

Death, Dying and Human Suffering

Using Bible study aides as needed, answer the following questions:

1. What is Death?

Physical death is the separation of the soul / spirit from the physical body -

John 19:30, "Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit."

Spiritual death is the separation of the soul from God -

Ezekiel 18:4, "Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine. The soul who sins will die."

James 5:20, let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins.

Genesis 3:7-10 - After Adam & Eve sinned, they separated themselves from God by trying to hide from Him. Spiritual death occurred then and the physical process of death began

The Second death is the permanent separation of the soul from God when it is cast into Gehena -

Revelation 21:8, "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death."

What is the cause of death?

Sin is the cause of death - Genesis 2:17; Ezekiel 18:4; Romans 6:23

Genesis 2:17, "but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."

Ezekiel 18:4, "Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine. The soul who sins will die."

Romans 6:23, "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."

How does God view the death of the wicked?

Ezekiel 18:3 "Do I have any pleasure in the death of the wicked," declares the Lord God, "rather than that he should turn from his ways and live?"

Ezekiel 18:32 - "For I have no pleasure in the death of anyone who dies," declares the Lord God. "Therefore, repent and live."

2 Peter 3:9, "The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance."

How does God view the death of the righteous?

Psalm 116:15 - "Precious in the sight of the LORD [is] the death of his saints."

How should the Christian view death?

Philippians 1:19-24 - *to live is Christ, to die is gain*

2 Corinthians 5:8f - *to be absent from the body is to be present with the Lord*

2 Corinthians 15:50-58 - *a hope for the future of a longed for transition from mortal, to immortal*

2. What is grief?

Grief is the deep sorrow that comes due to the loss of someone or something loved / important.

It is to mourn. It can lead to other emotions, some very negative and debilitating if not dealt with properly

1 Thessalonians 4:13 states that the Christian does not have to grieve as the world does.

How does the world grieve?

The world grieves without hope (1 Thess. 4:13). It can range from a quiet sorrow and the blues - mild depression to extreme reactions of anger, anxiety, severe depression, and even suicide. Secular psychologists try to categorize it into several steps - shock, disbelief, anger, bargaining, and an acceptance - but those are generalizations and vary widely from person to person of how long it takes them to go through a stage - if at all. Their "acceptance" is more of an acquiescence to the new situation / reality and going on with life.

How should the Christian grieve?

Christians should grieve with hope - 1 Thess. 4:13

We have the hope of being reunited with loved ones that are believers - 1 Thess. 4:13-18

We have the hope of God's comfort to us for loved ones that have died in unbelief - Rev. 21:4 -

He wipes away our tears. While we will still mourn deeply because we know of the judgment the unregenerate are now facing, we find comfort in God's promises to us and the upholding of His justice.

For those we are unsure about, we take comfort that the Lord knows, that He is loving, gracious and kind and will do what is right toward them

3. Why do sinful people suffer?

Suffering is the consequence of sin. Romans 1:18f describes the descent into sin with increasing consequences that are simply the natural result of the sin (the worst consequences of sin is more sin). Example: crime brings fear of being caught and punished by the authorities - or those affected by the crime. Unrestrained sexual passion leads to increased immoral sexual activity resulting in a wide variety of diseases in addition to the heartache of many broken relationships. The judgment in that passage is actually God just moving His hand away.

God may also intervene directly to bring about additional consequences as a warning, judgment or punishment upon those who sin. Genesis 6-9; Luke 13:1-5; 2 Peter 3:7

Why do the "innocent" suffer?

- 1) There are no "innocent" for all have sinned and are deserving of God's just judgement
- 2) We live in a fallen world in which sin has corrupted the order and functioning of the world itself (Romans 8:20-22). Much suffering - diseases, animal attacks, "natural" disasters such as earthquakes, weather incidents, volcanoes, tsunamis, etc. - is due to this. We will meet many "trials" in life just because we are living (James 1:2).
- 3) We live in a fallen world in which other sinners will sin against us causing additional suffering due to their evil - injustice, fights, oppression, war, theft, etc.

Why do Christians suffer?

