

April 2017 Newsletter – Dealing With Emotions – Review

Biblical solutions for anger.

There are 6 phases in the anger complex going from bitterness to physical violence. What activates anger in us is bitterness, so to deal with anger we must first learn to recognize bitterness and deal with it. **Bitterness** is present: 1) when we react to what was done to us, 2) we were made to do what we didn't want to do, 3) we were prevented from doing what we wanted to do, 4) we were hurt or offended over something, 5) we didn't get our way. Bitterness is our negative reaction to anything that displeases us or is against our will.

There are two main culprits in bitterness and they are the **will** and **pride!** Pride wants to have its way, which involves the will and when it doesn't it reacts with bitterness, then anger follows. Being a stiff-necked-believer and the example of the stubborn heifer describes this reaction quite well. The heifer doesn't want to do what its master wants, then you see it fighting him all the way. The stiff-necked believer doesn't want to do what the Lord wants, so he stiffens his neck.

Now the Lord has given us a new will in the act of regeneration, when we believed on Christ as our Savior, but that comes into play as we live in the filling and power of the Holy Spirit. But if we are not in the Spirit, but in the flesh nature, then we won't want to do God's will and will be fighting him all the way. Philippians 2:13, “*For it is God which worketh in you both to will and to do of his good pleasure.*”

Learning how to recognize, confess and deal with the other levels of **anger** will greatly help the believer in dealing with any anger they might have. 1) *Thumos* is the first level of anger and it is more of an inner seething. It hasn't broken out in words or actions, but one of being fuming mad, as they say, or the steam in a tea kettle. 2) *Orgē* is where the anger energy is more pronounced, breaking forth with a view toward vindictiveness, of wanting to get even. 3) *Kraugē* is where the mouth gets into the picture and now argument, quarreling, invective's and the like are in play. 4) *Blasphēmia* is where the mouth takes off into vicious arguments, name-calling, words used to hurt the other person. 5) *Kakia* deals with all forms of physical activity, including violence, designed to hurt the other person.

Once we can see that we're angry over something and what level our anger is at, we can now employ the biblical solution of confessing it to God, recovering the filling of the Holy Spirit, prayer, the faith rest drill, forgiving those who have hurt you, letting go of the anger, *agape* love toward the offending individual or situation, being thankful, etc..

Fear is the feeling of being vulnerable, unprotected, open to being hurt, exposed to threat or harm, where things beyond our control can come into our lives and hurt our souls, or our bodies, or our families, or anything connected to us that is an extension of us. It produces anxiety, worry, dread, apprehension and all sorts of other emotional dynamics. Fear also creates mental torment and can have a negative impact on the body. It can also settle into a mood where one lives in fear all their lives.

The solution to fear is faith, not just faith itself, but faith in the promises and Word of God. The believer must absorb himself in the faith building passages of the Bible, especially those teachings and promises of how God will always be with us, how he will always provide for us, how he will always take care of us, be with us, etc..

Grief is a normal human emotion of the flesh and is not sinful in itself, but believers can be crippled by grief: 1) if they deny it, suppress it, not let it have its normal human expression; 2) if they allow it to go on abnormally for weeks, months, years; 3) if they don't recover and go on with normal life; 4) if their pride and resentment kick in and it turns into bitter grief.

Some people can become so grief stricken that they become totally incapacitated, others go about mourning for years, still others check out of life altogether becoming social recluses. This is abnormal grief and must be rectified. Grief is an emotion and it must have its normal expression through tears, crying, depression and sharing with others, but then one must go back to life, while still honoring the memory of the loved one at the same time.

The Bible teaches us that there is a manner in which we are to handle **grief**, which usually comes about through death or divorce, (which is the death of a relationship), and that is found in Ecclesiastes 3:4, “*A time to weep, and a time to laugh; a time to mourn, and a time to dance;*” The mistake that many Christians make in this matter is that they take a purely spiritual or doctrinal approach reaffirming they will see their loved one again, which is true and we're we're supposed to do, but not allow themselves to grieve; we must allow ourselves to grieve while we comfort ourselves with doctrinal concepts. What they fail to do is take into consideration our humanity! Grief is a normal function of the emotions and it must not be denied or suppressed; it must have its time.

The word for **time** is *'eth*, which speaks of a period time of indefinite duration marked by certain characteristics. It's the word for season or kairós in the Greek. There is a period of time for weeping and a longer period of time for mourning, but they are to stop and the believer must go on with life. There isn't a prescribed number of days, but generally it was around 40 days, perhaps 70 days, and up to one or two years if the loved one was close, such as a husband or wife, or parent or child. Usually the one year period of time of mourning was for the husband and two years for the wife in those days.

