

1: Music & How It Impacts Your Brain, Emotions

Our goal in this series is to help people interact with their emotions, to affirm their feelings as a gift, but also to help them apply the Gospel to their feelings. To do this we are going to look at the Psalms.

Our Bodies and Our Emotions Introduction: Good News about Good Moods , and Part 4: If so, is there a place for long-term use of medication? A 1,word blog post can never provide the final word on this defining issue. Jars of Clay In the beginning, God designed us as body-soul beings. Even before the fall, we were more than inner person—we were and are embodied beings. Our bodies are works of art fashioned by our heavenly Father who fearfully and wonderfully handcrafted us Psalm We are not to despise our physicality. After the fall, the Bible teaches that we inhabit fallen bodies in a fallen world Romans 8: As one commentator has mused, we are cracked pots! Paul also describes our bodies as a mortal earthly tent—perishable, weak, flesh and blood 1 Corinthians Paul is not saying that the flesh is bad or evil. He is saying that our bodies are weak and natural, prone in our fallen state to disorder and dysfunction. They act as if inner spirituality eliminates all the effects of outer bodily maladies. Some seem to imply that giving any credence to the fallen bodies influence on our emotional state is something of a Trojan Horse that sneaks secular, materialistic thought into Christian spirituality. Puritan pastors and theologians like Robert Burton, William Ames, and Jonathan Edwards recognized that problems such as scrupulosity what we might call OCD and melancholy what we might call depression might, at least in part, be rooted in the fallen body. They warned that such maladies sometimes could not be cured simply by comforting words or biblical persuasion see A History of Pastoral Care in America, pp. Edwards described his sense of pastoral helplessness in the face of the melancholy of his uncle, Joseph Hawley. Eventually, Hawley took his own life one Sabbath morning. Shortly thereafter, Edwards advised clergy against the assumption that spiritual issues alone were at work in melancholy. I feel the soft comfortable chair beneath me. We know what the Israelites understood—our body feels physically what our emotions feel metaphysically see my Th. When I feel deep love, my chest tightens. We know much more about the brain than the Israelites knew. It is a physical organ of the body and all physical organs in a fallen world in unglorified bodies can malfunction. My heart, liver, and kidneys can all become diseased, sick. So can the physical organ we call the brain. We can act as if we are more spiritual than the Apostle Paul. However, in actuality, pretending that our external suffering and our physical bodies do not impact us emotionally involves an arrogant refusal to depend upon and cling to Christ alone. Certain emotions, especially anxiety and depression, involve physiological components that sometimes may need to be treated with medication. When we ignore the importance of the body, we misunderstand what it means to trust God. It is wrong to place extra burdens on those who suffer emotionally by suggesting that all they need to do is surrender to God to make their struggles go away. On the other hand, it would be equally wrong to suggest that medication is all someone needs. That would be like a pastor entering the cancer ward to talk with a parishioner who was just told that she has cancer. That pastor would support, comfort, talk with, and pray for his parishioner. Sickness and suffering are always a battleground between Satan and Christ. So, while medicine may sometimes be indicated for certain people with certain emotional battles, spiritual friendship is always indicated. Physicians of the body and the brain is an organ of the physical body prescribe medication. Physicians of the soul and the mind is an inner capacity and reality of the soul prescribe grace. Where do you stand on the issue of causes and cures for emotional distress? Does the body potentially play a role?

2: Dust and Divinity: Our Bodies and Our Emotions - RPM Ministries

The Holy Spirit and Our Emotions Within the Bible's pages the Trinity manifests a rich emotionality. Within the New Testament the Person of the Spirit not only manifests rich emotions Himself, but is given to the believer to profoundly influence her or his emotional life.

