

Doctrine of The Emotions of The Soul

1. Introduction:

1.1 In the Bible there are many metonyms used for the emotions of the soul.

1.1.1 In most cases responding body parts are used to describe our emotions.

1.2 In the ancient world there was no word for emotion therefore metaphors developed.

1.3 In the Bible the emotions are always taught as responders; they must never lead.

1.3.1 Responding body parts like the womb, kidney, bowel and/or intestine became excellent metonyms.

1.4 Many Christians believe a real spiritual experience must be an emotional one and herein lies a significant problem.

1.5 False doctrine seems to thrive on emotion. The more a person or group of persons are led by their emotions, the more false doctrines abound.

1.5.1 We can therefore see why the Bible speaks of the need to beware of hyper emotional types who are led by their emotions and not their intellects.

1.5.2 There are denominations where emotion dominates worship. Often these denominations grow in numbers of bodies attending. It would seem people like to feel good emotionally.

1.5.3 Common errors emanate from statements like: "I must feel saved if I am saved"; "my sin was so bad I must do some penance for forgiveness" or "if I do not feel sorry for what I did surely God will not forgive me just by naming it back." Then there are other equally inappropriate thoughts like "if I really worship, I cry and rejoice with tears lifting my hands toward God, I sway back and forth when I sing or pray and quite often roll my eyes back in my head."

1.5.4 People in these types of situations often think tears of joy or tears of sorrow publicly displayed make for true worship; they often equate this phenomena with "the working of the Spirit of God"... and the one who does the emoting is said to be, "a man of God" or a "really spiritual person."

2. It is absolutely necessary for every believer to keep his or her emotions under control. For to do otherwise can result in demon control. In the KJV such old English words as reins, bowels, womb, and bellies are used to describe emotions.

2.1 These are all responder body parts.

3. Emotions must never lead, they must always respond.

4. Responder body parts refer to emotions. When functioning properly emotions will respond to the intellect.

4.1 Metonymic descriptions and admonitions concerning emotions are replete in the Old Testament. Let's look at a few: **Rechem** meaning stomach or womb; **Kilyah** meaning a kidney or kidneys; **Beten** meaning the abdomen or womb, technically a body cavity usually the womb; **Meah** meaning the intestine.

4.2 Now let's see, in part, how these metonyms are used:

Gen 43:30 And Joseph made haste; for his bowels (**Rechem**) did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.

1Ki 3:26 Then spake the mother of the child, for her bowels (**Rechem**) yearned upon her son, and she said, O my lord Solomon, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

Lam 3:11 God hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

Lam 3:12 He hath bent his bow, and set me as a mark for the arrow.

Lam 3:13 He hath caused the arrows of his quiver to enter into my reins (**Kilyah**).

4.2.1 This chapter three of the Book of Lamentation is the mountain peak of the book. Here Jeremiah bares his heart to the reader as he frequently does in his prophecy. His life was one long martyrdom, in which he served as both judge and intercessor for a people bent on their own destruction. No prophet ever pleaded in a more impassioned manner than did he. He called for Judah's national conversion. No one, except Jesus, was treated with more national contempt than Jeremiah. These facts are plainly evident in the sixty-six verses of chapter three. A sample:

Lam 3:21 This I recall to my mind, therefore have I hope.

Lam 3:22 It is of the LORD'S mercies that we are not consumed, because his compassions (**Rechem**) fail not.

Lam 3:23 They are new every morning: great is thy faithfulness.

Lam 3:24 The LORD is my portion, saith my soul; therefore will I hope in him.

Lam 3:25 The LORD is good unto them that wait for him, to the soul that seeketh him.

4.2.2 Notice Jeremiah's remarkable statement of faith in Lam 3:24. He will himself trust or hope in God.

4.2.3 The Lord tries the "emotions" of His family.

Jer 17:10 I the LORD search the heart, I try the reins (**Kilyah**), even to give every man according to his ways, and according to the fruit of his doings.

Psa 7:9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins (**Kilyah**).

Psa 26:2 Examine me, O LORD, and prove me; try my reins (**Kilyah**) and my heart.

4.2.4 The Lord knows not only our every thought; He also knows the emotions of our heart.

Jer 20:12 But, O LORD of hosts, that triest the righteous, and seest the reins (**Kilyah**) and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

4.2.5 The Lord is emotional (an anthropathism) about His people Israel.

Jer 31:17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border...

Jer 31:20 Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels (**Meah** is used only in the plural and means intestines) are troubled for him; I will surely have mercy upon him, saith the LORD.

4.2.6 God rejoices when we follow His protocol.

Pro 23:15 My son, if thine heart be wise, my heart shall rejoice, even mine.

Pro 23:16 Yea, my reins (**Kilyah**) shall rejoice, when thy lips speak right things.

Pro 23:17 Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long.

4.2.7 The chief musician is distraught over His actions.

Psa 73:21 Thus my heart was grieved, and I was pricked in my reins (**Kilyah**).

Psa 73:22 So foolish was I, and ignorant, (even though I was a chief musician in David's court) I was as a beast before thee.

Psa 73:23 Nevertheless I am continually with thee: thou hast holden me by my right hand.

4.3 Now let's look at several literal uses of **Beten** and a related word **Mibeten**. **Beten** recall means in most cases literally a body cavity and is often used of the belly or womb.

Pro 13:25 The righteous eateth to the satisfying of his soul: but the belly (**Beten**) of the wicked shall want.

Pro 18:7 A fool's mouth is his destruction, and his lips are the snare of his soul.

Pro 18:8 The words of a slanderer are as wounds, and they go down into the innermost parts of the belly (**Beten**).