Abnormal treatments of grief are: 1) denial, 2) suppression, 3) sublimation through food, chemicals, alcohol, amusements, etc., 4) displacement to others, 5) substitutes, 6) prolonged way too long, 7) bitter grief because pride, anger and negative volition have come in with the grief, which will result in an unhealthy soul, unhealthy relationships with others and destructiveness.

Grief is the extremely painful feeling in the soul over the loss of a loved object of the soul. It actually is the pain of de-attachment! Human love is the attachment of one human soul (nephesh) to another soul. And when there is a death, divorce, breakup of the friendship or relationship, where that soul has been taken from you, or you taken from it, there is a de-attachment of the souls and that pain is grief.

The concept of **attachment** is very interesting, although many may not think about it. Two pieces of wood are attached to each other by carpenter's glue; two pieces of plastic are attached to each other by plastic glue; two pieces of metal by welding; two wires are attached to each other by soldering; two pieces of cloth by sewing; atoms can be attached to each other; molecules can be attached to each other; states can be attached to each other by the constitution; nations by treaties; a husband and wife by the covenant of marriage; and two souls can become attached to each other by the **bond of love!**

The point is that things in life become attached to each other where they are still separate entities, but because they are attached to each other they now act as one. And the “glue” that holds them together can also be different; it can be: physical, political, emotional, psychological, common interests, or the **love** they have for each other.

“Psychic” **love** attracts one soul to another, then it attaches one soul to the another; this attachment is called love. But when the two souls are torn from each other, through, death, separation, or divorce, the de-attachment, then that pain is called **grief**.

A man's soul and a woman's soul are unconsciously (usually) being attracted to each other, which we call “falling in love”. This is where the soul life forces in each nephesh are unconsciously attracted to each other. Then their two souls have become attached to each other, now they love each other. They solidify that bond to set it aside and protect it by publicly stating that they are now one by the covenant of marriage, which allows for further intertwining of the souls. Their bodies become attached to each other in the act of sex as an expression of the attachment their souls have. Children then come from forth from this bond and there now becomes a new attachment of the souls of the parents and the children.

Now we come down to the issue of **grief**. Whenever there is a death, divorce, or separation, those concepts introduce the dynamic by which the soul of one person is de-attached from the other; there is **pain** and we call that pain **grief**. There is an energy that is released, or comes into play, when the two souls become attached to each other and it is **pleasurable**. But when the two souls are torn from each other for whatever the reason, then another energy is released and it is **painful**. The attraction and attachment of souls gives us **pleasure**, while the de-attachment brings **pain**.

Because of the pain involved in grief most people turn to **Grief Avoidance Dynamics**, such as: losing yourself in your work, keeping busy – no time to think, isolating yourself from others, alcohol, drugs, food, hiding behind anger – it's less painful to feel anger than grief, TV, books, entertainment, any other form of escapism. People handle grief differently and not always in an healthy manner. Some turn bitter and harden their hearts, others become anti-social recluses avoiding human contact and intimacy, still others suppress, deny and get into self-medication.

In grief the soul senses a loss. When two souls become attached to each other, along with their physical lives, they are like intertwining roots. And when one is torn away the soul senses its loss; what has become a part of you is now gone. And not just a part of you where the two of you have grown to be as one, but an actual part of you is now gone, thus exacerbating the loss. When two items are glued together, then pulled apart, the break never severs cleanly on the glue line, but tears away leaving parts of both pieces of the wood on both sides. The same thing for the souls; parts of her soul are in you and parts of your soul are in her.

As painful as grief can be and as much as we want to avoid it, it must be allowed to have its time. Yes there will be times of weeping and sadness, and there will be a time of mourning one's loss, but we have a comfort in Christ. This entails prayer to the Father, pouring out our hearts in sadness to God, but also applying the promises that God will never leave us and we will see our loved one again.

Two concepts have to be recognized and applied in the matter of dealing with grief; the one concerning our humanity, and the other concerning our spirituality. One also needs to recognize that dealing with grief isn't as easy as just dealing with grief, because other emotions will be clustered around the grief and come to the surface, such as: fear, anger, self-pity bitterness, built, etc..

Fear because we're afraid of the pain, afraid of being alone, afraid of it happening again. **Angry** because your loved one was taken from you. Becoming **bitter** in life because you lost someone. Jealousy because others still have their loved ones. **Self-pity**, why did it happen to me? Guilt because you feel you could have done more to prevent their death.

