

September 2014 Newsletter – Dealing With Emotions – Review

Class thirty-six

Some tell-tell signs of **bitterness/wrath**, *pikria/thumos* are: inner anger, seething, fuming on the inside, being “hot” inside; having bad thoughts or ill will toward others; being in a mood; reddening of the face; lips become whitened, back of neck gets red; stiffening of the muscles from the lower back to the neck; body “puffs up”; concepts connected to the “wandering pain” of Chinese medicine.

Orge anger becomes more pronounced where you will have the desire to hurt someone physically, verbally, socially, financially, etc.. Often referred to as malice where you have the angry lust to hurt someone, or to see them hurt. It is the anger behind revenge.

Krauge is where bitterness and anger move to the verbal stage surfacing in quarreling, bickering and arguing with others. pride, bitterness and anger come together in words to maintain that you are in the right and they're not! It's about competition and domination over the other person.

The next stage of anger is **blasphemia** and it is verbal sinning of all kinds. Its object is to hurt the other person with words; to hurt their faith, their soul, their self-esteem, their walk with God, their reputation, their business, their family, their friendships, to damage them financially, to hurt them any way you can with words. It includes insults that are designed to injure the individual. It also has the idea of pride in it to belittle the individual so as to make them smaller, so you can appear to be larger!

The final stage of anger is **pase kakia**, all forms of evil; anger now becomes physical. It's expressed in violence toward others by actually injuring them, or damaging what pertains to them, such as, their person, property, job, family, etc.. It denotes personal injury from assault and battery, fighting, and physical abuse in the home, busting things up, all the way to murder. It also includes property damage because it pertains to the individual.

Other concepts that get into this area are various forms of self-abuse. This is where people do harmful things to themselves because they are mad at themselves. Often self-destructive tendencies and destructive behavior are linked to people being angry at themselves for one reason or another. Again it is profitable for the individual to seek out professional help in these matters.

Class thirty-seven

Fear is a debilitating and destructive emotion; the Word says that it gives us mental torment. “*There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.*” 1 John 4:18 Fear not only adversely affects the body, but it also shuts down the operation of the spiritual life dynamic inside our souls! It also prevents us from being able to think doctrinally, even rationally!

All of the emotions are complex and deep and the purpose of this study is not to exhaustively study them, but to be able to recognize them when we're having a problem with them and apply the doctrinal solution, which would be to see that we are afraid, confess it to God, recover the filling of the Holy Spirit, keep focused on Bible Doctrine, and absorb oneself with the passages and promises of how God will take care of us, provide for us, protect us, etc..

Just knowing that we are having a problem with our negative emotions will be a little help; what we need is to recognize what the emotion is and deal with it with a doctrinal solution. So whether we are afraid of: the marketplace, going out in public, being around people, of success or failure, of heights or being confined, intimacy, of crowds or being alone in life, afraid to live or afraid to die; these are some of the many phobias that people have and they all have one thing in common – the emotion of **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.*” Herein we find the solution and procedure for dealing with fear; our life and times rest in the hands of God, who has made a perfect provision for whatever we are going through in life. Because of that we can trust him fully and this faith drives out fear.

The first thing we need to do is recognize that we are afraid; then confess it to God; seek his face to deliver us from our fear; pray; and absorb ourselves in his many promises, for it is from the Word of God that our souls get the ability to believe and when we believe the fear leaves us! “*So then faith cometh by (out of) hearing, and hearing by the word of God.*” Romans 10:17

Class thirty-eight

Grief is natural, normal and is not sinful in itself, but it can become sinful depending on how we handle it. Abnormal grief is where we deny it, repress it, wallow in it, or hang on to it. If one denies the grieving process, their souls will suffer as the result. The same thing goes if they continue to grieve over the loss of a loved one for years and years. One simply cannot go about mourning the rest of your life over losing someone you have loved!

