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EMOTIONS IN CHRISTIAN PSYCHOLOGICAL CARE

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This work is dedicated to my incredibly loving and generous parents, who have always trusted in my abilities and encouraged me to persevere. Without them I would not be where I am today, literally and figuratively. Lieve pap en mam, mijn dank is onuitsprekelijk groot. To our adorable daughters, Jubilee and Joella, who provide me daily with much joy and who teach me what really matters in life. You are truly God's gift to me. And to my husband, Barnabas, who, despite the difficulties associated with the Ph.D. journey, has not given up on his Dutch wife. May God bring us ever closer to Him and to one another. But most of all, this work is dedicated to Jesus Christ, who loves me, died for me, and intercedes for me at the Father's hands. I offer this dissertation to him, praying it will be a sweet-smelling sacrifice. I want to live my life in his service.

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PREFACE

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Lydia C. W. Kim-van Daalen

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CHAPTER 1
INTRODUCTION

We love because he first loved us.
(1 John 4:19)
Le cœur a ses raisons que la raison ne connaît point
(Pascal, 1684, p. 175)

Introduction

The relationship between reason and affect has been a puzzling concept in Christianity. The opening quote, which, translated, states “The heart has its reasons, which reason does not know,” demonstrates Pascal’s view on this relationship. This statement is often quoted to demonstrate that the heart’s affects take precedence over reason. However, Pascal, who wrote in the context of the Cartesian revolution, believed affect and reason to be equally important for the Christian life and simply argued for a better balance between the two (Pascal, 1660/2008). Pascal has not been the only historical figure in the Christian tradition to argue for the necessity of affective experience in the Christian faith. Augustine, Aquinas, Calvin, and Edwards, to name just a few, also believed that emotions are important to one’s faith (M. E. Elliott, 2006). A major thread through this dissertation is the presupposition that emotions are important elements of psychology—defined as knowledge of the soul—and psychotherapy—defined as healing of the soul. One’s relationships with God, others, and oneself will all be enhanced when emotions are given their proper value.

Admittedly, the relation of affect and cognition is confusing, leading to a historical litany of disagreements on this subject (Tallon, 2008). Ever since the ancient Greeks, reason has often been deemed more important than emotions in the Western intellectual tradition (Campos, Dacher, & Parker, 2008). Not only did Christianity

succumb to this overemphasis, but so did modern psychology. Modern psychology is considered to have begun with Wilhelm Wundt who started the first formal laboratory for psychological research in Germany. Many at this time tried to understand consciousness. Though introspection was not altogether dismissed as method, many believed behavior to be psychology's primary focus (Kendler, 1987). This type of empirical psychology led to a predominant focus on behavior. Cognitive Psychology arose in the 1950s and began to focus more explicitly on mental processes (Kendler). Only in the last few decades has psychology's emphasis shifted to include a focus on affect (Forgas, 2001). This development has translated into different psychotherapeutic approaches that specifically target the emotions (e.g., Gendlin, 1996; Greenberg, 2010b; McCullough, Kuhn, Andrews, Kaplan, Wolf, and Hurley, 2003). An increased interest in emotions is notably present in contemporary Christian thought as well. Authors like Roberts (2003; 2007), Piper (2004), M. E. Elliott (2006), and Borgman (2009) demonstrate renewed consideration of and interest in the role of emotions in one's life. This new paradigm, however, in contrast to secular psychology, has not as strongly impacted Christian counseling practices. Though several Christian models in the twentieth and twenty first century have addressed the emotions to some extent (e.g., Payne, 1995; Sanford, 1947; Seamands, 1981; Smith, 2007; Stapleton, 1977) and several Christian "emotional self-help" books have been published (e.g., Allender, 2008; Benner, 1990; Padovani, 1987), theological and/or psychological sophistication is often missing and the models often fall short in one or both of these areas. Furthermore, no attempt has been made to analyze and compare these models that emphasize emotion and thus, there is also not an existent metatheory of emotions for Christian counseling practice. The trends outlined briefly here suggest the need for such an examination and development of a Christian psychological theory and accompanying practice of emotion-focused therapy.

Purpose Statement

The primary purpose of this dissertation is to propose a preliminary Christian psychotherapeutic model with a predominant focus on emotion. Additional goals include (a) a careful consideration and analysis of what Scripture says about emotions and making this relevant to Christian psychological care; (b) an analysis and evaluation of one secular “emotion-focused” model along with a consideration of what might be applicable to Christian counseling; (c) and an analysis, evaluation, and integration of existent Christian models that consider the role of emotion in the counseling process. It is hoped that this research will result in (a) a more holistic understanding of the role of emotion in counseling; (b) a research agenda that contributes to the theory and effectiveness of a Christian emotion-focused model; (c) and a theory and emotion-focused interventions that Christian counselors of different stripes could benefit from in their practice. It is believed that this would contribute to the emotional well-being of individuals in their relating to God, but also intra- and interpersonally. It would seem to be God’s desire that human emotional flourishing contributes to a deeper faith relationship with him; to virtuous, loving, healthy relationships with others; and to internal joy and contentment, resulting in praise of him.

