

## August 2014 Newsletter – Dealing With Emotions – Review

### Class Thirty-five

Hannah was surrounded by blessing, prosperity and love, but she was not thankful for it; it didn't even register with her and that was because she was bitter and self-absorbed. But when she finally humbled her pride before God and was willing to be used for his purpose, in this case a son, he finally granted her request. But how many years of her life were wasted in bitterness? 1 Samuel 1:10

It says that Peninah provoked Hannah. “*And her adversary also **provoked** her sore, for to make her fret, because the LORD had shut up her womb.*” 1 Samuel 1:6 The word for **provoked** is the *piel* stem of *ka'as*. *Ka'as* is parallel with the word *charah*, which denoted an intense form of anger; translated as *thumos* or *orge* in the Greek. What this tells us is that Peninah was incessant in this and mean-spirited and she really got through to Hannah.

In verse seven we see the causative stem of the hiphil being used for *ka'as*, which tells us that Peninah's continually putting Hannah down got to her causing her to get into operation anger reaction, pride, bitterness, self pity, etc.. “*And as he did so year by year, when she went up to the house of the LORD, so she **provoked** her; therefore she wept, and did not eat.*” 1 Samuel 1:7

Hannah was wrong in what she did, but Peninah was wrong also because she acted in pride and an unloving spirit that caused Hannah to react in anger as well. Can we not see how a spirit of anger can destroy an entire household and put people against each other?

Peninah was in the wrong; she was sadistically preying upon Hannah, who was not able to have children. It should have been enough for Peninah to live life satisfied that she had children herself, but she didn't because of her pride, anger and petty jealousy. So she had to constantly put Hannah down and tear at her self esteem and she did so intensely with the purpose of hurting Hannah! So Peninah was lifted up in pride and she was bitter and full of malice.

But there was something else in here and that was she was **jealous** of Hannah. Women who are jealous of other women, because they're pretty, or have a nice figure, or a nice home, or a good husband who loves them, will always seek a way to tear the other woman down. They're always saying catty things about them to other women, or to their face when they have the chance.

But Hannah was wrong also because: **one**, her motives for having a child were not in the right place; **two**, because she got into operation bitterness, anger and self pity; **three**, because having kids and her social position in the community were more important to her than her husband and the Lord; **four**, she wasn't trusting the Lord in this matter and applying doctrinal principles; **five**, and because she let Peninah get through to her when she could have handled it through faith, doctrine and the application of spiritual problem solving devices. Instead she chose to hang on to her pride and let her anger get the best of the situation.

Points of doctrine in this are: **one**, arrogant believers will always be bullies, either of your body or your soul; **two**, they will continue to bully you as long as you give them the power to do so; **three**, only the spiritual problem solving devices of faith, the filling of the Holy Spirit, new nature operation, confessing sins biblically and the personal application of biblical principles to the situation will free us from their attempts to provoke us to anger; **four**, God will leave us in that miserable situation until we start applying BD and his spiritual solutions to our lives! **When we stop blaming others and start applying doctrine, then the problem will go away.**

The Book of Job brings in the satanic element involved in our sufferings, both physical and emotional, which has been a problem for believers both in the OT and the NT. “*So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.*” Job 2:7 It is here that Satan smote Job with painful boils, which Job reacted in bitterness over.

The question might arise whether the boils came first, then the bitterness, or did bitterness come first, then the boils! Skin diseases, rashes and all other forms of skin disorders are known to be related to feelings of irritation, resentment, bitterness, inner conflicts, feelings of insecurity, etc.. There was no bitterness in Satan's first attack, but there was in his second attack and quite a bit of time had passed after the death of his children, loss of his money, loss of his business, employees, etc., giving Satan plenty of time and opportunities to transmit feelings of bitterness into Job's soul!

Ephesians six tells us that Satan's attack on the people of God is by the use of **fiery darts**. “*Above all, taking the shield of faith, wherewith ye shall be able to quench all the **fiery darts** of the wicked.*” Ephesians 6:16 The word for fiery here and throughout the OT had the idea of burning, not burning with literal fire, but burning in the sense of **venom**! The venom of the cobra, the venom of the scorpion, the burning of the yellow jacket, those sorts of ideas.