The life force attachment of one *nepshesh* to another also explains why other people do not share the same sentiments that you have for your children. The reason why is that their souls are not attached to your children's souls, only you experience that attachment. You can't expect other people to feel the same way about your kids as you do. The same thing applies when you lose someone through death, divorce, or separation. Others do not and cannot feel the pain you are going through because their souls did not share the same attachment you do.

But even though one cannot experience the soul pain of another believer experiencing loss, in fact, we are unable to do so. Each man can only experience his own pain or pleasure in his soul, not in someone else's soul. What we can do for them is pray for them and comfort them with words of sympathy and doctrines of Scripture.

To **comfort**, or to console, in the Greek is *paramutheomai* and it meant to speak to someone in a gentle, positive, kind, soothing manner, such as Mary and Martha concerning Lazarus. John 11:19, “*And many of the Jews came to Martha and Mary, to **comfort** them concerning their brother.*”; John 11:31, “*The Jews then which were with her in the house, and **comforted** her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.*”

The ultimate solution for **grief** regarding our **humanity** is to allow ourselves to go through the grieving process, and concerning our **spirituality** is to turn our souls to the Lord for comfort. When we are grieving our souls are lamenting the loss of a love object. To deny our grief, or to continue on forever in our grief will be of no help for ourselves or those we have lost.

Occupation with suffering intensifies our suffering, but occupation with Christ alleviates our suffering. The principle we have to remember is that our souls are joined with Christ's soul and that relationship will never change. We will never be detached from Christ and his soul; it is an eternal unbreakable union and the only constant dynamic we have in this life. Which will be the cure we need to overcome fear concerning any future relationships and any soul intimacy problems we currently have.

We have to embrace two truths concerning soul love relationships: 1) **the soul relationships we have with other people on earth will always change**; people will come into our lives and they go out for various reasons. But then new people come into our lives! Sometimes they are on the same path with us for a long time, but sometimes it's a short time. Sometimes they depart the path for their own reasons, and sometimes God leads them on in a different path! 2) **Christ is the only constant that our souls have in this life. He is the Savior of our souls! So our souls can count on him to always be there!**

When the believer trains himself to have his soul turned toward Christ each day, that is, toward Bible Doctrine each day, or turns his soul back to Christ if he has neglected this dynamic, then he will develop confidence out of that soul stability toward life and any future relationships that he might have with other believers. Living in the Spiritual Life Dynamic is the key.

We have to remember that soul love relationships, whether they be love, (husband and wife, boyfriend and girlfriend, parent to child, siblings, etc.), or friendship love between two believers, are a blessing of Bible Doctrine, so both believers have to be positive to doctrine and stick with it each day the rest of their lives. If one or the other depart from it, or do not pass their tests, or do not overcome their own scar tissue problems, then the relationship will suffer as the result. Whatever the category of soul love Paul had with Demas went away when Demas forsook him to go back into the world system. “*For **Demas hath forsaken me, having loved this present world**, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.*” 2 Timothy 4:10

Old Nature – New Nature Comparisons

As we have seen the flesh nature in both unbelievers and believers generates feelings in seven different categories and each one of these seven emotions are a complex of feelings. Hence the term the Seven Emotional Complexes of the Soul: fear, anger, grief, guilt, envy, human love and human happiness, or fleshly love and fleshly happiness.

But the new nature also produces something that might be considered somewhat similar to them, which are not emotional phenomena, but spiritual phenomena produced by the filling of the Holy Spirit in the new man in the sphere of the spiritual life dynamic.

We begin with **fear** produced by the flesh nature. Its complexes are anxiety, worry, terror, dread, consternation, apprehension, fright, status quo anxiety, anxiety disorders and more. It can motivate to fight or flight; it paralyzes action; it neutralizes any good dynamic; it prevents us from metabolizing Bible Doctrine by faith; it prevents us from stepping out by faith or living by faith; it can prevent the filling of the Holy Spirit; it keeps us from communion with God; it torments and is destructive to the soul; it can control and ruin one's physical health as well as soul health.

But there is a **biblical fear** both in the OT and the NT. This type of fear is not a servile, cringing fear, but has respect for a situation or an individual and will motivate the individual to positive, constructive action when considering the outcome of something. For example, I have a healthy respect for electricity; I don't have anxiety over it or any of the other complexes, but I do keep my fingers away from it, and the same thing goes for fire or anything else that could hurt us.

