

Outline: The Christian and Mr. Self and Navigating Emotional Rough Seas
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Introduction: Navigating intense emotions within and without is like sailing through very rough waters. Example: former President George W. Bush

- I. The danger of simplistic or one-dimensional responses to intense emotion
 - A. "Shhhhhshhhhhhh" the strong "apparently negative emotion!"
 - B. The biblical propriety of tears and laments among Christians as we live in a fallen world
 1. The fall
 2. The Savior
 3. The Bible
 - C. The heart and mind of Mr. Self
 1. In the Old Testament: Jeremiah 17:9–10
 2. In the New Testament: Ephesians 1:1–5/4:17–24
 3. In church history: John Newton quotes (Note the highlighted)

John Newton: On the Christian life: The blessed insight of John Newton as he fights remaining sin in his own heart and mind against Mr. Self

I CONSIDER THESE QUOTES AMONG THE MOST ENCOURAGING INSIGHTS INTO MY HEART STRUGGLES THAT I HAVE FOUND SINCE MY CONVERSION IN 1968!!

A thankful reader, Joe Novenson

1. THE FREEDOMS OF CHRIST: "include a freedom from the forebodings and distressing accusations of a guilty conscience; from the long fruitless struggle between will and judgement; from the condemning power of the law; from the tyranny of irregular and inconsistent appetites; from the dominion of pride and self, which makes us unhappy in ourselves and hated and despised by others."
2. "I am invited to take of the water of life freely, yet often discouraged, because I have nothing wherewith to pay for it. If I am at times favored with some liberty from evils, it rather gives me a more favorable opinion of myself, than increases my admiration of the Lord's goodness to so unworthy a creature. And when the returning tide of much corruption convinces me that I am still the same, an unbelieving legal spirit would urge me to conclude the Lord has changed: at least, I feel a weariness."
3. "I find that many of my complaints arise more from the spirit of self, than I was formerly aware of. Self, as well as Satan, can transform itself into an angel of light. To mourn over sin is right; but I do not always rightly mourn over it. TOO OFTEN A

PART OF MY GRIEF IS OVER BEING SO ENTIRELY DEPENDENT ON JESUS, OF BEING CONTINUALLY INDEBTED TO HIM FOR FRESH AND MULTIPLIED FORGIVENESS. I could have liked better to have some stock, ability, and power of my own, that I might do a little without him; that I might sometimes come before him as a saint, as a servant that has done his duty, and not perpetually a poor sinner. OH THAT I COULD BE CONTENT WITH WHAT IS, AND MUST BE, MY PROPER CHARACTER; THAT I COULD LIVE MORE SIMPLY UPON THE FREENESS AND FULLNESS OF HIS GRACE."

4. "Self-righteousness has had a considerable hand in dictating many of my desires for an increase of comfort and spiritual strength. I have wanted some stock of my own. I have wearied of being perpetually beholden to him, necessitated to come to him always in the same strain, a poor miserable sinner. I could have liked to have done something for myself in ordinary situations, and to have depended upon him chiefly upon extraordinary occasions. I found I could indeed, do nothing without his assistance, nor anything even with it, but what I have reason to be ashamed of. If this had only humbled me, and led me to rejoice in his all sufficiency, it would have been well. But it has often had a different effect, to make me sullen, angry and discontented, as if it was not best and most desirable that he should have all the glory for his own work, and I should having nothing to boast of, but that in the Lord, I have righteousness and strength. I am now learning to glory only in my infirmities that the power of Christ may rest upon me."
5. Cotton Mather (1663-1728) said, "My usefulness was the last idol I was willing to part with, but the Lord has enabled me to give even this up. I am now content to be laid aside, overlooked, neglected and forgotten—only let his wise and holy will be done."
6. Newton speaking to the same issue of growing older said, "I have known good men in advanced life to be garrulous, peevish, dogmatic, self-important, with some symptoms of jealousy, and perhaps envy, toward those who are upon the increase while they feel themselves decreasing. Do, my friend, pray earnestly that it may not be so with me, but that I may retire, if laid aside, like a thankful guest from a plentiful table, and may rejoice to see others coming forward to serve the Lord (I hope better and more successfully) when I can serve him no longer."
7. "The Lord permits us to feel our weakness, that we may be sensible of it; for though we are ready in words to confess that we are weak, we do not properly know it, till that secret, though unallowed, dependence we have upon some strength in ourselves is brought to the trial, and fails us. To be humble, and like a child, afraid of taking a step alone, and so conscious of snares and dangers around us, as to cry to him continually to hold us up that we may be safe, is the sure, the infallible, the only secret of walking closely with him."