Thesis

The central claim of this dissertation is that the theologically and psychologically sophisticated Christian emotion-focused model of therapy suggested here will correct and enhance existent Christian and secular emotion-focused models. The underlying assumption is that the existing Christian and secular emotion-focused models are lacking in either sound theological foundations or psychological sophistication, either of which inhibits emotional health and functioning. Some of these missing components, for example, include theological reflections and scientific considerations on the nature and function of emotions, the ideal and goal of emotional functioning, causes of

emotional dysfunction, and interventions to enhance emotional maturity.

Emotion-focused models are found both in the secular and the Christian counseling field, albeit with great diversity in theory, interventions, and focus. Christian emotion-focused counseling rightly intends to be theologically grounded, but contemporary models generally lack a robust foundational theology of emotion. In addition, they are, by and large, not scholarly enough to provide a psychologically sophisticated, empirically testable protocol that can be readily taught or applied. Secular emotion-focused therapies, on the other hand, are in a completely opposite situation. Founded upon naturalism and the natural sciences, theological reflections are missing entirely. Yet, methodical theorizing and research have led to elaborate and demonstrably effective psychotherapeutic models. Thus, with contemporary psychology's renewed interest in experiential models that focus on the emotions and the correlating agenda of the importance of emotions for people's spiritual and psychological well-being, the development of a theologically and psychologically sophisticated emotion-focused model is of the essence in order to address the respective deficiencies and enhance holistic Christian psychological care.

Theoretical Background

Emotion is a rich concept. An exploration will clarify some of the basic elements that are part of such a multifaceted topic as emotion. Three contemporary fields of study, in particular, philosophy, biology, and psychology help to understand in greater depth what is involved in emotion experience. At the end of this discussion, a definition of emotion will be put forward that will be used throughout the remainder of this dissertation.

The Nature of Emotions

Before diving into these three disciplines, however, the concept of emotions will be contrasted with other concepts closely related to emotion, including mood,

sensory affect, temperament, sentiment, and sensibility. Addressing what emotion is not will help to clarify what it is. In general, the concept of emotion is being referred to when the experienced affect is intense, directed at an object, and has a known cause. Moods, in contrast, do not have an object of focus, last longer, and are due more often to internal processes, rather than being a response to external stimuli (Watson, 2000). Thus, one may be in a sad mood for an extended period of time for some undefined reason, whereas the emotion of sadness is shorter and experienced, for example, in relation to having missed an exciting event. Sensory affect is an affective experience caused by physical or sensory input (touch, taste, smell, sound, vision), rather than by an appraisal of events or the meaning of a stimulus (Schimmack & Crites, 2005). For example, one may experience disgust at smelling a baby's used diaper. Temperament refers to a disposition to certain emotional behavior and regulation. It can be described as "the pattern of responses in a given type of incentive condition across many occasions" (Bates, Goodnight, & Fite, 2008, p. 486). Thus some infants may be characterized by positive affect and approach (extraversion), whereas others by fear, or anger/frustration (Rothbart, Ahadi, & Evans, 2000). Sentiment refers to a simultaneously experienced variety of emotions. For example, the sentiment of friendship could consist of sorrow, joy, jealousy, hope, etc. It is the acquired "general susceptibility to manifold kinds of emotions varying with circumstances" (Mellone, 1907, p. 217). Sensibility, finally, is described as "an ideal sensitivity to—and spontaneous display of—virtuous feelings, especially those of pity, sympathy, benevolence, of the open heart as opposed to the prudent mind" (Vickers, 1967, p. ix). The following will discuss how some of these different disciplines understand emotion experience.

Philosophy. In the philosophical arena, scholars are far from united on a definition of emotion. Rorty (2004) suggests that "emotions are complex mental states with various degrees of intensity. Unlike moods, they are about some real or imagined

objects. They give rise to actions or reaction . . . [They] are accompanied or expressed by bodily symptoms or external behavior” (p. 206). Generally though, rather than giving a specific description of emotion, philosophy raises important questions that point to the complexity of the topic. Some of these include: Are emotions purely subjective or can they be distinguished in observable ways? How do feelings and emotions relate to each other? Should emotions be equated with behavioral expressions or do the former precede the latter? Is it possible to distinguish emotions by defining the exact nature of the object and requisite belief? How rational are emotions? What are the different causal explanations of emotions? How are emotions related to ethics? (Solomon, 1993). There are several philosophical movements that have different theories about emotions. Since philosophical theories are many and multi-faceted, only a couple of brief examples can be addressed here.

The feeling theory, first, suggests that emotions are in fact feelings that one is aware of. These feelings are caused by changes in physiological conditions. Thus, one feels sad, because one cries. This rather biological explanation of emotions is defended, with some variation, by James (1884), Cannon (1929), Schachter and Singer (1962), LeDoux (1998), and Panksepp (1998) (as cited in de Sousa, 2010). Cognitivist theories, on the other hand, reflect the theory that emotions are caused by judgments about a situation. These judgments are the result of conscious propositional content. For example, a person is angry with another person because he believes he is wronged by the other. Proponents of the cognitivist theory include Solomon (1980), Neu (2000), Nussbaum (2001), and Lyons (1980) as cited in de Sousa (2010). The problem with cognitivist theories is that people may have an emotion that is contrary to their judgment. For example, a person may experience a fear of flying while knowing that flying is the safest way of transportation. Therefore, a third group of theories, the perceptual theories of emotion, propose the view that emotions are perceptual experiences of value. In that case, it is sufficient to merely see or construe a situation in certain ways without actually

believing it to be that way, in fact. This theory is advocated, for example, by de Sousa (1987), Rorty (1980), and Prinz (2004) (as cited in de Sousa, 2010). This brief survey demonstrates that emotion is a philosophically complex topic.

