pencil is quite small, but pick it up, move it toward the eye, and soon the small object is blocking the

view to everything else. Sensitive people notice the pencil (their failures, deficiencies, procrastinations, embarrassments, hurts, and even pain they may have caused others), but it is the self-centeredness that makes them pick up the pencil and move it to the eye, thus making it their obsession. All of life is centered in them, their image, failures, success, wants, disappointments, relationships, and more.

One missionary noticed just how selfish those in an asylum in Spain were during World War II. He had asked the depressed if they could tear up sheets to make bandages for the wounded. Though they had the mental and physical capacity to do the work, they refused, because the wounds of others didn't have anything to do with their wounds. This, too, is a characteristic of the suicidal, that the word 'others', doesn't seem to be within their emotional scope (remember, I am preaching my own funeral, having been suicidal myself for years). Well, look without and you will be discouraged, look within and be depressed, but look up and be impressed.

The suicidal look within and without, never up. Man isn't created to give himself to himself, and when that happens, depression sets in, for he sees his inability to be godlike and despairs of his humanity. In this state of self-absorption, suicide makes its move. Suicide reminds me of the angel that appears as a human being and walks among us; suicide is a spirit that takes form and, though never seen, makes its presence known. As the suicidal person begins to obsess on himself and the pain of his failure, suicide goes to work, just like a young man wooing a girl with promises and images. Suicide begins to whisper, "Come and go away with me, and I will take away all your pain." At first the suicidal person is repulsed by the thought. Everything within him (remember, Colossians 1:17 - Jesus is the glue that holds man together), struggles against death. However, suicide continues its onslaught. With each passing day, as he looks to himself, the phone calls to the brain increase, saying, "Meet with me, I will take away all your pain. Others won't have to worry about your being a failure any longer, people won't have to put up with you, you won't have to suffer further, you will be free from the sin to which you are in bondage, and you can punish those who have criticized and offended you. All you have to do is meet with me!"

At first the self-centered one hangs up the phone, but with the passing of time, Suicide, that intruder into the mind, is allowed to talk longer and longer, building its case for a long-term relationship. The battle is in the mind and the emotions. The longer Suicide is allowed to talk, the more it makes sense, and yet life continues to rebel against the death sentence it has been given. The conflict rages so greatly that it is easy to fall victim to the fantasies of what suicide will supposedly bring: no more struggle, no more conflicts, no more day-to-day working, no more merely existing. The thought of Job forms (Job 3:11) anew, "Why did I not perish at birth, and die as I came from the womb?" The enemy has great wiles to accomplish the unthinkable. Suicide convinces the child of God—the only person in the world with hope, the one who can cast all his anxieties on Him, and the one that has life abundant—that life is not worth living. Amazing.

Now, I must mention a few more weapons in Suicide's arsenal: the side effects of medications, drugs, and alcohol and the insane behavior of others. As I said to a fellow, "If you want to commit suicide, think it through and do it because you want to, but don't do it because of the actions of a carnal person. Not only have you let this person hurt you, you are letting him dictate if you are going to live or not." I was not advocating suicide; I just wanted him to open his eyes to how he was letting someone else be his god. Suicide will also use the things that are true but not the TRUTH to oppress and gain ground in the "logic" of suicide. It is true that we have trials, and if we stop there, what is the point of life? However, we are not fatalists who cannot find a purpose in trials; we are optimists who believe that the trial will reap fruit, fullness, faith, and life. The existence of trials is not merely something that is true; trials for us are TRUTH, encompassed by our trust in Jesus. As I write this to you, the ploys of the enemy and his friend Suicide appear to be very obvious, but from experience I must say that in the midst of the oppression, the constant phone calls, the whispering, the fantasies, and the self-centeredness, they all begin to make sense.