When the cobra strikes, or whatever the critter is, with venom it injects its burning venom into its hapless victim and pretty soon that venom starts to spread throughout the body. And so it is with bitterness. Once bitterness is injected into the soul that bitterness spreads throughout the soul. But there is something else and that is the condition of the soul has an effect on the health of the body and one of the effects of bitterness is skin diseases!

Job survived Satan's first attack against him and retained his faith and doctrinal integrity and was still able to praise God. But enter in the bite of the cobra; enter in the burning arrows of Satan's bitterness, (who is the most angry and bitter being in the universe); time passes and bitterness courses throughout his soul and the next thing we see is a man afflicted by a rare and painful skin disorder. We also see a wonderful and gracious man who has **become bitter!** Job has become something that is so foreign to who he is and the reason why is because **it came from Satan!**

**Jeremiah** was a great man and a great prophet who was used by God, but he became bitter at one point in his life over what had happened to Israel! But he recovered from his bitterness by going over the teachings and promises of God. “*Remembering mine affliction and my misery, the **wormwood** and the **gall**. My soul hath them still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope. It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.*” Lamentations 3:19-21

**Asaph** was another great believer, who was mature and was greatly used by the Lord, but he became bitter at one point in his life, but also recovered from it. “*Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant: I was as a beast before thee. Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.*” Psalms 73:21-25

People, even believers in Christ, can cut us to pieces with words and infuse our souls with bitterness by their bitter words. “*Who whet their tongue like a **sword**, and bend their bows to shoot their **arrows**, even **bitter words**.” Psalms 64:3*

## Class thirty-six

Categorizing the emotions for the purpose of being able to deal with them biblically.

Anger has six phases it can go through. The first one is **bitterness**, *pikria*, which is a reaction to something unwanted or unpleasant. The next stage is **wrath**, *thumos*, which is an intense burning inner anger. Next is **anger**, *orge*, which is now the desire to hurt someone back, to be vindictive. The next stage of anger is **clamour**, *krauge*, where inner anger becomes verbal manifesting itself by angry arguments. Then **evil speaking**, *blasphemia*, which gets into name-calling, invectives, cursing, screaming; trying to hurt someone with words. And the final stage is **malice**, *pase kakia*, which entails everything including violence; it's destructive behavior motivated by anger.

The root cause behind the anger complex is **bitterness**, so to deal with anger we must get at the root of bitterness, or whatever it is that we have reacted over in our lives; especially if it's a deep-seated root of bitterness. We may be bitter about something; we may be bitter about everything, but the first step is that we have to recognize that we are bitter and that it's wrong!

The next thing we have to do is **confess** to God that we are bitter. We will also have to recognize that the reason **why** we have become bitter is because of **our reaction** to what was done to us, or what we had to go through. We will also need to see that the mental attitude behind bitterness, the negative reactor factor of the soul, is **pride!** So we'll need to confess our pride to God.

But dealing with bitterness is like dealing with a major infection in the body; there is no one-stop, one-shop approach to it. It will take some time to rid the soul of the emotion of bitterness and crucial to the process is not only confessing our sins to God and recovering the filling of the Holy Spirit, but also forgiving those who have hurt you, if that was the case, operating in the spiritual mental attitude of *agape* love, daily occupying ourselves with Bible Doctrine, especially those areas that pertain to the problem and are a solution to the healing.

**Fear** is another emotion that causes us so many problems in life and it has many aspects to it. There is **fear** over a known threat to us; there is **apprehension**, the fear of what might happen; there is **anxiety** where we live in a state of fear; there is worry along the same lines. The root cause behind fear is a felt sense of **insecurity**, where we don't feel safe or protected; where we feel vulnerable to things that could hurt us.

**Fear** is paralyzing and destructive for the soul. The Word tells us that it causes mental torment in the believer's soul. And fear not only affects the soul negatively, it also affects the **body** negatively! Fear (along with the other emotions), not only shuts down the operation of the spiritual life dynamic in the soul, but it also prevents us from applying doctrinal rationale.