Biology. According to one of the philosophical positions mentioned above, emotions have physiological components. The biological study of emotion concentrates on the examination of how emotions are related to the body. Biologically, emotions involve various physiological aspects, such as neurochemical transmitters (Panksepp, 1993), visceral, humoral, and immunological reactions, brain temperature (Zajonc, 1993), postural orientation and overt behaviors, such as vocal (Pittam & Scherer, 1993) and facial (Camras, Holland, & Patterson, 1993; Ekman, 1972) expressions. The aim of biological studies is not so much to define emotions, but rather to understand the physical mechanisms and function of emotion reactions and whether specific reactions can be related to general biological principles. Interest in such mechanisms and reactions likely reflects the evolutionary framework that these researchers subscribe to and the belief that emotions are adaptations that often serve useful functions for survival.

A significant aspect of the biology of emotions is studied in neuroscience. This discipline examines how the brain programs and grounds emotions. Recent research of the brain has revealed facets of emotional experience that were previously unknown. The aim of neuroscience is to identify the neural systems responsible for specific emotions. Emotions in this context are “Expressions of inherited programs for action in specific situations that have been important to humans and related species for millions of years” (Ochsner & Feldman Barrett, 2001, p. 38). Both cognitive and affective neurosciences are important, because the cognitive and affective systems do not likely exist independently (Lane, Nadel, Allen, & Kaszniak, 2000), even though affect precedes language based knowing and, thus, has developmental and neurological primacy (Greenberg L. S., 2007). Cognitive neuroscience is interested in studying the neural bases of information

processing (Kross & Ochsner, 2010), and affective neuroscience is concerned with identifying brain structures that contribute to various neural circuits involved in adaptive behaviors with apparent motivational objectives (Porges, 2009).

Research findings thus far suggest (see Figure 1) that the amygdala is responsible for detecting and learning about potential, the basal ganglia registers rewards and the acquiring of habits; the lateral prefrontal and association cortices retrieve and store semantic emotion knowledge; the anterior cingulate cortex monitors emotional conflict; and the orbital and ventromedial frontal cortex manage the selection of context-dependent action (Ochsner & Feldman Barrett, 2001). Emotions are thus mediated by the body and the brain is crucial for emotional processing. As scientific research develops, more will be known about emotion from a biological starting point.

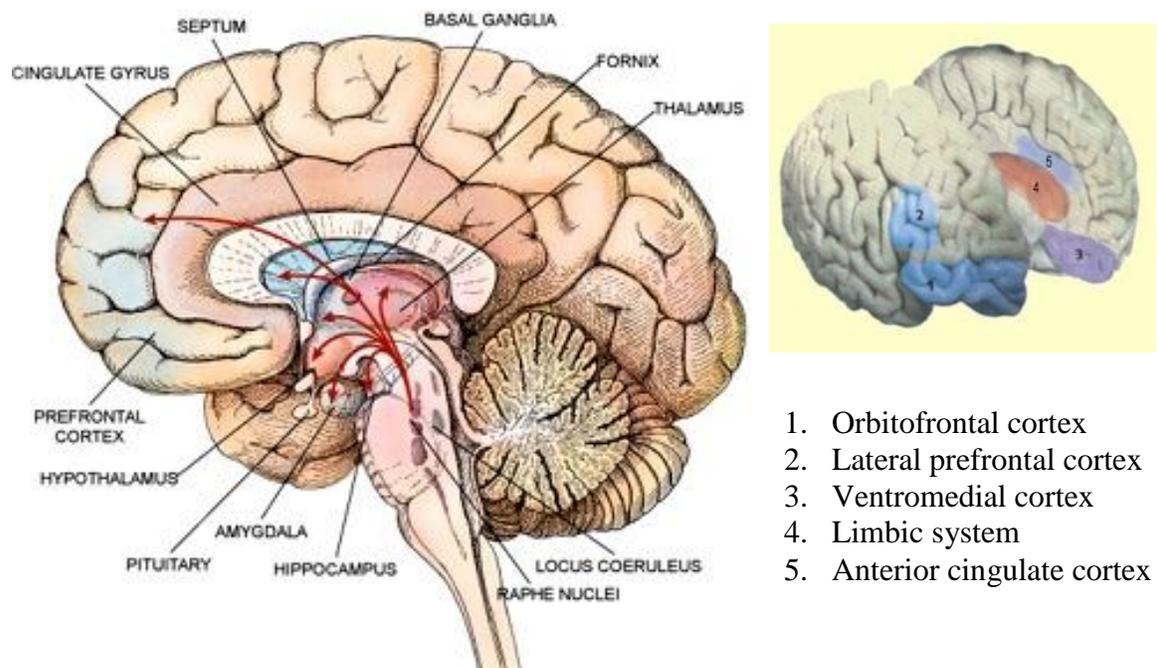


Figure 1. Brain structures ("Limbic system"; Canadian Institute of Neurosciences Mental Health and Addiction & Canadian Institutes of Health Research)