And one cannot resort to alcohol, or any other forms of addiction to avoid the pain of grief. Many people turn to food, drugs, alcohol, entertainment, etc., to avoid their feelings, including the emotion of grief. Obviously this does not solve any problem and it keeps the believer outside of the spiritual life dynamic, which is God's solution for us.

There is a time for weeping and crying; there is a time for mourning when you don't socialize with others, but then there is a time to leave the weeping behind and to go out in life socializing and enjoying life once more. “*A time to weep, and a time to laugh; a time to mourn, and a time to dance;*” Ecclesiastes 3:4

The question of why is it that some people don't want to let the departed loved one go? One reason is to avoid the pain of loss, and another one is that they still want something from them. Bitterness and pride can enter into the grief making the individual implacable. If I can't have the one I wanted, then I don't want anything else. Even though people try to do nice things for them, even though God does things for them in grace, they are never satisfied with it because they lost the thing they loved the most.

When dealing with others who are grieving we are to comfort them as the Jews did with Mary and Martha who were grieving over the loss of their brother Lazarus. “*And many of the Jews came to Martha and Mary, to **comfort** them concerning their brother.*” John 11:19 And as the Lord did with the doctrines of the resurrection, “*Jesus saith unto her, Thy brother shall rise again.*” John 11:23

The word for **comfort** in John 11:19 is *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. As the Scriptures teach us we are to weep with those who weep. “*Rejoice with them that do rejoice, and weep with them that weep.*” Romans 12:15

Soul love attaches one person to another. When one person is de-attached the psychic bond is torn asunder and the trauma of de-attachment is called grief. Grief is loss because when someone is attached to you the whole of what constituted you has grown! When a husband and wife produce children the whole of them has grown now. This concept applies to marriages, friendships, family relationships, etc.. When you lose someone, (or some thing), a part of your whole has been taken away and the resultant pain you feel in your loss is grief! This is why death, separation, or divorce are so painful for us. We experience loss because part of us is going away with them! But part of them remains in us as a painful reminder of our loss.

The soul life of A ~ B are **attracted** to each other.

The soul life of A > ~ < B are **drawn** to each other.

The soul life of AB become **attached** to each other.

The soul life of A B become **intertwined** with each other.

The soul life of A and B become **separated** from each other through death, departure, or divorce.

The **pleasant** emotion experienced in attraction and attachment is **love**.

The **painful** emotion experienced in separation is **grief**.

Yet even in separation there is a part of the individual still living on in your soul. Much like two pieces of wood that have been joined by glue, but if an outside force hits one of them causing a separation between the two there is separation, but parts of the wood from each block still remain attached to the other. Or like two plants that have been planted side by side and over time the roots of each one become intertwined in each other. Even to the place where if one plant is uprooted it can cause severe shock in the other!

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; some deny their grief; some wallow in their grief; some self-medicate their grief, etc.. Most get into the many forms of grief-avoidance activities: losing yourself in your work; keeping busy so you have no time to think; isolating yourself from others; turning to legal and illegal drugs or alcohol, (there's no help for us in "Whiskey River"); hiding behind anger; various forms of escapism, etc..

One of the problems in dealing with the emotion of grief is that you rarely ever have just the grief to deal with; usually other feelings are clustered with it complicating the matter. Feelings such as: fear, anger, guilt, envy, bitterness, etc..

Fear enters into the mix and we now become afraid of the pain, so we do everything we can to avoid it. We're also afraid of being hurt again, so we keep ourselves from ever becoming close to other people. There is also the fear of being alone. One of the worse fears we have is losing someone we dearly love; someone who has gone through life with us, and now we will be alone in life! And it's more difficult for men in that we weren't created by God to be alone!

Anger comes into the mix because we're mad over losing someone we love; mad at God; mad at the circumstances; mad at those who might have been responsible; mad at ourselves. We may feel **guilty** in our loss because maybe there's something we could have done that would have prevented that! Or maybe we feel **envy** because other people didn't lose their loved one and we did. And then **anger** can spring up over all that dynamic.

