

Chapter 1 : The Troubled Spirit | Revolv

"The Troubled Spirit" is the nineteenth episode of the first season of Space: The screenplay was written by Johnny Byrne; the director was Ray racedaydvl.com final shooting script is dated 11 November

It is not death or pain that is to be feared, but the fear of pain or death. I am not Eternity, but a human being—a part of the whole, as an hour is part of the day. I must come like the hour, and like the hour must pass! Crows pick out the eyes of the dead, when the dead have no longer need of them; but flatterers mar the soul of the living, and her eyes they blind. What is the first business of one who practices philosophy? To get rid of self-conceit. For it is impossible for anyone to begin to learn that which he thinks he already knows. Let me see what you are and what you represent. Let me try you. In theory there is nothing to hinder our following what we are taught; but in life there are many things to draw us aside. When you close your doors, and make darkness within, remember never to say that you are alone, for you are not alone; nay, God is within, and your genius is within. And what need have they of light to see what you are doing? Remember that you ought to behave in life as you would at a banquet. As something is being passed around it comes to you; stretch out your hand, take a portion of it politely. It passes on; do not detain it. Or it has not come to you yet; do not project your desire to meet it, but wait until it comes in front of you. So act toward children, so toward a wife, so toward office, so toward wealth. Everything has two handles, the one by which it may be carried, the other by which it cannot. These reasonings are unconnected: Thou shalt not blame or flatter any. Wherever a man is against his will, that to him is a prison. Only the educated are free. If you have assumed a character beyond your strength, you have both played a poor figure in that, and neglected one that is within your powers. It is difficulties that show what men are. To you, all you have seems small: Your desire is insatiable, mine is satisfied. See children thrusting their hands into a narrow-necked jar, and striving to pull out the nuts and figs it contains: No thing great is created suddenly, any more than a bunch of grapes or a fig. If you tell me that you desire a fig, I answer you that there must be time. Let it first blossom, then bear fruit, then ripen. First say to yourself what you would be; and then do what you have to do. If you seek Truth, you will not seek to gain a victory by every possible means; and when you have found Truth, you need not fear being defeated. Men are disturbed, not by things, but by the principles and notions which they form concerning things. It is the act of an ill-instructed man to blame others for his own bad condition; it is the act of one who has begun to be instructed, to lay the blame on himself; and of one whose instruction is completed, neither to blame another, nor himself. Let silence be your general rule; or say only what is necessary and in few words. Appearances to the mind are of four kinds. Things either are what they appear to be; or they neither are, nor appear to be; or they are, and do not appear to be; or they are not, and yet appear to be. A man should so live that his happiness shall depend as little as possible on external things. Give me by all means the shorter and nobler life, instead of one that is longer but of less account! A ship should not ride on a single anchor, nor life on a single hope. Even as the Sun doth not wait for prayers and incantations to rise, but shines forth and is welcomed by all: Must I then die lamenting? I must be put in chains. Must I then also lament? I must go into exile. Does any man then hinder me from going with smiles and cheerfulness and contentment? It is better to die of hunger having lived without grief and fear, than to live with a troubled spirit, amid abundance. There is only one way to happiness and that is to cease worrying about things which are beyond the power or our will. Wealth consists not in having great possessions, but in having few wants. If you want to improve, be content to be thought foolish and stupid. The key is to keep company only with people who uplift you, whose presence calls forth your best. The world turns aside to let any man pass who knows where he is going. Control thy passions lest they take vengeance on thee. Show that through them you have learned to think better, to be a more discriminating and reflective person. Books are the training weights of the mind. They are very helpful, but it would be a bad mistake to suppose that one has made progress simply by having internalized their contents. Man is not worried by real problems so much as by his imagined anxieties about real problems. Attach yourself to what is spiritually superior, regardless of what other people think or do. Hold to your true aspirations no matter what is going on around you. He who laughs at himself never runs out of things to laugh

at. Freedom is the name of virtue: Slavery, of vice. None is a slave whose acts are free. Of pleasures, those which occur most rarely give the most delight. The greater the difficulty, the more glory in surmounting it. Skillful pilots gain their reputation from storms and tempests. First learn the meaning of what you say, and then speak. If evil be said of thee, and if it be true, correct thyself; if it be a lie, laugh at it. All religions must be tolerated. For every man must get to heaven in his own way. God gave man two ears, but only one mouth, that he might hear twice as much as he speaks. Events do not just happen, but arrive by appointment. If you would cure anger, do not feed it. He is a wise man who does not grieve for the things which he has not, but rejoices for those which he has. It is impossible for a man to learn what he thinks he already knows. Do not try to seem wise to others. Does anyone bathe in a mighty little time? Does anyone drink a great quantity of wine? For, unless you perfectly understand the principle from which anyone acts, how should you know if he acts ill? Thus you will not run the hazard of assenting to any appearances but such as you fully comprehend. With every accident, ask yourself what abilities you have for making a proper use of it. If you see an attractive person, you will find that self-restraint is the ability you have against your desire. If you are in pain, you will find fortitude. If you hear unpleasant language, you will find patience. And thus habituated, the appearances of things will not hurry you away along with them. Seek not the good in external things; seek it in yourselves. Immerse yourself in its particulars. Respond to this person, this challenge, this deed. Stop giving yourself needless trouble. It is time to really live; to fully inhabit the situation you happen to be in now. It is not so much what happens to you as how you think about what happens. Difficulty shows what men are. Therefore when a difficulty falls upon you, remember that God, like a trainer of wrestlers, has matched you with a rough young man. So that you may become an Olympic conqueror; but it is not accomplished without sweat. No man is free who is not master of himself. If you would be a reader, read; if a writer, write. If you want to improve, be content to be thought foolish and stupid with regard to external things. For, it is difficult to both keep your faculty of choice in a state conformable to nature, and at the same time acquire external things. But while you are careful about the one, you must of necessity neglect the other. Know, first, who you are, and then adorn yourself accordingly.