8. "This is God's way: you are not called to buy, but to beg; not to be strong in yourself, but in the grace that is in Christ...be humble, watchful and diligent in the means (of grace) and endeavor to look through all and fix your eye upon Jesus, and all shall be well." John Newton to his daughter
9. "The best evidence of faith is the shutting our eyes equally upon our defects and our graces and looking directly to Jesus as clothed with authority and power to save to the very utmost."
10. "Unbelief, that injurious bar, interposed and starts a thousand anxious thoughts to hide him from us...an evil heart of unbelief fills my sky with many clouds...the primary cause of all our inquietude...for this I sigh and long and cry to the Lord...TO REND THE VEIL OF UNBELIEF, SCATTER THE CLOUDS OF IGNORANCE AND BREAK DOWN WHICH SIN IS DAILY BUILDING UP TO HIDE HIM FROM OUR EYES."
11. "The joy of the Lord is the strength of his people. Whereas unbelief makes our hands hang down and our knees feeble, dis-spirits ourselves and discourages others. And though it steals upon us under a semblance of humility, it is indeed the very essence of pride."
12. "I am nothing. He is all. This is foolishness to the world; but faith sees a glory in it. This way is best for our safety and most for his honor. And the more simply we can reduce our efforts to this one point; "Looking unto Jesus," the more peace, fervor and liveliness we shall find in our hearts. And the more success we shall feel in our striving against sin in all its branches."
13. "Indwelling sin will be universally and always felt during our present state. It insinuates into, and mixes with all our thoughts, and all our actions. It is inseparable from us, as the shadow from our bodies when the sun shines upon us. The holiness of a sinner does not consist in a DELIVERANCE FROM IT, BUT IN BEING SENSIBLE OF IT, STRIVING AGAINST IT, AND BEING HUMBLED UNDER IT, AND TAKING OCCASION FROM THENCE TO ADMIRE OUR SAVIOR, AND REJOICE IN HIM AS OUR COMPLETE RIGHTEOUSNESS AND SANCTIFICATION."
14. "If you look for a holiness that shall leave no room for the workings of corruption and temptation, you look for what God has nowhere promised, and for what is utterly inconsistent with our present state."
15. "You say you find it hard to believe it compatible with the divine purity to embrace or employ such a monster as yourself. You express not only a low opinion of yourself, WHICH IS RIGHT, but too low an opinion of the person,

work, and promises of the Redeemer, WHICH IS CERTAINLY WRONG!"

16. "My heart is like a country but half subdued, where all things are in an unsettled state, and mutinies and insurrections are daily happening. I hope I hate the rebels that disturb the King's peace. I am glad when I can point them out, lay hold of them, and bring them to him for justice. But they have many lurking holes, and sometimes they come disguised like friends, so that I do not know them, till their works discover them."
17. "I want to deliver up that rebel Self to him in chains; but the rogue, like the mythical god Proteus, puts on so many forms, that he slips through my fingers: but I think I know what I would do if I could fairly catch him. My soul is like a besieged city, a legion of enemies without the gates, and a nest of restless traitors within, that hold correspondence with those without; so that I am deceived and counteracted continually. It is a mercy that I have not been surprised and overwhelmed long ago: without help from on high, it would soon be over with me."
18. "We are totally depraved is a truth which no one ever truly learned by only being told it."
19. "The gospel affords no hope but to those whose hearts are contrite and broken by a conviction of sin; for while we feel not our malady, we cannot prize, or rightly apply to the only Physician."
20. "Every day draws forth some new corruption which before was little observed, or at least discovers it in a stronger light than before. Thus by degrees they are weaned from leaning to any wisdom, power, or goodness in themselves; they feel the truth of our Lord's words, 'without me ye can do nothing' (John 15:5)."
21. "I am a riddle to myself, a heap of inconsistencies."
22. "I have a troublesome inmate, a lodger, who assumes as if the house were his own and is in perpetual disturbance and spoils all. He has long been noted for his evil ways, but though generally known, is not easily avoided. He lodged with one Saul of Tarsus long before I was born and made him groan and cry out lustily. Time was when I thought I would shut the door, to keep him out of my house. But my precaution came too late, he was already within; and to turn him out by head and shoulders is beyond my power, nay; I cannot interdict him from any one single apartment. If I think of retiring into the closest corner, he is there before me. We often meet and jostle and snarl at each other; but sometimes (would you believe it?) I lose all my suspicion, and am disposed to treat him as an intimate friend. This