Psychology. Another important aspect of emotion is its psychological nature and functioning. To begin with, an emotion is never just a simple phenomenon of the present, it includes a past. Developmental psychology seeks to understand how emotional experience and expression develop and change across the lifespan. Topics that are discussed include the development of emotion regulation, the interaction between affect and cognition, and the importance of affect in relation to self-regulation and self-concept (Lerner, Lamb, & Freund, 2010). Emotion and temperament development in light of early attachment also forms a major area of research (Fonagy, György, Jurist, & Target, 2004; Shaffer & Kipp, 2010). Emotions can also be studied in light of social psychology. In this case, the impact of social situations and relationships on emotion is explored. For instance, gender differences concerning the emotion of anger, the effects of emotion on others, social functions of emotion, and the cultural construction of various emotions have been researched. Another subdiscipline of psychology is evolutionary psychology, which considers how emotions have evolved. Emotions, from this perspective, are believed to be innate, universal, and biologically programmed (Segalowitz & Schmidt, 2005). An important example in this line of study is Ekman (1999), who developed a list of universal emotions, which he believes are fundamentally biologically rather than culturally constructed. These include anger, disgust, pride, sadness, shame, amusement, and fear.

Depending on the emphasis of the psychological study, emotions are defined variously, resulting in a great number of definitions. One study collected 92 definitions (Kleinginna & Kleinginna, 1981). Comparing and contrasting these, the authors came up with a summarizing definition.

Emotion is a complex set of interactions among subjective and objective factors, mediated by neural-hormonal systems, which can (a) give rise to affective experiences such as feelings of arousal, pleasure/displeasure; (b) generate cognitive processes such as emotionally relevant perceptual effects, appraisals, labeling processes; (c) activate widespread physiological adjustments to the arousing conditions; and (d) lead to behavior that is often, but not always, expressive, goal-directed, and adaptive. (p. 355)

In addition, particular emotions are usually activated because of a certain cognitive construal (one's interpretation of a situation based on one's personal concerns), which is almost always mediated by one's previously stored experiences and socialization (Bandura, 1998).

Based on the foregoing, emotion will be defined in this dissertation as follows: Emotion is a complex mental state that entails a form of information-processing and action readiness. Its idiosyncratic neurochemical and physiological basis gives it neurological primacy. Developmentally, emotion precedes language based knowing, later to be fused with cognition. Emotions may be activated as a result of physiological processes, cognitive construals, previously stored emotion experiences, and/or socialization and may generate conscious feelings, cognitive processes, and behavior that is often expressive and goal-directed.

Contemporary philosophical, biological, and psychological reflections and research on emotions reveal how emotion is thought of today. However, emotions have been a constant topic of discussion throughout the ages. Many current formulations are the result of age-long philosophical and theological discussions.

Historical Development of the Topic of Emotion

Although interest in emotion has seen renewal in the last few decades in the fields of philosophy (see Solomon, 2007), psychology (see Parker and Clarke-Stewart, 2003), and to a smaller extent in the Christian tradition (see M. E. Elliott, 2006; Powlison, 2001; Roberts, 2003), the topic of emotion has never completely been absent from psychological or religious discussion. The following section offers brief surveys of the historical conceptualization of emotion from two vantage points, namely philosophy and religion. This will help to contextualize the present place of emotions in Christian psychological care, which will be discussed subsequently.

Philosophical development. For centuries emotions have been analyzed from a philosophical point of view and this has given rise to many different theories. Generally speaking, the philosophical history of emotions can be divided into two approaches, the “feeling theory” and the “cognitive theory.” Early Greek philosophers Plato and Aristotle parted ways on this issue (Power & Dalgleish, 2008). Plato considered emotions to arise from feelings. From this standpoint, emotions were perceived to be fundamentally physiological. This led to a feeling theory of emotions in which emotions were considered to be non-functional feelings (feelings defined as conscious episodes of experience) (Thagard, 2007) and epiphenomenal (that is, they cause mental states, but are not affected by mental states). Thus, feeling or experiencing an emotion is the result of a physiological reaction in the body over which the mind has no control. Emotions are strongly contrasted with reason. In the Western tradition, which valued the soul over the body, this contributed to anthropological dualism and led to a rather negative view of emotions (Power & Dalgleish). Proponents of the feeling theory include Descartes (1649/1989), Locke (1689/1996), and Hume (1739-40/1978).

Differing significantly from his teacher Plato, Aristotle took a cognitive approach, believing that emotions are dependent on evaluations. That is, emotions can be distinguished in terms of their antecedent cognitive appraisals and their propensity for certain types of behavior. For example, fear is the result of an appraisal of a dangerous situation and it causes one to flee. This “functionalist” orientation understands emotions in terms of their function in the psychological system (Power & Dalgleish, 2008). Until the twentieth century this approach did not receive much of a following in the West; Aquinas (in some aspects) (1225-1274) and Spinoza (1632-1677) may be the only examples who come close to this view (Power & Dalgleish). Fast-forwarding to the present, however, a cognitive revival occurred in philosophy in the 1960’s, as a reaction to the staunch behaviorism of modern psychology that fully dismissed the possibility of a mind. This revival began with Arnold (1960) and continued with philosophers like Kenny

(1963), Lyons (1980, 1992, 1999), Greenspan (1988), Solomon (1976), and Nussbaum (2001) (as cited in Power and Dalgleish; Thagard, 2007). Several contemporary Christian scholars, including Roberts (2003) and M. E. Elliott (2006), belong to this tradition as well. The division based on the question of whether emotions are primarily physiological or cognitive underlies much of the debate surrounding the role of emotions.