**One thing to remember is that we can't move on into the future, until we have let go of the past!
And the grieving process is the soul letting go!**

Divorce or the death of a spouse both bring about grief. In the case of divorce often the individual will experience grief, but will not admit it because to do so would mean that they would have to admit they still loved them. So they often resort to anger and self-justification to avoid the feelings of grief. Seeing a professional counselor can be very helpful in getting through divorce and grief. We are not really free to remarry, whether our marriage ended because of death or divorce, until we have dealt with the pain of our loss – grief.

Pride is also a problem in the matter of grief for it stops the grieving process creating many emotional, spiritual and even physical problems for the individual. Pride denies; pride justifies one's position; pride argues; pride castigates the other person; pride is behind the anger; pride represses; pride suppresses; and pride blocks the healing process for the soul.

A very helpful passage in dealing with grief is “*Brethren, I count not myself to have apprehended: but this one thing I do, forgetting **those things which are behind**, (ta men opiso), 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.*” [Philippians 3:13,14](#)

Men opiso is translated as **things**, but often dealt with personal relationships. In life we will have people in life that we are close to; people such as, families, friends and spouses; people who will be on our path in life. But eventually their journey with us will come to an end or they will choose a different path. When that happens the pain of separation we feel is grief. Parents pass away, friends forsake us, spouses leave us; there are no guarantees in life there is only life. But there is one who will never leave us, nor forsake us; one who will be with us on our journey through this life and beyond and that is the Lord. This is the context for forgetting those things that lie behind.

To **forget** is the present participle of *epilanthanomai*, which is an intense form of to forget, which tells us this action that we have to do will be intense and that we will have to practice this daily as a way of life. It means to not regard as important, not to say that these people weren't important, but in the light of eternity their importance starts to wane. It really gets into the idea of letting them go emotionally.

Reaching forth is the present participle of *epekteinomai*, which has the idea of the runner in the race straining forward to crossing the finish line. For us it speaks of us pressing forward to accomplish the Father's will for our lives here on earth of going on in life in the plan of God. A race is very proper here in that as one is running the race he is only concerned with what lies before him not the ground he has covered, which is in the rear view mirror. And, as in forgetting, we will have to practice this daily as a way of life and it will be intense at times to do so.

The young pioneers who came from the East to settle out here in the West were a prime example in this for many of them lost their infant children along the way. They lovingly buried the child along the trail; they tarried awhile; they grieved awhile, but they had to now get up and continue their journey on out into the new life that awaited them out here in the West! Did they ever totally *forget* their child? No. It was as they continued in their journey along the trail, and as time went by, they were able to leave their emotions behind and continue on in their journey in life. And so it is with us, sooner or later we will leave people behind on the trail as we journey through life, or they will leave us. What we are to do is to start learning to be thankful that they were in our lives, instead of being bitter or sad that we had lost them. Becoming **thankful** for them being there with us on our journey will transform us inwardly.

Our emotions can and do get us off track from living in the sphere of the spiritual life dynamic that's why we must learn to recognize them and deal with them spiritually. Our focus is not to be on our emotions, but on living by faith in the promises of God. If our emotions get out of control while we are grieving, then the proper grieving process will be cut short.

If the mental attitude of pride enters into our grief, we will end up with bitter grief. Why was my child? my parent? my loved one taken from me? Others still have their loved ones – but I don't. Why me? It's not fair! We start to beat ourselves up over: what could have been, what should have been, what would have been, if only...

Many become bitter at God over the loss of a loved one, or going through a divorce and end up with bitter grief and a bitter soul. But if we operate in humility we will not become bitter at God, or at anyone else for that matter; we will let the tears flow and go through our period of mourning and then go back to living life once again until it is our time to depart this earth!