5. In the New Testament we find various parts of the body used as metonyms for emotions.

6. Belly or stomach is used for the emotions:

Rom 16:17 Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.

Rom 16:18 For they that are such serve not our Lord Jesus Christ, but their own belly (**Koilia**); and by good words and fair speeches deceive the hearts of the simple.

6.1 Notice we are warned to get away from these people, they are problems waiting to happen, unstable ready to be tossed about on the seas of false doctrine.

Phi 3:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

Phi 3:18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

Phi 3:19 Whose end is destruction, whose God is their belly (**Koilia**), and whose glory is in their shame, who mind earthly things.)

6.2 The above mentioned people are bad people, emotional, religious miscreants just waiting for big time discipline. But then there is plenty of Scripture to indicate a proper use of emotions:

Phi 1:7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the gospel, ye all are partakers of my grace.

Phi 1:8 For God is my record, how greatly I long after you all in the bowels (**Splagchnon**) of Jesus Christ.

KJV

Phm 12 Whom I have sent again: thou therefore receive him, that is, mine own bowels (**Splagchnon**):

NIV

Phm 12 I am sending him who is my very heart, back to you:

7. When emotions respond they are great appreciators and when controlled they are assets to the extent that they exhale doctrine and appreciate the wonders of the promises of God.

Phm 20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels (**Splagchnon**) in the Lord.

8. Pastors often emotionally appreciate their flocks. It is called refreshment. So also other believers find refreshment from associations with fellow royal family members, especially those of a like mind.

Acts 27:3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to **refresh** himself.

1Co 16:17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

1Co 16:18 For they **have refreshed** my spirit and yours: therefore acknowledge ye them that are such.

2Co 7:13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because **his spirit was refreshed** by you all.

Rom 15:32 That I may come unto you with joy by the will of God, and **may with you be refreshed**.

Phm 7 For we have great joy and consolation in thy love, because the **bowels** of the saints **are refreshed** by thee, brother.

2Ti 1:16 The Lord give mercy unto the house of Onesiphorus; for he oft **refreshed me**, and was not ashamed of my chain:

8.1 Onesiphorus was a Christian friend from Ephesus who not only ministered to the apostle Paul there but, while he was in Rome during Paul's second imprisonment, sought him out and cared for him (2Ti 1:16-18).

2Ti 1:16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

2Ti 1:17 But, when he was in Rome, he sought me out very diligently, and found me.

2Ti 1:18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

8.2 In Paul's second epistle to Timothy, Onesiphorus is one of the recipients of Paul's greetings (2Ti 4:19).

2Ti 4:19 Salute Prisca and Aquila, and the household of Onesiphorus.

9. The church of Thyatira and the universal church of (800-1517) was tried to determine the state of their emotions.

Rev 2:23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the **reins (Nephros** meaning a kidney or the kidneys) and hearts: and I will give unto every one of you according to your works.

10. The Holy Spirit inspired these metonyms as body parts which respond to food, a fetus or fluid; so emotions must always respond to the intellect and hopefully a mind full of metabolized doctrine.

11. As we have seen in numerous Scriptures God tests our emotions to see if Doctrine is more real than reality.

12. Emotions are often tested. This included even the very righteous Job.

Job 16:13 His archers compass me round about, he cleaveth my **reins** asunder, and doth not spare; he poureth out my gall upon the ground.

13. Emotions react to tragedy but tragedy must be viewed from a mind full of doctrine. Faith rest principles must be applied.

14. Notice in 1Jo 3:17 there is a place for the emotions especially in the application of doctrine: "But whosoever has this world's prosperity and sees his brother in need and he shuts up his **bowels** from him how dwells the love of God in him."

15. Emotions stimulate happiness as in Prov 23:16 when a son speaks doctrine the kidneys are said to rejoice.

Pro 23:15 My son, if your heart is wise, then my heart will be glad;

Pro 23:16 my inmost being even my **kidneys** will rejoice when your lips speak what is right.

16. The emotions of a negative believer hinder the learning of doctrine.

Expanded Translation 2Co 6:11 and 12:

"O you Corinthians our speech to you is candid our mind is wide open. On our part there is no constraint but there is constraint in your affection toward us."

17. One last point in closing: we must never think we will always appreciate the wonders of God or our place of service.

18. Let's review a case study or two to make the point:

Elijah

1Ki 19:19 So Elijah went from there and found Elisha son of Shaphat. He was plowing with twelve yoke of oxen, and he himself was driving the twelfth pair. Elijah went up to him and threw his cloak around him.

1Ki 19:20 Elisha then left his oxen and ran after Elijah. "Let me kiss my father and mother good-by," he said, "and then I will come with you." "Go back," Elijah replied. "What have I done to you?"

Jeremiah

Jer 20:8 Whenever I speak, I cry out proclaiming violence and destruction. So the word of the LORD has brought me insult and reproach all day long.

Jer 20:9 But if I say, "I will not mention him or speak any more in his name," his word is in my heart like a fire, a fire shut up in my bones. I am weary of holding it in; indeed, I cannot ...

Jer 20:14 Cursed be the day I was born! May the day my mother bore me not be blessed!

Jer 20:15 Cursed be the man who brought my father the news, who made him very glad, saying, "A child is born to you-- a son!"

Jer 20:16 May that man be like the towns the LORD overthrew without pity. May he hear wailing in the morning, a battle cry at noon.

Jer 20:17 For he did not kill me in the womb, with my mother as my grave, her womb enlarged forever.

Jer 20:18 Why did I ever come out of the womb to see trouble and sorrow and to end my days in shame?