Christian development. Much of the Western philosophical debate on emotions took place in the context of metaphysical discussions within the Christian tradition. Therefore, there is a certain overlap between Western philosophical and Christian reflections. In addition, in Christian spirituality a distinction was made between passions and affections, which lasted at least until the eighteenth century (Dixon, 2003). This distinction also is a reflection of the physiological versus cognitive contrast described above. Passions, often considered sinful, were emotions that “overcame” one, such as feelings of sensual love, hate, hope, fear, and anger. They were considered physiological in nature. Affections, on the other hand, were effects of the rational soul and the will and could be both virtuous and voluntary (Dixon).¹

The application of philosophical concepts to Christian spirituality had a big impact on Christian understanding of emotion. For example, some advocated a life mostly free from passions or emotions, besides those that were directly a result of being enraptured by God’s love. This notion is found, for example in the writings of Augustine and Aquinas, both very influential on later Christian thought. They believed in the restraint of the passions through reason, and the proper directing of the affections towards God (Dixon, 2003). Others sought to experience intense emotions while they

¹Both Augustine and Aquinas considered passions signs of deficiency and imperfection, though their theoretical undergirdings came from different paradigms. Augustine adopted Cicero’s classification of the four basic perturbations of the soul, namely desire (*cupiditas*), fear (*timor*), joy (*laetitia*), and sorrow (*tristitia*) and sought to unite all of them under the principle of love (*amor*). Aquinas based his views on the Aristotelian concept of passivity with passions equating a state of being acted upon (Dixon, 2003)

empathized with Christ's life, death, and resurrection. The High Middle Ages gave birth to many writers who extolled the value of religious experience (Cousins & LeClercq, 1987). The writings of Christians such as Bernard of Clairvaux (e.g., *On the Song of Songs I*, 1128/1971), Bonaventura (*The tree of life*, mid-thirteenth century/1978), and Ignatius Loyola (1522-24/1991), for example, sought to evoke vivid emotional experience as part of devotion to God (J. Corrigan, 2000).²

Building on Augustine and Aquinas, Calvin and the Puritans proposed the view that in order for emotions to be legitimate, they had to be controlled by reason, will and virtue (Dixon, 2003; Parker, 1912; Randall, 1976). The Enlightenment heightened this emphasis on reason, and faith for many became rationalistic and moralistic (Gilman, 2007), something especially evident in Kant (Livingston & Fiorenza, 2006). However, other writers in the Reformed tradition have been strong contenders of emotional experience as a necessary sign of genuine faith, for example, Edwards (1817), Wesley (Clapper, 1990) and Kierkegaard (Roberts, 1997). Others, like Schleiermacher (1830/1990) took this emphasis even further and gave feelings a primacy of place over reason and cognition, and in contrast to those previously mentioned proponents of reason, assigned to doctrinal knowledge only a minor part in his theology. More recently, Christian writers like Von Hildebrand (1977/2007), M. E. Elliott (2006), and Roberts (2007) stress the importance of a life of faith that necessarily includes emotional experience based on Scriptural truths.

Overall, the unifying theme in the history of Christian spirituality has been that emotions are to be understood in theological context and are to serve a life of faith. Most Christian writers spoke of the primary Christian ethicospiritual ideal as being love of God and others (Dorner, 1912; Wilken, 1995). Today, views on emotions are as diverse as the number of denominations. Some fundamentalists, fearing subjectivism, often downplay

²For a brief overview of the major themes in studies of religion and emotion, see Corrigan's *A critical assessment of scholarly literature in religion and emotion* (2000).

emotions in order to safeguard biblical authority (Harris, 2008), whereas many in the charismatic tradition put a tremendous emphasis on feeling (Kyle, 2006). This diversity in Christian theological views of the value and utility of emotion is reflected in the diversity of Christian models of soul care to be discussed next.

Psychotherapeutic Development of the Topic of Emotion

Historically, the main purpose of philosophical and theological deliberations was to find wisdom and insight for living. Consequently, some of these reflections have found their way into the contemporary applied sciences. For example, some of the historical approaches to emotion have found their way into the applied science of psychotherapy. Until the rise of modern psychology in the 1900's, however, the Bible and theological reflections provided Christians with the main source of information for the treatment of all kinds of mental problems. A shift occurred which led the church to surrender much of the care of souls to secular psychology since that discipline had come to be viewed as an empirically and scientifically trustworthy way of dealing with inter- and intrapersonal aspects of the mind. In an attempt to reclaim mental care, several Christian counseling models ensued. The following brief survey will pay attention to the development of the subject of emotion in, respectively, recent Christian and secular psychotherapeutic practice.

Recent Christian counseling approaches with regard to emotions. Tracing how emotions were considered historically within Christian psychological care is complicated. In a sense reflections on emotions in Christian psychology (meaning all Christian reflection on the soul) overlap with reflections on Christian spirituality. The reason for this is that, as just discussed, psychological care was not considered to be a distinct discipline, but was rather fully a part of the church's mission and ministry. To understand what happened with regard to a Christian approach to emotions in the 20th

century we will have to consider some of the approaches to psychology that developed in the church during this time (see E. L. Johnson, 2010).

