

March 2017 Newsletter – Dealing With Emotions – Review

Applications of Meditation - (continued)

Meditating on God's Word and promises is crucial to giving the believer a healthy soul and a successful and prosperous life. “*But his delight is in the law of the LORD; and in his law doth he **meditate** day and night.*” Psalms 1:2 **Im** is used here, which can be used demonstratively that his delight **is** in the Lord, but **im** can also be used interrogatively, if, which is used to ask a question, or to establish a condition. It would be translated as, “*But **if** his delight is in the Law of the Lord*”.

Im would be used here to establish a condition for a couple of reasons. The first reason is that **if** verses one and two are established in the Christian's life, **then** verse three will come to be; he will be like a tree planted by the streams of water, etc.. And secondly, **delighting** and **meditating** are **connected** by the waw conversive connecting the two ideas together. “*But if his delight is in the law of the LORD; and in his law doth he meditate day and night.*”, **then** verse three will be his reality. To **meditate** here, *hagah*, spoke of the man who was lost in his religion. Sometimes it was used to denote uttering inarticulate sounds, or to mutter or whisper, but those ideas came from one who was so lost in what he was reading that his lips would move, or he would be saying things, but not really paying attention to what he was saying as he followed the passage.

We're to meditate on his Word all day long, Psalms 119:97, “*MEM. O how love I thy law! it is my **meditation** all the day.*”, Psalms 119:99, “*I have more understanding than all my teachers: for thy testimonies are my **meditation**.*”

The reason why he has more understanding than all his teachers is because a teacher teaches a doctrine, or a passage of Scripture; the student hears, understands and commits to memory, which is one level of comprehension. But when the student thinks deeply on the subject over a period of time and as he goes deeper into it past what has been taught, then he gains new insight into the passage and its meaning and how it relates to other doctrines of Scripture. He is able to do this because he is thinking deeply about only this one passage.

Applications of Meditation

We had seen that Isaac went out into the field to meditate. Genesis 24:63, “*And Isaac went out to **meditate** in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.*” we see that Isaac went out into the field to meditate, which is the qal infinitive of *suach*. What this tells us that Isaac went out into the field for the **purpose** of meditating on God's Word!

Now we notice the **time** in which he did this. He did this in the evening after all his chores were done and after he had dinner. We also want to notice that he **went out** into the **field** and the reason for this is that he had to **get away** from all the people back in the house, the kids, and all the commotion of daily living, not to mention any and all anger and strife that might be going on in the house. And there's a reason for all this.

God told Joshua to meditate on the Book of the Law day and night. “*This book of the law shall not depart out of thy mouth; but thou shalt **meditate** therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.*” Joshua 1:8

When we can't sleep at night. *"When I remember thee upon my bed, and meditate on thee in the night watches."* Psalm 63:6

We're to meditate on what God has done. *"I will **meditate** also of all thy work, and talk of thy doings."* Psalm 77:12

The reason **why** is that meditation is a different dynamic than merely memorizing scripture, or calling to mind a passage in the Bible. It takes **time to get into the dynamic of meditation** and it also takes **solitude**. One cannot have a time of meditation if one is constantly being interrupted by people and their problems, nor can one enter into what is actual meditation, if one is constantly being interrupted by the detail, chores and responsibilities of life! One has got to set **time** aside for the purpose of meditating on God's Word; and one also has to set a **place** aside where you can go to get away from people and the interruptions of responsibilities of your life.

It takes **time** for us to get our minds back to concentrating on the Word of God; it takes **time** for us to think about our sins and name them to God; it takes **time** to get the chaotic thinking of the world system and the hectic pace of our lives to get our minds into that place of deep inner thought on God's Word and promises where all we are thinking about is the Lord and his promises to us; it takes **time** for us to pray to God for the things we need and express our gratitude for what he has done for us.