All of the seven feelings of the emotional complex are complex and deep in themselves and the purpose of this study is not to exhaustively study them, but to know enough about them to be able to identify them and apply the doctrinal solution.

The solution would be we are fearful anxious, apprehensive about something, etc., see that it is fear, confess it to God, recover the filling of the Holy Spirit, keep our souls focused on God's Word and absorb ourselves in all the faith building passages and promises we can find of how God will provide for us, he will protect us, he will sustain us, he will never leave us, he has a plan for our lives, etc..

So whether we are afraid of the marketplace, afraid of heights, afraid of being closed in, afraid of intimacy, afraid of failure, afraid of success, afraid of crowds, afraid of being alone, afraid to live, afraid to die, or any other of the many phobias that believers have; they all have the same thing in common – **fear!**

**David** was jubilant in Psalms 34:4 when he wrote, “*I sought the LORD, and he heard me, and delivered me from all my fears.*” Here we find the solution and procedure for dealing with fear. We must understand and believe that our life and times all rest in God. It is God and God alone who delivers us from fear.

The next thing that we must do is recognize that we are afraid and admit to God that we are afraid. Next we are to ask God to deliver us from fear, not necessarily from what we are afraid of, but from the emotions of fear itself! Having done that, then we are to saturate our minds with the promises of God, which give us faith and thus we will be delivered from the emotion of fear!

**Grief** is a natural human emotion and is not sinful in itself, but it can become sinful if it becomes bitter grief, or if it is denied or repressed, or hung on to **by not letting the departed loved one go**. There is a time to **weep**, but there is also comes a time for **laughing**. There is a time to **mourn**, but after going through the mourning process there is a time to go back to **life**. “*A time to weep, and a time to laugh; a time to mourn, and a time to dance;*” Ecclesiastes 3:4

And we notice the order of things; the weeping comes before the laughing, and the mourning must come before the dancing. One cannot deny the weeping and mourning just because they want to go back to having fun in life; that denies the process of grieving. But at the same time, one cannot be given over to non-stop grieving and mourning because of one's loss. **There comes a time for weeping and mourning, then there comes a time when you put it all behind you to go on with life!**

If one seeks to avoid the grief process, which is certainly understandable as to why we all do, they will keep themselves out of the spiritual life dynamic. And the same thing can be said when people wallow in their grief. The Lord said that we will be comforted while we are mourning. “*Blessed are they that mourn: for they shall be comforted.*” Matthew 5:4 **Mourning** is in the present active participle and being **comforted** is in the future passive indicative. The action of the present participle, mourning, takes place at the same time as the action of the main verb, **being comforted**, which tells us that the Lord will, (absolute certainty), be comforting us **while** we are mourning over our loss. But we want to notice that the comforting of the Lord comes to us **in the process of grieving and mourning!** If we refuse to allow ourselves to go through the grieving process, then we miss out on his comforting.

The Apostle Paul in 1 Thessalonians 4:13 said, “*But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.*” He didn't say, 'don't mourn'; he said that we don't mourn, or are not to mourn as the unsaved do because they have no hope! We are to go through mourning, but with the hope we will see them again!

The word for **time** in Ecclesiastes is '*eth*', which denoted a span of time, a fixed time, a general period of time in which something took place. The Greek has it as *kairos*, which denoted a season in the calender, but this is not to be legalistically imposed as a period of three months. It tells us that there is a point of time when the weeping and mourning begin, but also that there is a time for it to be over. It is not to go on for many seasons, or the rest of our lives!

Some people deny the entire process of grieving and mourning; others when they do mourn carry on like crazy, some even having mental breakdowns; while still others mourn the rest of their lives. None of these things are healthy and are an abnormal approach to grief. There is a time for weeping and there is a time for mourning. How long it is will be dependent somewhat on the culture one lives in and one's personality, but usually on how close you were to that person. One could expect to mourn for a longer period of time after losing a child, or the love of one's life, than you would for a friend.