inconsistency of mine, I believe, greatly encourages him...we both lay such a strong claim to the same dwelling, that I believe the only way of settling the dispute will be (which the Landlord himself has spoken of) to pull down the house over our heads. There seems something disagreeable in this mode of proceeding; but from what I have read in an old book, I form hope that when things come to this crisis, I SHALL ESCAPE, AND MY ENEMY WILL BE CRUSHED IN THE RUINS!"

23. "If some, as you suppose, in their dullest frames, can read the Bible, go to the Throne of Grace, and mourn, as they ought, over what is amiss, I must say of myself: I CAN AND I CANNOT! Without a doubt I CAN take the Bible in my hand, and force myself to read it; I CAN kneel down, and I CAN see that I ought to mourn; but to understand and attend to what I read and engage my heart in prayer, or to be duly humbled under the sense of so dark and dissipated a state of mind; THESE THINGS, AT SOME SEASONS, I CAN NO MORE DO THAN RAISE THE DEAD; and yet I cannot plead positive inability. I am satisfied that what prevents me is my sin, but it is the sin of my nature, the sin that dwells within me. And I expect it will be thus with me at times, in a greater or less degree, till this body of sin shall be wholly destroyed."
24. "The tip-top Christians DO NOT SAY,'Behold, I am perfect!' BUT,'Behold, I am vile!'"
25. **"The righteous are said to be scarcely saved (1 Peter 4:8) not with respect to the certainty of the event, for the purpose of God in their favor cannot be disappointed, but in respect to their own apprehensions, and the great difficulties they brought through. But when, after a long experience of their own deceitful heart, after repeated proofs of their weakness, willfulness, ingratitude and insensibility, they find THAT NONE OF THESE THINGS CAN SEPARATE THEM FROM THE LOVE OF GOD IN CHRIST, JESUS BECOMES MORE AND MORE PRECIOUS TO THEIR SOULS."**
26. "Hereby Christ is made more precious to us when our insurmountable evils encompass us about like bees—when we see them more in number than the hairs on our head; and then only, we are properly apprised both of the exceeding value and absolute necessity of that better righteousness than our own, whereupon our hope is founded."
27. "The evils of which we mutually complain, are the effects of a fallen nature; and though we feel them, if the Lord gives us grace to be humbled by them, if they make us more vile in our own eyes, and make Jesus more precious to our hearts, they shall not hurt us, but rather, we may rank them among the 'all things that shall work for our good.'"

28. "We seem more attached to a few drops of his grace (AND I ADD COMMON GRACE AND NOT SPECIAL GRACE) in our fellow creatures, than to the fullness of grace that is in himself. I think nothing gives me a more striking sense of my own depravity than my perverseness and folly in this respect; yet he bears with me, and does me good continually."
29. **"Though sin wars, it shall not reign; and though it breaks our peace, it cannot separate from his love. Nor is it inconsistent with his holiness and perfection, to manifest his favor to such poor defiled creatures, or to admit them to communion with himself; for they are not considered as IN themselves, but AS ONE with Jesus, to whom they have fled for refuge, and by whom they live by faith."**
30. "The gracious purposes to which the Lord makes the sense and feeling of our depravity subservient are manifold. Hereby, his own power, wisdom, faithfulness and love are more signally displayed. His power, in maintaining his own work in the midst of so much opposition, IS LIKE A SPARK BURNING IN THE WATER."
31. Newton would agree with C.S. Lewis who said, "No man knows how bad he is till he has tried very hard to be good."
32. Newton said he only knew "light and few" afflictions throughout his life. His mother died two weeks before his 7th birthday. His father drowned in a swimming accident one month after John turned 25. In 1754, John had an episode of epileptic seizures that ended his seafaring career just after he married. This left him jobless. John had multiple near death experiences in his first three decades of life. His appointment to Anglican ministry was dragged out for six years. His ministry to poor Olney citizens was filled with their deep trials. He and his wife could not have their own children. His first adopted child, Eliza, died of tuberculosis at 14. His second adopted daughter, Betsy, had to be institutionalized for depression in a place made famous for its name: "Bedlam." His 27-year friendship with suicidally depressed William Cowper was as Newton said, "a very great trial to me." Adulthood was stained by ceaseless memories of brutality and abuse of slaves he both watched and committed. From 1746-1747 he was himself enslaved in Guinea, West Africa for 18 months. This took place on Plantain Island. The other slaves pitied him because what they saw him go through. He was horribly tortured and abused by an African princess. He wrote that he was "depressed to the lowest degree of human wretchedness." He escaped and found passage back to England on the ship called Greyhound, which almost sank at sea in 1748.