Chapter 2 : The Troubled Spirit Archive

Bible verses about Troubled Mind. the power of Christ may rest upon me. Spirit of life has set you free in Christ Jesus from the law of sin and death. For God.

Story[edit] As the Moon drifts through empty space, the off-duty personnel of Moonbase Alpha gather in the Recreation Section for an evening of music. Playing to a full house, the solo artist performs a haunting piece on a sitar. The concert is simulcast throughout the base, the eerie melody providing the appropriate atmosphere to an unusual gathering in Hydroponic Unit Two. There, Doctor Dan Mateo and three colleagues are in the midst of an unorthodox experiment. Linked to a transmitting apparatus by electrodes, the four botanists sit holding hands around a table. Working from the premise that humans have an innate affinity with plants, Mateo has discovered that botanical life emits electrical waves analogous to those produced by the human brain. The ultimate goal is to establish communication between humans and plants. As the group concentrates, Mateo slips into a trance-state. He is soon moaning and writhing like a trapped animal. While the others trade anxious glances, Doctor James Warren, head of Hydroponics, enters the unit and witnesses their activity. Incensed, the elderly scientist begins tearing the electrodes from their wrists. When the circle is broken, Mateo spasms in agony and crumples to the floor. Suddenly, the lights dim and a freezing wind blows across the workroom, through the beds of cultivated plants and out the hatch. John Koenig arrives at Hydroponics with a medical team. Mateo, still unconscious and in shock, is conveyed to Medical straight away. Having advised Mateo to abandon this dangerous avenue of research, the priggish old man is indignant at having caught him proceeding without authorisation. Their dispute is interrupted by a report that all Alpha sections experienced a momentary drop in temperature—emanating outward from Hydroponics. Koenig presses Victor Bergman for an explanation, but the professor is stumped. In the Medical Centre, Mateo regains consciousness. After describing his experience to Helena Russell, she advises caution as he seems extremely sensitive to psychic phenomena. When Laura comes to check on him, the couple ends up quarrelling when she expresses her concerns over the danger. Helena ends the spat by administering a sedative to help the now-angry Mateo sleep. As he drifts off, he spies a shadowy form lurking in a dark corner. Seeing Laura out, Helena settles down to some paperwork. The doctor looks up when a chilling breeze wafts over her. She is filled with dread when she, too, sees the figure of a man standing in the shadows. It steps into the light, revealing one side of its face to be scarred and mutilated. Helena recoils in horror. Minutes later, Koenig arrives with a Security team. Mateo, resting in a drugged sleep, is the only other person present. When she relates the details of her bizarre encounter, Koenig is hard-pressed to accept the conclusion that this was some sort of psychic experience. He calls Hydroponics to declare the project officially terminated. The following morning, Helena discharges Mateo, who is seething over the order to end his research. Upon leaving the care unit, the botanist is party to a series of eerie occurrences: After he boards a travel tube, the hatch briefly pauses while closing—as if held open by an invisible person wishing to gain access. During the ride, Mateo watches a sourceless shadow roam the capsule interior; when it falls over him, he breaks into a cold sweat. Terrified, he bolts from the capsule when it reaches his destination. Arriving at Hydroponics, the incident is forgotten when Mateo sees his transmitter dismantled and tossed in a bin. With murderous rage, he charges over to confront the culprit: Panicked, Mateo releases the cowering Warren and runs from the unit, concealing his shrivelled hand in his armpit. When alone, he slowly pulls it out—and is baffled when the hand is completely normal. After the assault, Warren returns to work, determined to discharge Mateo from his department. Soon, he is distracted by a cold draught. He hears a guttural voice whispering his name. Warren screams when his nightmarish stalker emerges, its disfigured hand clamping around his throat. Laura and the staff respond to find the old man sprawled on the floor in a tangle of vegetation. Warren is dead—his back twisted at an unnatural angle, face a mask of terror. As a stretcher team collects the corpse, Koenig interrogates a flustered Mateo. While it is common knowledge he was not fond of Warren, Mateo insists he did not kill him—and was definitely not present when the man died. Koenig cites the fact that all the strange events of the past few days seem connected to Mateo and his experiment. The professor concludes the wave pattern represents a rare

