

Child of God Counseling

A Bible-based, Christ-centered Cognitive-Behavioral* Approach to Counseling

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THE CHILD OF GOD CONCEPT

Introduction

The philosophers of old and new have often asked the basic questions of life--"Who am I?" and "Why am I here?" Philosophy, psychology, science, theology, anthropology, etc., all have sought to find answers to those two basic questions. The one common flaw in their search is that all have looked for answers from those who are asking the questions.

In our ever-increasingly fast-paced lifestyles of today, it is very easy for us to become overwhelmed with all that is going on in our life, all that is expected and demanded of us from so many directions. As children of God, we begin to lose sight of the "basics"--"Who am I?" and "Why am I here?"

Perhaps you have seen the bumper sticker that says, "When all else fails, read the instructions" followed by a picture of a Bible. That is the purpose of this workshop. We are going to search the Scriptures to learn of God's answers to the two basic questions of life--"Who am I?" and "Why am I here?" The learning objectives of this workshop include:

- ☞ Be able to understand what it means to have a **personal identity** as a child of God;
- ☞ Be able to understand how having the **Holy Spirit** dwelling within me *and* having a **sinful nature** affects my daily life's decisions and behaviors;
- ☞ Be able to understand, identify, and utilize **God's gifts** to me in my daily life;
- ☞ Be able to understanding the blessing of having a healthy Christian **self-concept**;
- ☞ Be able to understand the difference between my personal identity and my **social identity**, and
- ☞ Understanding the above about **myself**, be able to apply this understanding in my relationships with **others** in Christ.

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In the World, but not of the World

- (1 John 2:12-16)** I write to you, dear children, because your sins have been forgiven on account of [Jesus'] name. {13} . . . I write to you, dear children, because you have known the Father. . . . {15} Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. {16} For everything in the world—the cravings of sinful man, the lust of his eyes and the boasting of what he has and does—comes not from the Father but from the world.
- (Romans 12:1-2)** Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. {2} *Do not conform any longer to the pattern of this world*, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.
- (John 17:14-18)** I have given [My disciples] your word and the world has hated them, for they are not of the world any more than I am of the world. {15} My prayer is not that you take them out of the world but that you protect them from the evil one. {16} They are not of the world, even as I am not of it. {17} Sanctify them by the truth; your word is truth. {18} As you sent me into the world, I have sent them into the world.
- (Colossians 3:1-2)** Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. {2} Set your minds on things above, not on earthly things.
- (1 Peter 1:17)** Since you call on a Father who judges each man's work impartially, live your lives as strangers here in reverent fear.

It soon becomes obvious that our being forgiven children of God separates us from this world. We are in the world, but we are not of the world—we are of God our Father, and our Lord and Savior Jesus Christ. We presently live in this world, but our permanent home is with God in heaven. The Lord sends us into the world as His disciples to serve Him, and to be His witnesses.

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My Personal Identity as a Child of God

- (Galatians 3:26-29)** You are all sons of God through faith in Christ Jesus, {27} for all of you who were baptized into Christ have clothed yourselves with Christ. {28} There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ

Jesus. {29} If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

A. *Sons of God*

1. in Biblical times
2. my relationship with God in Christ
3. my ***personal identity*** supersedes all earth-bound forms of self-identification
 - e.g., ethnicity, socio-economic status, occupation, gender, (or physical appearance)

(Mark 12:30-31) Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. {31} The second is this: Love your neighbor as yourself.

(John 13:34) "A new command I give you: Love one another. As I have loved you, so you must love one another."

B. The Complexity and Completeness of My ***Personal Identity***

1. *all my heart* = emotions, feelings
2. *all my soul* = spiritual, life of faith
3. *all my mind* = cognitive, thoughts
4. *all my strength* = physical, behavioral
5. *neighbor and self* = social, relationships and self-concept
6. only when filled with the love of God in Christ, can I truly love (i.e., rightly apply the love and forgiveness of Christ to) myself and others as Christ has loved me.

(Galatians 5:17) For the *sinful nature* desires what is contrary to the *Spirit*, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want.

(Galatians 2:20) I have been crucified with Christ and I no longer live, but *Christ lives in me*. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

(Romans 7:15-19) I do not understand what I do. For what I want to do I do not do, but what I hate I do. {16} And if I do what I do not want to do, I agree that the law is good. {17} As it is, it is no longer I myself who do it, but it is *sin living in me*. {18} I know that nothing good lives in me, that is, in my *sinful nature*. For I have the desire to do what is good, but I cannot carry it out. {19} For what I do is not the good I want to do; no, the

evil I do not want to do--this I keep on doing.

(Romans 8:5) Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires.

C. The Holy Spirit versus My Sinful Nature

1. this pertains to my *sanctification* (i.e., my life of faith as a child of God) and NOT to my *justification* (i.e., how I become a child of God in Christ; this does not involve choice, and is ONLY by the grace of God in Christ)
2. when I am in tune with the Holy Spirit, it is *Christ living in me*.
3. when I am in tune with my Sinful Nature, it is *Sin living in me*.
4. "self-control" = "CHRIST - control"
5. I am responsible for "Self - CHOICE" (i.e., set my mind on)
6. that it is "my sinful nature" and not "I" means that by the power of the Holy Spirit, I can change my behaviors and my lifestyle. ("This is just who I am" is no excuse for sinful behavior!)

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The "Gifted" Child of God

(Romans 12:3-6) For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you. {4} Just as each of us has one body with many members, and these members do not all have the same function, {5} so in Christ we who are many form one body, and each member belongs to all the others. {6} We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith.

(1 Corinthians 12:12-27) The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. . . . {14} Now the body is not made up of one part but of many. {15} If the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason cease to be part of the body. {16} And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason cease to be part of the body. {17} If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? {18} But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be. {19} If they were all one

part, where would the body be? {20} As it is, there are many parts, but one body. {21} The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" . . . {24} But God has combined the members of the body and has given greater honor to the parts that lacked it, {25} so that there should be no division in the body, but that its parts should have equal concern for each other. {26} If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. {27} Now you are the body of Christ, and each one of you is a part of it.

- A. God has given each one of us the gifts HE wants us to have
 - 1. my God-given abilities
 - 2. my God-given inabilities
 - a. potentials (what I may be able to do with training and/or practice)
 - b. compensation (retraining a related strength to replace a weakness)
 - c. asking for help (the abilities of other members of the body of Christ)
 - 3. my God-given circumstances for **today**
 - 4. my "measure of faith"
 - a. not necessarily pertaining only to my *saving* faith
 - b. pertaining more to my *applied* faith (i.e., my trust and dependence on the Lord for today and tomorrow, in view of eternity)

- B. My gifts are to be used to God's glory and for the benefit of the body of Christ
 - 1. *reciprocity* (i.e., mutual concern)
 - 2. *cooperation* vs. competition
 - 3. *glory of God* vs. self-glory, or exploitation of others

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A Healthy Christian Self-Concept

(Galatians 6:2-5) Carry each other's burdens, and in this way you will fulfill the law of Christ. {3} If anyone thinks he is something when he is nothing, he deceives himself. {4} Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else, {5} for each one should carry his own load.

- A. Points of Comparison
 - 1. I am NOT to compare myself to *others*
 - a. I am a unique, specially created individual

- b. to compare myself to another is invalid
- c. the trap
 - 1) *conceit* (e.g., thinking myself to be better than others)
 - 2) undue *criticism* of self and others
 - 3) *resentment* against others

(2 Corinthians 10:12) We do not dare to classify or compare ourselves with some who commend themselves. When they measure themselves by themselves and compare themselves with themselves, they are not wise.

- 2. I am NOT to compare myself to *myself*
 - a. my self-perspective has been corrupted by my sinful nature
 - b. the trap
 - 1) *shoulds* (e.g., unrealistic expectations)
 - a source of *depression*: degree of difference between expectation and results (i.e., disappointment/anger → discouragement → depression → despair)
 - 2) *can'ts* (e.g., unrealistic excuses)

(2 Corinthians 10:13-18) We, however, will not boast beyond proper limits, but will confine our boasting to the field God has assigned to us, . . . {17} But, "Let him who boasts boast in the Lord." {18} For it is not the one who commends himself who is approved, but the one whom the Lord commends.

(Romans 12:1-2) Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God--this is your spiritual act of worship. {2} Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will.

- 3. I compare myself to God's will for me (*reality*)
 - a. in view of God's mercy
 - b. in view of God's gifts (cf. above)
 - c. motto: *I will do the best I can with what God gives me today*
 - d. boasting in the Lord (e.g., "I did a good job today. Thank you, Lord!")

(2 Corinthians 12:8-10) Three times I pleaded with the Lord to take it away from me. {9}

But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. {10} That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.

(Hebrews 4:15-16) For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet was without sin. {16} Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

(Proverbs 19:21) Many are the plans in a man's heart, but it is the Lord's purpose that prevails.

B. Self-understanding from a "Position of Weakness"

1. I am a sinner, capable of committing any sin
 - when I sin, I come to my heavenly Father for forgiveness
2. I am human and not perfect, capable of making mistakes
 - when I make a mistake, I come to my heavenly Father for help and discipline (learning a life lesson)
3. I am weak; my God is strong
 - it is not what I do for God; it is what God does (has done/will do) for me, through me, in spite of me
4. I prayerfully make my plans and proceed, trusting that God's gracious will and purpose for me will be accomplished
 - a. my plans remain flexible, because I submit to God's will in everything
 - b. I may fail at something along the way, but in Christ I am not a failure

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My Social Identity in This World

(Colossians 3:23-24) Whatever you do, work at it with all your heart, as working for the Lord, not for men, {24} since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving.

- A. Scripture speaks of three basic social roles* (i.e., relationships and interactions between at least two persons, that have defined social expectations), and gives examples of other roles

1. *husband and wife
2. *parents and children
3. *employer and employee (in Biblical times: master and slave)
4. siblings (e.g., James and John)
5. friendships (e.g., David and Jonathan)
6. church members (e.g., the Christian congregations in Acts)
7. called-workers (e.g., pastors, teachers, specialized ministries)
8. others:

(* see Ephesians 5 & 6; Colossians 3 & 4)

B. These Social Roles Represent My **Social Identity**

1. this is NOT *who* I am, but rather *what* I am/do
2. a proper balance of roles can be achieved only within the context of my **personal identity** as a child of God
3. An individual has only 100% of self--ALL of which is to be given to the Lord in His service
 - to serve the Lord is to serve others
4. Each role we serve in has certain responsibilities, expectations, and obligations (which sometimes may be in conflict with those of another role)
 - an *over-identification* with one role will have a deleterious effect on our service in other roles.
5. it is important for our mental, emotional, spiritual, and physical well-being to have a proper understanding of our own (and others') priorities of our various roles
 - a. of our 100% self, each role receives an identifiable and flexible portion of our effort, time, and energy.
 - b. when serving in a specific role, we are to give 100% of our effort, time, and energy to that role (i.e., "serve wholeheartedly")
 - c. the problem comes in that how we prioritize our roles according to value and importance to us may not be the same as how we prioritize our roles according to our distribution of our effort, time, and energy.
 - d. when there is an imbalance between these two methods of prioritization, we are at risk of frustration, resentment, depression, anxiety, burn out, and so forth.
6. To achieve this balance, we need to understand our role expectations

(Proverbs 22:6) Train a child in the way he should go, and when he is old he will not turn from it.

(Colossians 3:16-17) Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. {17} And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.

(2 Timothy 3:1-5) But mark this: There will be terrible times in the last days. {2} People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, {3} without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, {4} treacherous, rash, conceited, lovers of pleasure rather than lovers of God-- {5} having a form of godliness but denying its power. Have nothing to do with them.

C. Role Expectations

1. Sources of our expectations
 - a. "training" by our parents and the family atmosphere they had established
 - b. influence of school, peers, media, other life experiences
 - c. influence of God's Word in our daily life
 - d. our past does NOT *determine* our present or future, it *influences* it--we make choices
2. it is important to have a mutually understood working definition of role expectations
 - a. this reduces misunderstanding between those involved in a role relationship.
 - b. this reduces the risk of frustration and resentment between those involved in a role relationship.
 - c. this increases the potential for a cooperative atmosphere within a role relationship.

Worksheet #1

Assessment of God's Gifts

A. What are my *abilities*?

1. Keep a log of all my tasks that I perform each day
2. What skills are necessary for me to be able to complete those tasks

B. What are my *inabilities*?

1. List what I consider myself to not able to do at this time, and mark the ones that bother me
2. Categorize each one of those inabilities I have marked either as a "potential," a "compensation," or an "ask for help"

C. What are *today's circumstances*?

1. Honestly evaluate what resources are available to me today to help me accomplish my goals--God willing
2. Honestly evaluate what possible roadblocks may be in my way of my accomplishing my goals--God willing

D. My *measure of faith*

1. Prayerfully turn each task over to the Lord, depending on Him in all things
2. Confidently proceed into the day's tasks, trusting in the Lord

Worksheet #2

A. Three analytical questions to determine role expectations:

1. What do I expect of myself as a _____ ?
2. What do I think others (i.e., those in the "opposite" role) expect of me as a _____?
3. As a _____ what do I expect of others (i.e., those in the "opposite" role)?

B. Characteristics versus behaviors

1. A characteristic is an abstract concept, or construct that cannot be observed or measured--a "to be" expectation (e.g., "to be loving")
2. A behavior includes our actions, and words, by which we show a characteristic, so that it can be observed and measured indirectly--a "to do" expectation (e.g., "to tell you that I love you.")
3. By identifying these "characteristic behaviors," we are able to develop a mutually understood working definition of each social role.

ANSWERS FOR ANXIETY AND PANIC

Worry, anxiety, panic, and phobia are all unhealthy forms of fear. Healthy fear leads to appropriate action. Unhealthy fear leads to inaction, or avoidant behavior (which only feeds the fear). Anxiety, etc., affects every aspect of our being—emotional, spiritual, cognitive, behavioral, and social. Basically, anxiety focuses on the past and/or the future and says there is no hope or help. This kind of thinking leaves us disabled, as far as functioning effectively in the present.

The learning objectives of this workshop are that you will have had opportunity to:

- ☞ gain an understanding of the condition called anxiety;
- ☞ learn the Scriptural/spiritual answers to anxiety;
- ☞ learn the cognitive answers to anxiety;
- ☞ learn the behavioral answers to anxiety; and
- ☞ practice the use of several tools to defuse anxiety when it occurs.

We hope that you find this workshop to be an enjoyable and beneficial experience!

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Anxiety Disorders

(adapted from the DSM-IV, 1994)

Panic Attack: A discrete period of intense fear or discomfort, in which four (or more) of the following symptoms developed abruptly and reached a peak within 10 minutes: accelerated heart rate, sweating, trembling or shaking, shortness of breath, choking, chest pain or discomfort, nausea or abdominal distress, feeling dizzy or faint, derealization or depersonalization, fear of losing control or going crazy, fear of dying, numbness or tingling sensations, chills or hot flashes.

Agoraphobia: Anxiety about being in places or situations from which escape might be difficult or embarrassing, or in which help may not be available in the event of having an unexpected or situationally predisposed panic attack (e.g., being outside the home alone, being in a crowd or standing in a line, being on a bridge, traveling in a bus, train, plane, car). The situations are avoided, or else are endured with marked distress, or with anxiety about having a panic attack, or require the presence of a companion.

Specific Phobia: Marked or persistent fear that is excessive or unreasonable, cued by the presence or anticipation of a specific object or situation (e.g., flying, heights, animals). Exposure to the phobic stimulus almost invariably provokes an immediate anxiety response (e.g., panic attack; in children: crying, tantrums, freezing, clinging). The person recognizes the fear is excessive or unreasonable (not necessary with children). The phobic situation is avoided or else is endured with intense anxiety or distress. The avoidance, anxious anticipation, or distress in the feared situation interferes significantly with the person's normal routine, occupational/social/school functioning, and/or there is marked distress about having the phobia. In individuals under age 18 years, the duration is at least six months.

Social Phobia: A marked and persistent fear of one or more social or performance situations in which the person is exposed to unfamiliar people or to possible scrutiny by others. The individual fears that he/she will act in a way that will be humiliating or embarrassing. Exposure to the feared social situation almost invariably provokes anxiety (possibly a panic attack). The person recognizes that the fear is excessive or unreasonable. The feared social or performance situations are avoided or else are endured with intense anxiety or distress. The avoidance, anxious anticipation, or distress in the feared situation interferes significantly with the person's normal routine, occupational/social/school functioning, and/or there is marked distress about having the phobia. In individuals under age 18 years, the duration is at least six months.

