



Cherreguine Bible Doctrine Ministries dikaosune.com

The Doctrine of Weeping

Phi 3:18: "For many [a reference to reversionists under the influence of evil] keep walking, concerning whom I have continually warned you many times, and now tell you even weeping;" "You" refers to those who listened to the teaching of Bible doctrine. Paul always communicated to a group, according to the words of our Lord, "Where two or three are gathered together in My name, there am I in the midst of them." The next phrase, translated "concerning whom I have continually warned you often," describes how frequently and faithfully Paul warned the Royal Family of God about reversionism. The motto of every pastor-teacher should be "I have told you many times before, and I will tell you many times again." Paul constantly warned his listeners how far reversionism can carry someone from the doctrines they once considered wonderful, such as the Cross, the Grace of God, the Royal Family Honor Code, and true Fellowship.

In the next phrase of Phi 3:18 Paul continues teaching and warning, not only the Philippians, but all Church-age believers. The thrust of his teaching is a permanent monument to the importance of persistence in studying and teaching, by which all believers grow spiritually. The verb "tell" can be translated "continue to affirm." "Phi 3:18 For many keep walking, concerning whom I have warned you many times, and now continue to affirm... Every true man has true emotion, and there is something wrong with the man who never weeps. Legitimate weeping is an expression of emotion in the soul.

The soul's essence is composed of five parts:

- Self-consciousness (Luk 1:46), man's awareness of his own existence.
- Mentality (Rom 12:2), which is what one thinks. Self-consciousness is of no use without mentality.
- Volition (Luk 12:19). The volition is man's free will function in all decision making; man has the ability to be negative or positive toward anything in life. Human volition was created to resolve the angelic conflict.
- Emotion (Luk 12:19). Emotion is the "appreciator" of the soul; it responds or reacts to whatever thoughts are in the soul. In normal function, the right lobe of the soul, where the mentality is located, dominates the emotion. Abnormally, the emotion rules the mentality, allowing neurosis and psychosis to set in.
- Conscience (Act 24:16). This is the "evaluator" of the soul and contains the norms and standards.

There are different kinds of weeping, and in Phi 3:18 the Greek verb "klaion" is used for a very manly weeping, from one of the most strong, masculine men who ever lived. Paul was thinking of all the great friends he had known in the past, and at the time that he wrote this epistle, these very same people have not only turned against him, but worse,

they have turned against the Cross. They began to ignore what was accomplished on the Cross and to make an issue out of people's sins rather than the Cross and the grace of God. We, as grace believers, cannot help but shed a tear for someone with whom we were once close, but now, for some reason, no longer are. We can not help feeling an emotion of sadness for someone who did not finish the journey, someone who has not and may never break through the maturity barrier in time, and in some cases has even tried to stop others from doing so. They are those who were once excited and devoted to the plan of God, but have lost their fervency. As our Lord said in Rev 2:4, they have "left their first love."

The very same believers who once claimed to believe in impersonal love no longer love impersonally and unconditionally. Those who once claimed to believe in honoring authority, and letting God handle those who misuse and abuse authority, now attack those in authority. Those who once claimed to realize the danger of mental attitude sins are now filled with arrogance, pride, jealousy, anger, hatred, implacability, guilt, bitterness, and vindictiveness. Those who once claimed to know the sins of the tongue now enter into gossip, maligning, slander, judging, lying, and verbal deception. The same believers who once claimed to understand the danger of overt sins, and reaping what one sows, now flaunt their so-called "new-found freedom." What a danger it is to be forgiven but not to forgive, and to try to injure another member of the body of Christ.

Mat 25:40 "Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me. "Paul would do whatever he could for people whom he loved. He was an exceptional breed of person and friend that is very rare. Paul was the friend of Pro 17:17, "A true friend loves at all times and as a brother is born for adversity." If there is anything priceless in life, it is true friends. They are there to fight for you when someone is trying to take advantage of you, and defend you even when you are not present. They are the kinds of friends who makes prosperity marvelous, because they share in your joy, and who lighten adversity by dividing and sharing it with you. Paul was willing to "give it his all," but he discovered an unfortunate fact in life: The more you do for others, the more they expect you to do, and the greater the chance that they will reject you.

