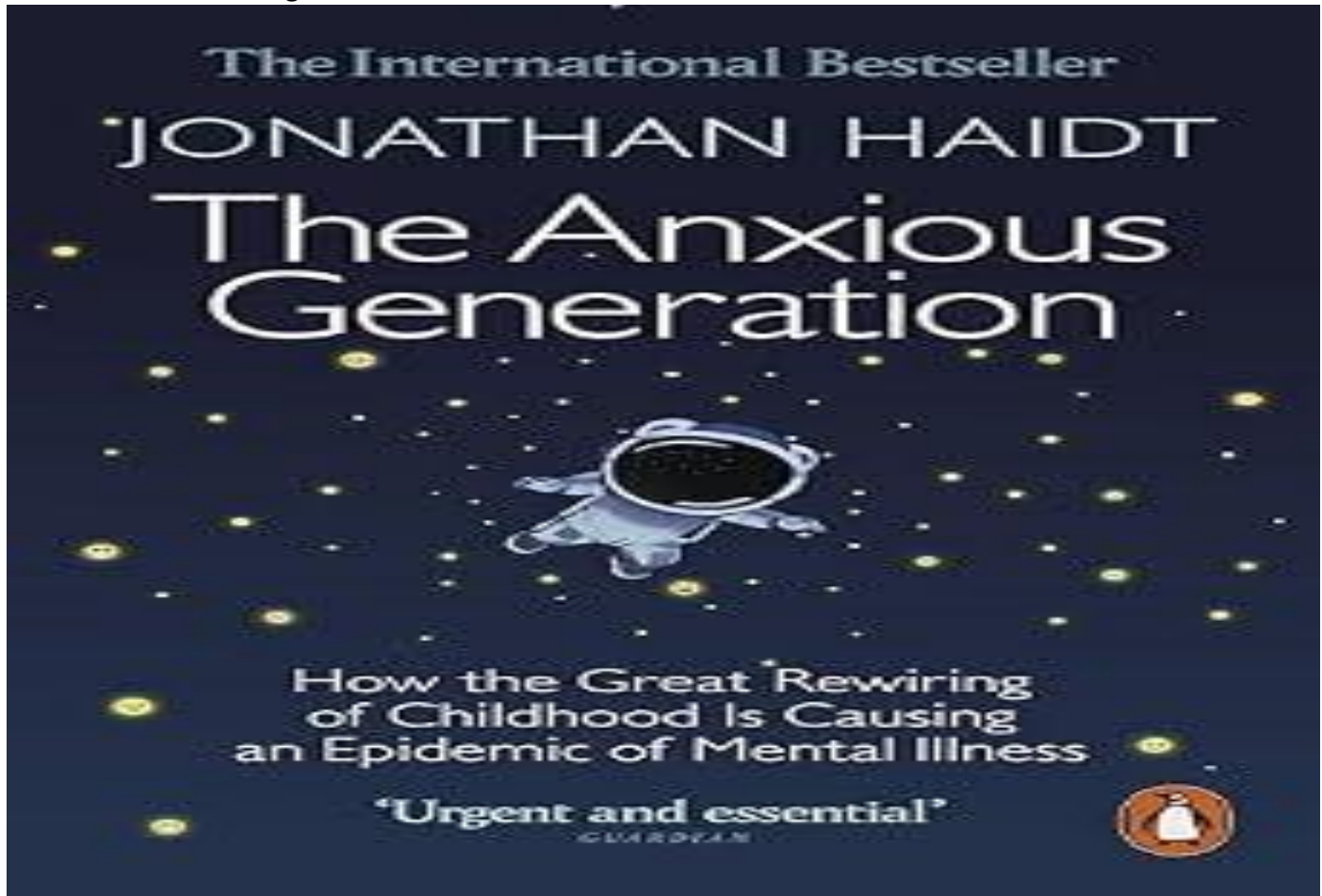


Anxious about nothing or everything? Philippians 4:4-9 FBC Canton Sunday am August 30, 2026

Introduction: Anxiety has been around since the beginning, or we would have no need of these verses.

But it is increasing!.....since 2010



The "anxious generation," particularly among millennials and Generation Z, is characterized by rising rates of anxiety and depression, significantly influenced by technology and social media. Mental Health Trends

1. Rising Anxiety and Depression: Research indicates that millennials, often referred to as the "anxiety generation," experience higher rates of anxiety, depression, and stress compared to previous generations. They are twice as likely to report poor mental health status compared to baby boomers, with major depression being one of the top ten health conditions affecting them Statista.
2. Adolescent Mental Health Crisis: The surge in anxiety and depression among adolescents began in the early 2010s. Data from the U.S. National Survey on Drug Use and Health shows a significant increase in the percentage of U.S. teens (ages 12-

17) who reported having at least one major depressive episode in the past year anxiousgeneration.com.

3. Impact of Technology: Jonathan Haidt's book, "The Anxious Generation," explores how the integration of smartphones and social media into children's lives has reshaped their development and contributed to mental health challenges. The book highlights a noticeable rise in mental health issues among teenagers, particularly girls, correlating with increased smartphone and social media usage  booksthatlay.com.

The Four Norms

The Four Norms to Roll Back the Phone-Based Childhood to play based childhood.

- 1 No smartphones before high school
- 2 No social media before 16
- 3 Phone-free schools, from bell to bell
- 4 More independence, free play, and responsibility in the real world

Meta, the parent company of Facebook and Instagram, has agreed to pay nearly \$17 billion to settle claims its allegedly addictive social media platforms harmed children's health. From wnd.com 8 26 26

When concerns consume our thoughts, they are called anxiousness or worry. V. 6

The effects of this can be severe, heart racing, cold sweats, dizzy...etc.

Anxiety can be caused by external factors.

Unfavorable or unwanted, unjust circumstances.

Family of origin.