Generalized Anxiety Disorder: Excessive anxiety and worry (apprehensive expectation), occurring more days than not for at least six months, about a number of events or activities. The person finds it difficult to control the worry. The anxiety and worry are associated with three (or more) of the following six symptoms: restlessness or feeling on edge, easily fatigued, difficulty concentrating or mind going blank, irritability, muscle tension, sleep disturbance. The anxiety, worry, or physical symptoms cause significant distress or impairment in social/occupational or other important areas of functioning.

Anxietal thinking:

- selectively attends to the negative
- focuses on the negative extremes (the worst possible "what if")
- feeds on its own emotional arousal
- perceives life as overwhelming,
- CAN BE CONTROLLED

Scriptural and Spiritual Answers to Anxiety

(Matthew 11:28-30) "Come to me, all you who are weary and burdened, and I will give you rest. {29} Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. {30} For my yoke is easy and my burden is light."

(Matthew 6:25-34) "Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes? {26} Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? {27} Who of you by worrying can add a single hour to his life? . . . {32} For the pagans run after all these things, and your heavenly Father knows that you need them. {33} But seek first his kingdom and his righteousness, and all these things will be given to you as well. {34} Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own."

(1 Peter 5:6-11) Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. {7} Cast all your anxiety on him because he cares for you. {8} Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. {9} Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings. {10} And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast. {11} To him be the power for ever and ever. Amen.

(Philippians 4:4-9) Rejoice in the Lord always. I will say it again: Rejoice! {5} Let your gentleness be evident to all. The Lord is near. {6} Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. {7} And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. {8} Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is

admirable--if anything is excellent or praiseworthy--think about such things. {9} Whatever you have learned or received or heard from me, or seen in me--put it into practice. And the God of peace will be with you.

(Hebrews 13:5-6) Be content with what you have, because God has said, "Never will I leave you; never will I forsake you." {6} So we say with confidence, "The Lord is my helper; I will not be afraid. What can man do to me?"

(Romans 8:26-39) In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. {27} And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will. {28} And we know that in all things God works for the good of those who love him, who have been called according to his purpose. . . . {31} What, then, shall we say in response to this? If God is for us, who can be against us? {32} He who did not spare his own Son, but gave him up for us all--how will he not also, along with him, graciously give us all things? . . . {35} Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? . . . {37} No, in all these things we are more than conquerors through him who loved us. {38} For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, {39} neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

(Proverbs 19:21) Many are the plans in a man's heart, but it is the Lord's purpose that prevails.

(Proverbs 20:24) A man's steps are directed by the LORD. How then can anyone understand his own way?

(Philippians 4:12-13) I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. {13} I can do everything through him who gives me strength.

B. Scriptural Guidelines for Fighting Anxiety

1. Focus on Christ and let Him take control
2. Today (this second!) is all we can deal with
3. Realistic priorities begin with God
4. Humble ourselves under God's mighty hand and lean on Him
5. Pray → Peace; Positive thinking → Peace; Put it into Practice → Peace

6. Let go and let God; He will not forsake us
7. Hang on to the promises of God and be a winner
8. Anxiety focuses on the past or future and gives up on the present; prayerful planning looks to the past and future, gives it to God, and acts on the present, trusting that the Lord is in control (not self or others)!
9. Secret of contentment
 - a. depending on the Lord--His grace, His power, His promises
 - b. acknowledging that His purpose will prevail--He is in charge
 - c. NOT making comparisons with others, NOR with what "I" think I should have

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Cognitive Answers to Anxiety

A. Reality Thinking

1. Alternatives versus "All-or-Nothing Thinking"
 - a. an either-or mindset sees only the extremes
 - b. a flexible mindset sees options
2. Specific versus "Global Thinking"
 - a. always/never, everything, happening to me
 - b. temporary, situational, what can I change?
 - c. we can change: a) the situation; or b) our part in the situation; or c) how it is affecting us
3. "Brick Wall Thinking" versus "Rock Wall Thinking"
 - a. can't see the trees for the forest
 - b. identify each separate element
 - c. prioritize the issues
 - d. take them one-at-a-time

B. ABC's of Rational Emotive Therapy (Albert Ellis, 1975)

1. Activating event
2. Belief (irrational musts, shoulds, ought tos)
3. Consequences (emotional reaction)
4. Dispute
 - a. what truth, if any, is there to the belief?
 - b. what do the facts suggest?
5. Effective new belief (reality thinking)

- C. Problem Solving (What Ifs with answers)
1. Pray for God's guidance
 2. Identify the problem or what if
 3. Identify your goal
 4. Consider your alternatives
 - a. quick check: do any of them involve a sin?--eliminate it!
 - b. do a cost/benefit analysis
 - c. identify your resources and limitations
 5. Choose a best-fit solution
 - a. may be a combination of two or more alternatives
 - b. does it accomplish your goal?
 6. Plan out your strategies
 7. Pray for God's blessings and DO IT!

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Behavioral and Physiological Answers to Anxiety

- A. Deep Breathing
1. Inhale, slowly and deeply, through your nostrils, for a slow 3-count
 2. Hold your breath for a slow 3-count
 3. Exhale gently and slowly, through pursed lips (like blowing out a candle), for a 3-count
 4. Repeat several times to reduce heart rate, shallow breathing, etc.
- B. Progressive Muscle Relaxation Experience (tape)
1. With this exercise you take charge of the muscle tension
 2. Relaxation of muscles is incompatible with the muscle tension of anxiety
- C. Visualization Experience
1. With this exercise, your body and emotions respond to what you are experiencing in your mind as if it were really happening
 2. Experiencing a peace and calm is incompatible with anxiety thinking

DEALING WITH DEPRESSION

Everyone experiences sadness to one degree or another, at one time or another in life. It may be a case of the "Blues" that lasts for a brief duration, and is often related to specific situations. This is part of the normal emotional patterns that humans experience. Sadness is a normal emotional experience, and is not necessarily a depression. Grief and depression share many symptoms, and depression is often a part of the grieving process. However, grief differs from depression in that 1) it pertains to a specific loss, and 2) its sense of guilt will be specific to the loss.

What then do we mean by the term "Depression"? The learning objectives of this workshop are that you will have had opportunity to:

- ☞ gain an understanding of the condition called depression;
- ☞ learn the Scriptural/spiritual ways of dealing with depression; and
- ☞ learn the cognitive ways of dealing with depression.

We hope that you find this workshop to be an enjoyable and beneficial experience!

† † † † †

OVERVIEW OF MOOD DISORDERS*

(*Mood = A Prolonged Emotion)

Major Depressive Episode: At least one of the symptoms **MUST** be either (1) depressed mood, or (2) loss of interest or pleasure, accompanied by at least four other of the following daily (or nearly every day) characteristics: depressed mood (irritability in children and adolescents) most of the day; markedly diminished interest or pleasure in all/almost all activities most of the day; significant ($\geq 5\%$ in one month) unplanned weight loss/gain; insomnia or hypersomnia; observable psychomotor agitation/retardation; fatigue/loss of energy; feelings of worthlessness or excessive guilt; diminished ability to think or concentrate/indecisiveness; recurrent thoughts of death (suicidal ideation/attempt). These occur over at least a two week period, resulting in significant distress or impairment in occupational, social, or other important areas of functioning.

Manic Episode: a distinct period of abnormally and persistently elevated, expansive, or irritable mood, lasting at least one week. At least three of the of the following characteristics have persisted to a significant degree: inflated self-esteem/grandiosity; decreased need for sleep; pressure of speech or more talkative than usual; flight of ideas (abrupt topic changes) or racing thoughts; distractibility; increased goal-directed activity, or psychomotor agitation; excessive involvement in pleasurable activities that have a high risk for painful consequences. These have resulted in marked impairment of occupational/social functioning.

Mixed Episode: Criteria for both a Major Depressive Episode and a Manic Episode are met for at least one week.

Hypomanic Episode: A distinct period of persistently elevated, expansive, or irritable mood, lasting throughout at least four days, that clearly exceeds a nondepressed mood. At least three of the following characteristics have also persisted to a significant degree: inflated self-esteem/grandiosity; decreased need for sleep; pressure of speech or more talkative than usual; flight of ideas (abrupt topic changes) or racing thoughts; distractibility; increased goal-directed activity, or psychomotor agitation; excessive involvement in pleasurable activities that have a high risk for painful consequences. Although there is an observable change in the degree of functioning, it is NOT severe enough to cause marked impairment of occupational/social functioning.

Major Depressive Disorder: Presence of at least one Major Depressive Episode. Over 50% of those who experience one episode will experience another. Major Depressive Disorder affects females 2:1 over males.

Dysthymic Disorder: A chronic mood disturbance involving depressed mood (irritability in children or adolescents) for most of the day, for more days than not, over at least two years (one year for children or adolescents), with no more than two months without symptoms. Characteristics include depressed/ irritable mood, plus (at least two): poor appetite or overeating,

insomnia/hypersomnia, low energy or fatigue, low self-esteem, poor concentration or difficulty making decisions, feelings of hopelessness. The symptoms cause significant distress or impairment in occupational/ social functioning.

Bipolar Disorders: *Bipolar I:* One or more manic episodes or mixed episodes, accompanied by one or more major depressive episodes. *Bipolar II:* One or more major depressive episodes, accompanied by at least one hypomanic episode. The symptoms cause significant distress or impairment in occupational/ social functioning.

Cyclothymic Disorder: A chronic mood disturbance of at least two years duration (one for children and adolescents) involving numerous hypomanic (without severe impairment of occupational/social functioning) episodes and numerous periods of depressed mood (not severe enough to be classified as major depressive episode).

Specifiers for Major Depressive and/or Manic Episodes:

- 1) *with psychotic features* (delusions or hallucinations);
- 2) *with catatonic features* (motoric immobility, excessive psychomotor activity, extreme negativism [resistance to instructions] or mutism, peculiarities of voluntary movement [posturing, stereotyped], echolalia [mimics what others say] or echopraxia [mimics what others do]);
- 3) *with melancholic features* (loss of pleasure in all/almost all activities, lack of reactivity to pleasurable stimuli, depression regularly worse in the morning, early morning awakening, marked psychomotor retardation/agitation, significant anorexia [loss of appetite] or weight loss, excessive or inappropriate guilt)

(* adapted from the DSM-IV)

Depression at the Spiritual Level

The Bible offers many examples of God's people presenting the symptoms of depression. The following are but a few passages written by King David:

(Psalm 13:1-6) *How long, O LORD? Will you forget me forever? How long will you hide your face from me? {2} How long must I wrestle with my thoughts and every day have sorrow in my heart? . . . {5} But I trust in your unfailing love; my heart rejoices in your salvation. {6} I will sing to the LORD, for he has been good to me.*

(Psalm 31:9-16) *Be merciful to me, O LORD, for I am in distress; my eyes grow weak with sorrow, my soul and my body with grief. {10} My life is consumed by anguish and my years by groaning; my strength fails because of my affliction, and my bones grow weak. . . . {14} But I trust in you, O LORD; I say, "You are my God." {15} My times are in your hands; deliver me from my enemies and from those who pursue me. {16} Let your face shine on your servant; save me in your unfailing love.*

(Psalm 55:1-7) *Listen to my prayer, O God, do not ignore my plea; {2} hear me and answer me. My thoughts trouble me and I am distraught. . . . {4} My heart is in anguish within me; the terrors of death assail me. {5} Fear and trembling have beset me; horror has overwhelmed me. {6} I said, "Oh, that I had the wings of a dove! I would fly away and be at rest— {7} I would flee far away and stay in the desert.*

(Psalm 69:1-16) *Save me, O God, for the waters have come up to my neck. {2} I sink in the miry depths, where there is no foothold. I have come into the deep waters; the floods engulf me. {3} I am worn out calling for help; my throat is parched. My eyes fail, looking for my God. . . . {13} But I pray to you, O LORD, in the time of your favor; in your great love, O God, answer me with your sure salvation. . . . {16} Answer me, O LORD, out of the goodness of your love; in your great mercy turn to me.*

(Psalms 77:1-4) *I cried out to God for help; I cried out to God to hear me. {2} When I was in distress, I sought the Lord; at night I stretched out untiring hands and my soul refused to be comforted. {3} I remembered you, O God, and I groaned; I mused, and my spirit grew faint. {4} You kept my eyes from closing; I was too troubled to speak.*

A. The Child of God and Depression

1. As we see with King David, being depressed does not mean we have lost our faith
2. The sinful nature uses depression to tempt us into doubting God's promises
3. The sinful nature tempts us to feel hopeless, helpless, worthless
4. The Holy Spirit encourages us to lean on God
5. The Holy Spirit encourages us to understand ourselves as God understands us

B. Spiritual Tools to Defeat Depression

1. Turn to the Lord in prayer

(Hebrews 10:22-23) Let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. {23} Let us hold unwaveringly to the hope we profess, for he who promised is faithful.

(Psalm 50:15) Call upon me in the day of trouble; I will deliver you, and you will honor me."

(2 Corinthians 1:8-11) We do not want you to be uninformed, brothers, about the hardships we suffered in the province of Asia. We were under great pressure, far beyond our ability to endure, so that we despaired even of life. {9} Indeed, in our hearts we felt the sentence of death. But this happened that we might not rely on ourselves but on God, who raises the dead. {10} He has delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will continue to deliver us, {11} as you help us by your prayers. Then many will give thanks on our behalf for the gracious favor granted us in answer to the prayers of many.

2. Turn to the Lord in God's Word

(Psalm 46:1-11) God is our refuge and strength, an ever-present help in trouble. {2} Therefore we will not fear, though the earth give way and the mountains fall into the heart of the sea, {3} though its waters roar and foam and the mountains quake with their surging. {4} There is a river whose streams make glad the city of God, the holy place where the Most High dwells. {5} God is within her, she will not fall; God will help her at break of day. {6} Nations are in uproar, kingdoms fall; he lifts his voice, the earth melts. {7} The LORD Almighty is with us; the God of Jacob is our fortress. {8} Come and see the works of the LORD, the desolations he has brought on the earth. . . . {10} "Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth." {11} The LORD Almighty is with us; the God of Jacob is our fortress.

(Isaiah 43:1-5) But now, this is what the LORD says. . . "Fear not, for I have redeemed you; I have summoned you by name; you are mine. {2} When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you. When you walk through the fire, you will not be burned; the flames will not set you ablaze. . . . {5} Do not be afraid, for I am with you.

(Romans 8:18-28) *I consider that our present sufferings are not worth comparing with the*

glory that will be revealed in us. . . . {23} who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. {24} For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? {25} But if we hope for what we do not yet have, we wait for it patiently. {26} In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. {27} And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will. {28} And we know that in all things God works for the good of those who love him, who have been called according to his purpose. . . . {32} He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things? . . . {37} No, in all these things we are more than conquerors through him who loved us.

(1 Peter 1:18-19) For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, {19} but with the precious blood of Christ, a lamb without blemish or defect.

(Psalm 139:13-14) For you created my inmost being; you knit me together in my mother's womb. {14} I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well.

3. Turn to fellow Christians

- a. isolation and withdrawal are characteristic of depression
- b. the sinful nature uses this to keep us from finding comfort and encouragement when we most need it
- c. "church faces" may lead us to think we are the only depressed people around
- d. the sinful nature uses this to get us to think that we *shouldn't* burden others with our problems, or that no one wants to hear about our problems

(Romans 12:15) Rejoice with those who rejoice; mourn with those who mourn.

(1 Corinthians 12:25-26) so that there should be no division in the body, but that its parts should have equal concern for each other. {26} If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

(Hebrews 10:24-25) And let us consider how we may spur one another on toward love and good deeds. {25} Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another--and all the more as you see the Day approaching.

Depression at the Cognitive Level

A. Cognitive Theories Related to Depression

1. *Seligman's Learned Helplessness*:

- a. when continually exposed to uncontrollable aversive stimuli, the individual becomes despondent and gives up responding.
- b. if the event is PERCEIVED as uncontrollable the subject gives up without trying.
- c. depressed individuals tend to attribute cause of aversive events as *internal* (vs. external), *global* (vs. specific), and *stable* (vs. variable/temporary).
- d. positive events are attributed to external, specific, and temporary causes.

2. *Negative Thinking/Cognitive Theory*: (Beck, Burns, Ellis)

- a. our thinking determines our mood and behavior.
- b. the individual needs to identify the negative thoughts connected with the negative feelings (e.g., "never", "always", "can't") and dispute them.

3. *Freud's Self-Reproach Theory*:

- a. both grief and depression occur following a loss.
- b. depression includes a self-blame (e.g., everything is my fault) that is more pervasive than in grief (e.g., I could have done more to save).
- c. a depressed person turns anger inward.