Under the first mention principle in this subject, God did all that He could for Satan, but Satan rejected everything God had done for him, Eze 28:11-18. The Lord also did everything He could for Adam and the woman, but they too rejected Him, Gen 3:6-19. He said to Israel in Isa 5:4, "What more was there to do for My vineyard that I have not done in it?" The Holy Spirit said through the apostle Paul in Rom 8:32, "He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?"

Phi 3:18 For many keep walking, concerning whom I have warned you many times, and now continue to affirm, even weeping". Remember, there is a legitimate biblical form of emotion, manifested at times by weeping. Under the principle of inspiration, God the Holy Spirit so supernaturally directed the human writers of Scripture that, without waiving their human intelligence, vocabulary, individuality, literary style, personality,

personal feelings, or any other human factor, His complete and coherent message to mankind was recorded, with perfect accuracy, in the original languages of Scripture, the very words bearing the authority of divine authorship. Here, God the Holy Spirit used the human characteristics, especially the personal feelings, of the apostle Paul. There was no need for Him to change Paul's personality. Paul was a true man; he was mentally tough in the soul. Manliness in the soul means sensitivity to others. It means sensitivity with regard to others, the memory of others, the recollection and love of others, and those inevitable tears when you realize they did not "finish the course." All of us have friends and loved ones that we have lost along the way. We all have those memories, which often come to us when we are alone. We remember the ones we would like to see restored. Paul, as a man, understood that there is nothing wrong with this type of emotion in weeping. John 11:35 Jesus wept. Luke 19:41 And when He approached, He saw the city and wept over it. Since "weeping" is a major part of our study in Phi 3:18, we will note some of the legitimate and illegitimate forms of weeping.

Biblical truth about weeping

Weeping is the shedding of tears as an expression of emotion. It is an expression of grief, sorrow, frustration, lamentation, emotional stimulation, happiness, pain, or any overpowering emotion. Weeping therefore can express either weakness or strength. Eccl 3:4 A time to weep, and a time to laugh; a time to mourn, and a time to dance. According to the word of God, there is weeping that is good for the soul and weeping that is detrimental.

Legitimate weeping is related to genuine expressions of emotion, which are not related to the arrogance or emotion complexes of sins.

Illegitimate weeping is related to both the arrogance and emotion complexes of sins, as well as the law of volitional responsibility. This illegitimate weeping is a manifestation of withdrawal, disorientation to the grace of God, frustration, and scar tissue of the soul.

Biblical Passages that Deal with Illegitimate Weeping.

A good example of unjustified weeping is found Num 14:

1-4. In the background to this passage, Moses had sent twelve men, one from each tribe, to spy out the promised land. When they returned at the end of 40 days, they came to Moses and Aaron and all the congregation of Israel with an "evil report," for fear of the giants in the land, Num 13:31-33. The weeping of the people of Israel in Num 14:1-4 resulted from scar tissue in their souls, which was caused by three factors:

- Negative Volition through refusal to hear Bible doctrine as taught by their teacher Moses. This is the most basic and common form of negative volition toward God's plan.
- Negative Volition through refusal to metabolize doctrine after hearing it.
- Negative Volition through withdrawal and refusal to apply doctrine.

This withdrawal was caused by their fear, hysteria, and depression, and even their hatred of their Bible teacher, Moses. Remember that this entire assembly is the one that saw the

omnipotence and grace of God perform ten miracles back in Egypt, and then saw the deliverance of God ten times in the desert. The problem was that they were so dominated by emotion, and so susceptible to the emotion complex of sins, that they could not appreciate these miraculous manifestations of God's faithfulness. They had no doctrine in the soul and no integrity, or the spiritual strength to apply the doctrine while under pressure. At least 2,000,000 people had a nervous breakdown all at one time! Just think about 2,000,000 people "lifting up their voices" and crying and weeping all night! This is a very emotional group of people. A few weeks prior to this, they were singing songs, dancing, banging on tambourines, and singing choruses like Exo 15:2, "The Lord is my strength and song, and He has become my deliverance; this is my God, and I will praise Him; my father's God, and I will extol Him." Now, in Num 14:1-2, however, "Then all the congregation lifted up their voices and cried, and the people wept that night. And all the sons of Israel grumbled against Moses and Aaron." Notice that in between all their weeping, they still had something to say to Moses and Aaron. Always remember to be very careful what you say when you are emotional. It may leave a scar that will haunt you for the rest of your life, in you or in the other person.