And it takes a **place** for us to do this in where we won't be interrupted. The reason why having a place where we can go for fellowship with God and meditating on his Word is so important is because we have to **separate** ourselves from people, the world and everything else that is going on in our lives. The negative thoughts, the negative words, the negative energy from other people have a negative impact on our souls, so we have to get away from it!

We have to **isolate** ourselves from the world system, other people and any and all carnal activity of the flesh nature, so we can turn our souls to the Lord and his Word and enter into that deep state of meditation where all we are thinking about is his Word and his promises! For it is there in that deep meditative state of concentrating on God's Word that our faith starts to become activated and get stronger and it is there that we become partakers of the divine nature!

Now when we talk about going off to some **place**, even if it's just another room in the house, we are talking about separating ourselves, isolating ourselves from anything and everything that would be connected to the world, the flesh and the devil. And this means that we will have to **turn off** our cell phones, or any other electronic device for they are our point of contact with the world system and the flesh natures of other people.

On his precepts, Psalm 119:15, *"I will **meditate** in thy precepts, and have respect unto thy ways."*, and statutes, Psalm 119:23, *"Princes also did sit and speak against me: but thy servant did **meditate** in thy statutes."*

David asked that the words of his mouth and the meditation of his heart would be acceptable in the sight of God, not just academic memorization in the mind, but deeply from the heart. Psalm 19:14, *"Let the words of my mouth, and the **meditation** of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer."* Psalm 104:34, *"My **meditation** of him shall be sweet: I will be glad in the LORD."*

Biblical Solutions for Anger

There are 6 phases of **anger** ranging from bitterness, (*pikria* - which is our reaction to something at cross purposes to us), all the way to physical violence. What activates anger is bitterness or resentment. So to deal with anger we are going to have to get at the root of bitterness. It must be confessed to God, but we will have to recognize why we are bitter in the first place!

The reason why we are bitter is because we have reacted to: 1) what was done to us that we didn't want; 2) what we had to go through; 3) what we had to do but didn't want to do; 4) what we were kept from doing; 5) being hurt or offended by others; 6) disappointment; 7) basically anything one can think of that is at cross purposes with our will.

It was not the thing we experienced or suffered that made us bitter, but our negative volition reaction to it. And the driving force behind our negative volition reaction is **pride**! The mental attitude of pride puts above all things in our thinking, therefore we see ourselves as not “getting our way” and when we don't get our way, then we react with bitterness and become angry.

To deal with bitterness, we will have to apply several concepts over a period of time. We will have to learn to recognize the various forms of anger and confess them to God. We will also have to learn to live in the filling of the Holy Spirit and operating under the principle of love. Also we must forgive those who have hurt us, or denied us what we wanted and start incorporating thanksgiving for all things in our lives and being thankful.

Biblical Solutions for Fear

Fear is the feeling of being unprotected, vulnerable, subject to threat or harm where things beyond our control can come into our lives and hurt our souls, our lives, or our families. Fear produces: anxiety, worry, dread, apprehension and all sorts of other negative emotional dynamics. It also creates mental torment and can have a destructive impact on our bodies.

The solution for fear is faith in the Word of God. Yes, one must confess to God that they are afraid, but fear is only solved by absorbing oneself into the many faith building passages of the Bible, especially those promises and teachings of the Bible that deal with the areas of how God is going to protect us and provide for us. *“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.”* Hebrews 13:5,6

Biblical Solutions for Grief

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

Some people can be so grief stricken that they become totally incapacitated, others go about mourning for years, still others check out of living life altogether. This is abnormal grief and must be rectified. Grief is an emotion and it must have its natural expression through tears, crying, depression and sharing it with others.

But after our period of mourning we are to go back to living life. The Bible tells us that there is a manner by which we are to handle grief, which not only deals with death, but any form of loss of a love object and that includes divorce, 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;*”.