B. Cognitive Tools to Defeat Depression

1. Rational Emotive Therapy (A. Ellis; Appendix A)

- a. **A**ctivating event
- b. **B**elief ("irrational"; shoulds, musts, ought tos)
- c. **C**onsequence (emotional)
- d. **D**ispute irrational belief
 - 1) is there any truth to the belief?
 - 2) what do the facts say?
- e. **E**ffective new belief

2. Cognitive Therapy (D. Burns; Appendix B)

- a. identify negative self-talk
- b. identify cognitive distortions
- c. identify rational responses

3. Role Expectations Model (B. Terrell; Appendix C)

- a. identify the expectations in a given role/relationship
- b. identify the God-given reality of abilities, inabilities, circumstances, measure of

faith

- c. identify realistic expectations for self and others
- d. "I will do the best I can with what God gives me today

Other Things Related to Depression

- A. *Heredity(?)*: research is mixed on findings of depression being hereditary (there is more support for genetic influence with bipolar disorder). However, there is growing evidence of a "biogenetic predisposition" (Diathesis-Stress Hypothesis) for depression that is triggered by environmental stressors--making some more vulnerable to depression than others.
- B. *Biochemical Imbalance*: Neurotransmitters (e.g., norepinephrine, serotonin) may either be blocked or overloading at a given synapse between two neurons, resulting in depression symptoms. Antidepressants are used to re-establish a biochemical balance, which allows for normal range thinking to take place.
- C. *Physical disorders* may show depression characteristics: asthma, congestive heart failure, diabetes, endocrine disturbances (e.g., estrogen), hypothyroid, flu, multiple sclerosis, rheumatoid arthritis, chronic pain, vitamin deficiencies, and more.
- D. *Medications and drug abuse* may result in depression characteristics: (ask your pharmacist about any psychological side effects your medications may have)

Eleven Ways to Stay Depressed (adapted from Charles Beckert, Ph.D.)

1. Dwell on past mistakes and failures
2. Set unrealistic expectations for yourself and others
3. Constantly compare yourself with others
4. Avoid all involvement and Responsibility
5. Remain negative and problem oriented
6. Allow yourself to be controlled by others and circumstances
7. Internalize and personalize the problems of others
8. Don't forgive yourself for anything
9. Seek isolation and avoid contact with those who care about you
10. Do everything you can to please others (need for approval)
11. Base your worth as a person on external things

Appendix A

Ten Top Irrational Beliefs (A. Ellis, 1979)

- A. I **MUST** have the love and approval of every person I consider significant.
- B. I **MUST** prove to be thoroughly competent, adequate, and achieving.
- C. When people act obnoxiously and unfairly, I **SHOULD** blame and condemn them, and see them as bad, wicked, or rotten individuals.
- D. I **MUST** view things as awful, terrible, horrible, and catastrophic, when I get seriously frustrated, treated unfairly, or rejected.
- E. Emotional misery comes from external pressure, and I have little ability to control or change my feelings.
- F. If something seems dangerous or fearsome, I **MUST** preoccupy myself with it, and make myself anxious about it.
- G. I can more easily avoid facing many life difficulties and responsibilities than undertake more rewarding forms of self-discipline.
- H. My past remains all important, and, because something once strongly influenced my life, it **MUST** continue to determine my feelings and behavior today.
- I. People and things **SHOULD** turn out better than they do, and I **MUST** view it as awful and horrible, if I do not find good solutions to life's grim realities.
- J. I can achieve maximum human happiness by inertia and inaction, or by passively and uncommittedly "enjoying myself."

ABCs to Rational Thinking

- A activating event
- B belief (irrational; must, should, ought)
- C consequence (emotional)
- D dispute
 1. what truth is in the belief?
 2. what do the facts say?
- E effective new belief

Appendix B

Top Ten Cognitive Distortions (D. Burns; used by permission)

- A. *All-or-nothing thinking*: You look at things in absolute, black-and-white categories.
- B. *Over generalization*: You view a negative event as a never-ending pattern of defeat.
- C. *Mental filter*: You dwell on the negatives and ignore the positives.
- D. *Discounting the positives*: You insist that your accomplishments or positive qualities don't count.
- E. *Jumping to conclusions*: 1) *mind-reading*: You arbitrarily assume that people are reacting negatively to you; 2) *fortune-telling*: You arbitrarily predict that things will turn out badly.
- F. *Magnification or minimization*: You blow things way out of proportion (negatives), or you shrink their importance (positives).
- G. *Emotional reasoning*: You reason from how you feel (e.g., "I feel like an idiot, so I must be one." or "I feel inadequate, so I must be inadequate.").
- H. *Should statements*: You criticize yourself or other people with "shoulds," "shouldn'ts," "musts," "oughts," and "have tos."
- I. *Labeling*: Instead of saying, "I made a mistake," you yell at yourself, "I'm a loser!"
- J. *Personalization and blame*: 1) You blame yourself for something you weren't entirely responsible for; 2) You blame other people and overlook ways that you contributed to a problem.

Daily Mood Log (D. Burns; used with permission)

Automatic Thoughts	Cognitive Distortions	Rational Responses

Appendix C

Realistic Role Expectations Analysis

- A. What do I really expect of myself in this situation?
 - 1. identify characteristics or behaviors
 - 2. translate characteristics into behaviors

- B. What do I think others [identify] expect of me in this situation?
 - 1. identify characteristics or behaviors
 - 2. translate characteristics into behaviors

- C. What do I really expect of others [identify] in this situation?
 - 1. identify characteristics or behaviors
 - 2. translate characteristics into behaviors

- D. What does God expect of me in this situation?
 - 1. test and approve His will (Romans 12:1-2)
 - 2. realistically identify God's gifts (Romans 12:3-6)
 - a. my abilities (based on past performance)
 - b. my inabilities (potentials, compensations, need help)
 - c. my circumstances today
 - d. my measure of faith (dependence on God)

THERE IS ENOUGH TIME (A TIME AND STRESS MANAGEMENT WORKSHOP)

TIME: Few people seem to have enough of it. Some have too much of it. For some it seems to fly by; for others it seems to just drag by. Whatever our personal experience with time, we all have the same amount--24 hours in each day, and 168 hours in each week.

Time is constant. It does not change. In fact, we may look upon it as one of the few remaining vestiges of the perfect creation. Time has not changed since God first created it and gave it to the human race on day one of creation.

Time is **NOT** an enemy. It is a gift from God. Thus, time is not the source of the stress we are experiencing. Rather, our stress stems from the amount of "stuff" that we are trying to cram into God's perfect amount of time for us all.

The learning objectives for this workshop are that you will have had the opportunity to:

- ☞ understand the Child of God perspective of self and others;
- ☞ understand three Child of God perspectives of time;
- ☞ identify and prioritize personal time-use;
- ☞ learn several time management tools; and
- ☞ learn several stress management tools.

We hope that you find this workshop to be an enjoyable and beneficial experience!

† † † † †

A. Child of God Perspective of Time

(Genesis 1:5, 31-2:2) God called the light "day," and the darkness he called "night." And there was evening, and there was morning--the first day. . . . {31} God saw all that he had made, and it was very good. And there was evening, and there was morning--the sixth day. {2:1} Thus the heavens and the earth were completed in all their vast array. {2} By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work.

(Exodus 20:8-11) "Remember the Sabbath day by keeping it holy. {9} Six days you shall labor and do all your work, {10} but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. {11} For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

(Ecclesiastes 2:22-23) What does a man get for all the toil and anxious striving with which he labors under the sun? {23} All his days his work is pain and grief; even at night his mind does not rest. This too is meaningless.

(Ecclesiastes 5:18-20) Then I realized that it is good and proper for a man to eat and drink, and to find satisfaction in his toilsome labor under the sun during the few days of life God has given him--for this is his lot. {19} Moreover, when God gives any man wealth and possessions, and enables him to enjoy them, to accept his lot and be happy in his work--this is a gift of God. {20} He seldom reflects on the days of his life, because God keeps him occupied with gladness of heart.

(Psalm 118:24) This is the day the LORD has made; let us rejoice and be glad in it.

1. Day-to-day time
 - a. time is a constant (24 h/dy; 168 h/wk) since creation
 - b. God intends the week to have sufficient time for work, rest, family, and worship
 - c. God wants this same basic balance of time during each day as well
 - d. each day is a gift of God
2. "Slicing the daily pie" (Appendix A-1)
 - a. estimate your time use for an "average" weekday in the left column
 - b. slice the pie according to personal, work, family/friends, household
 - c. total = 24 hours!
3. "Slicing the weekly pie" (Appendix A-2)

- a. estimate your time use for an "average" week in the left column
- b. slice the pie according to personal, work, family/friends, household
- c. total = 168 hours!

(Psalm 31:15) My times are in your hands

(Psalm 139:16) All the days ordained for me were written in your book before one of them came to be.

4. Lifetime

- a. the span of our lifetime is ordained by God (definite)
- b. the span of our lifetime is unknown to us (indefinite)
- c. what are your goals/plans for the rest of your life on this earth?

- d. what would you like to do in the next three years?

- e. if you knew you were dying within 3 months, how would you spend that time?

(Matthew 24:10-13, 36-44) At that time many will turn away from the faith and will betray and hate each other, {11} and many false prophets will appear and deceive many people. {12} Because of the increase of wickedness, the love of most will grow cold, {13} but he who stands firm to the end will be saved. . . . {36} "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. {37} As it was in the days of Noah, so it will be at the coming of the Son of Man. {38} For in the days before the flood,

people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; {39} and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man. {40} Two men will be in the field; one will be taken and the other left. {41} Two women will be grinding with a hand mill; one will be taken and the other left. {42} "Therefore keep watch, because you do not know on what day your Lord will come. {43} But understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into. {44} So you also must be ready, because the Son of Man will come at an hour when you do not expect him.

5. End-of-Time

- a. the timing of the Last Day is known only to God (definite)
- b. the Last Day will catch us by surprise (indefinite)
- c. how do you prepare each day in case TODAY is THE DAY?

- d. how and how well are you coping with the "signs of the times"?

B. A Child of God Perspective of Time Management

(Psalm 90:12) Teach us to number our days aright, that we may gain a heart of wisdom.
 (Matthew 6:11, 27, 31-34) Give us today our daily bread. . . . {27} Who of you by worrying can add a single hour to his life ? . . . {31} So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' {32} For the pagans run after all these things, and your heavenly Father knows that you need them. {33} But seek first his kingdom and his righteousness, and all these things will be given to you as well. {34} Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

(Luke 14:28) Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it?

(James 4:10, 13-15) Humble yourselves before the Lord, and he will lift you up. . . . {13} Now listen, you who say, "Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money." {14} Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes. {15} Instead, you ought to say, "If it is the Lord's will, we will live and do this or that."

(Proverbs 19:21) Many are the plans in a man's heart, but it is the Lord's purpose that prevails.

(Proverbs 20:24) A man's steps are directed by the LORD. How then can anyone understand his own way?

1. To number our days wisely is to number each day as #1
2. Worrying asks the question, "What if?" about the future, believing there is no answer.
3. Prayerful planning asks the question, "What if?" about the future, believing God is and has the answer?
4. Wise time management begins and ends with "If it is the Lord's will. . ."
5. Prayerful planning requires a trusting dependence on our heavenly Father, humbly acknowledging that He is in control—not us or "them."

C. Personal Time-Use Priorities

1. "Ideally," how many hours would you like to spend each week on the following?
 - a. personal time (see Appendices A-1,2) _____ hrs
 - b. family and friends time _____ hrs
 - c. work related time _____ hrs
 - d. household time _____ hrs
 - e. total weekly hours _____ 168 hrs
2. Two ways of prioritizing time use
 - a. activities of personal value and importance
 - b. activities that "demand" your time, effort, and energy
 - c. go to Appendix B

- d. this exercise can be used for weekdays, weekends, monthly, or seasonal activities
- e. a common source of stress is personal values conflict in time-use

D. Time Management Tools

1. Daily Time-Use Log (Appendix C)

- a. develop your own time-use notation code for the four major categories and for as many of the subcategories as you desire (e.g., personal = P; grooming = Pg)
- b. for a minimum of one week (preferably 2-3 weeks) keep a running log of your time use in 15-minute blocks
- c. when doing "two things at the same time" record the activity that has your attention at the time
- d. total the "actual hours" for each major category and compare to your "ideal" week (cf. C-1)
- e. where there are significant discrepancies, consider each subcategory as a possible target for change in actual time-use

2. Time Savers and Time Wasters

- a. list as many effective time savers (e.g., review tomorrow's activities the night before) as you can think of. How can you implement the best ones?

- b. list as many time wasters (e.g., too much time on the telephone or watching TV) as you can think of. How can you eliminate the most intrusive ones?

3. Make a daily/weekly/monthly "Things-to-Do" List

- a. list as many activities as you would like to do in a given day/week/month
- b. identify each one as a "need," a "want," or a "wish"
- c. prioritize the needs, the wants, and the wishes
- d. if there are more "needs" than can be accomplished realistically in a given time frame, this is a source of stress.
- e. if there is rarely any time available for the "wants" and "wishes" in a given time frame, this is a source of stress.
- f. begin working on the "needs" immediately, and make time for the "wants" and "wishes." (chances are the world will NOT end when you do this!)

E. Stress Management Tools

1. For every "Yes" there will be a "No."
 - a. before agreeing to do something, identify what activity you will stop doing in order to make time for the new one.
 - b. if you cannot find a reasonable trade-off, say "No" to the current request, FOR THE TIME-BEING.
2. Reality Thinking
 - a. MYTH: I am expected to do everything myself
FACT: I can delegate tasks to others (and I will accept an appropriate level of performance, even if it is not the same as mine)
 - b. MYTH I MUST do everything that is asked/demanded of me perfectly
FACT: I can do only what God gives me the gifts to do
 - c. MYTH: I can do several things at the same time
FACT: I can do one thing well, two things acceptably, and three things poorly

- d. MYTH: If I don't do it, it will NEVER get done.
FACT: If someone else isn't willing to do it, maybe it doesn't need to be done.
 - e. MYTH: I MUST say "Yes" to every request.
FACT: I can say "No" without a guilty conscience.
3. Make time to relax and enjoy the day the Lord has made!
- a. these times do not have to be long periods of time in order to be effective
 - b. making time to relax will reduce the risk of burnout
 - c. *EVEN GOD "RESTED" FROM HIS WORK OF CREATION!*

LOVING AND FORGIVING SELF AND OTHERS

Some of the saddest comments I have heard come from the mouths of children of God have been, "I hate myself!" "I just can't forgive myself!" and "I will never be able to forgive [him/her] for what [he/she] did!" At a spiritual level, such comments are indicators of a misunderstanding of forgiveness, and sinful nature deception. At a cognitive level, these comments indicate the presence of cognitive distortions and unrealistic expectations. At an affective (emotional) level, they indicate the possible presence of guilt, shame, hurt, depression, fear, resentment, etc.--all of which hinder the growth and expression of love and forgiveness.

Unhealthy conditions, such as the above, at the spiritual, cognitive, and affective levels of our being, result in a negative effect on our behavioral and social aspects of life as well. Even more importantly, they distort our perspective of our relationship with our loving heavenly Father and Savior.

The learning objectives of this workshop are that you will have an opportunity to:

- ☞ Gain an understanding of the Scriptural concept of love;
- ☞ Gain an understanding of the Scriptural concept of forgiveness;
- ☞ Gain an understanding of yourself as a Child of God;
- ☞ Apply Christ-centered love and forgiveness to yourself and others.

We hope this workshop will be an enjoyable and beneficial experience for you.

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A. Understanding the Scriptural Concept of Love

1. Three Greek words in the New Testament are translated as "love"
 - a. ερωσ = passionate love
 - b. φιλια = friendship, love
 - c. αγαπη = human affection and caring, divine love, love of Christ
2. Psychology's 3-part working definition of "love"¹
 - a. passion: romance, physical attraction, arousal
 - b. intimacy: sharing of self and caring for another, and its communication
 - c. commitment: decision and maintenance
3. Scripture's working definition of "love" (αγαπη)

(1 John 4:19) We love because he first loved us.

(1 Corinthians 13:4-8) Love is patient, love is kind. It does not envy, it does not boast, it is not proud. {5} It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. {6} Love does not delight in evil but rejoices with the truth. {7} It always protects, always trusts, always hopes, always perseveres. {8} Love never fails.

(Ephesians 5:1, 21) Be imitators of God, therefore, as dearly loved children {2} and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God. . . . {21} Submit to one another out of reverence for Christ.

(Matthew 20:28) ". . . just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

(Colossians 3:12-14) Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. {13} Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. {14} And over all these virtues put on love, which binds them all together in perfect unity.