He thus shared with us the full range of human emotions. He could be happy or sad. What circumstances of life made our Lord weep? What made him joyful? A study of this theme is both thrilling and rewarding. Three times in the New Testament there is the record of Jesus weeping. Let us consider each of these. Jesus wept for friends John The occasion of this touching scene is in connection with the death of Lazarus. It was surely not the grief of hopelessness cf. Nor was it a weeping of loneliness, for the Lord knew that his friend would be back with his family and associates presently. Some have suggested that Jesus wept because he recognized he would be bringing Lazarus back to a life of hardship cf. More likely, however, is the view which suggests that Christ wept out of pure sympathy for those whose hearts were breaking at this time. How comforting it is to know that our great High Priest really shares our feelings cf. If we would be Christ-like, we must learn to truly empathize with others cf. Jesus wept over his enemies When the Son of God contemplated the impending fate of his beloved Jerusalem, which was about to crucify him, he audibly wept for so the Greek word *klaio* indicates in genuine anguish see Luke Without question, the Lord here evidenced great sorrow as he anticipated the horrors which would descend upon the rebellious Jews who were on the verge of murdering their own Messiah. More tragic even than their physical suffering was the ultimate reception of the wrath of God as a consequence of their disobedience Matthew Truly, we too must grieve for the lost. Jesus wept for himself Though the Gospel accounts do not specifically mention it, another inspired writer indicates that Christ wept bitterly in those dark hours before the crucifixion Hebrews 5: Perhaps his tears were for a lost humanity so oblivious to the tragedy about to be performed. Likely, however, his weeping also reflected the dread of his holy soul as he contemplated bearing the consequence of sin upon the cursed tree Galatians 3: Did Jesus Ever Laugh? Though the Scriptures nowhere speak of Jesus laughing, one should not adopt an unbalanced view of the Son of God by assuming that he was never happy. Jesus rejoiced in saving people In the parable of the lost sheep, when the concerned shepherd found his wayward lamb which had wandered from the flock, he carried it home on his shoulders, rejoicing. It is scarcely necessary to emphasize that Jesus is the good Shepherd John There is no greater sense of elation than seeing a doomed soul reclaimed from the eternal curse of sin. Jesus rejoiced in victory over Satan When the seventy disciples returned from a preaching mission and reported their success over Satanic forces, the Lord rejoiced Luke Jesus rejoiced in fortifying the faith of his friends Christ was glad rejoiced that his followers had the opportunity of seeing Lazarus raised from the dead that their faith might be increased John Mourning can be transformed into happiness! Jesus rejoiced in the anticipation of the resurrection Jesus is represented as prophetically rejoicing in anticipation of his glorious resurrection from the dead Psalm Again, we are reminded of Hebrews Rather, he operated upon a plateau that far transcends that which is characteristic of those who know only this earthly environment. Perhaps our emotional emphases could stand some refinement.

3: THE AMAZING GOSPEL

Jesus' Emotions in the Gospels investigates richness and variety of the emotional life of Jesus as depicted in the four gospels. Attention is often paid to the events of Jesus' life, his teaching, and his ministry - but rarely is Jesus' emotional life considered.