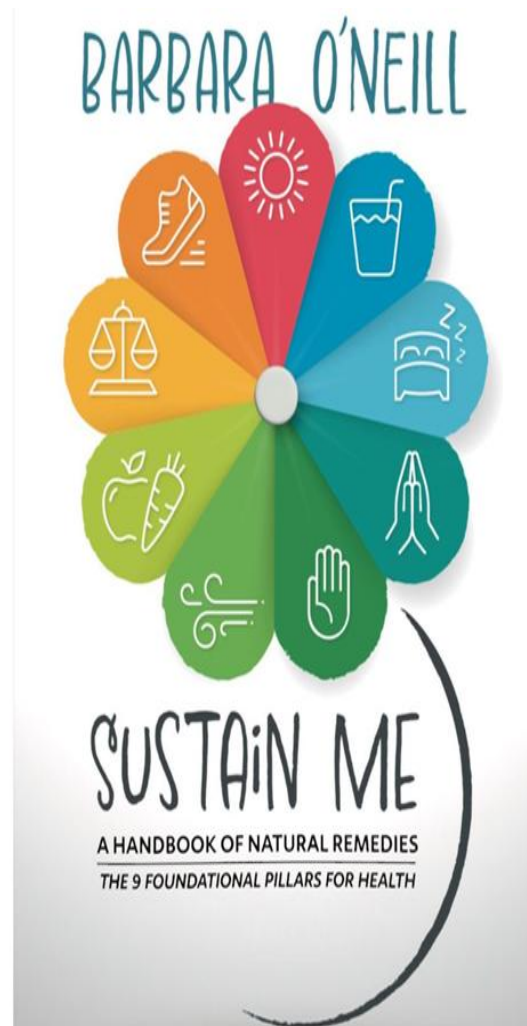
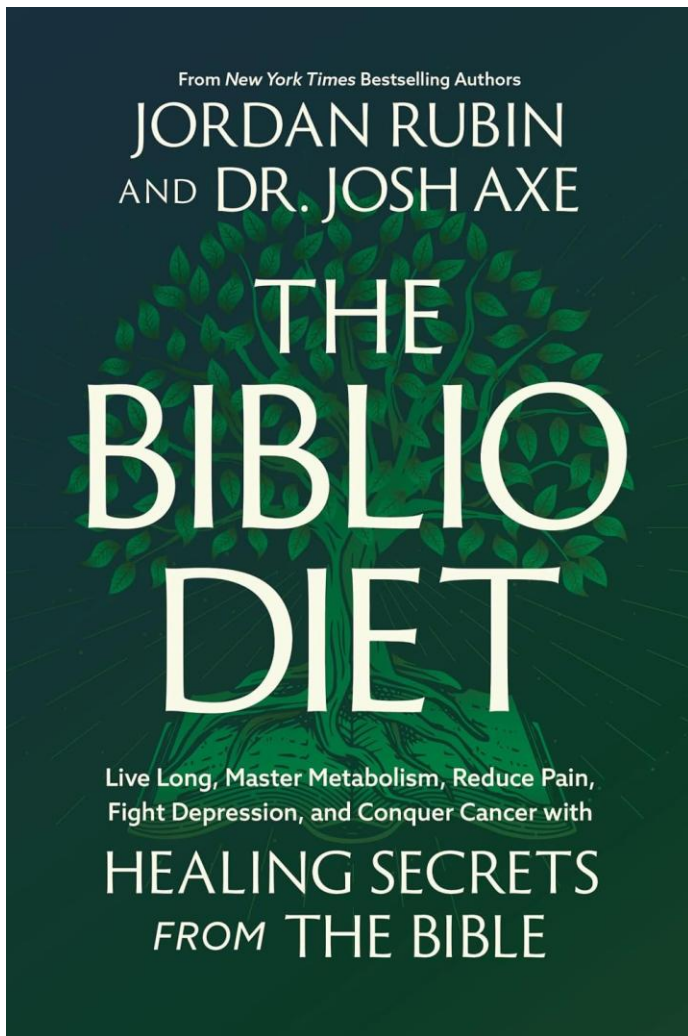
Fallen World.

Fallen Enemy.

But it can also be caused by internal factors.

Anxiety rises when garbage in, garbage out. Fallen flesh...ingrained patterns of life.

Whether it caused by real or imagined issues...fight or flight mode is real.



Arises from gene deficiency.

Anxiety's Hidden Cause – 44% of Us Have It! | TUH #002 Ultimate Human Podcast with Gary Brecka

1.19M subscribers 3.4K 106,316 views Oct 19, 2023 The Ultimate Human with Gary Brecka What if the anxiety you're battling isn't just "in your head" but a signal from your body begging for the right fuel? In this episode, I tackle anxiety and how it is affecting up to 45% of people at some point and 33% daily—revealing non-pharmaceutical, science-backed ways to beat it. Forget the idea it's all external stress; anxiety often brews inside, tied to nutrient gaps you can fix.

This passage shares we can overcome the external by focusing on the internal.

Our savior wants us to be set free from the power of the sin of anxiousness/worry.

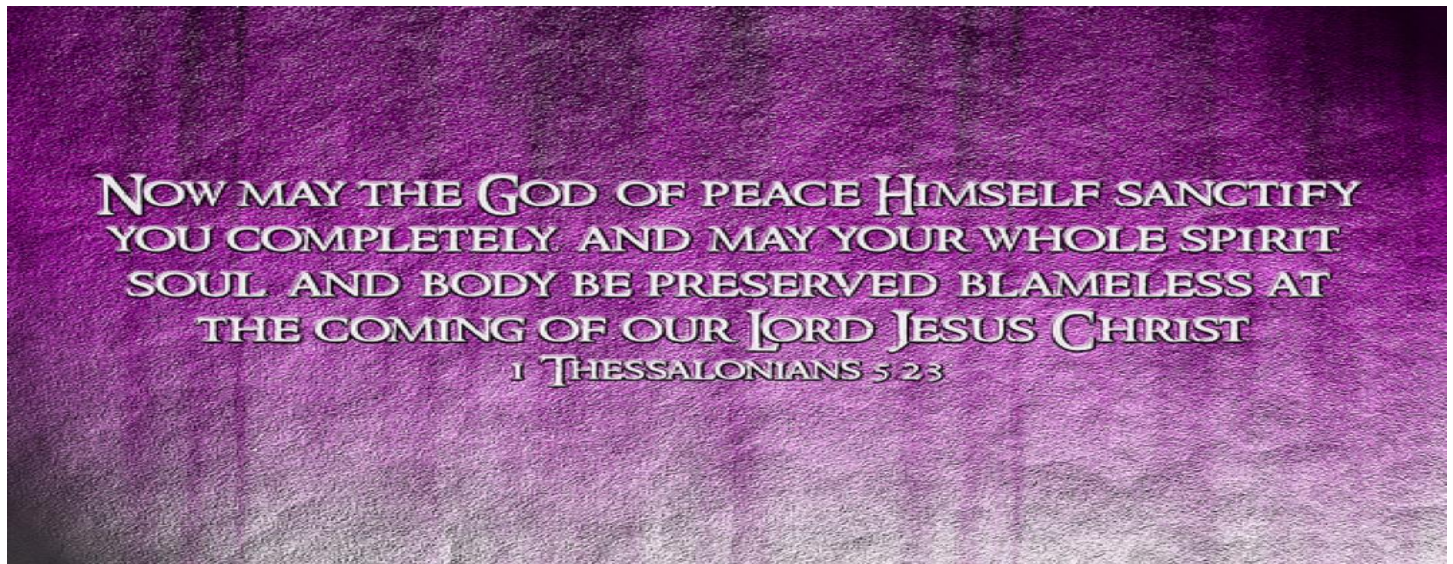
So yes...Christians can have live in anxiety or worry....clearly...