(Hebrews 12:5-6) And you have forgotten that word of encouragement that addresses you as sons: "My son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you, {6} because the Lord disciplines those he loves, and he punishes everyone he accepts as a son."

(John 13:34) "A new command I give you: Love one another. As I have loved you, so you must love one another.

(Mark 12:30-31) Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' {31} . . . 'Love your neighbor as yourself.'"

¹Sternberg & Barnes (1988). *The Psychology of Love*.

B. Understanding the Scriptural Concept of Forgiveness

1. A Scriptural working definition of forgiveness

(Psalm 32:1-5) Blessed is he whose transgressions are forgiven, whose sins are covered. {2} Blessed is the man whose sin the LORD does not count against him and in whose spirit is no deceit. . . . {5} Then I acknowledged my sin to you and did not cover up my iniquity. I said, "I will confess my transgressions to the LORD"-- and you forgave the guilt of my sin.

(Matthew 18:35) "This is how my heavenly Father will treat each of you unless you forgive your brother from your heart."

(Matthew 18:15-18) "If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. {16} But if he will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.' {17} If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector. {18} "I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

(Matthew 18:21-22) Then Peter came to Jesus and asked, "Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?" {22} Jesus answered, "I tell you, not seven times, but seventy-seven times.

(Luke 17:3-5) So watch yourselves. "If your brother sins, rebuke him, and if he repents, forgive him. {4} If he sins against you seven times in a day, and seven times comes back to you and says, 'I repent,' forgive him." {5} The apostles said to the Lord, "Increase our faith!"

(Ephesians 4:25-32) Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body. {26} "In your anger do not sin" : Do not let the sun go down while you are still angry, {27} and do not give the devil a foothold. . . . {31} Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. {32} Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.

(1 John 1:8-10) If we claim to be without sin, we deceive ourselves and the truth is not in us. {9} If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. {10} If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives.

- b. forgiveness is NOT condoning or excusing sinful behaviors;
- c. forgiveness is NOT mere words (e.g., "I'm sorry." "No problem, I forgive you.")
- d. forgiveness is NOT the same as forgetting.
 - 1) forgiveness is a spiritual process; forgetting is a cognitive process.
 - 2) God practices "selective forgetting" . . .

(Ezekiel 33:11-16) Say to them, 'As surely as I live, declares the Sovereign LORD, I take no pleasure in the death of the wicked, but rather that they turn from their ways and live. Turn! Turn from your evil ways! Why will you die, O house of Israel?' {12} 'Therefore, son of man, say to your countrymen, 'The righteousness of the righteous man will not save him when he disobeys, and the wickedness of the wicked man will not cause him to fall when he turns from it. The righteous man, if he sins, will not be allowed to live because of his former righteousness.' {13} If I tell the righteous man that he will surely live, but then he trusts in his righteousness and does evil, *none of the righteous things he has done will be remembered; he will die for the evil he has done.* {14} And if I say to the wicked man, 'You will surely die,' but he then turns away from his sin and does what is just and right— {15} if he gives back what he took in pledge for a loan, returns what he has stolen, follows the decrees that give life, and does no evil, he will surely live; he will not die. {16} *None of the sins he has committed will be remembered against him. He has done what is just and right; he will surely live.*

(Hebrews 10:26-31) If we deliberately keep on sinning after we have received the knowledge of the truth, *no sacrifice for sins is left,* {27} but only a fearful expectation of judgment and of raging fire that will consume the enemies of God. {28} Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses. {29} How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace? {30} *For we know him who said, "It is mine to avenge; I will repay," and again, "The Lord will judge his people."* {31} *It is a dreadful thing to fall into the hands of the living God.*

C. Understanding and Forgiving Myself and Others as Children of God

1. As a child of God, I am fully capable of committing any sin possible

(Romans 3:10-23) As it is written: "There is no one righteous, not even one; {11} there is no one who understands, no one who seeks God. {12} All have turned away, they have together become worthless; there is no one who does good, not even one." . . .

{20} Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin. . . . {There is no difference, {23} for all have sinned and fall short of the glory of God.

(Galatians 5:17) For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want.

(Romans 7:18-20) I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. {19} For what I do is not the good I want to do; no, the evil I do not want to do--this I keep on doing. {20} Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.

- a. I am by nature *evil*.
- b. it is natural for me to think, speak, and do *evil*.
- c. I do *evil* even when I don't want to
- d. because of my *evil* sinfulness, I am worthless to God

2. As a child of God, I am a forgiven sinner

(Psalm 130: 1-8) Out of the depths I cry to you, O LORD; {2} O Lord, hear my voice. Let your ears be attentive to my cry for mercy. {3} If you, O LORD, kept a record of sins, O Lord, who could stand? {4} But with you there is forgiveness; therefore you are feared. {5} I wait for the LORD, my soul waits, and in his word I put my hope. . . . {7} O Israel, put your hope in the LORD, for with the LORD is unfailing love and with him is full redemption. {8} He himself will redeem Israel from all their sins.

(Hebrews 4:14-16) Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. {15} For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet was without sin. {16} Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

- a. my sinful nature is a powerful force within me, but it is not more powerful than God's grace in Christ.
- b. in His love, God understands me as a sinner better than I understand myself.
- c. in His love and understanding, He is willing and able to forgive me.

- d. refusal to forgive myself or others is an act of self-righteousness
 - e. when I acknowledge and understand myself as a sinner, I am able to forgive myself and others in view of God's grace in Christ.
3. I need to understand my/others' sin in its historical context.
- a. the right time, place, person, situation
 - b. my perception of self, others, my world, and my relationship with God
 - c. my "measure of faith" (level of dependence on God and His grace for today as well as for eternity)

D. Understanding and Loving Myself and Others as Children of God

1. God has made me and each other a unique, gifted child.
2. God has made me and each other a part of the body of Christ.

(Galatians 3:26-27) You are all sons of God through faith in Christ Jesus, {27} for all of you who were baptized into Christ have clothed yourselves with Christ.

(Romans 12:3-6) For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you. {4} Just as each of us has one body with many members, and these members do not all have the same function, {5} so in Christ we who are many form one body, and each member belongs to all the others. {6} We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith.

(Galatians 6:4) Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else,

(2 Corinthians 10:12) We do not dare to classify or compare ourselves with some who commend themselves. When they measure themselves by themselves and compare themselves with themselves, they are not wise.

(Romans 12:1-2) Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. {2} Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.

(2 Corinthians 12:8-10) Three times I pleaded with the Lord to take it away from me. {9} But he said to me, "My grace is sufficient for you, for my power is made perfect in

weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. {10} That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.

3. My love for self and others is focused on who I am in Christ by the grace of God.
 - a. without comparison to others and/or their expectations of me
 - b. without comparison to my own possibly distorted expectations
 - c. in comparison to God's grace and will, and His expectations of me in His mercy.

E. Reality-Based Expectations and Evaluations of Self and Others

1. Reality-based evaluations of self and others, versus negative self-talk:
 - a. either-or thinking
 - b. minimization of positives / maximization of negatives
 - c. labeling
2. Reality-based expectations of self and others, versus distorted comparisons:
 - a. perfectionism
 - b. criticism
 - c. conceit / resentment
 - d. excuses

THE ART OF UNDERSTANDING AND OF BEING UNDERSTOOD

Communication has been described as a process of transmitting a message from a sender to a receiver. Sounds simple, doesn't it? I say to you, "I really like your new hair style!" You hear me say, "I really like your new hair style." OR, you may have heard me say, "It's about time you did something with your hair." OR, you might have heard, "You're beautiful, I love you." The *content* (i.e., the words contained in a message) of a message is interpreted by its *context* (i.e., the relational themes or filters).

The truth is, we often do not respond to what a person says, but rather to what we think that person means. On the other hand, there also are enough times when we assume that the other person automatically knows what we mean, even if we haven't said it. This two-way mind-reading game can be a source of misunderstanding. The sad thing is that many people are not even aware of what is going on, until it is too late.

In his master's thesis research with married couples, the presenter of this workshop found that one of the most important factors in marital satisfaction was the sense of being understood. The purpose of this workshop is to provide the participants with knowledge and skills in the art of understanding and being understood.

The learning objectives of this workshop are that each participant will have opportunity to:

- ☞ grow in awareness of relational message contexts present in a given relationship;
- ☞ learn and practice communication skills that improve one's capacity to understand another;
- ☞ learn and practice communication skills that enhance one's chances of being understood when expressing oneself to another.

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I. Relational Message Context

A. Seven "Topoi" of Relational Messages (Burgoon & Hale, 1984)

1. *dominance - submission* (control, power, versus symmetrical and equal)
2. *emotional arousal* (positive, negative)
3. *composure* (self-control, relaxed/nervous, calm/tense)
4. *similarity* (alike or different)
5. *formality - informality* (proper, e.g., title; casual, e.g., first name)
6. *task - social orientation* (working relationship, personal relationship)
7. *intimacy*
 - a. affection - hostility
 - b. inclusion - exclusion
 - c. intensity of involvement
 - d. depth - superficiality
 - e. trust (sincerity, honesty, mutual, vulnerability)

B. Social Penetration Theory (Altman & Taylor, 1973)

1. *breadth*: number of topics disclosed
2. *depth*: level of personal information disclosed
3. *onion analogy*: the closer the relationship (i.e., the greater the personal investment), the more personal the self-disclosure (from superficial to intimate)

C. Expectancy Theory (Tolman, 1948 [Learning Theory])

1. Before entering an action or interaction, a person has certain expectancies/hypotheses of what will or will not happen. To the extent these are reinforced, the action continues.
2. *Cognitive map*: our actions are guided by cognitive map of how and where we think things will be. This map determines our responses to our environment.
3. Role Expectations (a relational extension by B. Terrell): each role in a relationship consists of a set of rules or expectations that often have been brought into a relationship from family-of-origin experiences.

D. Interpersonal Perception (Laing, 1966)

1. *direct perception*: my view of self or another (What I think)
2. *meta perception*: my view of the other's view of myself/yourself (What I think you think of me/you/us)

3. *meta-meta perception*: my view of the other's view of my view (What I think you think I think of me/you/us)
4. When my direct perception is the same as your direct perception, we have *agreement*. (i.e., What I think is what you think.)
5. When my meta perception is the same as your direct perception, we have *understanding*. (i.e., What I think you think is what you think.)
6. When my meta-meta perception is the same as your direct perception, I know *I am being understood* by you. (i.e., What I think you think I think is what you think.)
 - a. Thus agreement and understanding are *NOT* the same thing, and there can be one without the other.
 - b. If I have a misperception of you, I will interpret your actions to validate my perception and ignore behaviors that do not fit or support that perception.

E. Seven Categories of Nonverbal Behavior (Burgoon, Buller, & Woodall, 1989)

1. *kinesics*: body movement
2. *haptics*: touch (body zones, duration, lightness)
3. *physical appearance*: dress and grooming, body shape
4. *artifacts*: objects and environment
5. *proxemics*: distance (< 24" = intimate zone; 24-48" = personal zone; 4-12' = social zone; > 12' = public zone.)
6. *chronemics*: time (duration, sequencing, diffused point vs. fixed point, monochronistic vs. polychronistic status)
7. *vocalics*: voice dynamics (tone, intensity, rate, pitch, fluency, dialects, characterizers [e.g., crying, laughing, sneezing, sighing])

II. Communication Skills to Increase Understanding

A. Attending Skills (Egan, 1994)

- S (square): face the person squarely
- O (pen): have an open posture toward the person
- L (lean): lean into or toward the person
- E (eye contact): maintain eye contact with the person
- R (relax): promote a relaxed atmosphere with the person

B. Empathy: basic and advanced formulas

1. *Perceptiveness vs. assumptions*: assumptions are based on what I think; perceptiveness hears and sees from the other person's point of view.
2. *Listening in context*: placing what is said in its historical and social context
3. *Be tentative*: Only the person knows what s/he is thinking or feeling. We are only making a guess. The important thing is that we are trying to understand.
4. DO NOT accept someone's "You know what I mean."
5. Basic empathy formula ("[It appears that] you feel emotion, because event.")
6. Advanced empathy formula: ("[It sounds like] when event, you feel emotion, because meaning.")
7. Questions (open-ended vs. closed)
 - a. "probes" (questions or statements for clarification) need to begin with *what*, *when*, *where*, *how*, and sometimes *why*
 - be careful in the use of *why* questions, as they tend to sound accusatory and result in either excuses or "I don't know"
 - b. any question beginning with a verb can be answered with a yes or no, thus limiting the question's usefulness to gain new information
 - c. the use of too many questions in a row ends up placing the direction of the conversation in the control of the questioner rather than in that of the speaker (this may be a good teaching technique, but it is a poor listening technique)

III. Communication Skills to Improve Being Understood

(Ephesians 4:25-29) Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body. {26} "In your anger do not sin" : Do not let the sun go down while you are still angry, {27} and do not give the devil a foothold. . . . {29} Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen.

(James 1:19-20) My dear brothers, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, {20} for man's anger does not bring about the righteous life that God desires.

(1 Peter 2:17) Show proper respect to everyone

(Proverbs 15:1) A gentle answer turns away wrath, but a harsh word stirs up anger.

A. I-Statements

1. "When event, I feel emotion, because meaning."
2. All that we are sure of is our own feelings, thoughts, and experiences.
3. I-statements share information without speculation or accusation of the other person's feelings, thoughts, and experiences.
4. Follow an I-statement with a request, a need statement, or a possible solution.

B. Speak the Truth (congruence between verbal and nonverbal messages)

1. Speaking the truth requires a) mutual respect, b) mutual love in Christ.
2. We are responsible for what we say, and we accept the consequences of what we say.
3. We can say "NO" without feeling guilty, provided it is the result of honest analysis (i.e., for every "YES" there will be a "NO" and vice versa)
4. We need to take time to LISTEN and THINK before we speak.
5. The following words and phrases are valid: a) "Maybe;" b) "I don't know;" c) "I don't understand; please explain;" d) "I have done wrong, please forgive me;" e) "I forgive you;" f) "Please and/or Thank You;" g) "I love you."
6. We are responsible for clearly expressing our thoughts, opinions, needs, and/or feelings in a wholesome way that builds up the relationship.

C. Avoid Communication Blockers

1. *Withdrawal*: refusing to speak (the silent treatment, or avoiding the issue)
2. *Rationalization*: making excuses.
3. *Blaming*: finding fault in the person, rather than seeking solutions to the problem.
4. *Patronization*: talking "down" to a person.
5. *Invalidation*: discrediting or ignoring the thoughts and feelings of others.
6. *Record of Wrongs*: attacking another with the past (i.e., no forgiveness)
7. *Globalization*: using "always," "never," "everyone," "a thousand times."
8. *Mind-Reading*: assuming to know exactly what a person feels or thinks without asking.
9. *Sarcasm*: mocking, ridiculing, criticizing a person in the guise of "a joke."
0. *Falsehood*: not saying what one really feels, thinks, means.

IV. Practicing the Art of Understanding and Being Understood

A. SOLER

1. Partner #1 talks about something of interest to him/her
2. Partner #2 uses SOLER at first
3. Partner #2 eliminates SOLER for a minute or two
4. Reverse roles; then discuss experience

B. Three-Step

1. Partner #1 expresses something of interest or importance in three or less sentences.
2. Partner #2 paraphrases what s/he heard in his/her own words.
3. Partner #1 *confirms* (i.e., acknowledges accuracy of paraphrase), or *clarifies* (i.e., restates in a different way what wasn't "heard").
4. Only after confirmation, may Partner #2 respond to Partner #1's statement.
5. Repeat the three-step process based on Partner #2's response.

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THE ROCKS AND ROLES OF MARRIAGE: CHILDREN OF GOD AS HUSBAND AND WIFE

Child of God Scripture Passages

(Galatians 3:26-29) You are all sons of God through faith in Christ Jesus, {27} for all of you who were baptized into Christ have clothed yourselves with Christ. {28} There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. {29} If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

(Mark 12:30-31) Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. {31} The second is this: Love your neighbor as yourself.

(John 13:34) "A new command I give you: Love one another. As I have loved you, so you must love one another.

(Galatians 5:17) For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want.

(Galatians 2:20) I have been crucified with Christ and I no longer live, but *Christ lives in me*. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

(Romans 7:18-20) I know that nothing good lives in me, that is, in my *sinful nature*. For I have the desire to do what is good, but I cannot carry it out. {19} For what I do is not the good I want to do; no, the evil I do not want to do--this I keep on doing. {20} Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.

(Romans 8:5) Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires.