Posted on July 25, by Rick D. It makes fullest sense of the Created order: A Gospel understanding of the world animates and reveals the Truth in the previous 4 themes of this series, while also providing the wisdom and discernment needed to navigate their claims in this fallen world. This is the rational aspect of our identity—the basis for philosophy. In this way of knowing, senses and experience have primacy over reason, which serves to process, categorize, analyze experience. This way of knowing is a paradox: But faith and imagination can lead us to look outside of ourselves for answers—this is the religious aspect of our identity. For most of human existence, this last way was considered to be a perfectly valid a way of knowing—perhaps the best way to know the most important truths. We have Bodies allowing us to experience the world through our senses. We have Minds allowing us to understand the world through our reason. And we have Souls we respond to the world through our emotions. Plato described the human identity with a three-part image. Our head represents the mind, intellect, reason—our faculty for knowledge. Our chest represents emotions, feelings—our strength of will. Our abdomen represents our appetites and desires—the needs of our bodies. Knowledge is perfected in wisdom do not be conformed to this age, but be transformed by the renewing of your mind, so that you may discern what is the good, pleasing, and perfect will of Will is perfected in prudence My goal is to know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death—i. We demolish arguments and every high-minded thing that is raised up against the knowledge of God, taking every thought captive to obey Christ. Our minds will focus at best on knowledge as the highest good. Our bodies will seek only pleasure. Our souls will be defined by our feelings. Our true identities are not merely rational, nor physical, nor emotional. That means, like the Trinity, we are relational. He gives everyone life and breath. He has determined their appointed times and the boundaries. He did this so they might seek Him, and perhaps they might reach out and find Him, though He is not far from each one of us. Because we are made in His image, we are drawn toward the Goodness of God! Therefore, having overlooked the times of ignorance, God now commands all people everywhere to repent, because He has set a day when He is going to judge the world in righteousness by the Man He has appointed. He has provided proof of this to everyone by raising Him from the dead. Because we are made in His image, we are drawn to the Truth of God. The Lord our God, the Lord is One. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. Love your neighbor as yourself. There is no other command greater than these. Only then can we—and our neighbor—know who we truly are, how things are really supposed to be, and what is The Way to making things right again.

4: Putting Emotions in Their Place - Devotional | Set Apart Girl

When we compare our own emotional lives to his, we become aware of our need for a transformation of our emotions so that we can be fully human, as he is. and beautiful gospel. Learn more.

A tool for arousing emotions and feelings, music is far more powerful than language. Be it within films, live orchestras, concerts or a simple home stereo, music can be so evocative and overwhelming that it can only be described as standing halfway between thought and phenomenon. But why exactly does this experience of music distinctly transcend other sensory experiences? How is it able to evoke emotion in a way that is incomparable to any other sense? Music can be thought of as a type of perceptual illusion, much the same way in which a collage is perceived. The brain imposes structure and order on a sequence of sounds that, in effect, creates an entirely new system of meaning. The appreciation of music is tied to the ability to process its underlying structure – the ability to predict what will occur next in the song. But this structure has to involve some level of the unexpected, or it becomes emotionally devoid. This successful manipulation is what elicits the chills that are part of any moving song. Music, though it appears to be similar to features of language, is more rooted in the primitive brain structures that are involved in motivation, reward and emotion. Music involves subtle violations of timing and, because we know through experience that music is not threatening, these violations are ultimately identified by the frontal lobes as a source of pleasure. The expectation builds anticipation, which, when met, results in the reward reaction. More than any other stimulus, music has the ability to conjure up images and feelings that need not necessarily be directly reflected in memory. When we are born, our brain has not yet differentiated itself into different components for different senses – this differentiation occurs much later in life. So as babies, it is theorized that we view the world as a large, pulsing combination of colors and sounds and feelings, all melded into one experience – ultimate synesthesia. As our brains develop, certain areas become specialized in vision, speech, hearing, and so forth. The extent of this connection is seemingly variable among individuals, which is how certain musicians have the ability to create pieces of music which are brimming with emotional quality, and others simply cannot. Be it classics from the Beatles and Stevie Wonder or fiery riffs from Metallica and Led Zeppelin, the preference for a certain type of music has an effect on its very experience. It could be this heightened level of experience in certain people and musicians that allows them to imagine and create music that others simply cannot, painting their very own sonic image. Retrieved on November 11, , from <https://>

5: Inside Out: Emotions of the Psalms, Gospel, and Christian Life – The Harvard Ichthus

The Gospel and My Emotions By Wendy on October 4, in *Uncategorized* I was first exposed to Christian counseling during my college years by proponents of a heavy-handed nouthetic counseling approach.