Christians suffer for the same reasons the "innocent" suffer above, plus they are also hated by the world because of our reflection of Christ. They hate us because they hate Him (John 15:18) and righteousness - (Matthew 5:10-11).

Take the true/false test on suffering. (attached)

Read through the Case Studies (attached) and put together a counseling plan for one or two of them

TRUE/FALSE TEST ON THE THEOLOGY OF SUFFERING

Think through the issues of human suffering by taking this test.

- T F 1. A good bedside salutation is, "How are you?"
It is a standard greeting if said sincerely and you want to know and will listened to the answer. It does open the door to talk about not only their suffering, but also their response to it.
- T F 2. Another good opener is "We've come to cheer you - get your mind off your troubles."
Hopefully your reason for going is to comfort. You are there to help them deal with whatever they are going through which may include helping them work through the troubles that are on their mind - not get their mind off it.
- T F 3. Try to show the patient that everyone has troubles and some are worse than theirs.
That idea is neither true or comforting
- T F 4. The patient should be encouraged to report any complaint that he can think of.
That is not helpful and can actually cause more aggravation as they descend into self-pity, despondency. Listen to any legitimate complaint that you can help solve.
- T F 5. Try to explain that suffering is the will of God and is not to be resisted.
All suffering occurs within God's sovereign will - i.e. He is allowing it - but it is not within His moral will. He does not approve of the suffering caused by the sin of others. That should be resisted. It is part of our responsibility in protecting others and alleviating their suffering if possible - which Jesus Himself did.
- T F 6. Advise the patient about his problems so he will have all the right answers.
Even if you are medically trained, you do not have all the facts to give medical advice. If something seems wrong, talk to the Doctor yourself and encourage them to get another opinion just in case (Avoid openly challenging their Doctor unless obviously necessary).
- T F 7. Most of the visitor's time should be spent in earnest, friendly listening.
Depending if the visitor is up to talking - if not, then ask what you can do, including praying with them, reading to them, just sitting quietly, etc.
- T F 8. The visitor should try to hear what the patient feels.
You are their to sympathize & empathize. Listen actively
- T F 9. All questions should be answered with Scripture.
Answer all scripturally relevant questions with Scripture - or at least the Scriptural principle - but not all questions will have a Scriptural answer (should I get the nurse to change the bandages? Do you think I can eat the food you brought?)
- T F 10. When visiting a non-Christian, carry a big Bible so that they will know you are one.
The will know we are Christians by our love, not the size of our Bible
- T F 11. Never leave a patient until after you read Scripture and pray with them.
You may not always get the chance to do this due to medical staff coming in to do their work. Pray as you have opportunity - if not with them, then when you leave.
- T F 12. Good Christians should not be sick because Christ died for our sickness.
A false theological premise. Even Paul & Timothy got sick (2 Cor. 12:7; 1 Tim. 5:23)
- T F 13. It should be emphasized to the patient that in every grief "thou art with me."
While true for the Christian and a point of comfort, it is not true for the non-Christian