A. Child of God

1. My being a child of God is my *personal* identity

- a. it is the "WHO" I am (as opposed to the "WHAT" I am/do--my roles or *social* identity)
- b. it supersedes all earth-bound forms of self-identification
 - e.g., ethnicity, socio-economic status, gender, [physical appearance]

2. As a child of God, I am a complex and complete being
 - a. *all my heart* = emotions, feelings
 - b. *all my soul* = spiritual, life of faith
 - c. *all my mind* = cognitive, thoughts
 - d. *all my strength* = physical, behavioral
 - e. *neighbor and self* = social, relationships
 - f. only when filled with the love of God in Christ, can I truly love myself and others as God has loved me.
3. As a child of God, I have both the Holy Spirit and my Sinful Nature dwelling in me.
 - a. when I am in tune with the Holy Spirit, it is *Christ living in me*.
 - b. when I am in tune with my Sinful Nature, it is *Sin living in me*.
 - c. "Self-control" = "*CHRIST* - control"
 - d. I am responsible for "Self - *CHOICE*" rather than "Self-control"

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(Galatians 6:3-4) If anyone thinks he is something when he is nothing, he deceives himself. {4} Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else. . .

(2 Corinthians 10:12-18) We do not dare to classify or compare ourselves with some who commend themselves. When they measure themselves by themselves and compare themselves with themselves, they are not wise. {13} We, however, will not boast beyond proper limits, but will confine our boasting to the field God has assigned to us, . . . {17} But, "Let him who boasts boast in the Lord." {18} For it is not the one who commends himself who is approved, but the one whom the Lord commends.

(Romans 12:1-3) Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God--this is your spiritual act of worship. {2} Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will. {3} For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you.

(Romans 12:4-6) Just as each of us has one body with many members, and these members do not all have the same function, {5} so in Christ we who are many form one body, and each member belongs to all the others. {6} We have different gifts, according to the grace given us.

B. Child of God and Self-concept

1. As a child of God, I can have a healthy self-esteem/image/concept/worth
 - a. do NOT think I am what I am not
 - b. do NOT compare myself to others
 - c. do NOT compare myself to myself
 - d. DO compare myself to God's will for me, in view of God's mercy
 - e. DO boast in the Lord
2. I have only one function in life--to serve God as a living sacrifice
 - a. to serve the Lord, I need to change my way of thinking
 - b. to change my way of thinking, I need daily to test and approve His will for me
TODAY
3. God has given each one of us the **gifts** HE wants us to have
 - a. my God-given abilities
 - b. my God-given inabilities
 - potentials, compensation, asking for help
 - c. my God-given circumstances
 - d. my God-given "measure of faith" (*applied* faith)
4. Thinking more highly of myself than I ought . . .
 - a. *conceit*: self-deception and self/other criticism
 - usually in an unhealthy effort to boost low-self-esteem, insecurity
 - b. a source of *depression*: degree of difference between expectation and results
 - disappointment/anger → discouragement → depression → despair
 - c. a source of *resentment and malice*: with another person
 - disappointment/anger → frustration → resentment → malice
 - d. a healthy self-esteem in Christ recognizes both my abilities/resources and my inabilities/limitations in a positive light

Motto: "I will do the best I can with what God gives me today!"

† † † † †

(1 Corinthians 12:12-27) The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. . . {14} Now the body is not made up of one part but of many. {15} If the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason cease to be part of the body. . . {18} But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be. . . {24} But God has combined the members of the body and has given greater honor to the parts that lacked it, {25} so that there should be no division in the body, but that its parts should have equal concern for each other.

{26} If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. {27} Now you are the body of Christ, and each one of you is a part of it.

(Galatians 6:2, 5) Carry each other's burdens, and in this way you will fulfill the law of Christ. . . {5} for each one should carry his own load.

(Ephesians 5:1-2, 21) Be imitators of God, therefore, as dearly loved children {2} and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God. . . {21} Submit to one another out of reverence for Christ.

(Matthew 20:25-28) Jesus called them together and said, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. {26} Not so with you. Instead, whoever wants to become great among you must be your servant, {27} and whoever wants to be first must be your slave-- {28} just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

C. Child of God in Relationships

1. My gifts are to be used to God's glory and for one another
 - a. *reciprocity* (i.e., mutual concern)
 - b. *cooperation* vs. competition
 - c. glory of God vs. self-glory or exploitation
 - d. giving-self-up-for / submitting (i.e., serving) vs. giving-in / lording-it-over
2. Three types of relationships
 - a. interdependence (God's plan for a healthy, growing relationship)
 - b. (co)dependence (a relationship doomed to die)
 - c. independence (an unhealthy, non-growing relationship)

† † † † †

(Genesis 1:26-27) Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." {27} So God created man in his own image, in the image of God he created him; male and female he created them.

(Genesis 2:18-25) The LORD God said, "It is not good for the man to be alone. I will make a *helper* suitable for him." {19} Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; . . . But for Adam no suitable helper was found. . . . {24} For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh. {25} The man and his wife were both naked, and they felt no

shame.

(1 Corinthians 11:3) Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.

(Matthew 19:4-6) "Haven't you read," he replied, "that at the beginning the Creator 'made them male and female,' {5} and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'? {6} So they are no longer two, but one. Therefore what God has joined together, let man not separate."

(1 Corinthians 7:2-5) But since there is so much immorality, each man should have his own wife, and each woman her own husband. {3} The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. {4} The wife's body does not belong to her alone but also to her husband. In the same way, the husband's body does not belong to him alone but also to his wife. {5} Do not deprive each other except by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control.

(Ephesians 5:22-31) Wives, submit to your husbands as to the Lord. {23} For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. {24} Now as the church submits to Christ, so also wives should submit to their husbands in everything. {25} Husbands, love your wives, just as Christ loved the church and gave himself up for her {26} to make her holy, cleansing her by the washing with water through the word, {27} and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. {28} In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. {29} After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church— {30} for we are members of his body. {31} "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh."

(Colossians 3:18-19) Wives, submit to your husbands, as is fitting in the Lord. {19} Husbands, love your wives and do not be harsh with them.

(1 Peter 3:1-7) Wives, in the same way be submissive to your husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives, {2} when they see the purity and reverence of your lives. {3} Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes. {4} Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight. {5} For this is the way the holy women of the past who put their hope in God used to make themselves beautiful. They were submissive to their own husbands, {6} like Sarah, who

themselves beautiful. They were submissive to their own husbands, {6} like Sarah, who obeyed Abraham and called him her master. You are her daughters if you do what is right and do not give way to fear. {7} Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.

D. Child of God in Husband and Wife Roles

1. Equality of persons (i.e., children of God) and differentiation of roles
 - a. created (and recreated) in the image of God
 - b. suitable = "opposite to" vs. one down
 - c. "head" and "helper"
 - 1) God-ordained authority and shared responsibility
 - 2) give-oneself-up-for in love
 - 3) submit in love
 - 4) a partnership; a "oneness"
2. God's guidelines for Husbands and Wives (a *balanced* plan)

<ol style="list-style-type: none"> a. give-oneself-up-for (cf. W-a) b. love as Christ loves (cf. W-a) c. care for as own body (cf. W-e) d. do not be harsh (cf. W-c) e. be considerate (cf. W-d) f. treat with respect (cf. W-b) g. partners (cf. W-f) h. lover (cf. W-g) 	<ol style="list-style-type: none"> a. submit to. . . (as Church "loves") b. respect c. submit. . . as is fitting in the Lord d. a gentle and quiet spirit e. willing obedience (without fear) f. [partners] g. lover
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3. When other roles conflict with the Husband/Wife roles
 - a. parenting roles
 - b. extended family roles
 - c. work roles
 - d. flexibility of priorities
 - 1) personal and/or mutual values
 - 2) time, effort, and energy expended

(Colossians 3:23-24) Whatever you do, work at it with all your heart, as working for the Lord, not for men, {24} since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving.

ANGER: THE MISUNDERSTOOD EMOTION

Within the Christian community, anger often is considered to be a sin. This misconception of anger as a sin has led many Christians to "stuff" their anger in the name of "controlling" it. The psychological and spiritual results of this misunderstanding of anger have been devastating to personal self-image, to interpersonal relationships, and to one's perception of his/her relationship with God as well.

Over the past couple of years, the presenter of this workshop has been developing a personal theory about what we call anger, based on Scripture and cognitive-behavioral therapy. It also finds support in the findings of social psychology research. Following Scriptural guidelines, this workshop offers its participants the opportunity to:

- ☞ gain understanding of what we often call "anger;"
- ☞ learn how to identify and rid ourselves of past unresolved "angers;"
- ☞ learn how to express our anger in a God-pleasing way; and
- ☞ learn what is necessary for healing wounded relationships.

† † † † †

I. What We Call Anger

A. Scripture on Anger

1 Samuel 11:6 When Saul heard their words, the Spirit of God came upon him in power, and he burned with anger.

1 Samuel 20:30 Saul's anger flared up at Jonathan and he said to him, "You son of a perverse and rebellious woman!

Psalms 7:11 God is a righteous judge, a God who expresses his wrath every day.

Psalms 103:8 The LORD is compassionate and gracious, slow to anger, abounding in love.

Proverbs 15:1 A gentle answer turns away wrath, but a harsh word stirs up anger.

Proverbs 29:11 A fool gives full vent to his anger, but a wise man keeps himself under control.

Proverbs 29:22 An angry man stirs up dissension, and a hot-tempered one commits many sins.

Matthew 5:22 But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca, ' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell.

Mark 3:5 [Jesus] looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, "Stretch out your hand." He stretched it out, and his hand was completely restored.

1 Corinthians 13:4-7 Love is patient, love is kind. . . . it is not easily angered, it keeps no record of wrongs.

Ephesians 4:25-27, 31 Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body. "In your anger do not sin": Do not let the sun go down while you are still angry, and do not give the devil a foothold. . . . Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice.

James 1:19-20 My dear brothers, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, for man's anger does not bring about the righteous life that God desires.

In its 497 references to anger, the Bible does not speak of anger as a sin. However, it has much to say about our not sinning in anger (Ps. 4:4; Eph. 4:26). God is spoken of as an angry God (Ps. 7:11), yet He is "slow to anger" (Ps. 103:9). Jesus spoke "with anger" to the stubborn, unbelieving Pharisees (Mk. 3:5). The Bible calls upon us to be "slow to

anger" (Jms. 1:19), and not to be "easily angered" (1 Cor. 13:5), but it does not say, "You shall not be angry."

We want to make a distinction between the emotion of anger and the cognitive and behavioral processes involved in what we call "anger." God provides us with understanding of this distinction when, in Ephesians 4:26, He warns us, "Do not let the sun go down while you are still angry." Once we "stuff" or suppress our anger without expressing it in an appropriate way, it is recorded in our mental "video tapes" as unresolved anger. This is what leads to "records of wrongs," "bitterness, rage, brawling, slander, and malice."

B. Theory

1. Working definitions

Anger. An emotional and physiological response to a sense of being wronged or injured.

Bitterness/Resentment. Unresolved past "angers."

Rage. A "full vent" release of past "angers," resulting in either a verbal or physical explosion upon an external target, or a cognitive and physiological implosion within oneself.

Malice. Unresolved past "angers" that manifest themselves in the form of hatred, jealousy, envy, or revenge toward an external target.

2. Cognitive/emotional process of becoming angry

- a. an event occurs.
- b. the person encodes the information that cues a cognitive appraisal of the data.
- c. if the event is appraised as a wrong or injury, negative arousal takes place and the individual experiences anger.
- d. this is in keeping with Lazarus' Emotion Theory (cf., APPENDIX A).

3. Importance of expressing anger

- a. it is important for people to express their thoughts and feelings in a timely and appropriate manner.
- b. this gives the individual has opportunity to resolve his or her thoughts of being wronged or injured.
- c. this also allows for clarification of the event, if this is necessary, so that there will not be any lingering misunderstandings.
- d. in this way, the devil does not get a foothold, nor does the person keep a record of wrongs (i.e., resentment, holding a grudge).

4. Cognitive transition to frustration, resentment, malice, etc.

- a. when people choose not to express their feelings and thoughts of anger, or when they are not allowed to do so, another cognitive process may take place.
 - b. if the event does not have a strong impact on the person, it may be stored in long-term memory in an ill-organized fashion, so as not to be easily available to retrieval in working memory. The person "forgets about it."
 - c. if the stimulus event has sufficient salience or vividness, the person may store the information in long-term memory in a more organized fashion. This may increase its availability for easy retrieval.
 - d. each time the person recalls the event and dwells on it, he or she reacts to it mentally, emotionally, and physiologically as if it were happening again.
 - e. over a period of time, a new cognitive schema (i.e., "record of wrongs") is established at the unconscious level of mental process.
 - f. this cognitive schema may take on the form of an "if...then..." attribution.
 - 1) e.g., "if someone looks at me with his/her eyes rolled up and sighs, then that person is making fun of me and I am angry."
 - 2) every time a similar stimulus is encoded, or a memory is triggered, this schema is engaged to appraise the information.
 - 3) each time this occurs, the schema is strengthened, more firmly established, and more readily accessible.
 - g. the result is a growing storage bin of a record of wrongs.
 - 1) no longer is the person simply responding to the current stimulus.
 - 2) s/he is now reacting to a history of unresolved angers.
 - 3) this reaction is no longer anger in its pure form as an emotional response. It is now resentment, and is essentially a cognitive response.
5. There is no such thing as a "hair-trigger" or "short-fused" temper.
- a. each anger-provoking stimulus that triggers the "if...then..." cognitive schema draws immediate and intense reaction.
 - b. the behavioral result is one of explosion or implosion.
 - 1) if the person believes that verbal or physical aggression is to his/her advantage, the person explodes to one degree or another.
 - 2) if the person believes that such external release of angers would be too costly, he/she implodes to one degree or another.
 - 3) eventually, when the number of unresolved angers becomes intolerable, the person gives full vent to his/her resentment in a rage, either internally or externally.
6. Conclusion
- a. anger itself is not a sin; it is a natural response to being wronged or injured.

- b. what most Christians call anger is really resentment, rage, or malice.
- c. these are the results of cognitive schema established over many sunsets.
- d. see: Fiske and Taylor's *Cognitive Schema* work, and Geen's work on *Human Aggression* (APPENDIX A).

II. Ridding Ourselves of Past "Angers"

1 Corinthians 13:4-5 Love is patient, love is kind. . . . It is not easily angered, it keeps no record of wrongs.

Ephesians 4:25-32 Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body. "In your anger do not sin" : Do not let the sun go down while you are still angry, and do not give the devil a foothold. . . . Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.

A. Feelings-focused Interventions

1. Free-writing

- a. find a quiet time when and where you will not be interrupted.
- b. write out your feelings and thoughts (straight dictation) as they flow from your heart and mind to the paper.
- c. don't worry about grammar, spelling, penmanship, words, logical progression of thoughts, etc. (This is between you and God and He knows what you are thinking. You are "ridding" yourself of these thoughts and feelings.)
- d. write for 20-30 minutes.
- e. read what you have written and acknowledge it as your own.
- f. ask God to forgive you for these sinful thoughts, and to fill your heart and mind with His compassion, kindness, love, and forgiveness.
- g. destroy the papers to symbolize a total "ridding."
- h. spend 5-10 minutes in some form of exercise to burn off the energy generated by this experience.

2. Empty chair

- a. find a quiet time when and where you will not be interrupted.
- b. picture the target of your resentment sitting in a chair and verbalize your resentment and rage for 20 minutes each day until the bin is empty.
- c. it is best to use a tape recorder, for play back purposes, in order to

- acknowledge the expressed thoughts and feelings as one's own.
- d. ask God to forgive you for these sinful thoughts, and to fill your heart and mind with His compassion, kindness, love, and forgiveness.
 - e. erase the tape in a symbolic ridding of past angers.
 - f. spend 5-10 minutes in some form of exercise to burn off the energy generated by this experience.

A secondary and important benefit of these interventions, when used over 2-3 weeks, is a growing awareness of the complete source(s) of the unresolved angers. In the process of doing these exercises faithfully everyday, the person discovers patterns in his or her resentment and malice that can be traced back literally over a life time. This allows the person to pursue resolution in a God-pleasing way as is deemed necessary.

B. Cognitive-focused intervention

1. Find a quiet time when and where you will not be interrupted.
2. Begin to list your frustrations and resentments, along with their targets and prioritize them.
3. Identify your expectation of the other person and yourself in each situation.
4. Identify the *life value* that drives the expectation.
5. Analyze what it means to you that the expectation is unfulfilled.
6. Analyze the *reality* of the expectation.
 - a. what can you really expect of the other person in this situation, at this time?
 - b. what can you really expect of yourself in this situation, at this time?
7. Analyze the *validity* of the life value.
 - a. is this a Bible-based, faith-led value?
 - b. is this a worldly value?
 - c. how will your faith and integrity be affected by changing this value?
8. Adjust accordingly: the value, the expectation, the behavior.
9. Does the target person need to be involved to accomplish this change?