Be completely humble and gentle; be patient, bearing with one another in love. But what about on a day when everything seems to go wrong? What about a day when our body seems to be fighting against us? What about those days we suffer from PMS? How can we possibly be humble, gentle, patient, tolerant and loving when on those days we feel anything but that? Here are a few thoughts on handling our emotions on bad, awful days regardless of the reasons. We can not make excuses. We often try to excuse our bad attitudes as a weakness. We blame it on PMS and so many other things. We fly off the handle, become unglued and leave broken and hurt husbands, children, friends and co workers in our path. Yes sometimes it helps to talk with a friend, but not in order to whine and complain. We can go to a friend in order to be reminded of truth and to pray. The plain truth is we battle a sinful flesh. Or take out our anger or frustrations on those around us. What we need is help! We need someone to save us from ourselves. No, what we desperately need is Jesus. We need to run to the only place where we can find true help. For it is in Him that we can ask for the strength and grace to get our thinking right again. We need to see our weaknesses. We need to see that we are sinners in need of a savior. At the cross we receive a new heart with new desires to please and glorify God. We can choose to allow Jesus to change us. For lasting genuine change only comes through Jesus. The only thing that will truly transform our thinking and emotions is the Gospel of Christ. Sin that must be confessed and forgiven. We need to live a gospel centered life. Living a gospel centered life means that when these sinful emotions arise we will take them to the cross where Jesus nailed them. Then we will look beyond the cross to the grave that no longer holds him. A grave that is empty because He conquered the power of death and sin for us. His risen body reminds us we are free. That same power that raised Jesus from the dead is the same power we have access to. Next time we feel our negative attitudes and emotions rising up within and every part of us is about to become completely unglued and start waging war on those around us; instead of trying to muster up our own strength to overcome we need to go to the cross. For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures, 1 Cor

6: Jesus' Emotions in the Gospels: Stephen Voorwinde: T&T Clark

Our chest represents emotions, feelings—our strength of will. Our abdomen represents our appetites and desires—the needs of our bodies. His idea of "soul" was expressed in the cultivation of virtues that rightly oriented ourselves toward transcendent truth, goodness, beauty.

Should Feelings Be Our Guide? Do feelings and emotions constitute a reliable authority or standard in religion? Should we design worship according to what excites our moods? What is the proper standard of authority and guidance in worship and service to God? Can we know we are right because we feel right? Does excitement prove we are spiritually close to God and prove the Spirit is moving? Should we shout "Amen" and "Praise the Lord"? Can we trust the Bible to guide us in all service to God? Click here to listen to this material as a free MP3 recorded message. Human emotions play important roles in our lives. This is natural and may be quite wholesome. Emotions can be confusing, uncertain, even dangerous. By "emotions" we mean inner feelings, sensations, moods, and thrills, such as excitement, anger, fear, sorrow, hate, etc. Consider the influence emotions may have and the problems they may cause in some areas of religion: Emotions as a Religious Guide A. They may believe in a church, preacher, or doctrine, because they "feel good" about it, regardless of whether or not they have found convincing evidence that it is true. Some almost rebel against the need for study and evidence in religion. They view faith as a "leap in the dark" based on feelings. Consider some specific examples. Better-felt-than-told" religious experiences Some people had emotional experiences that convinced them they were saved. Maybe they attended a "revival" with rhythmic music, hypnotic preaching, clapping, excitement, and people claiming to "feel the Spirit moving. Maybe they received a deep sense of peace and warmth, so they just "feel sure" they are saved. Perhaps someone tells them to "expect a miracle. Some teachers tell people to pray to know the truth and God will answer in the form of a feeling of warmth, peace, conviction, etc. Some call this a "burning in the bosom. But when it happens after a preacher suggested that you watch for it, people conclude God is telling them that the teacher and his message were from God, etc. The result is that beliefs are accepted on the basis of feelings, not evidence. Strong emotional appeals are used to justify certain practices, regardless of what the Scriptures say. Many such examples could be given. Are Feelings a Reliable Guide in Religion? Can we be sure we are right religiously just because we feel right, or because we prayed and had an emotional experience? Are feelings a reliable guide outside religion? All of us know instances where feelings have led to serious mistakes. Movies, books, and songs urge people to "follow your heart. Are these acts right just because our emotions led us to do them? The New Testament is filled with examples of people who needed to know right from wrong. Where were such people ever told to trust their feelings or to pray for a "burning in the bosom" to tell them whether a church or belief is right or wrong? Where does it say this? If this approach is good, why do people who use it end up contradicting one another? When questioned, Mormons, Pentecostals, Catholics, Baptists, and Charismatics often tell about their emotional experiences. They may tell how they prayed to know what was right or had an experience that gave them peace and assurance that they were right. Yet they thoroughly contradict one another and many believe the others are wrong. Do the feelings really prove they are all pleasing to God? Yet such division is inevitable if we follow our feelings, because feelings vary so much from person to person and from time to time. Following feelings to guide us in religion results in division, but God condemns division. Therefore, God does not want us to follow our feelings in religion! Everyone knows that Satan and evil may inspire feelings like anger, hate, etc. I read of a Buddhist monk who felt he should have other monks kick him down a flight of over stairs. Afterward he said he "felt a great sense of peace with God. Should we all do the same? Hosts of other people tell experiences that led them to "feel sure" they were right, but their practices thoroughly contradict the Bible. How can you be sure your feeling is really from God? The Bible expressly teaches us to control our feelings, not vice-versa. Some emotions we are told to control are: Fear - 2 Timothy 1: If we cannot trust these emotions to guide us, how can we trust any emotions? How could we know which to trust and which not to trust? The Bible specifically warns that the feelings of our hearts may lead us into error. Who can know it? Would God use something so unreliable to lead us to truth? Because the urgings of