- T F 14. Suggest to the patient that God is probably chastening him for some good reason.
A false theological premise - you do not know the reason, though the idea could be explored.
- T F 15. The Biblical statement, “We are saved by hope” refers to the salvation from sin.
Romans 8:24 - salvation from sin unto future redemption / glorification
- T F 16. All suffering should be opposed by every means.
While generally striving to alleviate suffering, every means may be beyond reason, and some suffering may be due to God’s chastening to drive the person to repentance of sin. God often uses suffering to cause us to be more dependent upon Him.
- T F 17. Suffering always mellows and matures people.
While God can use it this way, people often become more irritable and less mature
- T F 18. Mrs. Job’s “curse God and die” is irrational.
While she concluded that it was a way that Job could end his suffering, she did not consider that her solution could bring on additional suffering in eternity, thus aggravating, not alleviating the suffering. Death does not end suffering for the unrighteous, it begins worse suffering.
- T F 19. Job settled on one decision - understand Him or not - he would trust God.
Job 3:15 - “*Though He slay me, yet I will trust Him*”
- T F 20. Ultimate glory beyond all human imagination infinitely justifies the vast mystery of human suffering. - Romans 8:18 - It is not the glory to come that justifies the suffering, but only that they will not compare. Justification of them must be left related to God’s sovereign plan.
- T F 21. Christians do not suffer in the flesh as do the unsaved. A ludicrous statement
- T F 22. Christians should bear their own burdens but dedicate all good things to God.
Christians are to bear one another’s burdens - Galatians 6:2
- T F 23. “Fully turning one’s eyes upon Jesus” dissolves all vexing questions.
It may alleviate them and bring comfort, but it does not dissolve them.
- T F 24. The statement, “Eat, drink and be merry for tomorrow we die” is comforting.
It is a statement of fatalism and can only be comforting to those who have a hope beyond death. Luke 12:19 it is a judgement
- T F 25. Sympathy and not theology is best for those who minister to the sick.
If the sympathy is not fully grounded in proper theology, it is shallow comfort that is given
- T F 26. Sufferers must be stoical because all suffering is God’s will. See # 5 above
- T F 27. God has a plan so wonderful & beyond all human understanding as to make any suffering seem like a very short, unpleasant dream. See Romans 8:18, “*For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.*”
- T F 28. The key words in suffering are “Thou art with me” and “Through ALL grief (even ‘the valley of the shadow of death’).” True for the believer, but not for the unbeliever
- T F 29. The “hope” that saves is not wishful thinking but rather our immutably promised prospect. See - Romans 8:23–25, ²³ . . . having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. ²⁴ For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees? ²⁵ But if we hope for what we do not see, with perseverance we wait eagerly for it.

- T F 30. To glory in tribulation is unreasonable for anyone. - See Romans 5:3, "And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance"
- T F 31. Jesus Christ is the answer in regard to the innocent suffering. - Sin is answer to this question. Jesus is the answer to the "innocent" repenting and learning to deal with suffering.
- T F 32. Those who have faith and pray will not be sick. - Misapplication of James 5:13-16
- T F 33. Accidents do not happen to obedient Christians. - See John 9 (the man born blind) and James 1:2-4, ²"Consider it all joy, my brethren, when you encounter various trials, ³ knowing that the testing of your faith produces endurance. ⁴ And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing."
- T F 34. Mental breakdown is a disgrace to a good Christian. Mental breakdowns happen for a variety of reasons, including organic - i.e. fevers, disease, physical damage. Mental breakdown due to sinful beliefs is a disgrace, but God is even longsuffering with those to correct us and bring us back to correct thinking.
- T F 35. Mental breakdown proves aberration from faith and obedience. See # 34 above
- T F 36. Nothing that can hurt God's child is incapable of being used for his good. See Romans 8:26 - God can cause all things to work together for good for those who love Him, etc.,
- T F 37. The visitor should explain that any tragedy is good for the patient. That God can use a tragedy for good does not mean the tragedy itself is good. We rejoice, not for the tribulations of life themselves, but because of what God can do through them (Rom. 5:3-11; James 1:2-4), Comfort is gained from what God can do through them.
- T F 38. "I will fear no evil" is really just brave poetry - The believer can overcome fear of evil things happening through trust in God. See: **Psalm 23:4**, *Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me; Your rod and Your staff, they comfort me.*"
Psalm 3:6, *"I will not be afraid of ten thousands of people Who have set themselves against me round about."*
Psalm 27:1-4, ¹ *The Lord is my light and my salvation; Whom shall I fear? The Lord is the defense of my life; Whom shall I dread?* ² *When evildoers came upon me to devour my flesh, My adversaries and my enemies, they stumbled and fell.* ³ *Though a host encamp against me, My heart will not fear; Though war arise against me, In spite of this I shall be confident.* ⁴ *One thing I have asked from the Lord, that I shall seek: That I may dwell in the house of the Lord all the days of my life, To behold the beauty of the Lord And to meditate in His temple.*"
Psalm 46:1-3, ¹ *God is our refuge and strength, A very present help in trouble.* ² *Therefore we will not fear, though the earth should change And though the mountains slip into the heart of the sea;* ³ *Though its waters roar and foam, Though the mountains quake at its swelling pride. Selah.*"
Psalm 118:6, *"The Lord is for me; I will not fear; What can man do to me?"*
Psalm 138:7, *"Though I walk in the midst of trouble, You will revive me; You will stretch forth Your hand against the wrath of my enemies, And Your right hand will save me."*
Isaiah 41:10, *"Do not fear, for I am with you; Do not anxiously look about you, for I am your God. I will strengthen you, surely I will help you, Surely I will uphold you with My righteous right hand."*
1 Corinthians 15:55-57, ⁵⁵ *"O death, where is your victory? O death, where is your sting?"* ⁵⁶ *The sting of death is sin, and the power of sin is the law;* ⁵⁷ *but thanks be to God, who gives us the victory through our Lord Jesus Christ."*
- T F 39. Be sure to guide the conversation so that you can advise the patient. Be an active listener, and guide the conversation from that. You are not there to manipulate just so you can say what you want. Until you actually know what they are thinking & feeling, you cannot know what they need.
- T F 40. Patients often waste the time of the visitor with their talk. That is seldom the case and does only occur if the visitor allows it because they neither know how to redeem the time nor how to graciously leave.