Slide from chuck Missler.

He left condemnation for all our sins behind with being born again.

Now is he working to set us free from the power of this sin holding us down from what he intended for us to be!



Notice the order in which God sanctifies:

- 1st Spirit=pneuma
- 2nd Soul=psuche
- 3rd Body=soma (includes our minds)

I. How is that done in Philippians? V. 4-9

a. In your Spirit:

- i. Rejoice-2x. v. 4**
- ii. Get your praise on! V. 4**
- iii. The Lord is at hand. V. 5**

b. In your Soul. Hebrews 4:11-13

Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience. 12 For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. 13 And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.

1. Gentleness, not contentiousness. V. 5

- a. Gentle, Gentleness, Gently:
- b. from *epi*, "unto," and *eikos*, "likely," denotes "seemly, fitting;" hence, "equitable, fair, moderate, forbearing, not insisting on the letter of the law;" it expresses that considerateness that looks "humanely and reasonably at the facts of a case;" it is rendered "gentle" in [1Ti 3:3](#), RV (AV, "patient"), in contrast to contentiousness; in [Tts 3:2](#), "gentle," in association with meekness; in [Jam 3:17](#), as a quality of the wisdom from above;

2. Peace beyond understanding. V. 7

3. Contentment. V. 11

c. In your body:

- i. Change what you consume.**
- ii. Cast your cares upon the Lord. V. 6**
- iii. Practice Gratitude. V. 6**
- iv. Follow influencers. V. 9**
- v. Where your focus is, so will be your outcome. V. 8-9**
- vi. Never say never. V. 13**
 - 1. I can do all things through Christ. V. 13
- vii. No scarcity mentality.**
 - 1. Provision of the Lord. V. 19

Conclusion: Struggling is a part of growing, do not condemn yourself! God will never do so!

SOUL

(a) the natural life of the body, Matt 2:20; Luke 12:22; Acts 20:10; Rev 8:9; 12:11; cf. Lev 17:11; 2 Sam 14:7; Est 8:11; (b) the immaterial, invisible part of man, Matt 10:28; Acts 2:27; cf. 1 Kings 17:21; (c) the disembodied (or "unclothed" or "naked," 2 Cor 5:3,4) man, Rev 6:9; (d) the seat of personality, Luke 9:24, explained as "own self," v. 25; 19; 10:39; cf. Isa 53:10 with 1 Tim 2:6; (e) the seat of the sentient element in man, that by which he perceives, reflects, feels, desires, Matt 11:29; Luke 1:46; 2:35; Acts 14:2,22; cf. Ps 84:2; 139:14; Isa 26:9; (f) the seat of will and purpose, Matt 22:37; Acts 4:32; Eph 6:6; Phil 1:27; Heb 12:3; cf. Num 21:4; Deut 11:13; (g) the seat of appetite, Rev 18:14; cf. Ps 107:9; Prov 6:30; Isa 5:14 ("desire"); 29:8; (h) persons, individuals, Acts 2:41,43; Rom 2:9; James 5:20; 1 Peter 3:20; 2 Peter 2:14; cf. Gen 12:5; 14:21 ("persons"); Lev 4:2 ('any one'); Ezek 27:13; of dead bodies, Num 6:6, lit., "dead soul"; and of animals, Lev 24:18, lit., "soul for soul"; (i) the equivalent of the personal pronoun, used for emphasis and effect:— 1 st person, John 10:24 ("us"); Heb 10:38; cf. Gen 12:13; Num 23:10; Judg 16:30; Ps 120:2 ("me"); 2 nd person, 2 Cor 12:15; Heb 13:17; James 1:21; 1 Peter 1:9; 2:25; cf. Lev 17:11; 26:15; 1 Sam 1:26; 3 rd person, 1 Peter 4:19; 2 Peter 2:8; cf. Ex 30:12; Job 32:2, Heb. "soul," Sept. "self"; (j) an animate creature, human or other, 1 Cor 15:45; Rev 16:3; cf. Gen 1:24; 2:7,19; (k) "the inward man," the seat of the new life, Luke 21:19 (cf. Matt 10:39); 1 Peter 2:11; 3 John 2. (from Vine's Expository Dictionary of Biblical Words, Copyright © 1985, Thomas Nelson Publishers.)

David Guzik

Study Guide for Philippians 4

PEACE AND JOY IN ALL CIRCUMSTANCES

A. Instructions to specific saints.

1. ([Philippians 4:1](#)) A general exhortation: in light of your destiny in Christ, stand fast.

Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved.

- a. **Therefore**: This links together what Paul wrote here with what he wrote before. Because of the promise of resurrection (**Philippians 3:21**), the Philippians had all the more reason to **stand fast in the Lord**.
- b. **My joy and crown**: Paul used the ancient Greek word for **crown** that described the crown given to an athlete who had won the race. It was a crown of achievement (a **stephanos**); not the crown that was given to a king (a **diadema**). The Philippians, as they **stand fast in the Lord**, were Paul's trophy.
- c. **So stand fast in the Lord, beloved**: We can only **stand fast** when we are **in the Lord**; any other place is not a secure place to stand.

2. (**Philippians 4:2**) Instructions to Euodia and Syntyche.

I implore Euodia and I implore Syntyche to be of the same mind in the Lord.

- a. **Euodia and... Syntyche**: Apparently these two women were the source of some sort of quarrel in the church. Instead of taking sides or trying to solve their problem, Paul simply told them to **be of the same mind in the Lord**.
- b. **To be of the same mind in the Lord**: Whatever the dispute was about, **Euodia** and **Syntyche** had forgotten that they have a greater common ground in Jesus Christ. They forgot that everything else was less important than that common ground.

3. (**Philippians 4:3**) Instructions to the **true companion**.

And I urge you also, true companion, help these women who labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names are in the Book of Life.

- a. **I urge you also, true companion**: Whoever this was, Paul instructed them to **help these women who labored with me in the gospel**. The **true companion** was supposed to **help** these women to reconcile and come to one mind in the Lord.
- i. **These women who labored with me in the gospel** is a telling phrase. These two women, Euodia and Syntyche, were faithful workers with Paul in the work of the gospel. Yet, they had a falling out with each other. Paul knew that this unfortunate dispute needed to be cleared up.
- b. **With Clement also**: There was a notable **Clement** in the early church who was the leader of the church in Rome and wrote two preserved letters to the church in Corinth. Yet we don't know if this is the same Clement. It was a common name in the Roman world.
- i. We can contrast the brief mention of Euodia and Syntyche with the brief mention of Clement. If you had to have your whole life summed up in one sentence, would you like it to be summed up like Clement or like Euodia and Syntyche?

c. **And the rest of my fellow workers, whose names are in the Book of Life**: There were others in Philippi who also helped Paul. They had the greatest honor in the world: to have their names in **the Book of Life** ([Revelation 20:15](#)).