the heart are unreliable and often lead to error! Poets may say to "follow your heart. He felt sure he was right. But he was really the chief of sinners 1 Timothy 1: It comes from outside man. Clearly we cannot expect to find assurance of truth in our feelings. Emotions are neither good nor bad of themselves, but God never intended for them to guide us or to reveal what is good or bad. We should control them, not let them control us. They are followers, not leaders. To follow them is to get the "cart before the horse. Study also Matthew 7: If we cannot know right from wrong by following our feelings, how can we know? It was exactly to meet this need that God gave us the Bible, the Scriptures. Faith does not come by feelings or by praying for emotional experiences. The Bible not feelings shows to us the proper way to go. Did they say to pray for a feeling of peace and assurance? They just reasoned with people from the Scriptures! See also Acts Bible writers did miracles to prove their message was from God, but now their message and eyewitness testimony of their miracles is recorded in Scripture. So we do not need to see miracles today; we believe on the basis of the testimony in the written word. How do we know who speaks the truth? Not by feelings, but by comparing what men teach to the true gospel recorded in the New Testament. What we need is, not an emotional experience, but a knowledge of the Scriptures that teach, correct, instruct, and provide us to all good works. Not by emotions, but by whether or not we keep His commands. And the commands are recorded in the Scriptures - 1 Corinthians People go into error, not because they lack an emotional experience, but because they lack knowledge of the Scriptures Matthew When people rely on emotions, they often end up in error because emotions are fallible and changing. The Scriptures, however, are infallible and can never be wrong John But we must study the Bible diligently with an honest heart, or we will misunderstand it and still be wrong. Someone may point out that we should pray for wisdom and knowledge James 1: True, the passages do say to pray for wisdom. To conclude that a prayer for wisdom will be answered by a feeling is to assume what is nowhere taught in Scripture and in fact contradicts the many passages we have studied. In order to properly understand Bible teaching, we must consider other passages about the subject Acts 3: Specifically, to understand how God answers prayer for wisdom, we must remember that God answers prayer only if we pray according to His will 1 John 5: To illustrate, the Bible says to pray for bread Matthew 6: This shows that the way God answers a prayer for food, is to help us obtain a job so we can work for it. Likewise, God will answer a prayer for wisdom and knowledge in accordance with His will, not contrary to it. But we have already learned what His will says. It says that the truth is revealed in the Scriptures, and in order to learn what is true we must study.