The emotion of **guilt** will prevent us from living in the spiritual life dynamic also. There are two kinds of guilt; there is **real guilt** and **imagined guilt**. One is where we **are guilty** and the other is where we **feel guilty**. **Being guilty** is an objective fact, while **feeling guilty** is an emotion. We must deal with guilt based upon doctrinal facts and to begin with we need to see that there are two separate concepts. One is where we **are** actually guilty and the other is where we **feel** guilty.

Being guilty is where we break one of the Laws of God. We **are** guilty, legally so, of doing something wrong, but we may or may not feel guilty in the matter! One, a believer can do something wrong, (**is guilty**), and feel guilty over the matter. Two, a believer can do something wrong, (**is guilty**), but not feel guilty! Three, a believer can do nothing wrong, (**is not guilty**), and feel no guilt. Four, a believer can do nothing wrong, (**is not guilty again**), but feel guilty over the matter!

Feelings of guilt are strictly an emotional response of the conscience and rarely have anything to do with the Laws of God. Usually they are a complex interaction of the individual's conscience, which has been shaped by their culture, religion, social mores, political correctness, government programming, family upbringing, peer pressure groups, etc..

Some believers feel guilty about partaking in alcohol and tobacco, which is reinforced by a cultural campaign against them, yet they are not sinful in themselves, nor is it sinful to partake in them. There are believers who say they are, but that is their personal brand of legalism coming forth. Legalism is them making the laws – not God.

There are people who feel guilty about eating certain kinds of animals: dolphins, whales, cats, dogs, etc., but that is a politically correct, cultural legalism and has nothing to do with what is truly wrong! We're free to eat anything! Some people feel bad about a poor kitty that was run over by a car, but feel nothing over the millions of innocent women and children murdered by a tyrannical government!

For there to be true guilt, real guilt, then there has to be the breaking of one of God's Laws! If his Laws have not been broken, then there is no real guilt, therefore there is no real basis for feeling guilty! The doctrinal solution for believers in Jesus Christ as their Savior is that there is no basis for us to feel guilty about our sins. Why? Because in the atoning death of Jesus Christ on the cross for our sins he paid the penalty for our sins; he removed our sin and our legal guilt from us, hence there is **no legal** basis for the **feelings** of guilt and shame.

One has to understand what guilt is about. For true guilt to exist, (not the feelings of guilt), then there has to be an actual sin, which would be a transgression of the Laws of God. The Laws of God not the laws or rules of men! So the progression would be God's Law, then sin – the breaking of that Law; and now there is the standing of **being** guilty of doing so. Now one may feel guilty over having done so, but then he may feel no guilt at all. How one **feels** about it has no bearing on his actual guilt.

Feelings of guilt exist because of the action of the conscience. If the conscience is convicted of wrongdoing, which may not be wrongdoing at all, then it will feel “guilty” over the matter. Some people feel guilty over eating sweets or too much food! Obviously these matters have nothing to do with true guilt concerning the breaking of God's Laws.

The conscience in us acts like a little miniature judge and jury, but remember – it is not infallible! Some people's consciences don't convict them when they do wrong, while other people's consciences convict them over everything! The conscience bases its values of what is right and wrong on the input it receives from its environment. One's parents, friends and family, one's schooling, TV, one's religious affiliations, and the mores of society go into shaping our consciences into what it perceives as right and wrong. When we violate those things, then our conscience will convict us and we will feel guilty!

To have **real guilt** there must be something stated by God that this act is wrong, then there must be the determination that you have done that act! Once it has been determined that one has committed the sinful act, then you are found guilty. That's real guilt! The individual may or may not feel guilty about it. God said, Thou shalt not steal, that's the sinful act. Now once it has been determined that the individual has stolen, then he or she **is** guilty! Feeling guilty is the conscience's conviction that you have done something wrong. Shame comes out of the feelings of guilt.