B. More instruction on walking the walk.

1. ([Philippians 4:4](#)) Paul repeats a major theme of the letter.

Rejoice in the Lord always. Again I will say, rejoice!

a. **Rejoice**: Despite the circumstance from which it was written, [joy](#) is all over the letter to the Philippians. Examples of this are in [Philippians 1:4](#), [1:18](#), [1:25](#), [2:2](#), [2:16](#), [2:17](#), [2:18](#), [2:28](#), [3:1](#), [3:3](#), and [4:1](#).

i. "I am glad that we do not know what the quarrel was about; I am usually thankful for ignorance on such subjects; — but as a cure for disagreements, the apostle says, 'Rejoice in the Lord always.' People who are very happy, especially those who are very happy in the Lord, are not apt either to give offense or to take offense. Their minds are so sweetly occupied with higher things, that they are not easily distracted by the little troubles which naturally arise among such imperfect creatures as we are. Joy in the Lord is the cure for all discord." (Spurgeon)

b. **Rejoice in the Lord always**: Again, Paul's joy wasn't based in a sunny optimism or positive mental attitude as much as it was the confidence that God was in control. It really was a joy **in the Lord**.

i. "What a gracious God we serve, who makes delight to be a duty, and who commands us to rejoice! Should we not at once be obedient to such a command as this? It is intended that we should be happy." (Spurgeon)

2. ([Philippians 4:5](#)) Show a gentle disposition to all men.

Let your gentleness be known to all men. The Lord *is* at hand.

a. **Let your gentleness be known**: Paul used an interesting ancient Greek word ([epieikeia](#)) that is translated **gentleness** here. Other translations of the Bible translate [epieikeia](#) as patience, softness, the patient mind, modesty, forbearance, the forbearing spirit, or magnanimity.

i. "The word [epieikes](#) is of very extensive signification; it means the same as [epieikeia](#), mildness, patience, yieldingness, gentleness, clemency, [moderation](#), unwillingness to litigate or contend; but [moderation](#) is expressive enough as a general term." (Clarke)

ii. A good example of this quality is when Jesus showed **gentleness** with the woman who was taken in adultery in a set-up and brought to Jesus. He knew how to show a holy **gentleness** to her.

iii. This word describes the heart of a person who will let the Lord fight his battles. He knows that *vengeance is Mine, says the Lord* ([Romans 12:19](#)). It describes a person who is really free to let go of His anxieties and all the things that cause him stress, because he knows that the Lord will take up his cause.

b. **Be known to all men**: The sphere is broad. We show this gentleness to **all men**, not just to whom we please.

c. **The Lord is at hand**: When we live with the awareness of Jesus' soon return, it makes it all the more easy to *rejoice in the Lord* and to show **gentleness** to all men. We know that Jesus will settle every wrong at His return, and we can trust Him to make things right in our falling-apart world.

3. ([Philippians 4:6](#)) A living prayer life.

Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God;

a. **Be anxious for nothing**: This is a command, not an option. Undue care is an intrusion into an arena that belongs to God alone. It makes us the father of the household instead of being a child.

b. **But in everything by prayer and supplication**: Paul wrote that **everything** is the proper subject of prayer. There are not some areas of our lives that are of no concern to God.

c. **Prayer and supplication**: These two aspects of prayer are similar, but distinct. **Prayer** is a broader word that can mean all of our communication with God, but **supplication** directly asks God to do something.

i. Many of our prayers go unanswered because we do not **ask** God for anything. Here God invites us simply to **let your requests be made known**. He wants to know.

d. **Be made known**: God already knows our requests before we pray them; yet He will often **wait** for our participation through prayer before granting that which we request.

e. **With thanksgiving**: This guards against a whining, complaining spirit before God when we let our requests be made known. We really can be anxious for nothing, pray about everything, and be thankful for anything.

4. ([Philippians 4:7](#)) The promise of peace.

And the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

a. **And the peace of God**: The Bible describes three great aspects of **peace** that relate to God.

- **Peace from God**: Paul continually used this as an introduction to his letters; it reminds us that our peace comes to us as a gift from God.

- **Peace with God**: This describes a relationship that we enter into with God through the finished work of Jesus Christ.
- **The peace of God**: This is the peace spoken of in [Philippians 4:7](#). It is beyond “all mind”; that is, beyond our power of thinking.

i. “What is God’s peace? The unruffled serenity of the infinitely-happy God, the eternal composure of the absolutely well-contented God.” (Spurgeon)

b. **Which surpasses all understanding**: It isn’t that it is senseless and therefore impossible to understand, but that it is beyond our ability to understand and to explain — therefore it must be **experienced**.

i. This peace doesn’t just surpass the understanding of the worldly man; it surpasses **all understanding**. Even the godly man can not comprehend this peace.

c. **Guard your hearts and minds**: The word **guard** speaks of a military action. This is something that the peace of God does for us; it is a peace that is on **guard** over our heart and mind.

i. “Shall keep them as in a strong place or a castle.” (Clarke)

ii. When people seem to “lose” their heart or mind, it often is connected to an absence of the peace of God in their life. The peace of God then does not act as a **guard** for their **hearts and minds**.

5. ([Philippians 4:8](#)) The right place to put our minds.

Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things.

a. **Whatever things are true**: Paul’s list of things on which we should meditate translates well from the Greek to the English; there is no great need for elaboration upon each item.

b. **Noble... just... pure... lovely... good report... virtue... praiseworthy**: These, Paul would say, are the fruit and the food of the mind that is guarded by the peace of God. When we put these good things into our mind, they **stay** in our mind and then come forth from us.

c. **Meditate on these things**: Much of the Christian life comes down to the **mind**. [Romans 12:2](#) speaks of the essential place of being *transformed by the renewing of your mind* and [2 Corinthians 10:5](#) speaks of the importance of *casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ*. What we choose to **meditate on** matters.

i. What Paul describes here is a practical way to bring *every thought into captivity to the obedience of Christ*.

6. **(Philippians 4:9)** A return to the idea of following Paul's example.

The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

- a. **The things which you learned and received and heard and saw in me, these do**: Paul had the integrity to present himself as an example of all these things to the Philippians. He really could say, "Follow me as I follow Jesus."
- b. **And the God of peace will be with you**: If the Philippians did as Paul had instructed, not only would they have had the peace of God, but the **God of peace** would have also been with them.