7: Why Does Music Make Us Feel? - Scientific American

Our emotions may be complicated, but there seems to be a common consensus that you can't go wrong with being happy. Disney's animated film Inside Out has an interesting take on the life of emotions by personifying five feelings – joy, sadness, disgust, fear, and anger – inside the mind of a young girl named Riley.

Report Inappropriate Ad You are here From the series: Within the New Testament the Person of the Spirit not only manifests rich emotions Himself, but is given to the believer to profoundly influence her or his emotional life. As we cooperate with the Spirit and sound spiritual principles, we shall experience an increasingly rich emotional life. The health of our emotions is a critical category of our spiritual life. The why and how of that is explored. First, emotions are closer to us than air. They are the ever present current within us: Awareness of life even starts with emotions. Life demands an understanding of emotions. Setting aside the biblical realities and the evangelical scene, simple existence demands an understanding of the place of emotions. They are closer to us than our skin, than the air we breathe. Emotions are as constant and present as the weather surrounding us. We need to understand and manage them. Second, emotions come with great intensity. Most of us struggle with our emotions. A thought may be put out of the mind; it is not necessarily so with a fearful emotion. When a person is filled with dread, the source may be a fearful thought or situation, yet the force of the emotions is what makes the individual preoccupied. We cannot flee from our feelings; therefore, we must deal with them. Note just the differences between charismatics and the Bible movement with reference to emotions. Time after time all of us have heard the biblically-oriented evangelical question the validity of emotions. At the same time the charismatic often elevates emotional experiences to the level of definitive spiritual reality. We desperately need clarity in the area. Fourth, not only is the place of emotions a significant issue in the evangelical movement, but the place of the emotions is a significant issue within the pages of the Bible. For example, as we shall see, the management of the emotions is critical to the spiritual life. Fifth, with the counseling revolution going on in our circles, clarity is needed concerning the place of emotions. The doorway to the inner life is not the world of dreams as it was with Freud, but among contemporary counselors it is the experience of emotions. Since emotions are where the counselor begins, a proper understanding of them will help define the relationship between the pastor and counselor. Sixth, whether the counseling revolution occurred or not, pastors in their teaching and leading need to understand the function of emotions. Many view pastors as having nothing to say about the world of emotions. We will see that pastors of all people in the helping professions should have the most to say. Many believe that more evangelicals with significant emotional problems are going to Christian and non-Christian counselors rather than their pastors. According to researchers about one out of twenty pastors still counsels and another one out of twenty trains disciples. Every pastor does counsel in preaching – often very directly – and therefore, also should counsel and disciple individually. In fulfilling these roles he should know intimately the biblical role of emotions. No reason exists that the professional counselor should have a monopoly on the understanding of the world of emotions. The concepts and the material regarding the place of emotions are not that difficult to understand. Freud himself believed that no need existed for the psychiatrist to have a medical degree. In fact, he suggested that the intelligent and insightful lay person could do as well as the medically trained. In the same way pastors can just as easily master the world of emotions. This is especially true because the contents of the Bible constantly address the world of emotions and sometimes address the world of the unconscious. Seventh, effective preaching demands a clear understanding of emotions. Deeply emotional sermons and a strongly felt response may just mean that the preacher has communicated clearly. The emotions exist because both the preacher and the congregation apprehended the perceived existential greatness of what was being taught. Finally, emotions do not authenticate truth; emotions cannot verify the historicity of the resurrection of Christ or other historical and theological realities. Emotions, however, do authenticate our understanding of the truth. A happy heart is the greatest evidence of the apprehension of spiritual truth. In the Bible, truth is supposed to strike the life with positive emotional force. Truth without effect is an unknown within scripture. Given the significance of emotions I contend that the Holy Spirit has a fundamental role to play in the emotional life of