Shame comes out of guilt and guilt comes from sin, but for the believer in Jesus Christ God has removed all our sins from us! And because he has removed our sins from us there is no basis now for feeling guilty or being ashamed! *“For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”* Hebrews 8:12 *“And their sins and iniquities will I remember no more.”* Hebrews 10:17

There is the subjective sense of shame and there is objective shame. **Subjective shame** is where you feel ashamed of what you have done. **Objective shame** is where you are put to shame by those around you. **Subjective shame** is where we feel “**outside the group**”, outside our family, community, peers, etc.. It is the feeling of being an outcast, of being worthless, worth less than the others, not as good as the others, not accepted, rejected, not wanted, as Cain felt when God banished him. **Objective shame** is where the group seeks to put you to shame through various shamed-inducing concepts to get you to conform to the group's norm.

Our word **guilt** comes from the Saxon word **gylt** and it denoted a debt contracted by offense. **Guilt** exists when the offense was committed, but to prove it to others it must be proven in a court of law. The term **guilt-sick** was the term for feeling guilty, for shame and for a disease of the soul called toxic shame. **Regular shame** is where you feel guilty over **what you have done**, while **toxic shame** is where you feel guilty over who you are! Many say, “Let your conscience be your guide”, but our consciences malfunction due to our fallen natures. We are not to abuse our consciences, but we do need to re-educate them based upon doctrinal teaching. Our sins have been removed; we are forgiven and cleansed, therefore there is no basis for feeling guilty, or feeling ashamed.

Many believers in Christ are controlled by other people and religious organizations through the concept of guilt. Not that they can impute legal guilt to them, but in that they make them **feel guilty!** And if you can create the feelings of guilt, or a shame-based psyche in another person, then you can control that person to do what you want them to do. Guilty feelings are a very powerful controller and motivator!

Churches use **guilty feelings** all the time to coerce believers into giving money, serving in one of the many church programs, dressing a certain way, talking a certain way, avoiding certain activities, etc.. And through the use of guilt they take away the freedom in Christ that all believers possess! *“And that because of false brethren unawares brought in, who came in privily to spy out our **liberty** which we have in Christ Jesus, that they might bring us into bondage:” Galatians 2:4 “Stand fast therefore in the **liberty** wherewith Christ hath **made us free**, and be not entangled again with the yoke of bondage.” Galatians 5:1*

The only way that a believer can prevent that from happening to them in their Christian life is by understanding what happened to them and for them, when they believed on Christ as their Savior, especially in the areas of sin, guilt, shame and the atonement. The **penalty** for our sins has been paid; we have been **forgiven** and **cleansed** from **all** our sins; our sins have been **removed** from us. Now, without sin in the picture there is no legal basis for true guilt; we are not guilty of sin any more. And if there is no basis for true guilt any more, then there is no basis for feeling guilty, regardless of what our conscience says, regardless of what other people say. And with no basis for feeling guilty any more, then there is no basis for any feelings of shame whatsoever!

Feelings of guilt belong to the Adamic nature. Governments, society and religious organizations use guilty feelings to control the people; they use them because they are a very effective tool. But if a person believes on Christ as their Savior, and if they are under the sound teaching of Bible Doctrine, then they will not be controlled by the guilt-manipulation of people and organizations.

Feelings of guilt and shame are directly linked to the function of the **conscience**, (faulty as it is), and they proceed out of the assumption of being guilty. But in the atoning death of Jesus Christ for our sins where he paid the penalty for our sins; and our faith in him, where his righteousness was imputed to us; and in Christ removing all our sin, guilt and shame from us, there is therefore now no legal, doctrinal, or objective basis for feeling guilty, or punishing ourselves!

True feelings of guilt would come from being guilty, but we're not guilty now! Guilty feelings can destroy our self-esteem; they can cause us to feel worthless, to feel less than other people, to feel that we're no good and all sorts of other negative perceptions. They are only overcome by understanding what happened to us when Christ saved us and that is we were given the righteousness of Jesus Christ, which means that we are as righteous as he is now; we are sons of daughters of God; we are kings and priests and we will live forever with God and his Son in eternity!