The Bible Says Philippians 4:4-7 Meaning

Now Paul returns to another theme of the letter, saying *Rejoice in the Lord always; again I will say, rejoice!* These two instances of "rejoice" mark the seventh and eighth time Paul has used "rejoice." Paul is in prison. He expects more hardship. He is urging the Philippian believers to choose the same path as he has, one that could lead them to severe persecution as well. What is there to rejoice about?

Paul's urging to *rejoice* is directly connected to the primary theme, which is to choose a "mindset" that is true and real. Paul has made clear that if we see reality for what it is, we will follow the same path Jesus followed, which is a path of radical obedience. Jesus set aside momentary comfort to pursue a path of radical obedience, leaving heaven as God to come to earth as a human. Because of His obedience, His name was exalted above every name. He gained the greatest possible reward. **(Philippians 2:5-10)**. We are given this same opportunity. So we ought to *rejoice* continually.

It is clear that when Paul is urging them to *rejoice*, Paul is asking them to make a decision, to decide that "These circumstances are for my good, therefore I am going to choose to be grateful." When we choose a mindset that is true and real, a mindset anchored in eternity, it sets us up to also choose a mindset of gratitude. We can be grateful we have been given this once-in-an-existence opportunity to walk in radical obedience. We can be grateful for the experience of a walk of faith to know "the power of His resurrection and the fellowship of His sufferings, being conformed to His death." **(Philippians 3:10)**.

In doing this, we can come to "know Him" by faith, **(Philippians 3:10)**. It seems clear that this is the way to win the "prize of the upward call" and gain the same sort of immense rewards that Jesus

received for His faithful service. It is the path that allows us to enter into the joy of our Master in serving together to reign in harmony and service in the New Earth ([Philippians 3:14](#), [Matthew 25:23](#)).

The great prize of the upward call is to reign with Christ. The example of Christ shows us that the way to prove readiness to reign is through willingness to serve others. Paul now elevates this principle, exhorting the Philippian believers to *Let your gentle spirit be known to all men. The Lord is near*. The word translated *gentle* can also be translated "moderate," "equitable," "patient," or "fair." It is a spirit that is assertively collaborative. It is not a self-seeking spirit that avoids confrontation, in order to gain personal comfort. Neither is it a self-seeking spirit that uses the threat of confrontation to bully or gain advantage. It is a spirit like that which Paul urged the Philippian body to have toward the feuding women, Euodia and Synteche (v. 2). It is a spirit that seeks a common mindset of mutual service. He reminds them that the *Lord is near* because Paul lived with the expectation that Christ could return at any moment, and that believers should live with readiness for that day ([1 Thessalonians 5:6](#)).

So far, in his winding up of this letter, Paul has asked us to take on responsibility to help others, without demanding anything in return (including particular results). He has asked us to choose a mindset of gratitude that we have the privilege to serve Christ by serving others. He has asked us to be patient with others, recognizing that we cannot choose for them. He has asked us to do all this while embracing the suffering of Christ, who suffered rejection from the world for refusing to bow to its ways. This sounds like a lifestyle that might come with a lot of worry. So Paul now says *Be anxious for nothing*. Does Paul expect us to just be able to choose not to worry? The answer is yes. Again, Paul is asking us to choose a mindset.

Worry is, at its root, an attempt to control the world around us. We have the illusions that we can control things that are, in truth, outside our control. Paul invites us to choose a mentality that is true, and recognize that God is the one that is in control. Accordingly, instead of trying to control things by worrying, Paul tells us *but in everything by prayer and supplication with thanksgiving let your requests be made known to God*. God is actually in control. And God knows what is best. God has promised that He will cause all things to work for the good ([Romans 8:28-29](#)). So Paul says "Let God know what you want, then be grateful for whatever occurs, knowing that He will do what is best." It is fine to let God know your desires. So do that. Then trust that God will do what is actually best, since He knows all, and we know very little.

If we will follow this advice, then *the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus*. When we choose the mindset that God knows what is best, and will do what is best, then we are promised *the peace of God*. When we trust beyond our comprehension, that God is good, and has our best interest at heart, even when we cannot conceive how goodness can come from a terrible circumstance, then we get a *peace* that also *surpasses all*

comprehension. This all comes from choosing a mindset that is true. One that is rooted in the character and nature of Christ. One that is rooted in the eternal realities of creation. This peace of God will guard your hearts and your minds from anxiety and worry. This is because it will focus the heart and mind on Christ Jesus, who made the world, sustains the world, and will bring all things to justice in the world. It is this same Christ Jesus who has promised that if we will follow Him in radical obedience, He will reward us in a manner that surpasses anything that could possibly be imagined (1 Corinthians 2:9).

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You can access the original article here: Philippians 4:4-7 Meaning

Chuck Smith

Sermon Notes for Philippians 4:6

"BE ANXIOUS FOR NOTHING"

I. BE ANXIOUS FOR NOTHING.

A. The Jews have a word, lolidog which means "Not to worry."

1. That is what the Lord is telling us here, "Not to worry."

2. There are many places where the Lord gives to us the same instruction.

3. In the sermon of the mount Jesus said, "Don't worry about tomorrow, what you will drink, what you will eat what you should wear."

a. He told us to consider the birds, how they do not plant their crops and reap the harvest to store in their barns "Your Father feeds them."

b. You who are worried about your clothes, consider the lilies of the field, they do not toil and spin, as He referred to their spinning their yarn to make the material for the clothes. Solomon in all of his glory and royal robes was not clothed as beautifully as they.

c. Again He repeated to them not to worry about their drink, their food, or their clothing, He said that the heathen worried about these things. The answer was for them to seek first the kingdom of God and His righteousness and all of these things would be added to them.

d. He spoke of the futility of worry, "Which of you by worrying can change the situation?"

B. There are many things that can create anxiety in our lives.

1. The uncertainty of the future.

a. Though we face the uncertainty of the future, we have the certainty of the past.

b. Paul said,

2CO 1:10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver [us];

a. There you see the past, the present and the future.

b. He delivered us, He is not delivering us.

c. This should give us the confidence that He shall deliver us.

C. The word in the King James is be careful for nothing. The word means full of care.

1. For nothing, "How much is nothing?"

2. The witness of Mrs. Berg. "The last time I looked, God was still on the throne."

3. As long as He is on the throne, I do not need to worry.

II. WHAT TO DO WITH MY WORRIES? "IN EVERYTHING, BY PRAYER AND SUPPLICATION LET YOUR REQUEST BE MADE KNOWN UNTO GOD."

A. How much is everything?

1. "Oh what needless pain we bear, all because we do not carry everything to God in prayer."