I remember going past a bridge in Melbourne, Australia. I was told how many hundreds of people had jumped off the bridge. To a man, being born with the fear of heights, jumping off a bridge would be quite a frightening experience, and yet to the suicidal, the bridge is not as frightening as living one more day! Many succumb to that hellish fear. I know saints commit suicide for reasons that seem absolutely absurd, such as having a restraining order issued, being told their mate was divorcing them, losing a job, being made to feel foolish, procrastinating, being rejected, personal failure, a recurring sin, the discovery of betrayal, not meeting one's own standard, being too short, and even being told to kill themselves by someone else. It takes some maneuvering by the enemy to make the events of life lead to suicide instead of to Jesus. It is said by many who have attempted suicide that in the days or moments before making the attempt, a false peace descended upon them and they were without conflict. I believe them, for at that moment there is surrender of the will to suicide and the struggle of the will is over.

Well, what is there to do if you are suicidal? I have a few suggestions.

First, settle it in your mind that you are not going to commit suicide. After years of struggle, that is exactly what I did. I finally said, "Suicide, I let you say things to me that I wouldn't let anyone else say. Today I am through with you. I will not commit suicide. I will not entertain the thoughts you send my way. I will no longer answer your phone calls to my mind. Today we are breaking up. Satan, you will have to find something new with which to tempt me, because no longer will I be tempted by suicide. I have settled it with God." From that day I have refused to entertain the thoughts of suicide. I just don't allow my mind to go there.

Second, "Death and life are in the power of the tongue" (Proverbs 18:21). Say out loud, "I will not commit suicide." Well, truth isn't preached but demonstrated. Say it out loud and see what will happen. A friend of mine practices this regularly. When someone comes into his office and says, "I am going to commit suicide," he immediately stops them and says, "You are

not leaving here with that on my floor. You pick it up immediately by saying that you are never going to commit suicide.”

Third, when someone tells me that he is going to commit suicide, I immediately ask him to play a little game with me. I will pretend to be him, and he will be the thing Suicide. I then ask the question, “You are Suicide, why do you want to kill me?” Most often the response will be, “Because you are worthless and a failure!” I then ask, “How am I worthless and a failure?” The response: “You just are!” I have found that the suicidal are never specific in the beginning. This is a sign of demonic oppression. Next I say, “You have given me the death sentence for being worthless. I am sorry, but in order for me to kill myself, you will have to be more specific than just telling me I am worthless.” As I continue to press, some specifics will come out, such as, “I keep sinning. I am a bad parent. I can’t please God,” and more. I then address each of those issues. It is interesting to see the veil of deception slowly lift as the person begins to realize that he has been duped.

Fourth, stop dating suicide. The only way to break up from any bad relationship is to stop being self-centered. It is the illusion of what an abusive person can GIVE that keeps the abused one involved. Stop being a person that spends all day and all night thinking about yourself. You are not that interesting. In fact, when comparing yourself to Jesus, you are quite boring. Again, I challenge every believer—not just the suicidal—to spend one hour, then one day, and finally one week without thinking about yourself. You will be surprised at how much better you will feel by the end of the week. Do something for someone else. Stop fighting life, see Jesus in it, and yield to Him.

Now, what is the response to be of those who are left behind?

First, remember that the believer can have two different emotions at the same time, but these emotions are not to run on the same railroad track. A woman told me she was feeling guilty for mourning the death of her husband of 50 years. I asked why, and she said, “The Christian is to have a joyful and glad heart.” I explained that it was true, but that the Christian was also to mourn. She had put mourning and joy on the same track headed toward one another; a collision was imminent. Instead we are to mourn and have joy at the same time, just as two trains can pass each other if they are on different tracks. I have had friends commit suicide. I had known them for years and we had worked through many issues. They were believers and yet could never rise above the oppression. Though some will react to what I am about to say, I am joyful that those friends are with Jesus. On the other hand, I am vexed because they did not have the revelation of LIFE, and I mourn because they are missed and were much more of a blessing than they ever knew or could see. Those of you who have lost a loved one will have both emotions, joy and grief. I despise the saying that time heals all wounds; it so cheapens our relationships. To think that time will make me forget a loved one is unthinkable. Instead, the first year the pain of the loss will stand on your head, crushing you. The second year the pain will walk beside you, making you feel as though you have the flu, and finally, the third year you will stand on the pain. Yes, stand on the pain. The pain will never

leave you, for that pain makes the person a permanent part of your life and ministry. The pain is a constant memorial to that person. So first, we establish that we will have pain.