- T F 41. If a patient is wrong in his beliefs, he should be put straight. This depends on the seriousness of the error and the context of your visit, and even then you must speak the truth in love with gentleness and not make “putting them straight” as the goal
- T F 42. The love and grace of God’s eternal purposes should be dwelt on. This is the source of true comfort
- T F 43. Bitter, hostile people do not need to be visited. It may be difficult & unpleasant to visit them, but they also need sympathy and compassion
- T F 44. The agnostic & the abusive should be put in their place. They may be difficult and unpleasant to visit, and you may need to gently correct their harshness - even if it means leaving - but they need their questions answered and sympathy too.
- T F 45. It is helpful to relate to the patient all the times you were sick. That would make you a bore and it is not helpful. Relating to their current illness can be helpful (See #47 below), but sharing your own stories beyond generalities usually is not, for the patient is not you. What he / she is experiencing may well be very different than your own.
- T F 47. It helps a patient to know that you “*know just how he feels.*” Relating to the patient’s condition with empathy can be helpful, but you do not know how he / she feels because you are not him / her. Better to say, “I think I can understand some of what you feel for I have been in a similar position,” but you do not know how they feel.
- T F 48. Tell the patient how much worse it could have been in order to keep him from feeling sorry for himself and to make him realize just how fortunate he really is. You can gently bring them to an understanding of the mercy they have received and that it is not much worse, but do not minimize their condition.

Counselling Situations Death, Dying & Physical Suffering

Read through all the situations below. Pick one or two and write out how you would respond to the situation and counsel those involved. Include in your answer:

- *What test of their faith may be involved;
- *Relevant Bible verses that would encourage them in their faith and a righteous response;
- *The questions you might ask to uncover what might be going on in their Emotional; Volitional; Rational and Personal circles;
- *Advise you would give them on how to handle the situation they are facing.

Remember the basic counseling flow chart & basic stages of counseling handed out previously

1) Your friends have been anxiously awaiting the birth of their first child. You receive a phone call from the new father telling you that the baby has been born with a serious physical handicap. His wife is in a semi-hysterical states. He wants you to come over. What will you tell him? How will you comfort her?

Stage 1: Identify presenting problem (The test)

Birth of severely handicapped baby. Semi-hysterical mother; father in need of help with the situation.

Stage 2: Identify problem emotion (E):

Semi-hysterical mother: Indicates the depth of the anguish. May indicate possibility of a self-absorbed women who is fairly aggressive. Start by talking with father before seeing mother if possible. What are is own emotions concerning the child? Concerning his wife? Any concerns for the future? Is this just an immediate anguish or is there some history he can clue you in on? Be with mother, comfort by just being there, hugging them, give an attentive ear to pour out the anguish of their souls and their fears of the future.

Stage 3: Identify problem behavior (V).

Is she out of control, or just greatly emotionally distraught? Is this behavior characteristic or unusual? That will give a clue to whether this is a wrong method of expressing herself or is centered on the condition of the child alone.