2. Care does not bring the solution, prayer brings the solution.

3. Thus turn your cares into prayers.

a. I'll bet that Schuller would like that one.

b. Turn your scars into stars.

B. I left out with thanksgiving.

1. Our prayers and supplications should be with thanksgiving.

2. The thanksgiving is the exercise of faith.

3. Abraham gave glory to God for the promise, before there was any evidence of fulfillment.

4. Learning to praise God for His promises, for they are as sure as the fulfillment.

5. With Him all is yes and amen for in Him there is neither variableness or shadow of turning.

6. God is not a man that He should lie, nor the son of man that He should repent. Has He not spoken, and shall He not make it good?

III. THE RESULT, "THE PEACE OF GOD, WHICH PASSES ALL UNDERSTANDING, SHALL KEEP
KEEP YOUR HEARTS AND MINDS THROUGH CHRIST JESUS."

A. What tremendous opportunities you are going to have to witness for Christ in the next few months.

1. As rumors will continue to fly about what may happen in the future, as you show no fear or anxiety, people will begin to ask questions.

2. It is in death that faith in God shows it's true worth. With corporate decisions being made that you have no control over and possibly will mean the death of your job, we have a peace that passes understanding, and surely those on the work place near you will not understand your peace, but what a great time to share with them the reason for your peace. "My life is in His hands, and He is big enough to hold me up."

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The "anxious generation," particularly among millennials and Generation Z, is characterized by rising rates of anxiety and depression, significantly influenced by technology and social media.

Mental Health Trends

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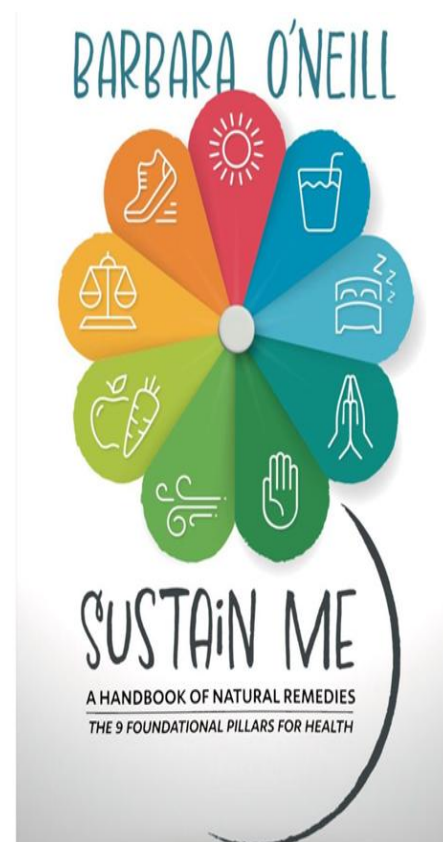
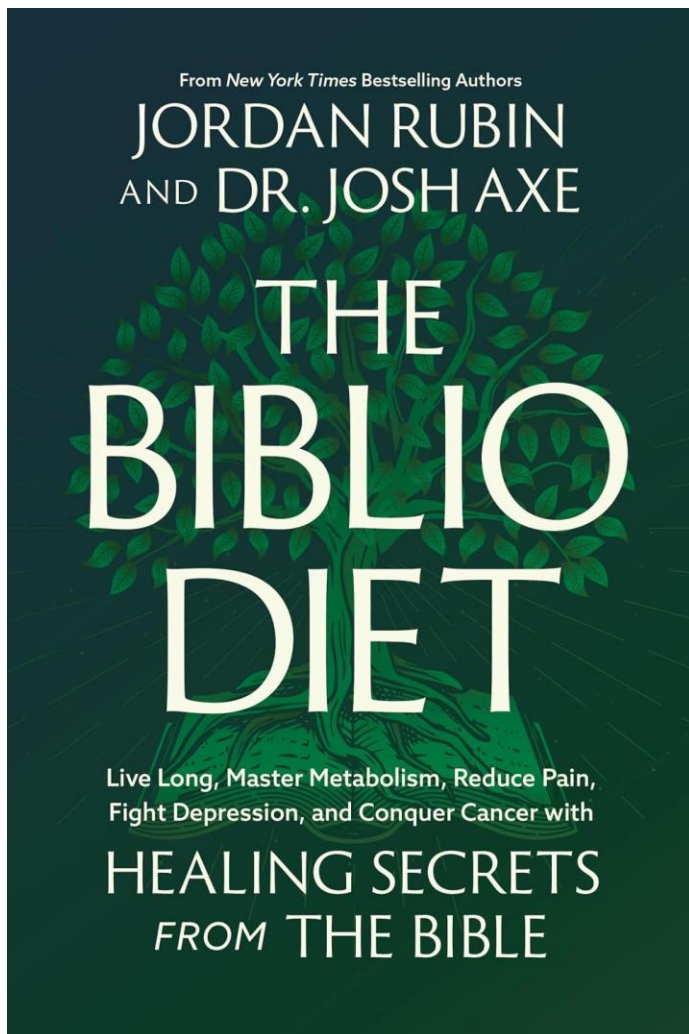
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Key Statistics

- **Millennials:** Comprising approximately **22% of the U.S. population** in 2023, millennials report significantly higher levels of anxiety and depression compared to older generations [Statista](https://www.statista.com).
- **Adolescents:** The percentage of U.S. teens experiencing major depressive episodes has increased, indicating a growing mental health crisis among youth [anxiousgeneration.com](https://www.anxiousgeneration.com).

Conclusion

The statistics surrounding the anxious generation reveal a concerning trend in mental health, particularly among younger individuals. The interplay between technology, social media, and mental health is a critical area of study, as it shapes the experiences and well-being of today's youth. Addressing these issues requires a multifaceted approach, including societal changes and increased awareness of mental health challenges.