Particularly, one thing that sets the different approaches apart is their view of Scripture. Some advocate the explicit use of the Bible whereas others are more open to the theories and techniques of secular modern psychology. Generally, it seems that the more theologically oriented approaches are less likely to focus on emotional experience, whereas those that are more accepting of secular therapy are more likely to address the emotions. As a result, the more biblically based approaches seem to have reflected least on the presence and role of emotions, though this is beginning to change (Powlison, 2001). When they do consider emotions, they tend to focus on negative emotions and discuss how these should be dealt with according to biblical principles and the overcoming of emotion, in the tradition of Augustine and Aquinas (Powlison, 2000, 2004; Welch, 2000). Emotions tend to be understood in the present context of the counselee's life, and family background and history are considered to play only minor roles (though good work has been done in this area recently (see Viars, 2011)). In-session strategies are focused on reforming the *belief* system of the counselee so that reasonable faith can transform negative feelings and prompt acceptable behavior. Though primarily focused on holiness, the Biblical Counseling approach is in line with much of the Western emphasis on rationality. Christians who seek to live in love of God and neighbor need to subject their emotions to reason. Basic to many of these approaches is the belief that one's natural emotions primarily reveal one's sinfulness, ordered according to the idols of one's heart. Paying attention to emotions is important only because it can reveal what one truly believes, which consequently provides the opportunity to feed the mind with the right belief resulting in appropriate emotions and behavior. This cognitive approach is found with biblical counselors as well as with cognitive integrationists (those who integrate their faith into secular Cognitive Therapy practice (see Anderson, 2000; Backus and Chapian, 2000; Welch, 2001)). Though an increasing awareness of the

importance of emotions is present, cognition and faith are considered the primary instruments of change.

Among those models that are more accepting of secular psychology are some in which greater emphasis is placed on emotion as key to moving forward and experiencing healing and change from God (e.g., McMinn, 2008; Seamands, 1985; Wilson, 2002). In addition, more attention is paid to family of origin issues and how these inform the client's present experience. Emotions are often targeted that are the residue of past emotional hurt and damage (Seamands, 1981). The memory of the event that caused the emotional pain is considered as needing to be healed (Payne, 1995; Seamands, 1985; Smith, 2005). Though reason is still recognized to be part of the emotion, this approach is primarily affective in nature, evidenced by a focus on the emotion itself and its meaning, and a desire to create new emotion experiences, often through prayer, forgiveness, and visualization, that heal the emotional hurt. In these experiences it is often Jesus who brings in the truth experientially, rather instantly changing the troubling emotions to an experience of peace in response to the disturbing memory (Eldredge, 2006; Payne, 1995; Smith, 2005). Many of these approaches, however, lack more comprehensive theological foundations that inform their emotion-focused theory and practice.

Third, Christians who are most accepting of secular psychology usually merely appropriate the interventions of the secular models, such as CBT (Cognitive Behavioral Therapy) or EFT (Emotion-Focused Therapy), in order to address emotions (see a description of these models below). Emotions then are addressed in the manner and to the extent to which these secular models promote emotional transformation. Also, theological reflection is mostly absent in these approaches.

Despite the fact that some attention is paid to the emotions in the various approaches of Christian counseling, theoretical and psychotherapeutic reflections regarding this topic are scarce. This forms a stark contrast with the abundant and ever increasing secular psychotherapeutic literature on emotions, to which attention will be

paid next.

Secular psychological care with regard to emotions. Secular psychological care underwent its own development since the founding of modern psychology, and the use of emotion in therapy is closely related to this development. The following is indebted to a summary of these matters by Greenberg and Safran (1987). The modern history of psychotherapeutic practice can be divided roughly into three predominant, overarching, theoretical orientations: psychoanalytic, cognitive-behavioral, and humanistic/experiential. The first paradigm includes psychoanalysis (S. Freud, 1933, 1914/1957), analytical psychology (Jung, Forryan, & Glover, 1979), ego psychology (A. Freud, 1967; Hartmann, 1958), interpersonal psychoanalysis (Horney, 1942; Sullivan, 1953), object-relations therapy (Berg, 1975; Fairbairn, 1976; Klein, 1975/1984; Winnicott, 1953), and self psychology (Kohut, 1971). Most of these therapies agree on the importance of emotions and relationships. Emotions are generally seen as (often rather primitive) forces that guide one's intra- and interpersonal relationships. Unawareness of internal conflicting forces is believed to lead to neurotic and psychotic behavior. The experience of anxiety and the ensuing manifestation of defenses (behavior or thoughts that block the unconscious conflict) are related to adaptive and maladaptive affects. The main shift that has taken place in the psychoanalytic theories, now often described as psychodynamic theory, is that emotions are seen primarily in terms of wishes and implied actions rather than in terms of the discharge of instinctual impulse (Greenberg & Safran). Believing that neglected (suppressed) emotions lead to intra- and interpersonal problems, the therapeutic goal is to bring the underlying, unconscious affect-needs into consciousness so that they can be used constructively.