and powerful form of psychic energy. The post mortem reveals Warren died from a shattered spinal column. Helena realises the damage was not caused by a blow, but by fear amplified to an unimaginable intensity. Bergman and Helena propose that Mateo, while experimenting with the most primitive, least understood segment of the brain, has tapped a latent paranormal power. Some unknown aspect of his work has stimulated this area to a never-before-seen level of activity—resulting in a destructive force capable of killing. During this, Laura finds Mateo in the Hydroponic Unit, reassembling his device. Laura pleads with him to stop, frightened by the force he has awakened. To sabotage his progress, she secretly steals a component from the transmitter. After catching her, Mateo furiously ejects her from the workroom. Threatening to tell Koenig everything, a sobbing Laura runs for the main hatch—and into the arms of the obscene spectre waiting for her on the other side. With his girlfriend now murdered in the same manner as Warren, the grief-stricken Mateo suffers a breakdown. He admits to threatening both Warren and Laura before their deaths. Mateo feels this force is connected with himself, carrying out his subconscious destructive urges. To bring it out into the open, he asks to recreate his experiment. Koenig agrees and the senior staff assembles in Hydroponics. With the mental power of eight participants, Mateo conjures up a chilling apparition—a being who is the image of himself, its right side grotesquely mutilated. It denies its presence here is accidental—it is a force of vengeance, seeking out those who collaborated in its destruction. During this, Mateo emerges from his trance. The botanist, in deep shock, is placed in isolation and heavily sedated. Koenig and Bergman discuss the situation. The professor is fascinated by the concept of a spirit returning to avenge its death. Bridging the gap between science and mysticism, Bergman proposes a scientific exorcism: Koenig and his team proceed to the now-evacuated Medical building. To bring forth the spirit, Mateo is given mezadrine, a psychotropic drug which induces violent emotion. Mateo awakens, furious to find himself locked in an isolation room and in restraints. His rage builds to the point where he threatens to kill Koenig. Trying to reach Koenig, the spirit repeatedly flings itself against the barrier in a murderous frenzy. Insane, Mateo tears off the restraints and grabs his nemesis by the throat. The macabre death match ends when both collapse to the floor in a sudden explosion of blinding energy. The man is dead. When turned face-up, the Alphans are horrified—but not entirely surprised—to see the face and body burned in the precise manner as the spirit his death has exorcised

Chapter 3 : What Does the Bible Say About Son Was Vexed With A Spirit?

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Richard Anthony How did God create man? Notice that man became, or was made, a living soul. There is no mention of a living soul being put into the body of man by God. For example, if the nails are taken out of a wood crate, the crate ceases to exist, only a stack of boards and a pile of nails remain. If the boards are nailed back together, the crate exists again. Does man automatically have eternal life? It is here very clear that man does not automatically have eternal life Genesis 5: Who said man would not die? It is that old serpent who said men will not die Genesis 3: At our death, creation is reversed: Does the Scripture say that Man, and the Soul, can Die? Can man be destroyed? In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. As the cloud is consumed and vanisheth away: It is even a vapour, that appeareth for a little time, and then vanisheth away" James 4: Can the soul die? What does the Scripture say about Eternal Life? The words soul and spirit occur in the Scripture approximately times, and not once are they referred to as being immortal or undying. The inspired writers of the Scripture had at least opportunities to inform us that the soul is immortal, but never did so. Surely this is a significant fact that must not be overlooked. The fact that man is mortal is affirmed throughout the Scripture. The word "immortality" is used only five times "immortal" only once and never coupled with the words "soul" or "spirit. Eternal life is not something we naturally possess but is something that we must qualify for by choosing Christ and living according to His will. God sending His Son was a condition to eternal life. If Christ had not come, died, and risen again, we would all perish in sin. Is eternal life a gift? Is eternal life conditional? Yes 1 John 3: Man at Death Do all men go to the grave? Does the scripture say that death is like a sleep? Jesus gives us His understanding of death. Jesus compares the condition of man at death to that of a sleep John It is always safe to follow Jesus. This is the equivalent to the Hebrew word for "spirit" ruwach. This is the "breath of life," mentioned in Genesis 2: What else does the scripture call death? I have made my bed in the darkness" Job Yea, saith the Spirit, that they may rest from their labours" Revelation Does the intelligent, thinking part of man live somewhere else after death? Are those who die aware of anything on the earth, in heaven, in hell or the grave? Most of us have been taught that if a man takes a blow to the head hard enough to knock him out, then he knows nothing. However, if he is hit hard enough to kill him, then he knows everything! Does a dead man really know more than a living one? Not according to David; "In that very day his thoughts perish" Psalms Spirit and Soul What is the spirit? In the poetry of the Old Testament, they often repeat the same thought, but in different words. The word "breath" in Psalm What is the soul? Notice, the Scripture says, man became, or was made, a living soul. The Scripture does not say, God placed a soul into man Genesis 2: The Hebrew word translated "life" in Genesis 1: So is the Hebrew word translated "living creature" in Genesis 1: Any creature on the earth that walks, runs, hops, flies, crawls, slithers; in other words, anything that is alive, is a "soul. Every living creature has the "breath of life" Genesis 7: The word "soul" is used to refer to a person or people in James 5: Where is the "soul" located? In the blood Leviticus This explains Acts What is the word "soul" translated from in the Old Testament? The Hebrew word commonly rendered "soul" in the Old Testament is "nephesh" word With two exceptions Job The word "nephesh" occurs times. The word "nephesh" is never translated as "spirit. The word "psuche" is never translated as "spirit. The word "soul" means a "person" as in Exodus And "Life" as in Matthew Can a "soul" die? The Hebrew word translated "soul" in Ezekiel Where is the "soul" at death? The grave Job What is the word "spirit" translated from in the Old Testament? The Hebrew word commonly rendered "spirit" in the Old Testament is "Ruwach" word The Greek word commonly rendered "spirit" in the New Testament is "Pneuma" word With two exceptions Matthew Pneuma occurs times, and is never rendered as "soul. The word "breath" nshamah in Job Even the spirit of the wicked person goes back to God. The spirit breath of life; the power that gives life is neither righteous nor sinful. Are the "soul" and "spirit" immortal? The words "Ruwach" and "Pneuma" rendered "spirit," like "Nephesh" and "Psuche" rendered "soul," have no qualifying words like immortal, everlasting, undying, endless, or any other word having a