As each frustration/resentment is resolved, the "record of wrongs" connected with it will be eliminated. One by one you will rid yourself of "past unresolved angers."

III. God-pleasing Expression of Anger

Ephesians 4:25-31 Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body. "In your anger do not sin" : Do not

let the sun go down while you are still angry, and do not give the devil a foothold. . .
 . Do not let any unwholesome talk come out of your mouths, but only what is helpful
 for building others up according to their needs, that it may benefit those who listen. .
 . . Get rid of all bitterness, rage and anger, brawling and slander, along with every
 form of malice.

James 1:19,20 My dear brothers, take note of this: Everyone should be quick to listen,
 slow to speak and slow to become angry, for man's anger does not bring about the
 righteous life that God desires.

A. Scriptural Guidelines.

1. It is necessary to listen and to seek to understand what has taken place.
 - a. this may require asking questions, rather than making assumptions.
 - b. this gives the other person a chance to explain his or her behavior.
2. It is necessary to stop and think before speaking.
 - a. this makes sure that the message given (in both content and context) is as is intended.
 - b. how can this be said to "build up" the relationship?
3. It is important to control the expression of anger.
 - a. know what you want to say before saying it.
 - b. be aware of how (nonverbals) you are saying it.

B. Inappropriate Expression of Anger

1. *misdirected expression*: we lash out at whoever or whatever is handy.
2. *stuffing or suppressing anger*: this is NOT controlling anger. It is simply not expressing it.
3. *blaming*: "you....", "you make me....", "why do/don't you...."
4. *denial of anger*: seeking to convince ourselves and others that we do not experience anger.

C. Appropriate Expression of Anger

1. *STAR* (if you are dealing with a current anger)
 - a. **Specific**: be aware of the specific behavior
 - b. **Think**: think of building up the relationship
 - c. **Ask**: don't assume the reason/motivation for the behavior
 - d. **Respond**: don't just react; say what you want to say in a God-pleasing way.
2. Anger expression management skills

- a. *ten-count relax*: tighten muscles while slowly counting to ten. At ten say "relax" (release tension in muscles) and count backwards, saying "relax" between each number.
- b. *self-talk*: check it out and make sure you have a right to be angry. If so, tell yourself it's all right to be angry, and now you have to control the way you express it. "I can do this."
- c. *I-statements*: Tell the person in a respectful way, "I am angry, when (give behavior or event), because (explain what it means to you).
- d. *self-reinforcement*: when you have expressed your anger in a God-pleasing way, thank God and tell yourself you did a good job.

IV. Healing Wounded Relationships

Just as there was only one way to heal our relationship with God that had been destroyed by sin; so there is only one way to heal relationships wounded by the sinful acts of anger--rebuke, repentance, and forgiveness (sometimes forgiveness from the heart is sufficient.)

A. Scripture on Repentance and Forgiveness

Psalm 32:1-5 Blessed is he whose transgressions are forgiven, whose sins are covered. Blessed is the man whose sin the LORD does not count against him and in whose spirit is no deceit. When I kept silent, my bones wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was sapped as in the heat of summer. Then I acknowledged my sin to you and did not cover up my iniquity. I said, "I will confess my transgressions to the LORD"-- and you forgave the guilt of my sin.

Psalm 19:12 Who can discern his errors? Forgive my hidden faults.

1 John 1:8-10 If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives.

Matthew 6:23-24 "Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift."

Matthew 18:15-18 "If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he

will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.' If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector.

Luke 17:3-5 So watch yourselves. "If your brother sins, rebuke him, and if he repents, forgive him. If he sins against you seven times in a day, and seven times comes back to you and says, 'I repent,' forgive him." The apostles said to the Lord, "Increase our faith!"

John 20:23 If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."

Matthew 6:12 "Forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one." For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins.

Matthew 18:35 "This is how my heavenly Father will treat each of you unless you forgive your brother from your heart." (cf. parable of the wicked servant)

Ephesians 4:32 Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.

Mark 11:25 And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins."

Matthew 18:21 Then Peter came to Jesus and asked, "Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?" Jesus answered, "I tell you, not seven times, but seventy-seven times.

Luke 6:37 "Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven.

B. Thoughts on Forgiveness

Forgiveness (and its "cousins") is found 143 times in the Bible. In the Old Testament three words are translated "to forgive." They also have the meanings of "to cover" (כפר), "to take away" (נתן), "to pardon, to be merciful" (סלח). In the New Testament one Greek word for "to forgive" (αφιημι) also means "to let go, send away, cancel;" another word (απολυω) also means "to set free, release, pardon;" and a third one (χαριζομαι) can mean "to give freely, to remit."

No passage in the Bible says we are to "forgive and forget," as if the one automatically

happens with the other. To be forgiven, or to forgive, is a healing by the power of the Holy Spirit in Christ (John 20:21-23). To forget is a healing process over time by the grace of God. It is a process of first remembering with less pain or intensity, and then remembering with less frequency. However, due to our cognitive structure, certain stimuli (e.g., events, words, pictures, sounds, smells) will trigger our memories and we will experience a temporary emotional response.

Anyone can say, "I forgive you"--meaning "I no longer will hold _____ against you." Only a Christian, by the power of the Holy Spirit and the grace of God in Christ, can say, "I forgive you," and share with that person both temporal and eternal assurance of forgiveness in Christ.

C. Psychological and Scriptural Views of Forgiveness

Psychology today (if it recognizes it at all) views forgiveness as being an intellectual exercise that develops into an emotional reality. The psychological object of forgiveness is to free people of their anger and guilt. Forgiveness...

1. helps people to forget painful experiences of the past;
2. frees them from the control of the past (events or people);
3. facilitates reconciliation;
4. decreases the likelihood of misdirected anger expression in present relationships;
5. reduces levels of anxiety and depression; and
6. as a process, increases the possibility of understanding the other person.

Scripture views forgiveness primarily as a spiritual process. God calls upon us ...

1. to rid ourselves of anger, bitterness, rage, etc. (Eph. 4:31);
2. to truly accept and appreciate our own forgiveness, so that we may be forgiving toward others (vs. false guilt, blaming, misdirected expression) (Ps. 25:11; Mt. 6:12-15; 18:21-35);
3. to be of a forgiving spirit as God has forgiven us in Christ (vs. vengeance, malice; Col. 3:13);
4. to rebuke those who have wronged us that they may repent (Mt. 18:15-18; Lk. 17:3-5), or to acknowledge our own sin to someone we have wronged and to God (Mt. 5:23-24; 1 Jn. 1:8-10);
5. to share or withhold forgiveness, if necessary to promote repentance in the heart of the offender (Mt. 18:15-18);
6. not to withhold forgiveness for the sake of vengeance— spiritual suicide (Mk. 11:25).

D. Ways Our Sinful Nature Seeks to Block the Process of Forgiveness

1. refusal to repent and to admit a need for forgiveness.
2. impenitent continuation of the sinful behavior.
3. denial of our own anger and pain.
4. MISCONCEPTION THAT TO FORGIVE IS TO CONDONE THE SINFUL BEHAVIOR.
5. MISCONCEPTION THAT TO SAY, "I FORGIVE YOU" IS ALL THERE IS TO IT. (parallel: to say "I'm sorry" is all there is to it.)
6. the use of our anger to defend against feelings of inferiority, inadequacy, fear, vulnerability (we use our temper; not lose it).
7. the use of our anger to control or to "pay back" someone.
8. someone telling us we should just forgive and forget, and move on with our life (now we're angry at two people!).
9. forgiveness requires understanding of self, the other person, and the relationship. Such understanding may not have been present in the relationship.

E. The Process of Forgiveness and Healing

rid self of angers, bitterness, rage, malice (revenge)

admit own sin	appreciate own forgiveness	appreciate universal forgiveness	be of a forgiving spirit	rebuke in love	(repentance)	share our/Christ's forgiveness
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forgetting the effects of the sin over time (less intensity, shorter duration, longer intervals)

only by the grace of God and the power of the Holy Spirit in Christ

APPENDIX A

Emotion Theory (Lazarus, R. S. [1991]. *Emotion, Psychotherapy, and Change*, 290-300. New York: Guilford Press.)

"The quality and intensity of the emotional reaction depends on subjective evaluations--I call these cognitive appraisals. . . . Emotions are, in effect, organized motivational-cognitive-adaptational configurations whose status changes with changes in the person-environmental relationship as this is perceived and evaluated (appraised)" (p.293).

"*Knowledge* consists of what the person believes about the way things work in general and in a specific context. *Appraisal* consists of an evaluation of the significance of this knowledge for personal well being. . . . Although knowledge is the cognitive stuff of which personal meaning is made, and therefore is *necessary* for emotion, it is *not sufficient* to produce emotion until its personal significance is appraised. . . . Without an appraisal that an encounter has been or might be personally harmful or beneficial, there is no emotion" (pp. 294-295).

Cognitive Schema (Fiske, S. T., & Taylor, S. E. [1991]. *Social Cognition*, (2nd ed.). New York: McGraw-Hill.)

"A schema may be defined as a cognitive structure that represents knowledge about a concept or type of stimulus, including its attributes and the relations among those attributes. . . . Schemas facilitate what is called top-down, conceptually driven, or theory-driven processes, which simply means processes heavily influenced by one's organized prior knowledge" (p.98).

"[Several types of schemas] all influence the encoding (interpreting and taking in) of new information, memory of old information, and inferences about missing information. . . . **Person schemas** . . . contain people's understanding of the psychology of particular individuals, focusing on their traits and goals. . . . **Self schemas** . . . manage information about ourselves in some ways that are similar to how we manage information about other people. . . . **Role schemas**. A social role is the set of behaviors expected of a person in a particular social position, so a role schema is the cognitive structure that organizes one's knowledge about those appropriate behaviors. . . . **Event schemas or scripts** . . . describe appropriate sequences of events in well-known situations. . . . Different cultures supply people with different schemas Without the right schema, it is difficult to make sense of what happened" (pp. 117-120).

Human Aggression (Geen, [1990]. *Human Aggression*, 113-140. Pacific Grove, CA: Brooks-Cole.)

"[Arousal] may combine with ideas and thoughts generated within the situation to create a state of heightened anger which leads directly to increased aggression. . . .

1. If a person experiences a state of physiological arousal for which there is no immediate

- explanation, that state will be understood in terms of cognitions that are available.
2. If a person experiences a state of arousal for which an appropriate explanation exists, it is less likely that the arousal will be labeled in terms of available cognitions.
 3. Given a particular set of cognitive circumstances, a person will experience emotion only to the extent that he or she feels physiologically aroused" [Schachter, 1964, as cited in Geen, 1990] (p. 115).

"Aggressive behavior may not occur if the person feels restrained by other features of the situation. Aggression can be inhibited by pain cues from the victim if the aggressor has not been provoked or made angry by the victim. However, when the aggressor has been provoked, pain cues from the victim serve to reinforce and strengthen aggression. Cross-sex aggression also creates certain inhibitions. Men are less likely to aggress against women in experimental settings than they are to aggress against other men. In addition, fear of being aggressed against is an effective inhibitor of aggression" (pp. 139-140).

Self-Awareness (Wicklund, R. A., & Frey, D. [1980]. Self-awareness theory: When the self makes a difference. In Wegner & Vallacher, [Eds.], *Self in Social Psychology*, pp. 31-54. Oxford Press.)

"The self, as a structure guiding behavior, begins to operate only when the individual's attention is inward-directed. What this means is that the self, a mechanism that brings rules to bear on behavior, works only through conscious mediation. . . . This means that the self does not function automatically. It plays no role in automatic or 'thoughtless' behaviors" (p. 35).

"The self-aware person engages in a process of evaluation, which is defined by the correspondence, or lack of correspondence, of two things. One of these things is the rule, or standard. The other is behavior. The theory has it that a discrepancy between these two elements constitutes an evaluative state. . . . What this means is that falling short of one's standards does not automatically produce discomfort. One must first become self aware—attuned to that aspect of self that is relevant—before a shortcoming will set off the evaluative process. Another way of saying this is that negative self-evaluation consists of two elements: a discrepancy between behavior and some standard about correct behavior, plus focused attention toward that discrepancy" (pp. 38-39).

LONELINESS: SOLO OR SO LOW?

Loneliness is a part of the human experience. Christians are human. Therefore, Christians know loneliness. God created us as social beings (Genesis 2:18, It is not good for the man to be alone. . .) with a need for interpersonal relationships--a need to belong. On the other hand, there are times when we just want to be left alone. We call that experience solitude rather than loneliness. Thus, it might be said that loneliness is not a an objective, physical state of being; rather it is a subjective, psychological state of being. We can be in a crowd of 50 people and feel lonely and isolated; or we can be alone on a mountain top and experience a sense of fulfillment and belonging.

The purpose of this workshop is to help us understand the experience of loneliness and what we can do about it. The learning objectives are that each participant will have an opportunity to:

- ☞ gain understanding of the child of God concept;
- ☞ gain understanding of the experience of loneliness;
- ☞ be equipped with tools to combat and overcome loneliness.

† † † † †

A. The Experience of Loneliness

1. Deficiencies in a person's social relationships
 - a. due to changes in our social relationships
 - b. due to changes in our social needs and desires
2. Conditions that may lead to loneliness
 - a. social separation or isolation; inadequate support system; troubled relationships; lack of intimacy (NOT sexuality, rather a mutual sharing of self)
 - b. traumatic events resulting in mobility/change; loss; crisis
 - c. personal shortcomings: fear of intimacy; negative self-concept; lack of social skills; confinement due to illness, etc.
 - d. developmental deficits: lack of warmth, affection, acceptance, security as a child; rejection/neglect by parents; lack of parental involvement in childhood experiences
3. Social isolation
 - a. lacking a sense of belonging or community
 - b. lacking a social network of friends/family who share common interests
 - c. a sense of not fitting in with those around us
4. Emotional isolation
 - a. absence of a close emotional attachment
 - b. lacking an intimate relationship
 - c. missing that special someone who meaning and identity to our life
5. Aloneness, loneliness, solitude
 - a. *aloneness*: a neutral physical or psychological state of being by myself
 - b. *loneliness*: a negative psychological state associated with feelings of rejection, betrayal, being misunderstood, guilt, emotional pain, not belonging
 - c. *solitude*: a positive psychological state associated with a desire to be apart, times of introspection, or of personal closeness with God (through prayer and Scriptures)
6. Three types of lonely people
 - a. *hopeless lonely*: those who lack intimacy in a relationship in which they had expected to find it
 - b. *hopeful lonely*: those who lack an intimate relationship, but have numerous friendships and social activities, and look forward to developing intimacy
 - c. *resigned, hopelessly lonely*: those who lack an intimate relationship, may have a few friends, but see their loneliness as an immutable fact of life

B. Intimacy and Loneliness

1. Intimacy is NOT to be equated with having sex
 - a. sexual activity is a poor and often disastrous substitute for intimacy
 - b. sexual activity is a physical part of an intimate marital relationship
2. Intimacy is a close personal relationship marked by. . .
 - a. openness, honesty, mutual self-disclosure
 - b. caring, warmth, protecting, helping
 - c. being devoted to one another, mutually attentive, mutually committed
 - d. giving oneself up for each other, submitting to each other
 - e. becoming emotionally attached, trusting each other, risking vulnerability
3. Loneliness is a lacking of and a hunger for intimacy and community
 - a. a lacking of companionship, closeness, and a meaningful place in the world
 - b. whereas intimacy is a measure of the degree of mutual sharing, loneliness is a measure of the degree of absence of attachment, trust, belonging
4. Intimacy is developed through the sharing of self in interpersonal communication
 - a. mutual self-disclosure with proper boundaries is essential for intimacy
 - b. "onion model"
 - 1) *breadth*: the quantity of our self-disclosure (how many topics)
 - 2) *depth*: the quality of our self-disclosure (how much of our self on each topic)
 - c. fear of the vulnerability of intimacy, due to past woundings, hinders a healthy intimate relationship from growing
5. The lonely, active person
 - a. many surface relationships or acquaintances (social activity) cannot satiate the desire for a close intimate relationship (emotional attachment)
 - b. the number of friendships is not as important as the quality of one or a few of those friendships

C. The Child of God as a Member of God's Family

(Isaiah 49:14-16) But Zion said, "The LORD has forsaken me, the Lord has forgotten me." {15}"Can a mother forget the baby at her breast and have no compassion on the child she has borne? Though she may forget, I will not forget you! {16} See, I have engraved you on the palms of my hands; your walls are ever before me.

(Psalms 23:4) Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me.

(Psalms 27:10) Though my father and mother forsake me, the LORD will receive me.