Anxiety's Hidden Cause – 44% of Us Have It! |

TUH #002 Ultimate Human Podcast with Gary Brecka

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What if the anxiety you're battling isn't just "in your head" but a signal from your body begging for the right fuel? In this episode, I tackle anxiety and how it is affecting up to 45% of people at some point and 33% daily—revealing non-pharmaceutical, science-backed ways to beat it. Forget the idea it's all external stress; anxiety often brews inside, tied to nutrient gaps you can fix. Join the Ultimate Human VIP community and gain exclusive access to Gary Brecka's proven wellness protocols today!:

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Journal of Clinical Medicine - Folate Insufficiency Due to MTHFR Deficiency Is Bypassed by 5-Methyltetrahydrofolate: <https://www.ncbi.nlm.nih.gov/pmc/arti...> Integrative Medicine – Case Report - Anxiety and Methylenetetrahydrofolate Reductase Mutation Treated With S-Adenosyl Methionine and Methylated B Vitamins: <https://www.ncbi.nlm.nih.gov/pmc/arti...> Disclaimer: This podcast is for informational purposes only and does not provide medical advice. It is not intended for diagnosing or treating any health condition. Always consult a licensed healthcare professional before making health or wellness decisions. Gary Brecka is the owner of Ultimate Human, LLC which operates The Ultimate Human podcast and promotes certain third-party products used by Gary Brecka in his personal health and wellness protocols and daily life and for which Ultimate Human LLC and / or Gary Brecka directly or indirectly holds an economic interest or receives compensation. Accordingly, statements made by Gary Brecka and others (including on The Ultimate Human podcast) may be considered promotional in nature.

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The Evidence

The Anxious Generation begins by examining adolescent mental health trends. What happened to young people in the early 2010s that triggered the surge of anxiety and depression?

By: Zach Rausch and Jonathan Haidt

March 2, 2024



[PAGE IN PROGRESS]

Many mental health experts were initially skeptical that there was a mental health crisis raging among young people. The days after Jon published [*The Coddling of the American Mind*](#), an essay appeared in The New York Times with the headline “[The Big Myth About Teenage Anxiety](#).” In it, a psychiatrist raised several important objections to what he saw as a rising moral panic around teens and smartphones. He pointed out that most of the studies showing a rise in mental illness were based on “self-reports.” A change in self-reports does not necessarily mean that there is a change in underlying rates of mental illness. Perhaps young people just became more willing to self-diagnose or more willing to mistake mild symptoms of anxiety for a mental disorder. Changing mental health norms and practices is certainly part of the story, and the psychiatrist was right to note that we need to look at multiple indicators of mental health problems to know if mental illness is really increasing. So, let’s dive into the data to see what is really happening.

Below you will find the evidence laying out the there *is* a mental health crisis among our youth, that the crisis is international, and how the play-based and phone-based childhoods fit into this story. For a deeper dive into the evidence, check out our two major open-source Google Docs where we collect the citations and abstracts of the published articles that shed light on these topics (One on [adolescent mental health trends](#) and the second on the [impact of social media on youth mental health](#)). You can also read more on our Substack, *After Babel*, where we have published a series of articles on the [international youth mental health crisis](#), [the loss of the play-based childhood](#), and [the rise of the phone-based childhood](#).

(Note that we only touch on the question of causality on this page. You can learn more about that in the book or on the *After Babel* Substack. In particular, we recommend reading these two posts from Jon: [Yes, Social Media Really Is a Cause of The Youth Mental Health Crisis](#) and [Why Some Researchers Think I’m Wrong About Social Media and Mental Illness](#). You can also find data on youth mental health trends around the world in our complementary [open-source Google Docs](#)).

1. The Youth Mental Health Crisis

It starts in the early 2010s...

Figure 1. Percent of U.S. teens (ages 12-17) who had at least one major depressive episode in the past year (by self-report based on a symptom checklist). Data from [U.S. National Survey on Drug Use and Health](#). This was Figure 7.1 in *The Coddling of the American Mind*, now updated with data beyond 2016. See the [online supplement](#) for these data split by race, region, and social class.

It is mostly “internalizing disorders,” like anxiety and depression...

Figure 2. Percent of U.S. Undergraduates Diagnosed with a Mental Illness. [American College Health Association](#). [[Zach's spreadsheet](#)]. See the [online supplement](#) for these data split by sex.

It hits younger people more than older people, Gen Z harder than any other generation...

Figure 3. Percent of U.S. adults reporting high levels of anxiety. Source: U.S. National Survey on Drug Use and Health, re-graphed from [Goodwin, Weinberger, Kim, Wu, & Galea \(2020\)](#) and updated with 2019-2021 data. [[Zach's Spreadsheet](#)].

It's not just self-report data. It's also behavioral data like self-harm and suicide...

Figure 4. The rate per 100,000 in the population at which U.S. teens and pre-teens (ages 10-14) are treated in hospital emergency rooms for non-fatal self-injury. Data from U.S. Centers for Disease Control. [[Zach's spreadsheet](#)]. See the data for 15-19 year-olds in the [online supplement](#).

It's not only that young people are going to the emergency department more. They are also being hospitalized more (which is reflective of more severe symptoms).

Figure 5. The rate per 100,000 in the population at which U.S. teens and pre-teens (ages 10-14) are hospitalized for non-fatal self-injury. Data from U.S. Centers for Disease Control. [[Zach's spreadsheet](#)]. See the data for 15-19 year-olds in the [online supplement](#).

These trends are unique to adolescent girls.

Figure 6. The rate per 100,000 in the population at which U.S. females are treated in hospital emergency rooms for non-fatal self-injury. Data from U.S. Centers for Disease Control. [[Zach's spreadsheet](#)].

The story for boys becomes clearer when we turn to suicide...

Figure 7. Suicide rates for younger U.S. teens (15-19), graphed from data from the [U.S. Centers for Disease Control](#). [[Zach's spreadsheet](#)]. See the data split by race and for 10-14 year-olds in the [online supplement](#). Note that suicide rates today are higher for adolescent girls than any point previously recorded. In fact, suicide rates are [higher for Gen Z girls](#) in the United States, the UK, Canada, Australia, and New Zealand than [any previous generation](#) when they were young.

In other words, this is not just an American problem...

United Kingdom

Figure 8. Source: [Cybulski et al. \(2021\)](#), drawing from two databases of anonymized British medical records. Ages 13 - 16. [[Zach's spreadsheet](#)]. See the data for other age groups and other measures of mental health in the [online supplement](#).

Canada

Figure 9. Emergency Department Visits of Ontarian boys and girls, 13-17, 2004-2017. Original graph from [Gardner... & Lima \(2019\)](#). Changing rates of self-harm and mental disorders by sex in youths presenting to Ontario emergency departments: Repeated cross-sectional study. *Canadian Journal of Psychiatry*. [[Zach's spreadsheet](#)]. See more on Canadian adolescent mental health trends in [The Coddling of the Canadian Mind? A Collaborative Review](#).

Australia

Figure 10. Rate for 100,000 at which Australian teens were kept in hospitals overnight for mental health reasons. Source: Australia's Health 2022 Data Insights [[Zach's spreadsheet](#)]. See more on Australian adolescent mental health trends in [The Coddling of the Australian Mind? A Collaborative Review](#).