The second group of therapy models began in the 1950s with behavioral approaches, which consider emotions, especially those of anxiety and fear, as motivating behavior that can be learned or unlearned through interventions such as systematic

desensitization, flooding, modeling, and assertion training (e.g., Skinner, 1971; 1976; Wolpe, 1978). Cognitive therapists such as A. T. Beck (A. T. Beck, Freeman, & Davis, 2007; A. T. Beck, Rush, & Emery, 1979), Ellis (Ellis & MacLaren, 2005), and J. S. Beck (2011) saw the limitations of behavioral interventions and focused more on thought processes underlying the emotions. In this approach, emotions are not engaged within therapy in order to investigate conscious and unconscious processes as in the psychodynamic therapies, but to make them more constructive in guiding behavior in the moment, or to discover and change irrational or dysfunctional thinking (Greenberg & Safran, 1987). Recently, some cognitive-behavioral approaches have begun focusing on understanding emotions and thoughts and accepting them, rather than changing faulty perceptions. Examples of these therapies include acceptance and commitment therapy (ACT) e.g., Hayes (2005), Hayes and Strosahl (2004), Hayes, Strosahl, and Wilson (1999); mindfulness-based cognitive therapy (MBCT), e.g., Segal, J. M. G. Williams, and Teasdale (2002), J. M. G. Williams, Teasdale, Segal, and Kabat-Zinn (2007); and dialectical behavior therapy (DBT), e.g., Linehan (1989, 1993) (as cited in Jones and Butman, 2011). The idea is that if people can accept their emotions as normal and are able to tolerate discomfort, they will be able to learn from their experiences. As they come to understand personal values and the meaning of life they can move on with their lives faster and in a more satisfying way (Leahy, 2008).

The third theoretical orientation is characterized by valuing human experience. After the behaviorism of the first half of the twentieth century and the cognitive revolution in the 60's, the neuroscience revolution has discovered the primacy of affect (Fosha, Siegel, & Solomon, 2009). This has led to a paradigm shift of emphasizing affect rather than cognition in psychotherapeutic practice. Experiential therapists believe in human experience versus insight as an agent of change:

Such experiential or “bottom-up” therapies consider insight to be the *result*, rather than the agent, of therapeutic change; they maintain that the deeper the *bottom* [that is, affective experience]..., the higher the *top* [that, is cognitive insight], and—not

incidentally—the more effective and efficient the treatment. (Fosha, Siegel, & Solomon, p. viii)

In these forms of therapy experiencing affect is the key to change. Problems arise when some kind of impediments (mental or physical) block one's full experiencing. When one is aware of and becomes more comfortable with the previously stifled emotional experience, one can reorganize concepts about one's self and one's self-in-relation, which leads to new insight producing change. Client-centered therapy (Rogers, 1989), experiential psychotherapy (Gendlin, 1996), and gestalt therapy (Perls, Hefferline, & Goodman, 1951) have humanistic underpinnings and advocate that people have within them the biological and psychological resources to change. For example, when one experiences and expresses one's inner dynamics, this will lead inevitably to constructive change. The therapist's task is to help people access one's inner resources by removing barriers to experiencing (e.g., removing or changing internalized rules that keep one from experiencing anger or love towards the self). Validating and exploring the clients' emotional experiences help them ultimately do the healing work independently. The latest model of this paradigm is called Emotion-Focused Therapy (Greenberg, 2010a), a model of psychotherapy that understands experiential processing to be essential for change and suggests specific interventions to promote it. Though focusing on emotions with regard to psychotherapeutic change has not been quite as widely investigated as cognition, study outcomes suggest emotions are critical in the process of change (Greenberg & Paivio, 1997). The model is now considered an empirically validated form of therapy for depression (Goldman, Greenberg, & Angus, 2006; Greenberg & Watson, 1998; Watson, Gordon, Stermac, Kalogerakos, & Steckley, 2003), and marital distress (Goldman and Greenberg, 1992; Honarparvaran, Tabrizy, Navabinejad, and Shafiabady, 2010; S. M. Johnson and Greenberg, 1985a, 1985b; S. M. Johnson, Hunsley, Greenberg, and Schindler, 1999).

In short, though emotions have always played some kind of role in modern psychology and psychotherapy, the value and intentional use of emotional experience for

therapy has only recently been explicitly advocated in the experiential therapies.

Warrant for This Study

This overview of the manifold ways emotion has been conceptualized suggests emotions are extremely important for living. There is also a small but growing consensus among Christian scholars that emotion experience and expression are of particular significance to the Christian faith and consequently to one's spiritual well-being. Healthy emotional functioning, furthermore, is important for physical, psychological, and relational flourishing. Simultaneously, however, an absence of theological and methodological reflection is prevalent regarding the role of emotions for Christian psychological care. In light of this deficiency this dissertation is significant for several reasons.

First, no comprehensive theology of emotions exists with the primary purpose of informing Christian psychological care. Consequently, second, the theological reflections underlying certain Christian counseling practices that focus on the emotions are often lopsided. Some focus heavily on the sinful aspects of emotions that inhibit holy living, others focus more specifically on the healing of wounded emotions—both would seem to be important. Third, the common contemporary idea that emotions cannot be relied upon in the Christian life (Anderson, 2009; Lucado, 2009) has led to an overemphasis on cognitive processing in the process of soul healing rather than on the facilitation of experiential/emotional processing. In light of the “heart” being composed of many different aspects (volition, cognition, affect, etc.), emotional processing needs to be brought into proper perspective and placed on more of an equal par with cognition.