Ecclesiastes tells us that there is a time for **weeping**, which is the natural release of our grief, but there comes a point in time we need to laugh with others and have fun. It tells us that there is a time for **mourning**; a period of time when we are sorrowful, sad, depressed and unhappy, when we do not interact with others socially in life; a time when we stay away from wedding parties, banquets, our gathering with others socially because we are grieving on the inside over our loss of a loved one. But there is a time when we go back to socializing with our families and friends, going out to dinner, meet with others and start enjoying our lives once again.

**Grief** is the extreme, painful, emotional reaction that humans experience over the loss of a love object. This painful, emotional reaction comes about from the experience of **de-attachment**, which tells us that there was first attachment. Attachment is an interesting concept and one that goes on all around us today both on a psychic level, as well as on a material level, but we really don't pay close attention to it. Love is where one soul becomes attached to another soul; grief is the pain of de-attachment.

Two pieces of **fabric** are attached by thread. The **states** of the untied states of America are attached, not because of their physical borders, (Canada and Mexico are right next to us as well), but by the legal, political document of the US constitution. Two pieces of **wood** are attached by carpenter's glue. Two pieces of **metal** are attached by an act of welding. Two pieces of **plastic** are attached by glue designed for plastic. Two **wires** are attached to each other by **soldering**. **Molecules** can become attached to each other. An **atom** can become attached to another atom. Even **electrons** and **protons** are attached to their own particular atom.

All kinds of things can become and are attached to each other and in all of them there is something that holds the one thing to the other. Wood glue holds the pieces of wood together. Welding or soldering holds two pieces of metal together. A certain kind of energy holds the protons, neutrons and electrons in place. Even molecules of water become attached to each other by a sticky substance found on the wall of the water molecule.

Colossians 1:17 tells us that **Christ** is not only the creator of the universe, but he holds it all together, every single atom in it, *sunistemi*, by the word of his power through the power of the Holy Spirit. "*And he is before all things, and by him all things consist (sunistemi).*"

The point is that all kinds of things in life can become attached to each other. Things in the physical world, the spiritual world, the psychological world and the thing that becomes the "glue", which attaches one thing to another will also be different. **Psychic love attracts one person to another, then it becomes attached to the other person. And when that psychic love is torn asunder, either by death, or separation, then that pain of de-attachment is grief!**

People can and do get attached to each other; the glue, the thing that holds them together and it can be a variety of things: the work force, a project, the military, common goals, common likes, common lusts, but for our study it is **love**. **Love is the unifying principle that bonds one person to another.**

A man and a woman fall in love, which gets into the ideas of the soul becoming attracted to another soul and then the attachment of that soul to the other soul; and it is this love that bonds their souls together; two different people, but now attached to each other by love. They get married and have children and now their souls are bonded to their children and the children to them by love.

Now other people will look at their children and have absolutely no attachment to them whatsoever; they could care less. Sometimes the parents get upset that other people aren't excited about their kids as they are! It's perfectly understandable when you see that you are the only one who has formed a psychic love attachment to your children. Other people have formed their own psychic love bond with their children, just as you have with yours.

Now we come down to the problem of **grief**. When death, or a divorce enters into the picture we now have de-attachment! A child dies, a parent dies, a friend dies, a spouse dies, a sibling dies and whether by death or divorce there has been de-attachment. The object of your love has been taken from you in death or by divorce. Remember, **divorce** is the death of a marriage, the death of a relationship, the death of the family unit that we once had!

When we talk about grief we are talking about loss, the loss of a loved one, which is the loss of someone we've been attached to. So grief is the emotional pain of de-attachment, which is accompanied by tears, crying, depression, etc.. Anger can also enter into the picture to avoid feeling the pain of grief.

In **grief**, which can be immediate, or delayed, we are to comfort ourselves with the doctrines of the resurrection. And among other Christians we are to comfort the grieving with the words of paramutheomai, which meant to comfort, to console, to speak to someone in a positive benevolent way, to soothe, to cheer up; it's sympathy expressed in words. We see this with the Jews who came to comfort Martha and Mary over the loss of their brother Lazarus. "*And many of the Jews came to Martha and Mary, to comfort (paramutheomai) them concerning their brother.*" John 11:19 It would be nice to see more of this going on today.