Num 14:3 "And why is the Lord bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?" Notice how irrational illegitimate weeping is. Thinking that the Lord had rescued them from Egypt to be killed in the desert was ridiculous. Unfortunately, this is what happens when we operate on emotion rather than thought. This is what happens when we make an emotional decision and start weeping, rather than remaining rational and thinking. Their conclusion was totally erroneous. At this point, they actually preferred to return to the slavery of Egypt, which represented "security," rather than following the freedom of the truth. They forgot all of the injustices they had suffered in slavery. They forgot that they had seen extraordinary miracles in the ten plagues that God performed through Moses, to release them from slavery. This reaction of illegitimate weeping was very different from the emotional response of the apostle Paul in Phi 3:18. This was not legitimate emotion, nor was it legitimate weeping.

This experience of the Exodus generation was very shocking and was a major test. So quickly, they wanted to go back to Egypt and back into slavery. They blamed Moses, blamed the Lord, and wanted a new leader. The Lord had shown them His perfection, He had been perfectly faithful to them, yet they rebelled completely. As we will see in our study, while illegitimate weeping is irrational, illogical, and absurd, legitimate weeping is a normal and even manly response to many circumstances in life, whether extreme sorrow or extreme happiness. God is the one who invented tears, and at times, we can and should weep.

Phil 3:18 For many walk about [*fig., conduct themselves*] of whom frequently I was speaking to you*, but now also weeping I speak [*of*] the enemies of the cross of Christ,

As Paul wrote this passage he thought of all of those wonderful people he had known in the past. Yet as he writes this, these very same people have not only turned against Paul, but they have turned against the Cross. They have ignored that which was accomplished

on the Cross. Weeping is a part of Phi 3:18, and there are legitimate and illegitimate form under the Doctrine of Weeping.

Weeping can be an expression of grief, sorrow, frustration, lamentation, emotional stimulation, happiness, pain, or any overpowering emotion. Therefore, weeping can express weakness or strength.

- Legitimate weeping then is related to genuine expressions of emotion which are not related to the sins of arrogance or the emotional complex of sins.
- Illegitimate weeping is related to both the emotional and arrogance complex of sins, and is related to the law of volitional responsibility.

Once a person begins to reap what they sow in the negative realm, there's a tendency to become emotional and filled with regrets, and enter into illegitimate weeping. This was the case in Num 14:1-4. Here is an entire assembly that saw the omnipotence of God and the grace of God perform ten miracles, and they also saw the deliverance of God ten times in the desert. They had no doctrine in the soul and therefore no spiritual strength and they could never appreciate the miracles or the work of God. The power is in the doctrine in your soul, not what you see. In Num 14 this congregation thought the Lord had brought them out of the land of Egypt to be killed by the sword. They preferred to return to the slavery of Egypt, which represented security, rather than the freedom of following the truth that would set them free.

In Egypt, these Jews saw ten of the most extraordinary miracles in the 10 plagues that God performed through Moses in the release of the Jews from slavery.