Second, we establish what we will not do. We will not wear the choice of another person. Ultimately, the choice to commit suicide was his. Choice belongs to man; not even God believes that man's choice is His. As my friend says, "There is a God, and He is not you." How true. When you believe that you are in charge of someone else's choice, you believe that you are God, and yet not even God will take responsibility for choice. A woman kept crying at a conference. At the end I invited her to my office. She unloaded and shared that her daughter had committed suicide in another country. I said to her, "I always wanted to commit suicide, and yet God was always in the room and wouldn't allow me to. When your daughter wanted to commit suicide, God was in the room and He permitted her to. Why? Could it be that I am worth more than your daughter?" She responded, "No, I don't think that you are better than my daughter, and I don't know why He didn't let you and allowed her." I agreed and then made my point. "Sister, God was in the room. God permitted what He could have prevented, and yet for the last nine months you have imagined yourself in that room, floating above your daughter and thinking, If only I had not let her move away, if only I had visited her, if only I had called that night, if only I had sent her uncle to visit her, if only she had gone to a doctor. See, Sister, you are playing God, and the throne is getting very crowded. Please, step down. You don't want to play God." The first thing that we can do when someone has committed suicide is to stop playing God and pretending we could be in charge of another's choice.

Third, we are not to live in the past. Just to show you how ruthless the enemy is, he will not let this suffering moment pass without taking a shot at you. He will begin to whisper in a voice that sounds very much like yours, "If only I were a better parent. If only I had taken more time with him. If only I could have seen this coming. If only I would have grounded him. If only I would have put him in an institution. If only I had kept him from the harm that caused depression. If only I had affirmed him more." Now, I want to make a very strong point. If you want to talk about your failures as a parent, mate, or friend, I would be very happy to do that with you. However, it will be on a separate occasion at another time; it is a separate issue. If you were a bad parent, let's talk about it sometime, but your being a bad parent did not lead your child to make the decision to commit suicide. I don't want to be rude, but you don't have that kind of authority over someone else's life. Again, you are not God. There were things you could have done differently as a friend, mate, or parent. Amen! But it is the enemy that is attaching your behavior to the choice of the suicidal. Honestly, I have seen people who came out of the worst families, with the worst parents, who married the worst persons, and yet they are filled with joy. In contrast, I have seen people come out of the best families, with the best parents, and marry the best persons, and then commit suicide. The two are not related. Don't let the enemy tie the two together. They are and will remain separate topics. I am not saying this to try to make survivors feel better but to point out the facts. Your behavior does not take choice away from a person. Again, truth is demonstrated. Have you been able to choose for your mate, friend, or child when that one is away at the mall? Of course not! Then how can you be in control of choice in the deepest, hidden part of a person? You can't wear it, you simply cannot. Let me warn you that if you believe that your behavior could change the choice

of another, then you will believe that those around you, too, could have changed the suicidal person's choice through their behavior. This will lead to one mate's blaming the other when their child commmits suicide.

It would be foolishness on my part to think that I understand the pain that you are experiencing. However, the Lord showed me something this summer. If I had the revelation of His love, I could sleep perfectly well, no matter what the situation. It doesn't mean that if people are close to Jesus, they feel no pain. It just means that being close to Jesus allows us to sleep through the pain.

Male Validation

October 8, 2009 by [Mike Wells](#)

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1 Corinthians 4:5, "Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God."