similar meaning. Communication with the Spirit World Can the dead communicate with the living? Where does the communication come from? The adversary 2 Thessalonians 2: This is the record of the first Spirit Medium, speaking through the snake or serpent in the garden of Eden. What does the scripture say about spiritualism? Saul died because of his transgressions against the Lord and because he asked counsel of the spiritualist at Endor 1 Chronicles Notice in the story of Saul trying to contact the late Samuel 1 Samuel The deception that when men die, they do not really die, began at Genesis 3: Those who practiced these religions claimed to have communication with the dead. Very early in Bible times this concept was condemned by God Isaiah 8: This practice of communing with the dead was abhorrent to God, and He commanded Israel that any who participated in this heathen practice were to be killed Exodus In 1 Samuel 28 is the record of Saul, the first king of Israel, who, the night before his final battle, repaired to the witch at En-dor. While to his human perception he was able to talk with Samuel, who was dead, 1 Chronicles This appearance of a being who appeared to be Samuel was not just some human imposture, but the king was actually in communion with a demon. At death, our bodies return to the dust and our spirit returns to God who gave it Ecclesiastes Christ referred to death as a sleep John If, rather than accept the simple statements of Scripture, we believe that the dead continue to exist as a conscious entity, we are left without a defense against the possibility of their returning to communicate with us. This, in turn, makes us susceptible to the possibility of the adversary and his angels communicating with us while purporting to be a departed loved one. We must be aware of this deceptive doctrine and practice of the adversary; for he will use it to mislead many Ephesians 6:

Chapter 4 : Help for Troubled Hearts (John) | racedaydvl.com

A troubled heart can be found in anyone, even the Christian. There are many reasons for one's heart to be troubled -- separation from or death of a loved one, the unfaithfulness of a friend, a feeling of insecurity, a lack of understanding, personal problems, sin.

Relief from all troubles in the next world, relief from some troubles in this life. Faithful people throughout the centuries witness to dramatic deliverances from sickness, from financial woes, from all manner of troubles. Flesh-and-blood human beings have testified to miracles. Sometimes we merely endure. We are never nearer to God than when we are troubled. In times of comfort and ease we forget him. In the worst of times, we suddenly remember, "Ah, what if I asked God for help? Sometimes the answer is "Lean on me, and you will survive and thrive. I desire you more than anything on earth. My health may fail, and my spirit may grow weak, but God remains the strength of my heart; he is mine forever. Your promise revives me; it comforts me in all my troubles. He lets me rest in green meadows; he leads me beside peaceful streams. He renews my strength. He guides me along right paths, bringing honor to his name. Even when I walk through the dark valley of death, I will not be afraid, for you are close beside me. Your rod and your staff protect and comfort me. He is my shield, the strength of my salvation, and my stronghold. So we will not fear, even if earthquakes come and the mountains crumble into the sea. They weep as they go to plant their seed, but they sing as they return with the harvest. Do not be dismayed, for I am your God. I will strengthen you. I will help you. I will uphold you with my victorious right hand. When you go through rivers of difficulty, you will not drown! When you walk through the fire of oppression, you will not be burned up; the flames will not consume you. For a great reward awaits you in heaven. And remember, the ancient prophets were persecuted, too. And the very hairs of your head are all numbered. Take my yoke upon you. Let me teach you, because I am humble and gentle, and you will find rest for your souls. For my yoke fits perfectly, and the burden I give you is light. That is why we never give up. Though our bodies are dying, our spirits are being renewed every day. Yet they produce for us an immeasurably great glory that will last forever!

Chapter 5 : A.B. Simpson Collection: Simpson, A.B. - The Holy Spirit Volume 1: 01 - Chapter 1

troubled spirit's was. Koenig Holds himself responsible for Mateo's death. Helena tries to tell him that it was not his fault, that it was pre-ordained in some way, and that Mateo was simply beyond their kind of help that life and death are still the greatest mysteries of all.

The first emblem under which the Holy Spirit is presented in the Old Testament is also a dove. In the story of creation, in the first chapter of Genesis, second verse, we read: What a strange background for such a picture: This was the scene where the mother dove of eternal love and peace began to build her nest, and she rested not until out of that scene of wreck she had evolved a bright and happy world, and a smiling paradise, with its human family and its pure and heavenly happiness and hope. We pass over seven chapters, and we come to another scene of desolation and wreck. The waters of the deluge are sweeping around the world. Once again we behold the figure of the dove. Also, he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth; then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet another seven days, and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf, plucked off; so Noah knew that the waters were abated from off the earth. And now we see three very remarkable stages in the sending forth of this dove, and they seem to speak of three dispensations of the Holy Spirit. First, we have the dove going forth from the ark, and finding no rest upon the wild and drifting waste of sin and judgment. This represents the Old Testament period, perhaps, when the Holy Ghost visited this sinful world, but could find no resting-place, and ever went back to the bosom of God. Next, we have the dove going forth and returning with the olive leaf in her mouth, a symbol and a pledge of peace and reconciliation, a sign that judgment had passed and peace was returning. But, as yet, He is not at liberty to reside in this sin-cursed earth. There is, therefore, a third stage, when, at length, the dove goes forth from the ark and returns no more, but makes the world its home, and builds its nest amid the habitations of men. Thus He has now come forth, not to visit this sinful world, returning again to heaven, but to make it His abiding home. During the ministry of Christ on earth the Spirit dwelt in Him, and not in men. Jesus said He was with the disciples, but He adds, "He shall be in you. But now Jesus has sent Him forth, and His residence is no longer in heaven, but in the heart of the believer, and in the bosom of the Church. This earth is now His home; and here among sinful, suffering men, the same dove is building her nest and rearing her brood for the celestial realms, where they shall one day soar and sing in the light of God. Such is the symbolical unfolding of the Holy Spirit in these two first pictures of the Old Testament. Let its now gather out of the figure itself, some of its most pointed lessons and suggestions. The first thought is motherhood. It is the figure of the mother dove. In one of the recent and most brilliant works of Mr. Drummond, he develops with great fullness the idea that the goal of nature is always motherhood. In the vegetable creation everything moves toward seed and fruit. The flower is but the cradle and the swaddling bands of the living germ. The plant lives simply to develop the life of another plant, to reproduce itself. Thus, in the natural world, the first appearance of love is not in the sexual, but in the maternal relations; and in like manner, the great thought in the heart of God is motherhood, and God Himself possesses in Himself that true nature which has been manifested in the creation. There is in the divine Trinity a personality corresponding to human relationships. Human fatherhood expresses a need which is met in God the Father. Human motherhood has its origin in the Holy Ghost. Human brotherhood, and the higher, closer fellowship of the husband and the bridegroom, are met in Christ, the Son of God, our Brother and our Bridegroom. We cannot reason out the divine Trinity, but God can make it real to our spiritual instincts. Then we need the mother heart of God. Who fed me from her gentle breast? Who taught me in her arms to rest? And on my lips sweet kisses pressed? Who ran to help me when I fell, And would some pretty story tell, Or kiss the place to make it well? Also there is in every human heart the memory of some brave, true brother, and a longing for a divine arm that can uphold us with a love "that sticketh closer than a brother. All the representations which the Scriptures give us of the Holy Ghost are in harmony with this thought of divine motherhood. The regeneration of the soul is described as a