BUT HIS VIEW OF ALL OF THESE TRIALS WAS:

33. "Though he put forth his hand, and seem to threaten our dearest comforts, yet when we remember that it is HIS HAND, when we consider that it is HIS DESIGN, HIS LOVE, HIS WISDOM, AND HIS POWER, we cannot refuse to trust him."
34. "There is no sting in your rod, nor wrath in your cup...only medicinal to promote our chief good ... God will suffer nothing to grieve us but what he intends to employ as means for our greater advantage."
35. "There are abominations which, like nests of vipers, lie so quietly within, that we hardly suspect they are there till the rod of affliction rouses them: then they hiss and show their venom. This discovery is indeed very distressing; yet, till it is made, we are prone to think ourselves much less vile than we really are, and cannot so heartily abhor ourselves and repent in dust and ashes."
36. Newton calls these "bosom sins:" self-will, self-dependence, the affections cleave to the dust. Affliction shows them for what they are, what the world is, and makes them look upward and long for their rest.
37. Susanna Wesley is helpful here. John, her son, asked her to define sin. She replied: "Son, whatever weakens your reasoning, impairs the tenderness of your conscience, obscures your sense of God, or takes away your relish of spiritual things; in short, if anything increases the authority and power of the flesh over the Spirit, then THAT TO YOU BECOMES SIN, however good it is in itself."
38. David Livingston is also helpful when he said, "Lord send me anywhere, only go with me. Lay any burden on me, only sustain me. SEVER ANY TIES BUT THE TIE THAT BINDS ME TO YOUR SERVICE AND TO YOUR HEART!"

D. The potency of emotions within us

1. Love
2. Fear
3. Despair
4. Sorrow
5. Sin's accompanying emotional pain
6. Joy

E. The false expectation of mono-chromatic or a single dominating emotion as holy or mature.

F. The emotions commanded by God

1. Joy
2. Gladness
3. Mourning
4. Emotions are to become right evaluative responses to life fallen or redeemed
TO REFLECT GOD'S IMAGE.
 - a. God "saw that it was good" repeatedly. Genesis 1:10, 12, 25
 - b. God "saw that it was very good" when he saw it all. Genesis 1:31
5. This internal observant, evaluative and responsive capacity is one way we either rightly reflect God's image or we smear that image by emotively wrongly reacting.
6. Unaddressed emotions can misrepresent the One we are to reflect.
7. There is Ortho...doxy and Ortho...praxy and Ortho...pathos.

G. Emotions in church history

1. Augustine
2. Charles Hodge
3. Jonathan Edwards

II. The biblical solution for emotional realignment: fusion of emotion to God and his purposes in worship

A. Psalm 30

1. A declaration—vs. 5
2. A context of consideration of salvation—vs. 1–3
3. A burden to spread the fusion—vs. 4
4. A contrast of anger and favor in Christ—vs. 5

B. Conclusions:

1. Rejoicing is God's intended goal and state intended for all his people.
2. Weeping is a temporary state of all his people.
3. Change in emotional response is caused by grace.
4. The reflexive response is worship by self.
5. The reflexive response is worship desired for all and in all.
6. The reflexive response is physical evidence of joy...dancing.
7. This fusion will one day never end.

III. The biblical solution of confronting Mr. Self in worship: Psalm 42 & 43

The example of being "bowed down, prostrate, bent over on the inside" with accompaniment and facing it with worship. (We cannot say exactly what he was feeling but a famished animal is his image.)