- (Psalms 139:13-16)** For you created my inmost being; you knit me together in my mother's womb. {14} I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. {15} My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, {16} your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be.
- (Psalms 103:13-14)** As a father has compassion on his children, so the LORD has compassion on those who fear him; {14} for he knows how we are formed, he remembers that we are dust.
- (Psalms 73:23)** Yet I am always with you; you hold me by my right hand.
- (Deuteronomy 31:8)** The LORD himself goes before you and will be with you; he will never leave you nor forsake you. Do not be afraid; do not be discouraged."
- (Hebrews 13:5-6)** . . . be content with what you have, because God has said, "Never will I leave you; never will I forsake you." {6} So we say with confidence, "The Lord is my helper; I will not be afraid. What can man do to me?"
- (Hebrews 4:14-16)** Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. {15} For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin. {16} Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.
- (Matthew 11:28-30)** "Come to me, all you who are weary and burdened, and I will give you rest. {29} Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. {30} For my yoke is easy and my burden is light."
- (Ephesians 2:19)** Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household.
- (Romans 12:4-5)** Just as each of us has one body with many members, and these members do not all have the same function, {5} so in Christ we who are many form one body, and each member belongs to all the others.
- (1 Corinthians 12:12-27)** The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. . . . {15} If the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason cease to be part of the body. . . . {18} But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be. {19} If they were all one part, where would the body be? {20} As it is, there are many parts, but one body. {21}

The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" . . . {24} But God has combined the members of the body and has given greater honor to the parts that lacked it, {25} so that there should be no division in the body, but that its parts should have equal concern for each other. {26} If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. {27} Now you are the body of Christ, and each one of you is a part of it.

1. God's relationship with us
 - a. more intimate than any earthly relationship
 - b. the only constant relationship we will experience
 - 1) He will never leave us nor forsake us
 - 2) our perspective of the relationship is influenced by our sinful nature
 - c. there is both spiritual and emotional attachment
2. The family of God provides us with a reality of belonging
 - a. there is a God-given balance of equality and difference
 - b. each one of us has something to offer to the family
 - c. all of us belong to one another and care about one another
 - d. it is meant to be a safe place to be "me" as God has made "me"
 - e. HOWEVER, children of God are all sinners

D. Learning to Live with Myself as a Child of God

(2 Corinthians 5:7) We live by faith, not by sight.

1. Paraphrased: "We live by faith, not by feelings."
 - a. in faith we are assured that we will be with the Lord forever in heaven
 - b. in faith we are assured that the Lord is with us right now, right here, cradling us in His loving arms as our Good Shepherd
 - c. we may "feel" totally abandoned, neglected, or isolated; we are NOT
2. Our sinful nature wants us to live by "seeing [feeling] is believing"
 - a. if we cannot see, hear, or touch our heavenly Father, how can we be sure we are in His loving arms
 - b. in loneliness we want and need that physical presence and assurance that we are loved, and that we belong (this is NOT a sin)
 - c. we are tempted to rely on our feelings rather than on the truth of Scripture
 - d. with the distraught father, we pray "I do believe; help me overcome my unbelief!" (Mark 9:24)

(Psalms 55) Listen to my prayer, O God, do not ignore my plea; {2} hear me and answer me. My thoughts trouble me and I am distraught. . . . {4} My heart is in anguish within me; the terrors of death assail me. . . . {16} But I call to God, and the LORD saves me. {17} Evening, morning and noon I cry out in distress, and he hears my voice. . . . {22} Cast your cares on the LORD and he will sustain you.

3. We turn our feelings (worries, loneliness, depression, anxiety) and self-defeating thoughts into prayers
 - a. we may still have some of the same questions and doubts, but we are going to the right One for the answers
 - b. we confront our sinful nature with its lies and force ourselves, if necessary to turn to the truth of God's Word and promises, that He hears and answers our prayers
4. Our loving heavenly Father IS always with us; He will never forsake us; in Christ, we are NOT abandoned, rejected, worthless, or unlovable

E. A Healthy Self-Image as a Child of God

(Galatians 6:3-4) If anyone thinks he is something when he is nothing, he deceives himself. {4} Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else.

1. Test our own actions, without comparing ourselves to others
 - a. Do not compare ourselves to others
 - 1) invalid, because God has gifted each one of us individually
 - 2) dangerous, because we may be tempted to resent and criticize those we see as better than us
 - 3) dangerous, because we may become conceited and criticize others in an unhealthy effort to feel better about ourselves.
 - 4) criticism of others is often tied to self-criticism
 - b. Do not think we are something when we are not
 - 1) honest pride leaves no room for conceit and bragging
 - 2) not only do we deceive ourselves, we may also end up in depression or anxiety

(2 Corinthians 10:12-18) We do not dare to classify or compare ourselves with some who commend themselves. When they measure themselves by themselves and compare

themselves with themselves, they are not wise. {13} We, however, will not boast beyond proper limits, but will confine our boasting to the field God has assigned to us . . . {17} But, "Let him who boasts boast in the Lord." {18} For it is not the one who commends himself who is approved, but the one whom the Lord commends.

2. Test our own actions, without comparing ourselves to ourselves
 - a. Corrupted by our sinful nature, often we do not see ourselves as God does
 - b. We may have expectations of ourselves that are beyond the gifts God has given us
 - 1) we end up "shoulding on ourselves" and guiltng ourselves, even when we are doing the best we can with what God gives us each day
 - 2) this will lead to constant failures, depression, and despair
 - c. We may make excuses for ourselves, failing to use our God-given gifts to His service and glory
 - 1) the result is learned helplessness--we don't even try anymore
 - 2) we "can't" ourselves into a sense of failure
 - d. When we boast, we boast in the Lord—"I did do a good job today. Thank you, Lord!"

(Romans 12:1-6) Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God--this is your spiritual act of worship. {2} Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will. {3} For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you. {4} Just as each of us has one body with many members, and these members do not all have the same function, {5} so in Christ we who are many form one body, and each member belongs to all the others. {6} We have different gifts, according to the grace given us.

3. Test our own actions, by comparing ourselves to God's will for us
 - a. Let us see ourselves "in view of God's mercy"
 - b. Our purpose in life is to serve the Lord as "living sacrifices"
 - c. We need to change our way of thinking ("renewing of your mind") in keeping with God's gracious will for us
 - d. We don't think more highly of ourselves than we ought (cf. A. 2, above)
 - e. God has given us each individual abilities and inabilities as members of His body

- 1) we have different functions for the good of all
- 2) we can be satisfied with ourselves, when we do the best we can with what our gracious God gives us each day--our abilities, inabilities, and circumstances

(2 Corinthians 12:8-10) Three times I pleaded with the Lord to take it away from me. {9} But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. {10} That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.

4. When we are weak, we are strong in the Lord
 - a. We are not always "strong Christians," who do everything right
 - b. We can acknowledge our weaknesses, because we have a powerful and gracious God who understands and loves us
 - 1) when we sin, we turn to the Lord for His forgiveness
 - 2) when we make mistakes, we turn to the Lord for His help
 - c. Our confidence is in our gracious and powerful God, not in the "strength" of our faith
5. As children of God we have something to offer in our relationships, both in our God-given abilities and our God-given inabilities
 - a. this confidence allows us to seek new friendship relationships in a healthy way
 - b. we are not needy and dependent; we are gifted and able to be interdependent

F. Being a Friend as a Child of God

1. Jesus, the true Friend
 - a. His friendship is full-time, unconditional, dependable, and meaningful
 - b. He cares about us and wants what is best for us
 - 1) He was willing to give Himself up for us
 - 2) He is willing to tell us when we are headed down the wrong path

(Ephesians 5:1-2, 21) Be imitators of God, therefore, as dearly loved children {2} and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God. . . . {21} Submit to one another out of reverence for Christ.

2. We-ness thinking
 - a. a *reciprocal* sharing of self for the benefit of the relationship
 - b. a giving-up of self (NOT giving in) and submitting to (out of love, not fear)
 - c. a mutual love for and trust in one another that leads to intimacy
3. The fear of friendship
 - a. a result of I-ness thinking (e.g., "I don't want to get hurt, so I will do nothing.")
 - b. such thinking protects us from the *risk* of being rejected and abandoned
 - c. such thinking leaves us feeling rejected and abandoned
 - d. *passivity*: the psychological state of doing nothing and/or waiting for someone else to do something
 - 1) stems from poor self-image and low self-esteem
 - 2) I'm not good enough, why should anyone care

Interpersonal relationships usually begin with *first impressions*. These impressions often are based on a) physical appearance, b) ease of conversation, and c) similar interests or experiences. The following suggestions promote success in these three components of impression management. Once past the initial "seeing if we like each other" stage, friendships have an opportunity to deepen and grow.

(1 Peter 3:3-4) Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes. {4} Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight.

4. Feeling good and looking good (*physical appearance*)
 - a. the Lord is NOT telling us not to dress nicely and take care of our appearance
 - b. He is telling us that true beauty comes from within--we need to be ourselves, not some superstar "wanna-be"
 - c. *facial expression*: SMILE!
 - d. *posture*: shoulders slightly back, back straight, head erect
 - e. *physical appearance*: don't let your clothes, hair style, make-up, cologne draw attention away from "you"
5. Feeling good and saying so (*ease of conversation*)
 - a. *eye contact*: maintain comfortable eye contact without staring
 - b. *proximity and touching*: a touchy subject in our society today, especially for males

- 1) intimate zone (<24"); personal zone (2'-4'); social zone (4'-12'); public zone (>12')
 - 2) handshake is safest; momentary light touch of hand, arm, shoulder is safe
 - c. *speech pattern*: neither too loudly, nor too softly; neither too slowly, nor too rapidly; listen to others who are comfortable in speaking and mentally talk along with them
 - d. *listening and attending*: communicating to the other person that you are interested in what they are saying to you
 - 1) face the person squarely
 - 2) lean toward the person
 - 3) be open in posture
 - 4) maintain eye contact
 - 5) appear relaxed
 - e. *surface or small talk*: read the newspaper or common interest magazine, so that you have something to talk about (keep to "safe" topics at this point)
 - f. *asking questions*: questions control the direction of a conversation, and they give people an opportunity to talk about themselves
 - 1) *open-ended questions*: begin with what, where, when, who, how, why; allow for expanded answers that continue a conversation
 - 2) *closed-ended questions*: begin with a verb and can be answered with a "yes" or a "no" that ends a conversation
 - 3) *neutral response*: acknowledges a person's response or question without revealing your own feelings or opinion on a "risky" topic
 - g. *self-disclosure*: the communication of intimacy (*similar interests or experiences*)
 - 1) reciprocity of breadth (number of topics) and depth (amount of self)
 - 2) depends on the degree of trust and respect in a relationship
 - 3) involves the risk of vulnerability
 - h. *empathic statements*: the communication of a desire to understand
 - 1) we put into our own words what we think the other person is saying to us
 - 2) we do so tentatively with questions or probes
 - 3) basic formula: [it sounds to me like] you feel (state emotion) because (what you guess to be the source of the emotion)
 - 4) these are guesses, so don't be afraid of making a mistake (you are trying to understand, not read the person's mind)
6. To be a friend requires
- a. that we feel good about ourselves
 - b. that we be ourselves
 - c. that we are able to communicate our caring love and respect to our friend
 - d. that we let reciprocal intimacy (trust and vulnerability) grow naturally

TRANSITIONS, CHANGES, AND LOSS A WORKSHOP ON GRIEF

It is said that an ancient king once asked his wisemen to define an unchanging truth that would last for all ages. The result was this: "All things change." More than any other time in history (with the exception of the six days of creation, the fall into sin, the flood, the tower of Babel, and the two comings of Christ) today is a time of constant and rapid change. *Change* is an experience that involves both loss and opportunity. *Transitions* move us from our past into our future. And then, there is the "finality" of *Death* that takes us into the eternity of everlasting life in heaven or condemnation in hell.

Three words often used with the surviving of a loss are: bereavement, mourning, and grief. *Bereavement* as an archaic English root of being robbed or deprived. It is the objective experience of loss. *Grief* is the person's total emotional response to loss. *Mourning* is the socially or culturally defined manner or process in which we live and display our loss. In common usage, however, these terms are used synonymously.

The learning objectives of this workshop are that you will have opportunity to:

- ☞ gain an understanding of the "normal" grieving process;
- ☞ become aware of signs of "complicated" bereavement; and
- ☞ learn ways of helping yourself and/or others in time of mourning as a child of God.

† † † † †

The Four Tasks of Grieving¹

1. **To accept the reality of the loss:** To accept the fact that the person is dead and will not return—reunion is impossible in this life. The opposite of acceptance is denial (i.e., denial of the *facts* of the loss; denial of the *meaning* of the loss; denial of the *irreversibility* of death on this earth). Acceptance of the reality of the loss takes time and includes both *intellectual acceptance* and *emotional acceptance*. Belief and disbelief are intermittent during this task. This is one purpose of the funeral service.

2. **To work through the pain of grief:** It is necessary to acknowledge the *emotional and physical pain* involved in grieving. The opposite of this is not to feel (i.e., avoiding painful thoughts, memories, places, events). Such avoidance at the time of the death usually results in depression at a later time. Keep in mind that our society is quite uncomfortable with the mourner's need to grieve and experience the pain. There is an *unspoken "rule"* that it's all right to grieve for about three weeks, but then it's time to get on with life.

3. **To adjust to an environment in which the deceased is missing:** For many widows it takes a *considerable amount of time* (about three months) to realize what it is like to live without their husbands. This is because we do not fully realize all the roles the deceased filled in our lives while still alive. Many survivors experience *resentment* at this time, because of the effort needed to develop new skills and roles. Secondly, there is a need to find a *new identity of self*, one without being in a relationship. Survivors may see themselves as helpless, inadequate, incapable, childlike, or personally bankrupt. Thirdly, the person may believe he/she has *lost any direction or meaning in life*—questioning his/her basic values and beliefs.

4. **To emotionally relocate the deceased and move on with life:** The point is NOT "give up" the dead loved one, or to stop loving the deceased. The effort is to find a *suitable emotional place* for the deceased that allows room for others. Completion of this task is hindered when the survivor holds on to the past attachment and refuses to enter new relationships.

There is no set or right time for mourning to be completed. To some degree it is for life. However, one sign of completion of mourning is when the survivor can think of the

¹Worden, J.W. (1991) Grief counseling and grief therapy. New York: Springer Publishing.

deceased with a sadness that is without the intense pain originally felt. Other signs of mourning being finished include renewed interest in life, hopefulness, gratification, and adaptation to new roles.

Manifestations of Normal Grief¹

1. *Feelings*: sadness, anger, guilt, anxiety, loneliness, fatigue (possibly apathy), helplessness, shock, yearning, emancipation, relief, numbing.
2. *Physiological*: hollowness in the stomach, tightness in the chest, tightness in the throat, hypersensitivity to noise, depersonalization (sense of things not being real), shortness of breath, weakness in the muscles, lack of energy, dry mouth.
3. *Cognitions*: disbelief, confusion (i.e., difficulty concentrating, forgetfulness), preoccupation (i.e., obsessive or intrusive thoughts about the deceased), sense of presence, hallucinations (visual and auditory).
4. *Behaviors*: sleep disturbances, appetite disturbances, absent-minded behavior, social withdrawal, dreams of the deceased, avoiding reminders of the deceased, searching and calling out, sighing, restless overactivity, crying, treasuring objects that belonged to the deceased, visiting places or carrying objects that remind the survivor of the deceased.

[to this list we Christians add]

5. *Spiritual*: anger with God, questioning God, guilt and shame before God, dependence on God, comfort from God's promises, joy for the departed loved one, peace and acceptance of God's hand and plan.

All the above are part of normal grieving unless they continue for an inordinate amount of time, or become excessive. It is not uncommon for a person's grieving to take one or two years for completion of the mourning process.

Recognizing Complicated Bereavement within Self and Others

1. After an extended period of time (one year or so), the person cannot speak of the deceased without intense and fresh grief.
2. Relatively minor events trigger intense grief reactions.
3. Themes of death and loss come up in conversations when no recent deaths or losses have been experienced.
4. An unwillingness to move or sort through the possessions of the deceased.
5. Physical symptoms similar to those of the deceased that appear to be psychosomatic.

6. Radical changes in lifestyle.
7. History of depression, persistent guilt, low self-esteem, false euphoria.
8. Compulsion to imitate the dead person.
9. Self-destructive impulses (e.g., alcohol and/or drug abuse; reckless habits).
10. Unaccountable sadness occurring at certain times of the year.
11. A phobia about a specific illness or form of death suffered by the deceased.
12. Avoidance of or a lack of opportunity for the normal grieving processes at the time of the death.