Soul love, or psychic love as some refer to it, attracts one soul to another, then the two souls become attached. As time goes by the two souls become intertwined with each other forming a bond or union between them. When one person dies, or leaves you for some reason, then this is de-attachment and the trauma of the de-attachment is what is called grief.

Grief is a very powerful and painful emotion and most people will do just about anything to keep from experiencing it. When someone you love is taken away from you in death, or leaves you on their own accord, there now is a void in your soul because a part of your whole is missing and you mourn your loss; you miss what was there.

Another dynamic involved in attachment, connection and de-attachment is that there is an interchange between the two souls on the surface, but becomes deeper as time goes by. It's sort of like roots; the longer they're there, the deeper they go. And if two trees are planted side by side, their roots start to intertwine with each other. Part of A is in B and part of B is in A. The longer the love relationship is the deeper it goes into our souls and the more intertwined we are with each other.

This is what makes separation, death, or divorce so painful; it's like two blocks of wood glued to each other, then a blow hits one of the blocks severing the connection they once had. There is a break along the seam, but it's never a clean break. Part of the wood from each block still remains attached to the other piece of wood.

When we have formed a love attachment to another human being and they are torn away from us by death, divorce, etc., part of us goes with them and part of them stays inside of us! Often scar tissue will form over the raw ends of the de-attachment in the process of healing preventing many from having that kind of intimacy with others. Maybe another person in a different area of the soul, but not in that area of our soul.

## Verbal Sins

**Abuse** – belittlement, blame, castigation, censure, curse, curses, defamation, derision, insults, invective, kicking around, knifing, libel, opprobrium, pushing around, quinine, reproach, revilement, scolding, screwing, signifying, slander, swearing, tirade, upbraiding, vilification,

**Abusive language** - bad language, invective, profane language,

**Aspersions** - criticism, abuse, backbiting, backhanded compliment, black eye, calumny, defamation, detraction, dirty dig, dump, hit, invective, knock, libel, obloquy, put-down, rap, slam, slander, smear,

**Backbiting** - abuse, aspersion, backstabbing, belittlement, calumny, cattiness, defamation, denigration, depreciation, detraction, disparagement, gossip, invective, lie, malice, obloquy, scandal, slander, spite, spitefulness, tale, vilification,

**Blasphemy** - irreverence toward God, abuse, cursing, cussing, desecration, execration, heresy, impiety, impiousness, imprecation, indignity, lewdness, profanation, profaneness, profanity, sacrilege, scoffing, scurrility, swearing,

**Denunciation** – condemnation, accusation, blame, castigation, censure, charge, criticism, cursing, damning, denouncement, fulmination, incrimination, indictment, invective, knock, reprehension, reprobation, stigmatization,

**Detraction** - belittlement, abuse, aspersion, backbiting, backstabbing, belittlement, damage, defamation, denigration, deprecation, derogation, disesteem, disparagement, harm, hit, hurt, injury, injustice, innuendo, insinuation, knock, libel, libeling, lie, minimization, muckraking, pejorative, rap, revilement, ridicule, running down, scandal, scandal mongering, slam, slandering, smear campaign, tale, vilification, wrong

**Diatribes** - criticism, abuse, castigation, denunciation, disputation, harangue, invective, reviling, tirade,

**Insult** - abuse, affront, aspersion, black eye, blasphemy, cheap shot, contempt, derision, despite, discourtesy, disdainfulness, disgrace, disrespect, impertinence, impudence, incivility, indignity, insolence, invective, libel, mockery, offense, outrage, put-down, rudeness, scorn, slam, slander, slight, taunt, unpleasantry, vilification, zinger

**Libel** - To lie, aspersion, calumny, defamation, denigration, lying, slander, smear,

**Tirade** - An outburst, abuse, anger, berating, censure, condemnation, denunciation, diatribe, dispute, fulmination, harangue, invective, jeremiad, lecture, malediction, ranting, revilement, screed, sermon, tongue-lashing,

**Vituperation** - Abusive or venomous language used to express blame or censure or bitter deep-seated ill will. The act or an instance of vituperating; abusive censure. Sustained, harshly abusive language; invective.