A. Know to whom to listen: probable history of the authors

- B. Know where to work out the emotional distress.
- C. Know yourself: especially when your experience...
 - 1. is bowed and bent on the inside
 - 2. is inner roaring
 - 3. is distant from familiar communion with God
 - 4. is taunting and mocking for faith all around you
 - 5. is the agonizing irony of good memories yielding pain
 - 6. is torrential waves colliding in an intensity under God's control
 - 7. is perceived rejection by God
 - 8. is injustice and a screaming cry for vindication
- D. Practice repetitive worship that focuses on internal chaos
- E. This is the opposite of the "DDARFS," as named by Skip Ryan
 - 1. Discontent
 - 2. Deceit
 - 3. Anxiety
 - 4. Resentment
 - 5. Fear
 - 6. Self-pity
- F. "My Wordless Prayer" (begin song)
- G. Sing "O Love That Will Not Let Me Go"

IV. The biblical practice of addressing Mr. Self with specific and strategic planning.

My Life's Mission
 Updated March
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Purpose statement: I live to glorify the triune God by prayerfully stewarding the assets of my life that have been entrusted to me by my Creator and Redeemer in such a way that his authority and beauty are manifested in eternally profitable ways and his glory magnified by my little life as I make every choice.

How I will pursue this mission...

BY COMMUNING with my Heavenly Father, my Creator and Redeemer in worship and praise. I'll practice his presence and seek to be curious about all that he has created for his glory. When curiosity about life is replaced by velocity of life, I will stop and repent!

BY FOLLOWING AND HONORING my Lord and Master Jesus Christ in the development of my innermost man as I live and consider my values, choices, emotions, gifts, capacities and personal performance. I will seek to do this in light of his love and his rule.

BY REGULARLY RESPONDING to the Holy Spirit who actually dwells within me. I will seek to attend to him and his Word more than my own impressions or sensations so that those in my ever-enlarging circles of relationship might be drawn at least one step closer to Christ and his kingdom inasmuch as it is possible for a human to be used of God to actually accomplish such a task.

BY REGULARLY COMMITTING to this mission one day, one hour, one minute at a time. BY

MONTHLY SPENDING extended time in prayer (3-4 hrs. at a time).

BY ANNUALLY READING and listening through the entire Bible. My

operating values...

- I will heed the Parable of the Talents that calls me to return to God what he has entrusted to me "better" than when he gave it to me. That requires that each day I should seek to improve my:
 - a. Physical condition—the 1st thing given me at birth
 - b. Family relations—the 2nd thing given to me at birth
 - c. Spiritual sanctification—the 3rd thing given me in life
 - d. Vocational relations—the 4th thing given me in life
- I will face my tendency to introspection and self-defensive response to life with gospel study, biblical reading, careful study of brothers and sisters who know Jesus far better than I, memorization and meditation. I will give regular attention to the letters of John Newton because he has been the most helpful in "beholding my Master, Jesus."
- I will rehearse that Christ is larger than any storm through which he will lead me.
- I will repeat this statement to my own soul whenever it faces an object of fear: "I don't believe you are my god. Yahweh alone is my God." I must do this with regularity in the face of those things that frighten me.
- I will repent of distorting my desires into demands . . . my wants into needs . . . so that I keep my expectations realistic and cease my tendency to live in constant disappointment and worry and anger.
- I will choose to do something every day that I know I absolutely cannot possibly do without Christ's help. So I will welcome the feeling of being "dependently weak!"
- I will resist my tendency to see providence as a threat.
- I will derive my self-value from my Creator and Redeemer and my union with Christ and not from people nor from my achievements.
- I will seek to be Christ-centered in my purpose and plan, and therefore be better able to say "no" to and remain un-addicted to busyness.
- I will concentrate upon God's sovereignty, dignity, beauty and kindness and repent of my

illusion of control in this world.