the Christian. To appreciate this role, three factors must be examined and understood. The first is that we as humans are an analogy of the divine. The reason that we have emotions is that God has emotions. We are made in the image of God, an image that includes a key component of emotions—in short, his emotional image. When we speak of God having emotions, this is not anthropopathic language. We are not saying we are making God in our image. Instead we are in his; therefore, we feel and want. As we proceed, we will examine the source of our emotional life—God himself. Second, we will see that with the coming of the Holy Spirit into our lives, a richly emotional presence has entered our person. Finally we must learn how to cooperate with this person for our emotional well being. Feelings are the bane and blessing of our existence: At those various times our emotions match the delights and disasters of life. The source of emotions is a surprising place. This ability to feel comes from our being made in the image of God. A short while back I had a frighteningly interesting experience more frightening than interesting of having an ophthalmologist operate on my eye. The procedure was complicated so the operation was at a hospital in an operating room. Stretched out on a gurney I was waiting outside the operating room. Then, an anesthesiologist came over to check on me. We ended up in a conversation. I told him that having a series of eye problems had led me to appreciate how wonderfully our two eyes work together to create the sense of depth. I did not want to lose that, I said. Please understand I had been in pain for several weeks and had experienced high levels of stress. I am not as unsubtle as I will now appear. What is true of our bodies is true of our emotions: Our bodies are repositories of wonder. Within our frame is an unimaginably complex set of abilities. From whistling a tune, to thinking up the splitting of the atom, we are fearfully and wonderfully made. Yet the greatest wonder of all is, all of this is expressed by a moving and flexible pile of chemical and electrical activity. Such is so wonderful that it makes the existence of God reasonable. Not only what we can bring forth is a marvel but what is within is also. Inside of us is a world of emotions, appetites, and imagination. Our ability to do things without and sense things within exists because God molded clay into an electricochemical masterpiece that makes the complexity of the most advanced computer laughable. What was his model in doing so? The answer is himself. We are flesh and blood expressions of the divine; we are made in his image. If that is so, than the contemplation of ourselves is in some way a basic introduction to deity. God does have the ability not only to think and to will, but also to feel. The language of the Bible expresses it this way. God is said to have two qualities: The classic statement is John 4: The Hebrew and Greek words for spirit are commonly connected to terms of reflection, intellect, and intention. God is also described as having a soul. Soul implies sensation, feelings, and appetites. Since he is a sensate being, God has what can be described as a soul. Some erroneously take the language revolving around the word soul and almost turn it into some substance within God or man. They have become a burden to me. I am weary of putting up with them. My soul delights in him. I have placed my spirit upon him. The soul is connected to the experiencing of desiring and feeling.

8: Emotions and Feelings: A Reliable Guide in Religion and Worship?

If the purpose or success of worship were to be measured by our emotions, there would be no standard for how to worship or what constituted acceptable worship, because it would vary so much. So the standard God set is an absolute one, not determined by our emotions.

It was life changing for me at the time. But over time, I have become less and less comfortable with a methodology that I can figure out no better term right now to describe it than simply heavy-handed. So little grace, which is odd considering the theological background of most of the writers. But I learned sadly a good while back that those best able to articulate the doctrines of grace are often the worst at applying it. That left me uncomfortable too. Too much wiggly wobbly something or other. But he does in the later books reflect a life experience I can relate to--shattered hopes that instead of crushing us point us to the true source of our hope. You can read the chapter here and buy the book here. Good, helpful, balanced, and biblical! I took away some very helpful ideas. They are important indicators. Our temptations are to sedate them through a variety of coping mechanisms, stamp them down and ignore them, or give in to them. They are telling you something. More often, they are telling you something about your heart. So often in my own life, my emotions indicate my misplaced hopes. I want my husband or children to provide me with meaning and affirmation in a way that only my Father in heaven was intended to provide. But there is a hopeful, grace filled answer. I need gospel grace enduring with me as I wrestle to see how they point me to my need for Christ and all He has permanently accomplished for me on the cross. Nobody can talk themselves out of their emotions. You can stamp them down for a while. But they will always erupt. You have to face them head on and deal with them. I was actually a little nervous when I first encountered this chapter in Counsel from the Cross. But I ended the chapter quite encouraged, glad to hear someone succinctly summarize an approach I could embrace. Even more so, I am encouraged to be honest with myself concerning my own emotions and hopefully ready to be a better comforter to those struggling with their own.