new birth, and the Holy Ghost is the mother that gives us this birth. The guidance and nurture of the Spirit after our conversion are described in language borrowed from the nursery and the home. Our prayers for others become maternal longings, travails, and soul-births, and we learn to say with the apostle, "My little children, of whom I travail in birth again, until Christ be formed in you," and to understand such language as this, "As soon as Zion travailed she brought forth. The figure of the dove is suggestive of peace. The dove from the ark was the messenger of peace, and brought back an olive branch as the symbol of reconciliation. He leads the soul to understand and accept the message of mercy and to find the peace of God. He then brings the deeper "peace of God, which keeps the heart and mind through Christ Jesus. Back of the picture of the dove is the raven, restlessly passing to and fro, to and fro, to and fro, a type of the troubled spirit of evil, that finds no rest even in the pleasures of sin, but is driven from excitement to excitement in the vain pursuit of rest, until at last it is thrown upon the wild billows of a lost eternity, the victim of everlasting disquietude and unrest. But the spirit in which the Holy Ghost rules is at rest. It has a peace that nothing can offend, "the peace of God that passeth all understanding. The Spirit of God which is purity itself, cannot dwell in an unclean heart. He cannot abide in the natural mind. So the Holy Spirit gives a purity of heart which brings its own protection, for it is essentially unlike the evil things which grow around it. It may be surrounded on every side with evil, but it is uncontaminated and pure because its very nature is essentially holy and divine. It cannot be soiled, because like the plumage of the dove, which, protected by its oily covering, comes forth from the miry pool unstained and unsullied by the dark waters, it sheds off every defilement and is proof against the touch of every stain. How patient His forbearance! How tender His discipline with His own erring children! The heart in which the Holy Spirit dwells will al-ways be characterized by gentleness, lowliness, quietness, meekness, and forbearance. The rude, sarcastic spirit, the brusque manner, the sharp retort, the unkind cut -- all these belong to the flesh. They have nothing in common with the gentle teaching of the Comforter. The Holy Dove shrinks from the noisy, tumultuous, excited, and vindictive spirit, and finds His home in the lowly breast of the peaceful soul. The special object of the divine Comforter is to "shed abroad the love of God in our hearts," and to show that "the fruit of the Spirit is love. He asks not so much our service as our communion. He has plenty to serve Him; but He wants us to love Him and to receive His tender love for us. He is longing for our affection and is disappointed when we give Him anything else. A very sweet thought connected with the symbol of the dove, and true also of the Holy Spirit, is that we find in the Scriptures many allusions to the mourning of the dove. It is a bird of sorrow, and its plaintive notes have more of sadness in them than the voice of any other bird. Any one who has heard the cooing of the turtle dove will never forget the plaintive sadness of its tone. How can this be true of the Holy Spirit? Simply because love is always sensitive to suffering. The more we love, the more we sorrow, especially when the loved one disappoints our expectations, or our affection. The lone dove coos for its lost mate, and mourns for its scattered brood. And so the Holy Spirit is represented as loving us even unto the extreme of sorrow. We do not read of the anger of the Holy Ghost, but of the grief of the Spirit. The Holy Ghost is so anxious to accomplish in us and for us the highest will of God, and to receive from us the truest love for Christ, our divine Husband, that He becomes jealous when in any way we disappoint Him, or divide His love with others. Therefore, it is said in the preceding passage, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Shall we disappoint so loving a Husband? Shall we provoke so tender and unselfish a jealousy? Shall we not meet the blessed Holy Spirit with the love He brings us, and give in return our undivided and unbounded affection? Strange, indeed, that God should have to plead with us for our love. Strange that He whom all Heaven adores should have a rival in the hearts of the children whom He has created, and the beings who owe everything they have to His infinite mercy! Strange that so gentle a Friend should have to plead so long and so tenderly for our affections! Let us turn to Him with penitential love, and cry:

Chapter 6 : When Your Heart Is Troubled: 3 Scriptures to Settle Your Soul - Club 31 Women

Let not your heart be troubled, neither let it be afraid. Romans - And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what [is] that good, and acceptable, and perfect, will of God.