Emotions are a part of our lives because of the flesh nature, **but they are not a part of the spiritual life!** One cannot equate the emotions we experience today in our fallen natures, though, with the *emotions* that Adam had before he sinned against God and acquired a fallen nature. There is no way for us to know what Adam and Eve were feeling before they sinned. We do know that they never experienced the emotions of: fear, anger, guilt, grief, or envy before the Fall. Which only leaves human love and human happiness, but even in these two emotions there is no way that we can experientially know ourselves what those two emotions felt like, any more than we can know what the forbidden fruit tasted like, or any other fruit in the Garden for that matter.

Living in our emotions will keep us from living in the spiritual life dynamic; and living in the spiritual life dynamic will keep us from living in our emotions! Living in the spiritual life dynamic is the solution to all our problems in life including dealing with our emotions, but to do that we will have to identify our feelings, confess them to God and apply the spiritual problem solving device. **Remember, emotional phenomena is not spiritual phenomena!**

In dealing with our emotions we will have to recognize what emotion it is that we are dealing with and apply the appropriate doctrines. If it is **fear**, anxiety, or worry, then we will need to apply the promises and doctrines that deal with God's protection and provisions. If it is **anger**, then we will need to apply the doctrines that deal with pride, bitterness, anger, forgiveness, etc.. If it is feeling **guilty**, then we will need to apply the doctrines that deal with Christ's atoning death for us. Bible Doctrine is the ultimate solution for dealing with our emotions. Yet tragically, many Christians attend churches that get their emotions worked up leading them further away from truth and the true spiritual life dynamic.

One of the emotions that give so many Christians a problem is the emotion of **love**, not spiritual love but human love. Included in this are: love for parents, same sex parent and opposite parent; love for children, a father's love for his sons, a mother's love for her daughters; same sex sibling love and opposite sex sibling love, love for relatives, love for friends, husband/wife love, boyfriend/girlfriend love, love for country, love for pets, (also known as affection), etc.. In human love there is the need for love, there is the expectation of love and there is the actual love received. But in the spiritual life dynamic there are two kinds of love: *agape* and *philos*.

If Adam and Eve had never sinned, then the human love that every child needed would have been provided to them by their mother and father and every child on earth would have had a wonderful love relationship with their parents and each other. But they did sin; they did acquire sinful natures and passed those on to their progeny. What this means is that every human being on earth is not able to love their children as originally designed by God and that every child on earth is unable to receive that love.

Love relationships of every category are fraught with problems. Married couples have problems; parents have problems with their children and vice versa; friends have problems; siblings have problems, even Christians have love problems with each other. What's the solution? The solution is a spiritual solution in that God has provided every believer in Christ a new nature, there is the availability of the filling of the Holy Spirit where we are able to love with *agape* love, and there is the teaching of the Word of God, which, when combined with spiritual growth and the filling of the Holy Spirit the believer will be able to have rapport love, or the capacity love of *philos* for personal love relationships.

Many young people leave home and a loveless childhood to go out into life full of anger and bitterness over what they missed out on. They go out seeking to find the love they missed out on in their childhoods ending up going from one relationship to another, but never have that emptiness inside of them filled. They get married, but that doesn't do it for them. They have children, but that doesn't do it for them. They look for the "love of their life" to find that illusive love they missed out on, but to no avail. Sadly most spend their lives in an endless, futile pursuit for love.

Some let their bodies be used for sex thinking that somehow they will get the love they need. Others will leave their husbands or wives for someone else, for surely *they* will provide the love they missed out on in their childhoods. And on and on it goes. Yet God has provided for us something infinitely superior in *agape* love, which we will experience when we are filled with the Holy Spirit! In *agape* love **we will not be looking for, or needing, love, but now we will be loving as a verb.**