9: The Emotions of Jesus : Christian Courier

Emotions can be confusing. One moment we're happy, content, and hopeful, and the next we're anxious, hurt, and overwhelmed. But we don't have to live at the mercy of our emotions.

God in Pop Culture 1 Comment views 0 Everybody wants to be happy. No one wants to be sad. The pursuit of happiness can be found everywhere, from the American Dream to the Declaration of Independence. The film portrays each emotion fighting for control over how Riley perceives the world and which emotion colors her memories. The strongest, most central relationship in the story is between Joy and Sadness. Joy is optimistic, hopeful, cheerful, commanding, and a little too Type-A. In the film, Sadness is the polar opposite of Joy. However, when Riley makes the rash decision to run away from home after a difficult move to San Francisco, Sadness surprisingly plays a central role in convincing Riley to return to her parents. It might be true that everybody wants to be happy, but often we neglect the fact that sometimes being sad is okay. While joy is a key component of Christianity, it can easily become a veneer for underlying emotional frustration, and herein lies the emotional tension of the Christian life. The beautiful story of the Gospel brings incredible hope to this broken world, and we should all respond to this good news with rejoicing and gladness. At the same time, we still live in a deeply broken world where death and violence reign supreme. Sometimes, all we can do is cry. Jesus understood this well: Even though he knew he had the power to resurrect Lazarus from the dead, Jesus was first overwhelmed with sadness and grief for his loss. Christians hope for the future of when God will restore this broken world, but, in the meantime, they grieve for the death and injustice around us. Christ illustrates this principle through the spiritual discipline of fasting. They cannot, so long as they have him with them. Jesus is teaching that the purpose of fasting is a sort of mourning or yearning for his return as the bridegroom. When he leaves, fasting takes on meaning. Since Christ has left us, we should feel a sense of loss while awaiting his return. Subduing our sadness in the face of terrible injustice would be inauthentic and harmful. The Book of Psalms paints a complete picture of the emotional life of a Christian, and helps us frame our grief and sadness so it points us back to God. The Psalms contain a wide variety of emotional expression; for every song laced with praise and rejoicing, there is a lyric seeped in sorrow and despair. The Christian life itself is no different. For every season of blessing, there is a season of hardship; for every set of green pastures and still waters, there is a valley of the shadow of death. The authenticity of psalms of lament and sorrow demonstrate that while the Christian life involves plenty of joy, it also leaves room for doubt and discouragement. God welcomes our cries of frustration and sadness, and offers His comfort. These endings do not discount the legitimacy of heavy emotions, but give our burdened hearts eternal perspective. A given moment of life might be very painful, and the Psalms model crying out to God and unloading our emotions on Him. But, more importantly, the Psalms offer a path to recovery. Their unique songs of expression rather than sermons of teaching train our hearts to reorient us back to God during hardship. God gives us an authentic collection of human expressions that meets us in our messiness and points us towards the hope of a restored future. Jesus Christ reaches down into the complicated mess of the human condition, suffers with us in our broken world, and saves us from ourselves by leading us back to God. Sometimes, the right way to respond to life is with Sadness. Jesus also understood that sometimes the best one can do is weep. He even instructs his followers to incorporate grief into their spiritual lives as they await his return. While Inside Out teaches us not to suppress our undesirable emotions, the Psalms and the story of Christ teach this on a much deeper, more human level. They tell the beautiful story of how God steps into our entangling web of emotions, dwells with us in our brokenness, and brings us back to Himself. The Psalms and the Gospel give us something better than simple happiness: Visited 1, times, 1 visits today.

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