New Zealand

Figure 11. Total public hospital discharges for intentional self-harm by age and sex, 2005-2019. [Ministry of Health, New Zealand](#). Data from [The Ministry of Health's National Minimum Dataset \(NMDS\)](#). See 1.3.6 in [The Coddling of the Kiwi Mind?](#)

Europe

Figure 12. Percent of European students who experienced three or more psychological distress symptoms in the last week for at least six months. The percent change compares the average 2002-2010 scores with 2018 scores. Source: [Health Behavior in School-Age Children Survey, 2002-2018](#). (See Zach's [spreadsheet](#) for data points). See more on European trends in [Zach's Substack post](#).

Worldwide

Figure 13. From [Twenge, Haidt et al. \(2021\)](#). [Data from PISA](#). The Programme for International Student Assessment (PISA) survey of 15- and 16-year-old students around the world included a 6-item measure of school loneliness in 2000, 2003, 2012, 2015, and 2018 (n = 1,049,784, 51% female) across 37 countries. Note that the increase in school loneliness occurs in all regions other than Asia. [[Zach's spreadsheet](#)]. See more on global adolescent mental health trends in [Global Adolescent Mental Health Since 2010: A Collaborative Review](#).

The crisis goes beyond mental health...

Since the early 2010s, there have also been substantial declines in

- [Academic performance](#)
- [Sleep](#)
- [Time with friends in-person](#)
- [Exercise](#)

What happened?

2. The Decline of the Play-Based Childhood

The story begins at the end of the 1970s as social trust collapses among adults. The "play-based" childhood starts to dissipate as parents become more fearful, overprotective, and less willing to let their kids spend time with other kids unsupervised in the real world.

Figure 2.1 Changes in UK children's daily time use, based on [Mullan \(2019\)](#). Thanks to Nick Desbarats for making this figure.

The decline accelerates in the 1990s as parents start supervising their kids more...

Figure 2.2 Time spent parenting by U.S. mothers. (Source: [Ramey & Ramey, 2000](#).)

And kids start spending less time with each other...

Figure 2.3 High school seniors get together with friends almost every day. (Source: [Monitoring the Future](#))

Figure 2.4 Daily time spent with friends. (Source: [American Time Use Survey](#), Special thanks to Dr. Viji Kanaan for these data.)

And do less of the stuff that they have historically done...

Figure 2.5 The percentage of U.S. high school seniors who have engaged in four adult activities (Source: [Monitoring the Future](#)).

As overprotection in the real world increased, a new and exciting virtual world opened up to kids. The old play-based childhood was being replaced...

3. The Rise of the Phone-Based Childhood

The virtual world arrives. Smartphones and social media platforms are adopted faster than any communication technology before it...

Figure 2.6 The share of U.S. households using specific technologies. The smartphone was adopted faster than any other communication technology in history. (Source: [Our World in Data](#).)

The play-based childhood officially ends as teens' social lives move onto smartphones filled with social media apps...

Figure 2.7 The percent of U.S. adolescents who use social media platforms "nearly everyday." (Source: [Monitoring the Future](#).) Thanks to Jean Twenge for sharing these data.

By 2015, one in five American teen girls use social media more than 40 hours a week...

By 2023, more than 46 percent of teens report being online "almost all of the time."

Welcome to the phone-based childhood.

4. The Evidence of Harm

The biggest debate around *The Anxious Generation* is the question of *causation*. This debate can be broken into two big questions:

- Is heavy smartphone and social media use during adolescence harmful to adolescent mental health and results in increased incidence of internalizing disorders, sleeplessness, loneliness, and delayed adulthood?
- Was the arrival of smartphones and social media a “major cause” of the population-level, society-wide increase in adolescent depression and anxiety that began in the early 2010s, as we show in the graphs above?

As mentioned in the introduction, we only touch on the topic of causality on this page. For a deeper dive, read these two posts from Jon:

- [Yes, Social Media Really Is a Cause of The Youth Mental Health Crisis](#)
- [Why Some Researchers Think I’m Wrong About Social Media and Mental Illness](#)

There is much more evidence of harm, which we cover on the Substack, including...

- The evidence from the companies themselves
- What young people say
- What parents say
- What educators say
- What therapists and frontline workers say
- The correlational research
- The experimental research

For the full story, buy a copy of [*The Anxious Generation*](#) and keep up with the latest at [AfterBabel.com](#)

Join the movement

After signing up, you will occasionally receive emails from us. We will never share or sell your information. We will use this list to keep members of the movement informed and, when relevant, to call for action.

'This is seismic': Meta agrees to pay billions of dollars over claims of addictive harm to children

'For a company the size of Meta, it's like Monopoly money, maybe literally so. They made this amount of money like just a minute ago'



By [Joe Kovacs](#)
[August 26, 2026](#)

Meta, the parent company of Facebook and Instagram, has agreed to pay nearly \$17 billion to settle claims its allegedly addictive social media platforms harmed children's health.

The agreement is expected to end an ongoing federal trial.

CNBC [reports](#): "The settlement was revealed a court filing released Wednesday that details several requirements Meta must make to its apps as part of a proposed 'consent judgement.' These include daily usage limits and 'nighttime blocks' for teenagers that use the company's apps like Facebook and Instagram, 'enhanced age assurance measures' that would prevent children from using the apps, and making additional tools for parents and guardians.

"As part of the settlement, Meta agreed to pay nearly \$17 billion, according to an announcement by California attorney general Rob Bonta. Shares of the social media giant gained 5% during premarket trading after the news broke. Upon the court officially deems 'Final Judgment,' all parties 'waive' their rights to appeal, the legal filing said."

"The settlement comes amid the second week of the trial, taking place at Oakland federal courthouse, co-led by California Attorney General Rob Bonta and the AGs

from Colorado, New Jersey and Kentucky, who represent a bipartisan group of 29 AGs in a combined case stemming from a 2023 lawsuit."

"This is seismic," said George Washington University law professor Jonathan Turley reacting to the deal on Fox News.

"It's gonna be something of a dinner gong for both states and plaintiff attorneys and I think that Meta knows that. But in many ways for the company, this is still chump change."

"This is a company that makes a huge amount of money," he continued. "These companies don't actually end up losing money because of the benefits in the market in resolving litigation. Their stock tends to go up and they're able to cover these losses."

"This a a calculated move by Meta which has been saying it's trying to reform these apps to try to create these new barriers for children and I think they view this as a better way of going forward."

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"There is a commitment here to change the app, to change the software to create better protections."

"Legally, they had some very good arguments to make here. The line between what's an addictive and what's a popular product is often hard to define. They could have litigated this. But it would have cost them a lot of money.

"I'm not dismissing the importance of the lawsuit, but for a company the size of Meta, it's like Monopoly money, maybe literally so, according to some critics. They made this amount of money like just a minute ago."