A mistake that many Christians make is that they take a purely spiritual approach to not allowing themselves to grieve by rationalizing that they will see their loved one again in heaven therefore there is no need to grieve. While this is true that we will see our saved loved ones in heaven this is not to deny ourselves the grieving process. We grieve; it's just that we don't grieve like the unsaved do. “*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.*” 1 Thessalonians 4:13

What they fail to see is our humanity! **Grief** is a normal human function of the emotions due to our separation from someone we loved and it must not be denied, suppressed, or allowed to have its time. The word for **time** in Ecclesiastes 3:4 is ‘*êth*, which speaks of a period of time of indefinite duration marked by certain characteristics, here it's mourning. The Greek uses the word *kairos* or season.

There is a period of time where one weeps and mourns, but then there is to come a period of time where one stops weeping and mourning and goes on with life! There isn't a set number of days one is to weep and mourn, but generally it was around 40 days, sometimes 70 days and up to one or two years for mourning, if the one that died was close, such as, a husband, wife, child, or parent.

The one year period of time was generally viewed by most societies where the husband would be in mourning after the death of his wife, and it was two years set aside where the wife would grieve over her husband. It didn't mean that they were still depressed and crying, but that they were not out socially speaking interacting with people in festive gatherings.

Some abnormal treatments of grief are: 1) denial, 2) suppression, 3) sublimation via drugs, alcohol, food, amusements, work, etc, 4) displacement to others, 5) substituting someone else for the one you lost, 6) the grief and mourning phases is prolonged way too long, 7) bitterness, or bitter grief, which results in an unhealthy soul and relationships with others.

Grief is the extremely painful feeling in the soul over the loss of a love object of the soul; it actually is the pain of de-attachment! Which tells us that there was first an attachment of the soul to the other person. Human love is the psychic attachment of one soul (*nephesh*) to another soul and when there is a death, divorce, or breakup of the relationship, then there is a de-attachment of the souls and that pain is grief. And the deeper the attachment was the more intense is the pain of grief in de-attachment.

Souls can be inexplicably attracted to each other. If the attraction is strong and remains, then the two souls will be drawn to each other, sort of like a magnet. The next phase is where the souls actually become attached to each other and over a period of time “feelers”, for lack of a better term, from each soul will go into the other soul and continue to strengthen the attachment over the years. But when death, divorce, or breakup of the relation comes into the picture, the souls are torn apart; there is a de-attachment in the separation causing soul pain that we call grief. After the separation there still remains parts of the soul in the other person and parts of their soul in you, which makes it even all the more difficult to deal with it.

The concept of attachment is very interesting, even though many may not think about it that much. Two pieces of wood are attached by carpenter's glue; two pieces of plastic are attached to each other by plastic glue; two pieces of metal by welding; two wires by soldering; two pieces of cloth by thread; molecules can be attached to each other; atoms can be attached to each other, consider the nuclear explosion that comes when the atoms are de-attached; states are attached to each other by the constitution; nations by treaty; a husband and wife by the constitution; and two souls by the bond of love, sometimes referred to as “psychic tension”.

The point is that things in life can be attached to each other where they are separate entities, but because they are attached to each other they act as one. And the “glue” that holds them together can also be different; it can be physical, political, material, mechanical, chemical, emotional, psychological, common interests, or it can be the love they have for each other. Psychic love attracts one soul to another, then it attaches the one soul to the other; this attachment is called love. When the souls are torn apart from each other through death, divorce, or separation, which is the de-attachment, that pain of the soul is grief.

A man's soul and a woman's soul are often unconsciously attracted to each other, sometime referred to as “falling in love”, this is where the soul life in each *nephesh* is attracted to the soul life in the other *nephesh*. The two souls now have become attached to each other; now they “love” each other. They solidify that bond and set it aside and protect it by entering into the covenant of marriage publicly stating that they are “one” now. Their bodies now become attached to each other in the act of sex as an expression of the attachment their souls have. Children come forth from this bond and now there becomes a new attachment of the souls of the parents to their children.