- They saw the Nile river turn to blood, Exo 7:20; (which symbolized death).
- They saw the land of Egypt covered with frogs, Exo 8:6. Under the principle of typology frogs symbolized pride and arrogance
- They saw all the dust and sand in Egypt turn into gnats on man and beast, Exo 8:17. This symbolized the uncleanness and filth of the lust of the flesh.
- Then they saw swarms of insects upon the entire land of Egypt, Exo 8:24. This symbolized Beelzebub, lord of the flies).
- They saw all the livestock of Egypt die while all the livestock of Israel lived, Exo 9:6. (This symbolized rejection of the natural man).\
- They saw the plague of boils which hit both man and beast in Exo 9:10. (This symbolized the mental wounds of man).\
- They saw thunder and hail and fire raining down from heaven upon the Egyptians, Exo 9:23. (This symbolized the wrath of God upon disobedience).\
- They saw the plague of the locust all over the land of Egypt, Exo 10:13. (This symbolized the spiritual barrenness of the cosmic system).\
- They saw complete darkness come over the land of Egypt for three days, in Exo 10:22. (This symbolized alienation of the world from the light of the world, TLJC, Joh 8:12).\
- They saw all the first born children in the land of Egypt including Pharaoh's firstborn die, in Exo 12:29. (This symbolized the second death of Rev 20:14).\

Actually what took place was 10 miracles in Egypt. 10 miracles in the desert. 10 rebellions from the congregation of Israel. The number 10 in the Bible is used for the principle of completion and signifies the perfection of divine order. For example, the 10 commandments, the Tithe, the 10 plagues, the parable of the 10 virgins, the 10 I am's of Christ. The number 30 represents in a higher degree the perfection of the divine order, as marking the right moment. Christ was 30 years of age in the beginning of His ministry. Joseph, His type, was the same age, Gen 41:46. David also, when he began to reign, 2Sa 5:4.

The Lord gave this assembly one of the two best Bible teachers in history, Moses. So these Jews in Num had been in slavery and bondage and they forgot all about it. Many people don't even know that they are in slavery and in bondage because they don't even know what true freedom is all about. They forgot all the brutality of slavery, forgot all of the injustices, all of the terrible things that happened to them. They wanted to go back to affliction and hard labor, Exo 1:11-14. Go back to being bitter in slavery under the abuse of the Egyptians in Exo 1:14. They forgot about the decree in Egypt to kill all the new born Jewish males in Exo 1:16. They forgot the fact that they were beaten physically by the Egyptians in Exo 2:11. They forgot that they cried out for help to the Lord because of their extreme bondage in Exo 2:23.

The solution of the people ignored divine viewpoint and demonstrated ignorance of God's problem solving devices. To them problem solving was assassination of Moses, Aaron, Caleb, and Joshua, and then electing a new leader, turning to Egypt and to slavery. This same irrationality and emotional revolt of the soul motivated the Jews to invade the land contrary to God's command which lead to military disaster and more weeping Deu 1:42-45. This is illegitimate weeping and therefore the Lord would not listen to them. This generation was too far gone. Mental illness was so predominant, they were emotional wrecks.

In Heb 12:16 there is another illustration of illegitimate weeping as found in Esau. Esau constantly rejected the Gospel and then when he wanted to believe, he could not. Esau cried because of the hardness of the heart and the scar tissue of the soul Heb 12:15-17. In that passage we see when people say "No" to the Gospel long enough, they build scar tissue in the soul while withdrawing from the truth of the Gospel and develop hardness of heart. Esau's weeping expresses the frustration of making bad decisions inside the cosmic system and then ultimately reaping what you sow. He said "No," so often that he could not bring himself to believe in Christ.

All he could do was cry. Feeling sorry for what we have done will not save you. Judas felt sorry after he betrayed the Lord in Mat 27:3 yet Judas was not saved according to Mat 26:24; Mar 14:21.

- Illegitimate weeping can be caused by the soul not being able to cope with historical disaster, Joel 1:5-6. Here weeping is a negative expression of the soul to utilize resident Bible doctrine. Illegitimate or bad weeping occurs in national disaster. Joe 1:5 "Awake, drunkards, and weep; And wail, all you wine drinkers, On account of the sweet wine That is cut off from your mouth. For a nation has

invaded my land, Mighty and without number; Its teeth are the teeth of a lion, And it has the fangs of a lioness." This was weeping caused by national disaster manifested with alcoholism.