The screenplay was written by Johnny Byrne ; the director was Ray Austin. The final shooting script is dated 11 November Live-action filming took place Wednesday 20 November through Wednesday 4 December Playing to a full house, the solo artist performs a haunting piece on a sitar. The concert is simulcast throughout the base, the eerie melody providing the appropriate atmosphere to an unusual gathering in Hydroponic Unit Two. There, Doctor Dan Mateo and three colleagues are in the midst of an unorthodox experiment. Linked to a transmitting apparatus by electrodes , the four botanists sit holding hands around a table Working from the premise that humans have an innate affinity with plants, Mateo has discovered that botanical life emits electrical waves analogous to those produced by the human brain. The ultimate goal is to establish communication between humans and plants. As the group concentrates, Mateo slips into a trance-state. He is soon moaning and writhing like a trapped animal. While the others trade anxious glances, Doctor James Warren, head of Hydroponics , enters the unit and witnesses their activity. Incensed, the elderly scientist begins tearing the electrodes from their wrists. When the circle is broken, Mateo spasms in agony and crumples to the floor. Suddenly, the lights dim and a freezing wind blows across the workroom, through the beds of cultivated plants and out the hatch John Koenig arrives at Hydroponics with a medical team. Mateo, still unconscious and in shock , is conveyed to Medical straight away. Having advised Mateo to abandon this dangerous avenue of research, the priggish old man is indignant at having caught him proceeding without authorisation. Their dispute is interrupted by a report that all Alpha sections experienced a momentary drop in temperatureâ€”emanating outward from Hydroponics. Koenig presses Victor Bergman for an explanation, but the professor is stumped. In the Medical Centre, Mateo regains consciousness. After describing his experience to Helena Russell , she advises caution as he seems extremely sensitive to psychic phenomena. When Laura comes to check on him, the couple ends up quarrelling when she expresses her concerns over the danger. Helena ends the spat by administering a sedative to help the now-angry Mateo sleep. As he drifts off, he spies a shadowy form lurking in a dark corner. Seeing Laura out, Helena settles down to some paperwork. The doctor looks up when a chilling breeze wafts over her. She is filled with dread when she, too, sees the figure of a man standing in the shadows. It steps into the light, revealing one side of its face to be scarred and mutilated. Helena recoils in horror. Minutes later, Koenig arrives with a Security team. Mateo, resting in a drugged sleep, is the only other person present. When she relates the details of her bizarre encounter, Koenig is hard-pressed to accept the conclusion that this was some sort of psychic experience. He calls Hydroponics to declare the project officially terminated. The following morning, Helena discharges Mateo, who is seething over the order to end his research. Upon leaving the care unit, the botanist is party to a series of eerie occurrences: After he boards a travel tube, the hatch briefly pauses while closingâ€”as if held open by an invisible person wishing to gain access. During the ride, Mateo watches a sourceless shadow roam the capsule interior; when it falls over him, he breaks into a cold sweat. Terrified, he bolts from the capsule when it reaches his destination. Arriving at Hydroponics, the incident is forgotten when Mateo sees his transmitter dismantled and tossed in a bin. With murderous rage, he charges over to confront the culprit: Panicked, Mateo releases the cowering Warren and runs from the unit, concealing his shrivelled hand in his armpit. When alone, he slowly pulls it outâ€”and is baffled when the hand is completely normal. After the assault, Warren returns to work, determined to discharge Mateo from his department. Soon, he is distracted by a cold draught. He hears a guttural voice whispering his name Warren screams when his nightmarish stalker emerges, its disfigured hand clamping around his throat. Laura and the staff respond to find the old man sprawled on the floor in a tangle of vegetation. Warren is deadâ€”his back twisted at an unnatural angle, face a mask of terror. As a stretcher team collects the corpse, Koenig interrogates a flustered Mateo. While it is common knowledge he was not fond of Warren, Mateo insists he did not kill himâ€”and was definitely not present when the man died. Koenig cites

the fact that all the strange events of the past few days seem connected to Mateo and his experiment. The professor concludes the wave pattern represents a rare and powerful form of psychic energy. The post mortem reveals Warren died from a shattered spinal column. Helena realises the damage was not caused by a blow, but by fear amplified to an unimaginable intensity. Bergman and Helena propose that Mateo, while experimenting with the most primitive, least understood segment of the brain, has tapped a latent paranormal power. Some unknown aspect of his work has stimulated this area to a never-before-seen level of activity—resulting in a destructive force capable of killing. During this, Laura finds Mateo in the Hydroponic Unit, reassembling his device. Laura pleads with him to stop, frightened by the force he has awakened. To sabotage his progress, she secretly steals a component from the transmitter. After catching her, Mateo furiously ejects her from the workroom. Threatening to tell Koenig everything, a sobbing Laura runs for the main hatch—and into the arms of the obscene spectre waiting for her on the other side. With his girlfriend now murdered in the same manner as Warren, the grief-stricken Mateo suffers a breakdown. He admits to threatening both Warren and Laura before their deaths. Mateo feels this force is connected with himself, carrying out his subconscious destructive urges. To bring it out into the open, he asks to recreate his experiment. Koenig agrees and the senior staff assembles in Hydroponics. With the mental power of eight participants, Mateo conjures up a chilling apparition—a being who is the image of himself, its right side grotesquely mutilated. It denies its presence here is accidental—it is a force of vengeance, seeking out those who collaborated in its destruction. During this, Mateo emerges from his trance. The botanist, in deep shock, is placed in isolation and heavily sedated. Koenig and Bergman discuss the situation. The professor is fascinated by the concept of a spirit returning to avenge its death. Bridging the gap between science and mysticism, Bergman proposes a scientific exorcism: Koenig and his team proceed to the now-evacuated Medical building. To bring forth the spirit, Mateo is given mezadrine, a psychotropic drug which induces violent emotion. Mateo awakens, furious to find himself locked in an isolation room and in restraints. His rage builds to the point where he threatens to kill Koenig. Trying to reach Koenig, the spirit repeatedly flings itself against the barrier in a murderous frenzy. Insane, Mateo tears off the restraints and grabs his nemesis by the throat. The macabre death match ends when both collapse to the floor in a sudden explosion of blinding energy. The man is dead. When turned face-up, the Alphans are horrified—but not entirely surprised—to see the face and body burned in the precise manner as the spirit his death has exorcised.