Now we come down to the problem 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 person; the resultant pain of the soul due to this de-attachment we call **grief**. There is an energy that is released, or comes into play, when the two souls, or soul life forces in each *nephesh*, become **attached** to each other and it is **pleasurable**. But when the two souls, or soul life forces, for whatever the reason, become **de-attached** to each other, then another energy is released and it is **painful!**

A and B are attracted to each other; A and B are drawn to each other; A and B love each other; A and B are attached to each other; A and B become intertwined with each other; A and B are becoming one. These are the mystical dynamics of the force of soul love. And the longer it goes on the more intertwined the souls become with each other and the stronger the bond becomes between each other, that is, until de-attachment enters into the picture and they experience grief.

Because of the pain involved in grief most people turn to Grief Avoidance Dynamics, such as: losing your self in your work, keeping busy – no time to think, isolating yourself from others, not letting yourself be vulnerable again, drugs, alcohol food, preoccupation with TV, music, entertainment, hiding behind the emotion of anger because it's easier to deal with.

In grief the soul experiences a sense of loss. When two people are attached to each other they become intertwined with each other like intertwining roots and when one soul is torn away the other soul senses loss, what has become a part of you is now gone. And not just a part of you where the two have grown to be one, but an actual part of you is gone. When two things are glued together, then torn apart the tear is never along the lines of the glue, but parts of one piece of wood are on the other piece of wood. The tear takes with it pieces of wood from each side in the separation.

People handle grief differently and not always in an healthy manner. Some turn bitter, harden their hearts become anti-social recluses, avoid human contact, human involvement, human intimacy, buy a pet, suppress, deny, self medicate, etc.. But as painful as grief may be, and as much as we try to avoid it, grief must be allowed to have its time and its day. Yes there will be times of weeping and sadness, and there may be time's of mourning one's loss, but we have comfort in Christ, which would entail prayer to God where we pour our hearts out to him in our sadness and apply the promise of seeing our loved ones once again.

Two concepts must be recognized and applied. The one concerning our humanity and the other concerning our spirituality; we are human beings, but we are also spiritual beings. There is the ultimate solution of dealing with our grief spiritually and doctrinally, but one also has to recognize that grief is a human emotion that has to be allowed to have its expression.

One also needs to recognize that dealing with grief isn't just about dealing with the emotion of grief, because other emotions will be **clustered** around the grief and come to the surface with it, such as, fear, anger, self-pity, bitterness, guilt, regret, etc.. **Fear** because we're afraid of the pain, afraid of being alone, afraid of it happening again. **Anger** because your loved one was taken from you. **Bitterness** in life because you lost someone who meant the world to you. **Self pity** – why did it happen to me? **Guilt** because you could have or should have done something to prevent it. **Regret** because you didn't do something to prevent it, or your anger kept you back from having a relationship with them while they were alive.

The **life force attachment** of the love of one *nephesh* for another *nephesh* also explains why other people do not share the same sentiment for your children as you do; their souls are not attached to your children's souls. The same concept also applies when you lose someone your soul is attached to through death, divorce, or separation. Other people cannot and do not feel your pain of loss because **their** souls were not attached to the soul of the one you lost. **It is your pain of loss not theirs!** Even though we cannot experience the soul pain of another believer experiencing their own loss, in fact, we are unable to do so for that pain is going on only in their souls, we can pray for them and comfort them with comforting words of sympathy and the doctrines of Scripture.

To **comfort** or to console is *paramutheomai* and it meant to speak to someone in a gentle, positive, soothing manner. It denotes sympathy expressed in words, such as, Mary and Martha in the death of 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 dealing with grief is turning our souls to the Lord for comfort. When our souls are grieving they are feeling the loss of the love object that they have lost and to continue on in an never ending path of grief and mourning will be of no help to them. The only solution for the soul is to turn to Christ, his Word and his Spirit.

Occupation with suffering intensifies our suffering, but occupation with Christ alleviates our suffering. The principle we have to remember is that our souls are in union with Christ's soul and that relationship will never change; we will never be detached from the soul of Christ! That's the only constant we have in this life; it is the one thing that will never change. “*Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*” Hebrews 12:2