- This is the weeping of drunks in national disaster. There is no good wine during the fifth cycle of discipline. Drunks cannot handle national disaster.
- There is the weeping of bitterness in 1Sa 1:10 "And she [Hannah], was bitter of soul, prayed to the Lord and kept on weeping bitterly." Hannah was barren and was bitter about it. Her bitterness caused withdrawal and scar tissue of the soul. This was weeping from arrogance.
- Weeping can express sinfulness of the soul under emotional revolt. Hannah was bitter because of the unjust attacks against her. When you weep, it is either because of bitterness in the soul or nobility in the soul from positive volition to doctrine. The same thing happened to Peter, he wept because of bitterness, Luk 22:62. He had just denied the Lord three times and he was bitter.
- Illegitimate weeping can be the weeping of lust found in Num 11:1-20. This weeping was from the rejection of the Lord and His plan for their life.
- Another reason for illegitimate or bad weeping is the weeping of disorientation or sour grapes, Ezr 3:12-13. The old men wept at the rebuilding of the Temple because it wasn't as big as the original temple.
- Then there is the weeping of lost opportunity, in Mat 8:12, Luk 13:28.
- There is also weeping from emotional takeover of the soul, Rev 5:4 "And I began to weep greatly, because no one was found worthy to open the book, or to look into it;" This was a momentary failure by John.

legitimate weeping can be an expression of sorrow. David was deeply moved when he heard the death of his son Absalom. 2 Sa 18:31-33, 2 Sa 19:1-2. It is alright to weep over the lost of loved ones but never to be grieved. 1Th 4:13 "But we do not want you to be uninformed, brethren, about those who are asleep, that you may not grieve, as do the rest who have no hope. "When a loved one dies, weeping shows great capacity for love.

- Those who are noble weep, for example, our Lord. When you weep at the death of a loved one and have no regrets, then that is a sign of nobility in the soul. Capacity for love also weeps from knowing that the person who has died is face to face with the Lord.
- Legitimate weeping can also occur as an expression of sadness regarding those who are negative toward Bible doctrine, Phi 3:18-19. When we have had a friend or friends who were once positive toward doctrine but slowly and surely they are drifting away, this could cause weeping as an expression of sadness.
- There is also the legitimate weeping of appreciation for being restored back into fellowship with God, Psa 30:5.
- Legitimate weeping and tears is also a memorial to God, Psa 56:8.\All the tears related to our fellowship with the Lord, all of the tears that represent the good part of weeping, all of the things related to those tears, God puts them, as it were, into a bottle as a memory. In that memory, He provides comfort in time, and a far greater comfort in the eternal state.

- There is also the legitimate weeping of the humanity of Christ which is unique. Our Lord wept at the tomb of Lazarus, Joh 11:35. This was weeping of bereavement, indicating our Lord's great capacity for love. Our Lord also wept out of patriotism in Luk 19:41-45, because of the coming destruction of Jerusalem.
- Our Lord also wept at the cross, Psa 22, and Heb 5:7 "In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety." This expressed the manliness and maturity of Christ. He could cry and scream under the horribleness of spiritual death and still orient to the grace of God and pray.

There is the cessation of weeping, Isa 30:18-20 and Rev 21:4 "and He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning, or crying, or pain; the first things have passed away." The resurrection body will have the capacity to emote without overflowing with tears. All weeping ends for the believer at the point of death. He is forever face to face with the Lord where there is no more pain, no more sorrow, and no more death.

Sickness and Health

- Good health is grace blessing from God - not because it was deserved or earned.
- Sickness is cursing from God (Leviticus 26:16) and just one of the many types of suffering in life.
- Sickness and loss of health is generally caused by rejection of logistical grace provision (Matthew 6:31-32; 1 Corinthians 10:31).
- Food (Psalm 105:40-41; Matthew 6:11; 1 Corinthians 11:30-31) - eating anything except food from the Plan of God Server may cause suffering.
- The leading cause of sickness is arrogance and failure to Rebound.
- Sickness may be suffering for blessing (2 Corinthians 12:10; James 1:2-4; Psalm 119:71) or discipline (Hebrews 12:6; Psalm 38).
- In sickness, God reduces the spiritual light available to the body (Matthew 6:23).
- Mental illness is caused from scar tissue of the soul, garbage and guilt in the subconscious, and demonism (1 Timothy 4:1-2).
- The best advice for health is Metabolization of Bible Doctrine.