Peter's statement that "a woman will be saved in childbirth" is confusing until the word saved is properly defined. The term saved, as used in the Bible, refers a majority of the time to deliverance in the present. Nothing hinders daily victory and joy as much as selfishness. Experiencing childbirth, a woman's self-life is given a severe blow as she devotes her own wellbeing to the good of another, her newborn child. This very loss of self-centeredness allows her to be more susceptible to daily victory in Christ.

Peter's statement is not meant to be a dig to women who have not borne children any more so than to men, who also have never borne children. He is pointing to a greater truth, and that truth is that selfishness needs a deathblow in order for mankind to find life. Childbirth seems to validate a woman's existence (not all women, but many) in the sense that once a woman is a mother, the course of her life is believed to be set, and she therefore has validation and purpose. Men do not have such an experience, and I find that many are looking for purpose and validation. However, we seek for the things that can only be found in Him.

I have collected several suicide notes from men over the years (more men successfully commit suicide than women). The notes are predictable and often carry the same theme: "I am sorry that I did not amount to more"; "I should have done more with my life"; "I am a disappointment." In short, they never found validation—or, rather, a fulfilled purpose—in living. Within the context of discipleship I often play a suicide game. I pretend that I am the person sitting before me wanting to commit suicide, and the person must take the name of Suicide. I say, "Suicide, why do you want to kill me?" The answer comes in various forms, but always with the same general thrust: "Because you are worthless, you have not accomplished anything with your life, and you have not lived up to your potential." I then respond, "Exactly what is my potential? How will I know if I have accomplished enough or lived well enough to fulfill my potential? Will it be when I have made a medical discovery, become popular, obtained my own television show, gained the praise of my family, or memorized the whole Bible? The problem is that I know of men who fall into the previous categories of accomplishment that have all committed suicide, therefore proving that your definition of validation is faulty."

Something very depressing to many is that they have "made it" in the world's sense and wake up in the morning being their same old selves. Validation from yourself, the world, or others is like taking a dry dishrag and wringing it for a full, thirst-satisfying, glass of water. When man

cannot find validation, he will live to the world, others, and self in an attempt to justify his existence on the earth. I have not mentioned the things that we do that actually, in our minds, do the opposite of validating us. There are the outbursts, the deeds of the flesh, the old habits that return, the failed marriages, and more. Men more than women need to stop looking for validation in any place other than the Lord. Naked you entered the world and naked you will leave. Frank Sinatra died and Las Vegas dimmed its lights for a short time. Wow! What a tribute. They then turned them back on full blaze and went on gambling.

If the Lord validates you, you no longer must live to the world, yourself, or others. You will be free, free indeed. He validates every man with a simple statement, "I will never leave you nor forsake you." That is enough. With that statement echoing in my heart, I am as happy sitting on a tractor turning up the grubs and watching the seagulls eat them as I am preaching before five thousand. I am as expectant in defeat as in victory. I am not watching myself obsessively, nor does the affirmation or rejection of the world or others change my day.

Satan Works on a Permit

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Through defeat, what was man's became the enemy's.

Luke 10:18, "And He said to them, 'I was watching Satan fall from heaven like lightning. 19Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you. 20Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven.'"

When one king defeats another king, the subjects of the defeated kingdom become slaves. Satan conquered the man Adam and became the ruler of the world over which Adam had been given dominion. Through defeat, what was man's became the enemy's. However, when the second Adam, Jesus, conquered Satan, things above, below, and on the earth became the Son of God's. We are in His kingdom, and therefore, what is His is ours. This simply means that we do not have to be controlled by spirits! If you don't like a spirit, remember that in Jesus' Kingdom you have authority over it. In Africa an old woman would not call alcohol by that name, choosing instead to call it a spirit. If the spirit of alcohol is controlling you, it is by your permission. I have known those that are controlled by the spirit of suicide, and there simply isn't any excuse for that. Draw near to Christ and simply tell the spirits to leave. You are in His kingdom, and what is His, He has shared with you. All spirits must now yield to Him. Again, at the highest revelation of Jesus there will be no opposition.