Stage 4: Identify problem thinking (R):

Explore why she feels and is acting the way she does? What have been her hopes and dreams about having children? How will this affect her short and long term goals / dreams? Ask questions about her fears for the future? Is this related to believing she is inadequate for what lies ahead - overwhelmed? Does she see this a failure on her part in some way - a failed mom because her baby is handicapped, etc.? Does she see this as God punishing her in some way? Is she blaming God?

Teach Biblical commands concerning problem areas (Correction of V, R & P)

Concentrate on what is most pressing in the immediate. This will be along term process.

John 9 - the man born blind. Exodus 4 - God makes all for His glory

If she is feeling guilty, explore and bring her to confession - 1 John 1:9 - and get that out of the way, emphasize the gracious, merciful and loving nature of God.

God can grant her peace - Isaiah 26:3; Phil. 4:6-7, etc.

God can enable them to do what they will need to do & be at peace - Matt. 6; Phil. 4:13

Stage 5: Clarify Biblical thinking (R):

Pick a couple of the most important points to emphasize to enable her to function in the present

Stage 6: Secure volitional commitment (V)

Help them identify what choices they can make now and which will have to be made later - including what information they will need to gain to make good choices in the future. Gain her agreement on what she can do in the present - how to behave.

Stage 7: Plan and carry out Biblical behavior (V)

Lay out the specific steps to take for the present, Bible verses to focus on

Stage 8: Identify Spirit controlled emotions (E)

2) The doctor of a friend of yours who is a 39 year old man calls to tell you that the man has terminal cancer and has less than a year to live. The doctor has just told him this, and he asked the doctor to call you and ask you to come to the hospital. He is married and has three children ranging from 4-13 years old. What will you say to him. What will you say to his wife and children?

Stage 1: Identify presenting problem (The test) Facing death, facing loss of loved one

Stage 2: Identify problem emotion (E) - Unknown at present. Observe, ask questions, evaluate for both the man and his family. Emotions could range greatly depending on the spiritual maturity of each involved. Emotions will give clues to beliefs and assumptions. Emotions that could be expected in the present or future: shock, disbelief, anger, despondency .

Stage 3: Identify problem behavior (V) - unknown. Only known is that they are looking to you for comfort & help. Your friendship is valued. Observe for the behaviors that will give important indications about the beliefs that are underlying them.

Stage 4: Identify problem thinking (R) Emotions and behavior will give the clues needed to indicate these. Common beliefs in such situations: *Blame God. *Believe lies about His character. *Refuse to believe the report. *Guilt with the thought this is punishment from God. *Life is futile. *I can't leave my wife and kids - they can't make it without me.

Teach Biblical commands concerning problem areas (Correction of V, R & P). If a non-Christian, they are in desperate need of the gospel. If a Christian, they need to find peace in God's trustworthy character. God will be with them through each step of the difficult road ahead, God will take care of wife and kids; God's ways are not ours and we can be like Job - trusting God though not understanding what He is doing / allowing. Just because the Dr says it is terminal does not mean that God views it the same way. God can heal, but He does not have to do so for you / family to live / walk in faith and have His peace

Stage 5: Clarify Biblical thinking (R) Bring them to the relevant passages (as above), make sure they understand their hope in Christ for both the immediate and long term future.

Stage 6: Secure volitional commitment (V) - Identify the choices they need to make & secure their commitment to them. If more info is needed, help them gather it, think through it.

Stage 7: Plan and carry out Biblical behavior (V) Develop a step by step plan for the immediate future including when to develop the next set of steps when more information is available / when those plans will need to be in place.

Stage 8: Identify Spirit controlled emotions (E) Assure them that God can give them peace and hope for the immediate and long term future.

3) You have just been told that the 7-year old son of your friends has just been hit by a car and killed. What will you say to them?

Stage 1: Identify presenting problem (The test) - Death of a child

Stage 2: Identify problem emotion (E) - Grief : Shock should be expected at the present.

Depending on the reason for the accident, there could also be great anger toward the one responsible or guilt for their own part in it - even if it was just letting their son out of the house.