Helping Self and Others as a Child of God

1. Awareness of the conflict between our Sinful Nature and the Holy Spirit, in order to understand our array of thoughts, feelings, and behaviors.

(Galatians 5:17) For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want.

(Galatians 2:20) I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

(Romans 7:18-20) I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. {19} For what I do is not the good I want to do; no, the evil I do not want to do—this I keep on doing. {20} Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.

(Romans 8:5-8) Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. {6} The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; {7} the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. {8} Those controlled by the sinful nature cannot please God.

2. Awareness of the complexity of our grieving experience as a child of God.
 - a. as we focus on ourselves
 - b. as we focus on the deceased

(Mark 12:30-31) Love the Lord your God with all your heart and with all your soul and with

all your mind and with all your strength.' {31} The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these."

(1 Thessalonians 4:13) Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope.

(John 11:35) Jesus wept.

3. Awareness of the promises of God that comfort, encourage, and sustain us in our grief.

(1 Corinthians 10:13) No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it.

(2 Corinthians 1:8-10) We do not want you to be uninformed, brothers, about the hardships we suffered in the province of Asia. We were under great pressure, far beyond our ability to endure, so that we despaired even of life. {9} Indeed, in our hearts we felt the sentence of death. But this happened that we might not rely on ourselves but on God, who raises the dead. {10} He has delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will continue to deliver us,

(Romans 8:28) And we know that in all things God works for the good of those who love him, who have been called according to his purpose.

(Hebrews 4:14-16) Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. {15} For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin. {16} Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

(1 Thessalonians 4:14-18) We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. {15} According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep. {16} For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. {17} After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. {18} Therefore encourage each other with these words.

(John 11:25-27) Jesus said to her, "I am the resurrection and the life. He who believes

in me will live, even though he dies; {26} and whoever lives and believes in me will never die. Do you believe this?" {27} "Yes, Lord," she told him, "I believe that you are the Christ, the Son of God, who was to come into the world."

(1 Peter 1:3-9) Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, {4} and into an inheritance that can never perish, spoil or fade—kept in heaven for you, {5} who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time. {6} In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. {7} These have come so that your faith—of greater worth than gold, which perishes even though refined by fire—may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed. {8} Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy, {9} for you are receiving the goal of your faith, the salvation of your souls.

Additional Principles for Providing Help in Grieving

1. Help the survivor actualize (experience) the loss.
2. Help the survivor identify and express feelings (e.g., anger, guilt, anxiety, sadness/depression, crying in the presence of others).
3. Assist in living without the deceased (problem solving, decision making).
4. Facilitate emotional relocation of the deceased (e.g., reminiscing, reasonable and appropriate formation of new relationships).
5. Provide time and give permission to grieve (e.g., anniversaries, holidays).
6. Interpret "normal" behavior (help the person realize he/she is not going crazy, but grieving).
7. Allow for individual differences.
8. Provide continuing support (within a few weeks or months, most people will return to their personal lives, leaving the survivor feeling isolated, neglected, abandoned, avoided).
9. Examine defenses and unhealthy coping styles (e.g., withdrawal, "self-medication").
10. Identify self-destructive behavior or pathology and refer if necessary.

Useful Techniques in Providing Help in Grieving

1. Prayer and reading the Scriptures together (also other devotional material).
2. Christian books on death and grieving.

3. Evocative language: speak directly and in the past tense when speaking of the deceased.
4. Use of symbols (e.g., photos, letters, tapes, articles of clothing or jewelry).
5. Writing (e.g., letters, journals, free writing).
6. Drawing (e.g., pictures depicting one's feelings, memories).
7. Role playing.
8. Cognitive restructuring (helping the person with a new perspective).
9. Memory book and reminiscing.
0. Guided imagery (training is needed for this technique).

Helping Children in Their Grief

1. Beware of using euphemisms for death, e.g., "asleep," "gone away."
2. Children at two years of age (+/-) pick up "death" terms in everyday life contexts (e.g., the car died today) and weave them into their personal concepts of the term.
3. Young children (< age 6-8 years) see death as a "peek-a-boo" game that is reversible.
4. Use drawings and toys with children of primary age or younger. Don't worry about whether or not the child is "making sense." This is the child's level of understanding.
5. Reassure the child that s/he will be loved and cared for as before.
6. Reassure the child that s/he is in no danger of dying just because someone else as died.
7. Provide physical comfort and assurance if appropriate (holding, hugs)
8. Explain that the person did not die "on purpose."
9. Help the child understand the death is not his/her fault.
10. Encourage the child to ask questions and answer them simply and straight forward.
11. Use "good-bye" opportunities to teach the child the difference between temporary and permanent separation.

In Closing

The emphasis of this material has been on the transitions, changes, and losses related to the death of a loved one. Any change or loss will result in a grieving process to one degree or another. This will depend on the personal meaning and value that has been placed on the object of loss by the individual. The four tasks of grieving and many of the Scripture references are valid for these experiences as well.



APPENDIX A

CLINICAL DIAGNOSES OF BIBLICAL PERSONALITIES
AS PART OF AN INDEPENDENT STUDY

BY

CINDA DRESCHER, BSW

Biblical Figures Meeting DSM-IV Criteria for Major Clinical Syndromes

Delusional Disorder, Persecutory type 297.1

- A. *Nonbizarre delusions (i.e., involving situations that occur in real life, such as being followed, poisoned, infected, loved at a distance, or deceived by spouse or lover, or having a disease) of at least One month's duration.*
- B. *Criterion A for Schizophrenia has never been met.*
- C. *Apart from the impact of the delusion(s) or its ramifications, functioning is not markedly impaired and behavior is not obviously odd or bizarre.*
- D. *If mood episodes have occurred concurrently with delusions, their total duration has been brief relative to the duration of the delusional periods.*
- E. *The disturbance is not due to the direct physiological effects of a substance (e.g., a drug of abuse or a medication) or a general medical condition.*

Persecutory Type Delusion: *delusions that the person (or someone to whom the person is close) is being malevolently treated in some way*

Saul

(1 Samuel 18:9) And from that time on Saul kept a jealous eye on David.

(1 Samuel 19:10-11) Saul tried to pin him to the wall with his spear, but David eluded him as Saul drove the spear into the wall. That night David made good his escape. {11} Saul sent men to David's house to watch it and to kill him in the morning. But Michal, David's wife, warned him, "If you don't run for your life tonight, tomorrow you'll be killed."

(1 Samuel 19:15) Then Saul sent the men back to see David and told them, "Bring him up to me in his bed so that I may kill him."

(1 Samuel 19:19-20) Word came to Saul: "David is in Naioth at Ramah"; {20} so he sent men to

capture him. But when they saw a group of prophets prophesying, with Samuel standing there as their leader, the Spirit of God came upon Saul's men and they also prophesied.

(1 Samuel 20:30-33) Saul's anger flared up at Jonathan and he said to him, "You son of a perverse and rebellious woman! Don't I know that you have sided with the son of Jesse to your own shame and to the shame of the mother who bore you? {31} As long as the son of Jesse lives on this earth, neither you nor your kingdom will be established. Now send and bring him to me, for he must die!" {32} "Why should he be put to death? What has he done, Jonathan asked his father. .{33} But Saul hurled his spear at him to kill him.

(1 Samuel 22:13) Saul said to him, "Why have you conspired against me, you and the son of Jesse, giving him bread and a sword and inquiring of God for him, so that he has rebelled against me and lies in wait for me as he does today?"

(1 Samuel 22:16-17) But the king said, "You will surely die, Ahimelech, you and your father's whole family." {17} Then the king ordered the guards at his side: "Turn and kill the priests of the LORD, because they too have sided with David. They knew he was fleeing, yet they did not tell me." But the king's officials were not willing to raise a hand to strike the priests of the LORD.

(1 Samuel 23:15) While David was at Horesh in the Desert of Ziph, he learned that Saul had come out to take his life.

(1 Samuel 23:23) Find out about all the hiding places he uses and come back to me with definite information. Then I will go with you; if he is in the area, I will track him down among all the clans of Judah."

(1 Samuel 27:1) But David thought to himself, "One of these days I will be destroyed by the hand of Saul. The best thing I can do is to escape to the land of the Philistines. Then Saul will give up searching for me anywhere in Israel, and I will slip out of his hand."

(cf. *People's Bible Commentary* *Samuel*

Major Depressive Disorder, Single Episode 296.2x

A. *Presence of a single Major Depressive Episode*

B. *The Major Depressive Episode is not better accounted for by Schizoaffective Disorder and is not*

superimposed on Schizophrenia, Schizophreniform Disorder, Delusional Disorder, or Psychotic Disorder Not Otherwise Specified

C. There has never been a Manic Episode, a Mixed Episode, or a Hypomanic Episode

Elijah

(1 Kings 19:3-5) Elijah was afraid and ran for his life. When he came to Beersheba in Judah, he left his servant there, {4} while he himself went a day's journey into the desert. He came to a broom tree, sat down under it and prayed that he might die. "I have had enough, LORD," he said. "Take my life; I am no better than my ancestors."

(1 Kings 19:10) He replied, "I have been very zealous for the LORD God Almighty. The Israelites have rejected your covenant, broken down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too."

(1 Kings 19:14) He replied, "I have been very zealous for the LORD God Almighty. The Israelites have rejected your covenant, broken down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too."

Schizophrenia, Disorganized Type 295.10

(* Lycanthropy?)

A. Characteristic Symptoms

- 1. grossly disorganized or catatonic behavior*
- 2. negative symptoms, i.e., affective flattening*

B. Social/occupational dysfunctioning

- 1. for a significant portion of the time since the onset of the disturbance, one or more major areas of functioning are markedly below the level achieved prior to onset.*

Nebuchadnezzar

(Daniel 4:33-34) Immediately what had been said about Nebuchadnezzar was fulfilled. He was driven away from people and ate grass like cattle. His body was drenched with the dew of heaven until his hair grew like the feathers of an eagle and his nails like the claws of a bird. {34} At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my

sanity was restored. Then I praised the Most High; I honored and glorified him who lives forever. His dominion is an eternal dominion; his kingdom endures from generation to generation

(cf. *People's Bible Daniel*)

Anxiety Disorder, NOS 300.00

A. *Mixed anxiety-depressive Disorder: clinically significant symptoms of anxiety and depression*

The rationale for classifying Job as having an Anxiety Disorder rather than an Adjustment Disorder is: while a diagnosis of an Adjustment Disorder requires an identifiable stressor (which is certainly present with Job), it specifies that the distress be in *excess* of what might be expected from exposure to the stressor, and also that the symptoms not represent bereavement. This writer believes Job's symptoms of anxiety/depression represent an inevitable pathological response to his suffering and loss.

Job

(Job 3:11-13) "Why did I not perish at birth, and die as I came from the womb? {12} Why were there knees to receive me and breasts that I might be nursed? {13} For now I would be lying down in peace; I would be asleep and at rest

(Job 3:25-26) What I feared has come upon me; what I dreaded has happened to me. {26} I have no peace, no quietness; I have no rest, but only turmoil."

(Job 6:2-3) "If only my anguish could be weighed and all my misery be placed on the scales! {3} It would surely outweigh the sand of the seas-- no wonder my words have been impetuous.

(Job 6:8) "Oh, that I might have my request, that God would grant what I hope for,

(Job 7:3-4) so I have been allotted months of futility, and nights of misery have been assigned to me.

When I lie down I think, How long before I get up? The night drags on, and I toss till dawn.

(Job 10:1) "I loathe my very life; therefore I will give free rein to my complaint and speak out in the bitterness of my soul.

Anti-Social Personality Disorder 301.7

A. *There is a pervasive pattern of disregard for and violation of the rights of others occurring since*

age 15 years

1. *deceitfulness, as indicated by repeated lying, use of aliases, or conning others for personal gain or pleasure*

2. *reckless disregard for the safety of others*

3. *lack of remorse, as indicated by being indifferent to or rationalizing having hurt, mistreated, or stolen from another*

Herod

(Matthew 2:7) Then Herod called the Magi secretly and found out from them the exact time the star had appeared.

(Matthew 2:16) When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi.

Transient (situational) Emotional Problems

Negativism, Passive-aggressive behavior

Jonah

(Jonah 1:1-3) The word of the LORD came to Jonah son of Amittai: {2} "Go to the great city of Nineveh and preach against it, because its wickedness has come up before me." {3} But Jonah ran away from the LORD and headed for Tarshish. He went down to Joppa, where he found a ship bound for that port. After paying the fare, he went aboard and sailed for Tarshish to flee from the LORD.

(Jonah 4:1-9) But Jonah was greatly displeased and became angry. {2} He prayed to the LORD, "O LORD, is this not what I said when I was still at home? That is why I was so quick to flee to Tarshish. I knew that you are a gracious and compassionate God, slow to anger

and abounding in love, a God who relents from sending calamity. {3} Now, O LORD, take away my life, for it is better for me to die than to live." {4} But the LORD replied, "Have you any right to be angry?" {5} Jonah went out and sat down at a place east of the city. There he made himself a shelter, sat in its shade and waited to see what would happen to the city. {6} Then the LORD God provided a vine and made it grow up over Jonah to give shade for his head to ease his discomfort, and Jonah was very happy about the vine. {7} But at dawn the next day God provided a worm, which chewed the vine so that it withered. {8} When the sun rose, God provided a scorching east wind, and the sun blazed on Jonah's head so that he grew faint. He wanted to die, and said, "It would be better for me to die than to live." {9} But God said to Jonah, "Do you have a right to be angry about the vine?" "I do," he said. "I am angry enough to die."

Despair, Loneliness, Anguish, Human Suffering

David

The rationale for listing David under Trancient Emotional Problems rather than assigning him an Axis I classification is that his depression, anxiety, and despair were in response to identifiable stressor and in this writer's opinion were not excessive or pathological. Further, he does not meet DSM-IV criteria for Mood Disorders.

(2 Samuel 18:33) The king was shaken. He went up to the room over the gateway and wept. As he went, he said: "O my son Absalom! My son, my son Absalom! If only I had died instead of you--O Absalom, my son, my son!"

(2 Samuel 19:1-4) Joab was told, "The king is weeping and mourning for Absalom." {2} And for the whole army the victory that day was turned into mourning, because on that day the troops heard it said, "The king is grieving for his son." {3} The men stole into the city that day as men steal in who are ashamed when they flee from battle. {4} The king covered his face and cried aloud, "O my son Absalom! O Absalom, my son, my son!"

(Psalms 31:9-10) Be merciful to me, O LORD, for I am in distress; my eyes grow weak with sorrow, my soul and my body with grief. {10} My life is consumed by anguish and my

years by groaning; my strength fails because of my affliction, and my bones grow weak
(Psalms 38:6-8) I am bowed down and brought very low; all day long I go about mourning. {7}

My back is filled with searing pain; there is no health in my body. {8} I am feeble and utterly crushed; I groan in anguish of heart

(Psalms 55:1-5) Listen to my prayer, O God, do not ignore my plea; {2} hear me and answer me.

My thoughts trouble me and I am distraught {3} at the voice of the enemy, at the stares of the wicked; for they bring down suffering upon me and revile me in their anger. {4} My heart is in anguish within me; the terrors of death assail me. {5} Fear and trembling have beset me; horror has overwhelmed me.

(Psalms 69:1-3) For the director of music. To the tune of "Lilies." Of David. Save me, O God, for the waters have come up to my neck. {2} I sink in the miry depths, where there is no foothold. I have come into the deep waters; the floods engulf me. {3} I am worn out calling for help; my throat is parched. My eyes fail, looking for my God.

(Psalms 88:1-3) O LORD, the God who saves me, day and night I cry out before you. {2} May my prayer come before you; turn your ear to my cry. {3} For my soul is full of trouble and my life draws near the grave.

(Psalms 88:6) You have put me in the lowest pit, in the darkest depths.

(Psalms 94:19) When anxiety was great within me, your consolation brought joy to my soul.

(Psalms 139:23) Search me, O God, and know my heart; test me and know my anxious thoughts.

Paul

(Romans 9:2) I have great sorrow and unceasing anguish in my heart.

(2 Corinthians 1:8) We do not want you to be uninformed, brothers, about the hardships we suffered in the province of Asia. We were under great pressure, far beyond our ability to endure, so that we despaired even of life.

(Philippians 2:28) Therefore I am all the more eager to send him, so that when you see him again you may be glad and I may have less anxiety.

Jesus

(Isaiah 53:4) Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted

(Matthew 26:37-38) He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled. {38} Then he said to them, "My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me."

(Matthew 27:46) About the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?"--which means, "My God, my God, why have you forsaken me?"

(Hebrews 4:14-16) Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. {15} For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet was without sin. {16} Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.