- I will maximize quiet for the inner man and think time before my God.
- I will aim my initiative and creative energy toward Barb in holy cultivation of romance and robust relationship.
- I will share my life and all that Jesus is doing in me and through me and fashion the fruit of this for the good of my wife and my children.
- I will see my children and grandchildren as the most prominent and significant discipleship opportunity I have ever been given.
- I will regularly renounce fear's whispers by choosing activities that are the least comfortable to my self-protective heart.
- I will regularly exercise to protect "the tent" of my body over which I am granted stewardship responsibility.
- I will live as transparently as possible while being ruthlessly resistant to personal image- building.
- I will content myself with littleness, servanthood, hiddenness, powerlessness and loss.
- I will listen hard for the real statements and real questions people are asking.
- I will ask my fellow pastors out loud when confronted by critique if I am thrown off balance by it: "Brothers, is that true?" (I will use brotherhood to self-assess.)
- I will do key things with excellence and seek to do everything else as best I can.
- I will be ruthless toward self-deceit and unearned applause.
- I will welcome criticism and opposition as God's design just as I welcome blessings as his design.
- I will be moral and orderly in private and dependable in public.
- I will labor for my Savior's honor to the exclusion of my own dignity and reputation if necessary.
- I will come at my weaknesses with all the means of grace and not simply one or two.
- I will renounce the inner tendency to compare myself with others by so overestimating myself or underestimating others. Whenever I do this, I devalue them within my inner man.
- I will be generous and seek to remain debt-free while maintaining a modest lifestyle.
- I will yield with respect to the counsel of well-informed and mature brothers and sisters.
- I will seek to listen to my most severe critic faithfully.
- I will realize the chain of sin within my life follows this pattern: The "DDARFS"
discontent with God's providence
deceit of self and others that I am, in fact, discontent with
God anxiety grows in intensity within me as I face this failure
resentment of God and others takes center stage in me
fear overwhelms me
self-pity swamps my life
- I realize that I must break this chain as soon as possible.
- There are three marks of the fall that should send me back to God, not away from God, whenever I sense them:
being cast
out being
exposed

being contaminated and unable

These are true signs of my need for Jesus.

- I will renew with my “fellowship of the ring,” five men of whom I ask the following: to contact me and make the gospel and my Savior large to me
pray for me daily
take my call, should my number come up on their
ID meet with them occasionally at “Rivendell.”
- Since all significant spiritual life is preceded by God’s appointed spiritual deaths, I must embrace God’s appointed deaths and losses or I will willingly volunteer for God’s warned- against deaths. I have spent most of the years of my life running from God’s appointed deaths, so very little life is experienced by me nor found through me.
- I will rehearse that Christ had the most realistic view of his bride, the church, possible. He said, “If you, being wicked, know how to give good gifts to your children, how much more will your Heavenly Father give what is good to you who ask?” Bonhoeffer was correct—it is not until I am deeply disillusioned by the church that I am ready to truly love her.
- I must remember I am not merely the sum of what I do! Nor am I merely the sum of what people say of me! Nor am I merely the sum of what I have! I am who I am by the grace of God, a beloved son of the most high God!
- I must be aware that my painful past without Christ actually causes a bio-logic reality: “flooding” of my thinking process. But my past pain is not my Savior and King. Jesus is! He helps me walk on the flood and thru the flood of this reality.
- I will begin my day praying:
“Good morning Holy Spirit. This is your day. I am your child. Show me your way.”
- I will embrace all three offices of Christ as themes for my daily life:
I embrace his calling to live like his kingly office so I will seek to influence as he did. I will embrace his calling to live like his prophetic office so I will choose my words carefully and prayerfully.
I embrace his calling to live like his priestly office so I will welcome intercession and loss for others in all its quiet humility.
- I will always go to the “back of life’s line” because I will be certain to meet at least one person there: Jesus!
- I will cultivate “holy disillusionment” with Christ’s church so I might love and serve her as the wounded bride that she is. The church is a whore but she is Christ’s wife and not mine to abandon.
- I will initiate Christ-centered conversations with people in my circumference of relationship on a daily basis.
- I will pursue cross-cultural and multi-racial relationships to live more faithfully as a world Christian.
- I will pursue and initiate deeper relationships with spiritual leaders I have previously avoided due to insecurity and fear.

V. Concluding thoughts:

- A. I must learn to be a steward of myself so that I do not become a victim of myself.
- B. When I am a victim of myself, then my wife and kids and grandkids, neighbors and the

church members whom I serve become victims of me, myself and I. Many gifted leaders never learn this lesson, especially if the "numbers are up" at church.

- C. I learn that stewardship in worship that fights for gospel truth in the midst of torrents of opposing sensations. Warfare worship and laments are all but foreign to most western Christians!
- D. If I ask God to take away intense emotions that seem out of control, and since he does have the power to do so but he does not choose to remove them, then those emotions are not an interruption in my Christian life. Facing them faithfully IS MY CHRISTIAN LIFE.
- E. THEY ARE AN ASSIGNMENT FROM MY MASTER TO BE ADDRESSED IN WORSHIP AS I AM IN THE PURSUIT OF HIS MUCH NEEDED GRACE!