The **fear** of the Lord is the beginning of wisdom. Proverbs 1:7, “*The **fear** of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.*” Genesis 42:18, “*And Joseph said unto them the third day, This do, and live; for **I fear God**.”* Ecclesiastes 12:13, “*Let us hear the conclusion of the whole matter: **Fear God**, and keep his commandments: for this is the whole duty of man.*”

The Bible teaches us to fear the Lord, not with a servile cringing fear where we're all tied up in knots, but with the healthy respect for his nature of holiness and justice in dealing with people and nations who defy his righteous rule over them. As a God of justice he will give back to us as our actions deserve, and if we reject his grace, then all there is left for us is his justice and he will deal with us thus regardless of what we think or want. Acts 10:34, “*Then Peter opened his mouth, and said, Of a truth I perceive that **God is no respecter of persons**.”* With that in mind the **fear of the Lord** takes action to prevent negative consequences, that is, it **motivates us to obedience**.

Noah became alarmed when God told him he was going to destroy the world. Hebrews 11:7, “*By faith Noah, being warned of God of things not seen as yet, **moved with fear**, (*eulabeomai – godly fear, or holy fear, a fear that motivates to an action of obedience*), prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.”* His fear was not an emotional fear where he ran and hid himself, but motivated him to take the action that had been prescribed by God.

Christians need to fear God's discipline, not that they live their lives gripped with fear that ties them up in knots inside, but one that motivates them to live their lives in such a way that they will want to be blessed by God and not come under his discipline!

Christians need to fear the consequences of abandoning the Spiritual Life Dynamic. Many have been in the place, where they had not been living by faith in the Word and in the filling of the Holy Spirit, the quality of life in their souls then went downhill to the place where they started to lose it. So having been in that place due to their negative decisions to neglect the spiritual life that God has placed in them, they have a **fear** of going back there. Now they are motivated to stick with doctrine and the filling of the Holy Spirit and enjoy the peaceful life of blessing that God has for them.

Fear is a powerful motivator, in fact, all emotions are powerful motivators. But so can be their similar spiritual counterparts, such as: godly fear, as we had with Noah, righteous anger, virtuous love, etc.. The fear of death has held everyone on earth in its grip. Hebrews 2:15, “*And deliver them who through **fear of death** were all their lifetime subject to bondage.*” The NIV translation has it as, “And free those who all their lives were held in slavery by their fear of death.”, and Arthur Way's translation has it as, “Those, who through the **haunting dread** of death, were all their lifetime bowed beneath a yoke of veritable slavery.”

The word for **lives** here is *zao* and in a moral or religious concept it refers to the highest ideal of life, which is what living by faith in the filling of the Holy Spirit is all about. But without that it brings in the idea of a governing concept that dominates and rules over one's life, which is to say that this haunting dread of death overtook and ruled over every aspect of people's lives here on earth, sometimes consciously, but always unconsciously!

But Christ's atoning death on the cross and his victorious resurrection from the dead destroyed the devil, who held the power of death. Hebrews 2:14, “*Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might **destroy** him that had the power of death, that is, the devil;*”

To **destroy** is not the correct word for *katargeō*; it meant to render powerless. Satan will not be destroyed until after the Millennium, when he is thrown into the Lake of Fire. *Katargeō* meant to render inactive, to render powerless, to remove from the sphere of activity. In the legal world, or the governmental realm it looked at the power of government officials, or political rulers, who had the power to detain someone, or arrest them, hold them and take them into custody by force.

To be able to do that one had to have jurisdiction over you. Only the officials of a city could do that, if you were in their city limits. A ruler of a nation could do that, only if you were in his nation. Both concepts refer to an area one rules over, that is, he only has power over those in his domain. Now to render an official powerless he had to be removed from his official position, removed from his area of rule and then be imprisoned. So we have with the devil.

Satan is powerless to do anything about the righteous dead in Hades, that is, about those who were in the Paradise section of Hades. Why? Because God has paid the ransom to set them free! Psa.49:14,15 - “*Like sheep they are destined for Sheol, and death will feed on them. The upright will rule over them in the morning; their forms will decay in Sheol. But God (Elohim) will redeem my soul from Sheol; he will surely take me to himself. Selah.*” Hosea 13:14 “*I will **ransom** them from the power of Sheol; I will redeem them from death. Where, O Death, are your plagues? Where, O Sheol, is your destruction?*” The concept is not about overpowering force, but legal action. A man is in prison; to get him out, you can overpower the guards to break him out, an illegal means, or present a legal document that sets him free. So it is with all the righteous that belong to God; Satan has no power over us because we are no longer under his jurisdiction. “*Who hath delivered us from the power (authority) of darkness, and hath translated us into the kingdom of his dear Son:*” Colossians 1:13