Chapter 7 : Johnny Byrne on Troubled Spirit

The body (dust) + breath (breath of life) = a living soul. The words soul and spirit occur in the Scripture approximately times, and not once are they referred to as being immortal or undying. The inspired writers of the Scripture had at least opportunities to inform us that the soul is.

Perhaps a difficult choice weighs on meâ€”I know the best thing to do means putting aside my own wishes to uplift someone else. But today, I read something that relieved me. The Son of God, Jesus? See, those words come right before he told his disciples that someone would betray him. Jesus knows how I felt. Then I remembered a couple of other times that Jesus felt troubled. When his friend Lazarus died, Jesus wept. Jesus knew the outcome of Judas betraying him. So why was he troubled if he knew that good was coming? And if I trust God and know good is coming why would I be troubled? Emotions are God given. When life happens, we feel joy, excitement, surprise and sometimes grief, sorrow or even anger. Feeling emotion is obviously an experience Jesus can relate to. And yet, the next words of Jesus seem contradictory. He tells his followers to not let their hearts be troubled. Feeling troubled is normal, but staying troubled will not be helpful. So, what do we do with a troubled spirit? In John chapter fourteen, Jesus reminds his followers that they can trust him, and he assures them of their future with him. He also promises the Holy Spiritâ€”a counselor or helper that will guide them, or us, through life. And finally, he gives us peace. I do not give to you as the world gives. Do not be troubled and do not be afraid. We can rely on his spirit to give us peace in each circumstance. Each time Jesus was troubled, he spent time with his father, God. God waits for us to come to him in the same wayâ€”bringing our troubled spirit, our grief, our sorrow and laying it at his feet so he can exchange them for his peace and promise for our future. When we remain in his love for us, we can rest there and not allow our hearts to remain troubled. Would you let me know in the comments below or email me at laurabennet14 gmail.

Chapter 8 : The Troubled Spirit - Wikipedia

Erin Pavlina is a highly gifted intuitive counselor who connects with your spirit guides to provide you information and insights that will help you on your path. Get clarity, assistance, and direction that will lead you to a happier and more fulfilling life.

Because I want to walk in faith and not worry so much. And yet here I am troubled in spirit and unsettled in my soul. Longing for Home You probably know that we care for my mother-in-law and that she and Dad have lived with us for the past 17 years. And how I love her. And how much she means to me. Among other things, she has this strong impulse to slip out the door and start walking out into the hundreds of empty acres that surround our property. And she gets fairly irate when we try and stop her. Yet I gave her my word. Several years ago I took her sweet hands into my own and looked into her eyes. And I promised that we would always take care of her. And what will we do when can no longer keep her here. A Troubled Heart And you, my friend. Or anxious for your children. And it deeply troubles your soul. In my distress I called upon the Lord; to my God I cried for help. From His temple He heard my voice, and my cry to Him reached His ears. Crazy, to think we could forget such a thing. And yet we do. We look to ourselves for the answers, as if we could figure it out. But His Word says that our cries reach His ears. He hears us and we can call on Him. So cry out to Him. Trust in the Lord. To you, O Lord, I lift up my soul. None of this catches Him by surprise. Not our sorrows and not our circumstances. He is good and kind and powerful. Put your trust in God and He will not fail you. Wait on the Lord. I want to know the solution today. We can quiet our souls, knowing that we are safe and well in His hands. He is able to deliver you. I found them sitting there at the kitchen table holding hands and singing their hearts out to old gospel tunes. One right after the other. Could see Dad with big tears in his eyes. It was one of those rare moments when Mom knew who he was and that he was her faithful, loving husband. And she knew that their time on earth was growing short. And they talked about tying a rope to each other, so that when one went. And I wished it was like that. So here they are, waiting on the Lord. And if they can do it? And so can you. Be strong and let your heart take courage.

Chapter 9 : BIBLE VERSES ABOUT TROUBLED MIND

Matthew When an unclean spirit comes out of a man, it passes through arid places seeking rest and does not find it.
Luke On its return, it finds the house swept clean and put in order.