Stage 3: Identify problem behavior (V) - unknown - go and be there - cry with them

Stage 4: Identify problem thinking (R) - unknown - go and be there - cry with them

Teach Biblical commands concerning problem areas (Correction of V, R & P)

Stage 5: Clarify Biblical thinking (R) - bring in relevant passages about grief. Hope is in God

Stage 6: Secure volitional commitment (V) - identify what choices they need to make next, assist them in making them

Stage 7: Plan and carry out Biblical behavior (V) - plan the next step. Go with them / do it for them / Arrange for additional resources that may be needed. This may include going to hospital or morgue to be with them and funeral home to assist in making arrangements. Arranging for practical church resources - meals, cleaning, child care, ???

Stage 8: Identify Spirit controlled emotions (E) - God can give them peace in the midst of tragedy

4) The last thing you remember is turning onto Myers Corners Road to go to church. You are now aware that you are in a hospital room with your family close by. You feel pretty banged up and bruised. Your right arm is immobilized in a sling. You become aware that you do not feel any pain in your legs, then realize that you cannot move them. The Doctor comes in and confirms that your spine was broken and you are paralyzed from the waist down. How would you respond? How would you want to be comforted? How would you want to respond? What spiritual growth would need to occur in your life in order to respond the way that you would hope?

Stage 1: Identify presenting problem (The test) - my life just radically changed.

Stage 2: Identify problem emotion (E) - disbelief, confusion, grief. I would want those who I truly know & love me to be present. I want people around me that are mature enough to handle their own sorrow so that they can be sensible enough to give me wise counsel - not platitudes.

Stage 3: Identify problem behavior (V) - unknown: Possible ungodly expressions of emotions

Stage 4: Identify problem thinking (R) - how will I carry out my responsibilities? wanting to still remain in control, though everything is now out of my control

Teach Biblical commands concerning problem areas (Correction of V, R & P) Spend time in Job

Stage 5: Clarify Biblical thinking (R) - concentrate on verses of God's sovereign control, that He will provide for my family and I, and that He will still be able to use me somehow for His glory.

Stage 6: Secure volitional commitment (V) - What decisions need to be made in the near future, and what decisions will be long term. Clarify long term goals so short term goals to move that direction can be set.

Stage 7: Plan and carry out Biblical behavior (V) - Plan out the steps of what must be done

Stage 8: Identify Spirit controlled emotions (E) - Wait for God's peace as I trust Him.

5) It is Sunday afternoon and there is a knock at your door. When you open it there is a policeman there who informs you that the person you love most in this world (spouse, child, parent, sibling, best friend) was just found stabbed to death. How would you respond? How would you want to be comforted? How would you want to respond? What spiritual growth would need to occur in your life in order to respond the way that you would hope?

Stage 1: Identify presenting problem (The test) - Death of loved one.

Stage 2: Identify problem emotion (E) - overwhelming grief, anger at the murder. I would want those around me that truly love me. I want them to be mature enough to give me wise counsel, not platitudes. Strong enough to keep me thinking straight and going, not caving to fluctuating emotions

Stage 3: Identify problem behavior (V) - Possible expressions of righteous indignation that slip into unrighteous anger. Mental / emotional exhaustion leading to indecision. Possible selfishness to forget that other people - especially family members - will also be devastated.

Stage 4: Identify problem thinking (R) - confusion about God's plan - how does this fit?
Confusion about proper response in the details.

Teach Biblical commands concerning problem areas (Correction of V, R & P). Reminders from close friends of my Biblical hope in a gracious, merciful and loving God.

Stage 5: Clarify Biblical thinking (R) - Balancing justice and mercy towards the murderer. Keeping view outward to minister to others rather than becoming introspective, selfish - yet balanced enough to work through my own grief and radical change in life.

Stage 6: Secure volitional commitment (V) To keep the proper response so that the pursuit of justice does not become a quest for revenge.

Stage 7: Plan and carry out Biblical behavior (V) Plan out steps for the immediate future - funeral, burial, all the legal issues, as well as adjusting to a new way of life, comforting others - family and friends - while also receiving their comfort. Planning for a future without that loved one. Considering new responsibilities that will need to be shouldered. (If my wife, then consider opportunities for riskier ministries).

Stage 8: Identify Spirit controlled emotions (E) - Wait on the Lord for His peace to calm emotions, clear up confusion and set new goals.