**Malign** - To make evil, harmful, and often untrue statements about; speak evil of.

**Gossip** - Rumor or talk of a personal, sensational, or intimate nature. A person who habitually spreads intimate or private rumors or facts.

**Slander** - *Law*. Oral communication of false statements injurious to a person's reputation. A false and malicious statement or report about someone. To condemn openly as being evil or reprehensible.

**Criticize** - To find fault with.

**Invective** - **Denunciation** or abusive language; vituperation.

**Calumny** - A false statement maliciously made to injure another's reputation.

Whether consciously, or unconsciously people handle grief differently and not always in an healthy way. Some turn bitter, some harden their hearts, some become anti-social recluses, some avoid any further human contact or involvement, some deny their grief, some self-medicate their grief; and others get into grief avoidance dynamics such as: losing yourself in your work, keeping busy so you have no time to think, drugs, alcohol, anger and various other forms of escapism.

As mentioned before, one of the problems we have in dealing with grief is that we rarely have the one feeling of grief to deal with. Usually other feelings, such as, fear, anger, guilt, bitterness, etc., are clustered with it complicating the matter. One of the emotions that gives us so much of a problem in the areas of suppressing our grief, repressing it, denying it, or grief-avoidance concepts is the emotion of **fear**. We are afraid of the **pain!** And we're afraid of being **alone!** One of the worse fears that we have is to lose someone that we dearly love and we will be alone in life without them! And it's more difficult for men due to the original creation of the man in the Garden.

In one sense divorce can be better than death for some people because anger, self-justification and maintaining the rightness of your position can be **substituted** for grief! As long as emotional reactor factors are in play one can avoid the pain of grief. One of the problems that divorcees have is grief, although they will rarely admit it to themselves and others, for to admit grief is to admit they still love them. But we can't go on in the future till we let go of the past and grieving is the soul letting go!

Here's where the problem of **pride** comes in stopping the grieving process thereby creating many emotional, social and physical problems for the believer. Pride denies; pride justifies one's position; pride argues; pride castigates the other person; pride hides behind anger; pride represses; pride suppresses; pride puts itself above the weakness of grief; pride blocks the healing process for the soul! And as long as we're feeling other emotions, we're not feeling grief and the soul isn't being healed.

The believer has to learn to be honest in this matter. They have to admit they did love the other person and that they still do to a degree! They have to admit they mourn the loss of what they had and what could have been! They have to accept that what could have been now will never be! And where they had the feeling of love with this person now there is sadness, de-attachment, being alone, tears and sobbing; and these things need to be allowed to surface and be felt. It's not exactly what we had in mind when we got married. Tension myositis syndrome often comes into play in grief to keep our minds off the pain of grief. But remember, we're not free to remarry until we've dealt with the pain of our loss through grief and we're really not able to go on in life unless we grieve.

A very helpful passage in dealing with grief, whether by death or divorce, is Philippians 3:13,14, *“Brethren, I count not myself to have apprehended: but **this one thing I do, forgetting those things which are behind, and reaching forth** unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”*

**Forgetting the things that lie behind** is *ta men opiso epilanthanomenos*, which gets into the area of personal relationships; used in the present active participle it tells us that we'll have to practice this as a way of life; and with the *epi* prefixed to it we have the idea of how **intense** this will be at times. To **forget** meant to disregard as of much smaller importance in the light of eternity. Our parents have passed away; our spouses have left us; our friends have forsaken us; and yes we grieve our loss. But in the light of eternity they are loved ones that we had to leave back on the trail of our journey through life on the way to heaven. We loved them; we shared life with them; we mourn our loss, but now **they are behind us and we have to press forward** the rest of our journey here on earth.