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at [www. March 2, \[EBook \]](http://www.march2.com) Language: Fordyce Grinnell, of the Wichita Agency, Indian Territory, go to the opposite extreme, so far as the protection of the dead from the surrounding earth is concerned. The account as received is given entire, as much to illustrate this point as others of interest. When a Comanche is dying, while the death-rattle may yet be faintly heard in the throat, and the natural warmth has not departed from the body, the knees are strongly bent upon the chest, and the legs flexed upon the thighs. The arms are also flexed upon each side of the chest, and the head bent forward upon the knees. A lariat, or rope, is now used to firmly bind the limbs and body in this position. A blanket is then wrapped around the body, and this again tightly corded, so that the appearance when ready for burial is that of an almost round and compact body, very unlike the composed pall of his Wichita or Caddo brother. The body is then taken and placed in a saddle upon a pony, in a sitting posture; a squaw usually riding behind, though sometimes one on either side of the horse, holds the body in position until the place of burial is reached, when the corpse is literally tumbled into the excavation selected for the purpose. The deceased is only accompanied by two or three squaws, or enough to perform the little labor bestowed upon the burial. With this are deposited the bows and arrows; these, however, are first broken. The saddle is also placed in the grave, together with many of the personal valuables of the departed. The body is then covered over with sticks and earth, and sometimes stones are placed over the whole. Formerly, if the deceased were a chief or man of consequence and had large herds of ponies, many were killed, sometimes amounting to or head in number. The Comanches illustrate the importance of providing a good pony for the convoy of the deceased to the happy-grounds by the following story, which is current among both Comanches and Wichitas: Some of the tribe concluded that almost any kind of a pony would serve to transport him to the next world. They therefore killed at his grave an old, ill-conditioned, lop-eared horse. But a few weeks after the burial of this friendless one, lo and behold he returned, riding this same old worn-out horse, weary and hungry. He first appeared at the Wichita camps, where he was well known, and asked for something to eat, but his strange appearance, with sunken eyes and hollow cheeks, filled with consternation all who saw him, and they fled from his presence. Finally one bolder than the rest placed a piece of meat on the end of a lodge-pole and extended it to him. Since this no Comanche has been permitted to depart with the sun to his chambers in the west without a steed which in appearance should do honor alike to the rider and his friends. The spirit starts on its journey the following night after death has taken place; if this occur at night, the journey is not begun until the next night. This practice has extended even to the burning of wagons and harness since some of the civilized habits have been adopted. It is believed that these ascend to heaven in the smoke, and will thus be of service to the owner in the other world. Immediately upon the death of a member of the household, the relatives begin a peculiar wailing, and the immediate members of the family take off their customary apparel and clothe themselves in rags and cut themselves across the arms, breast, and other portions of the body, until sometimes a fond wife or mother faints from loss of blood. This scarification is usually accomplished with a knife, or, as in earlier days, with a flint. Hired mourners are employed at times who are in no way related to the family, but who are accomplished in the art of crying for the dead. These are invariably women. Those nearly related to the departed, cut off the long locks from the entire head, while those more distantly related, or special friends, cut the hair only from one side of the head. In case of the death of a chief, the young warriors also cut the hair, usually from the left side of the head. After the first few days of continued grief, the mourning is conducted more especially at sunrise and sunset, as the Comanches venerate the sun; and the mourning at these seasons is kept up, if the death occurred in summer, until the leaves fall, or, if in the winter, until they reappear. It is a matter of some interest to note that the preparation of the corpse and the grave among the Comanches is

almost identical with the burial customs of some of the African tribes, and the baling of the body with ropes or cords is a wide and common usage of savage peoples. The hiring of mourners is also a practice which has been very prevalent from remotest periods of time. Another example of the care which is taken to prevent the earth coming in contact with the corpse may be found in the account of the burial of the Wichita Indians of Indian Territory, furnished by Dr. Fordyce Grinnell, whose name has already been mentioned in connection with the Comanche customs. Given, physician to the Kiowa and Comanche Agency, Indian Territory, the following description of burial ceremonies was received. They bury in the ground or in crevices of rocks. They do not seem to have any particular rule with regard to the position. Sometimes prone, sometimes supine, but always decumbent. They select a place where the grave is easily prepared, which they do with such implements as they chance to have, viz, a squaw-axe, or hoe. If they are traveling, the grave is often very hastily prepared and not much time is spent in finishing. I was present at the burial of Black Hawk, an Apache chief, some two years ago, and took the body in my light wagon up the side of a mountain to the place of burial. They found a crevice in the rocks about four feet wide and three feet deep. By filling in loose rocks at either end they made a very nice tomb. The body was then put in face downwards, short sticks were put across, resting on projections of rock at the sides, brush was thrown on this, and flat rocks laid over the whole of it. The body of the deceased is dressed in the best clothing, together with all the ornaments most admired by the person when living. The face is painted with any colored paint they may have, mostly red and yellow, as I have observed. The body is then wrapped in skins, blankets, or domestic, with the hands laid across the breast, and the legs placed upon the thighs. They put into the grave their guns, bows and arrows, tobacco, and if they have it a blanket, moccasins, and trinkets of various kinds. One or more horses are killed over or near the grave. They were led up near and shot in the head. At the death of a Comanche chief, some years ago, I am told about seventy horses were killed, and a greater number than that were said to have been killed at the death of a prominent Kiowa chief a few years since. The mourning is principally done by the relatives and immediate friends, although any one of their own tribe, or one of another tribe, who chances to be passing, will stop and moan with the relatives. Their mourning consists in a weird wail, which to be described must be heard, and once heard is never forgotten, together with the scarifying of their faces, arms, and legs with some sharp instrument, the cutting off of the hair, and oftentimes the cutting off of a joint of a finger, usually the little finger Comanches do not cut off fingers. The length of time and intensity of their mourning depends upon the relation and position of the deceased in the tribe. I have known instances where, if they should be passing along where any of their friends had died, even a year after their death, they would mourn.