Fourth, secular models are developing an understanding of the importance of emotional processing for change. They have done so in psychologically sophisticated ways. Christians can learn from these models. However, the humanistic presuppositions of the secular models often contradict Christian theological understandings, and,

therefore, a thoroughly Christian evaluation is required. This has not been done to date. Fifth, Christian models that are somewhat more focused on emotions often lack the degree of psychological sophistication that secular models demonstrate. For example, discussions regarding underlying theological, philosophical, and scientific reflections concerning emotions, detailed manuals that outline the practice with regard to emotion-focused interventions, and methods to test the effectiveness of emotion-focused interventions are almost entirely missing.

Together these reasons present tremendous warrant for this study. In agreement with E. L. Johnson (2007), I argue that

given the importance of the emotions in a Christian model of healthy human functioning (. . .), it is essential that the Christian soul-care community refamiliarize itself with this modality In that spirit, Christian soul-care providers will seek to do whatever fosters, in the long run, the realization, expression and communication of godly emotions. (p. 598)

This dissertation seeks to do just that.

Methodology, Delimitation and Organization of Research

The methodology for this dissertation is a theoretical examination of several sources that potentially provide essential information for a preliminary Christian emotion-focused model of psychological care; Scripture, secular Emotion-Focused Therapy (EFT), and three Christian models that target the emotions will be examined with regard to understanding the foundations, goals, interventions, and tasks of a psychotherapeutic model that focuses on emotions.

These aspects, simultaneously, are the delimitation of this dissertation. Though certainly of great importance for Christian psychological care, the nature and function of specific emotions, such as anger, compassion, and grief will not be examined. The scope of this dissertation does not lend itself to a fair treatment of such emotions, each of which would deserve a separate dissertation. Furthermore, other secular and Christian models could have been examined with regard to their focus on emotion; secular practices

include Emotion-Focused Couples Therapy (EFCT) (Greenberg & Goldman, 2008; S. M. Johnson, 2004) and Short-Term Dynamic Psychotherapy (STDP) (McCullough et al., 2003) and examples of other Christian counseling practices than those discussed in this dissertation are presented by authors such as Wardle (1994), Payne (1995) and Kylstra and Kylstra (2005). All these models provide potentially good information; however, besides making this dissertation too lengthy, other reasons exist for excluding these from this dissertation. Regarding secular models Greenberg's EFT is arguably the most comprehensive psychotherapeutic emotion-focused treatment. Regarding the Christian models, overlapping concepts exist in the various Christian models. The three models chosen for this dissertation are, as will be argued later, debatably unique representatives of Christian emotion-focused models.

Thus, after this introductory chapter, chapter 2 will present theological reflections on the topic of emotion, especially as it pertains to Christian psychological care. The Bible is the primary source for this chapter, but several theologians will also be consulted, as some have made important theological contributions to the concept of emotion, for example, Augustine (1818), Aquinas (2010), Calvin (1581/1851), Luther (1519/1826), Edwards (1746/1959), Boston (1787), and M. E. Elliott (2006). This chapter will discuss why, from a theological standpoint, emotions need to be part of a Christian psychological model of soul care. Furthermore, some thoughts regarding theological anthropology will provide greater understanding as to the nature and function of emotions in created human beings. The rest of the chapter will present a biblical model of emotional health, disorder, and healing.

Chapter 3 consists of an examination of a contemporary secular model called Emotion-Focused Therapy (EFT). One of the main representatives of individual EFT is Greenberg (2010b; Greenberg & Paivio, 1997; Greenberg & Safran, 1987; Greenberg, Rice, & Elliott, 1993). This model's approach to emotions and how they are used to bring about change will be assessed. Despite evolutionary and humanistic presuppositions, this

model deserves attention because of its high level of psychological sophistication. The theory underlying this model has been refined as a result of decades-long practice and research that demonstrates its effectiveness. In addition, EFT focuses on an aspect of emotion that Christian models have not. Rather than hypothesizing about internal dynamics or changing or modifying client's cognitions and behaviors, the focus is on stimulating experiential processing in the moment that leads to new emotional meanings and hence total change of the person (Greenberg et al., 1993). As such it addresses areas of emotional experience that Christian models have not, and it also provides an example of a comprehensive therapeutic model on the emotions that includes theory, manualized interventions, and research. Chapter 3 will assess this model of therapy using Jones and Butman's evaluative framework (1991), analyzing its philosophical underpinnings, model of personality, health, dysfunction, and psychotherapy from a Christian point of view, in order to consider what should and should not be used in a Christian emotion-focused model.

In chapter 4 three contemporary Christian models that use emotion experience are highlighted. These are Theophostic Prayer Ministry developed by Smith (Smith, 2007), Inner Healing Prayer as defined by Tan (e.g., 1992, 2003, 2004, 2007), and the Elijah House model of the Sandfords (J. L. Sandford and M. Sandford, 2008; J. L. Sandford and P. Sandford 2007a, 2007b, 2008a, 2008b; J. L. Sandford and R. L. Sandford, 2009, M. Sandford (forthcoming). A central aspect of these models is that emotions can reveal internal processes that have not been transformed by God's truth through the renewing power of the Holy Spirit. These models focus on using counselees' current salient emotions to bring about change. A similar format will be used as in chapter 3 in order to understand how these models function and to evaluate their theological and psychological sophistication. These models will demonstrate distinctly Christian aspects and interventions and implicitly reveal what aspects of secular EFT could contribute to a comprehensive Christian emotion-focused model.

Finally, the purpose of this dissertation is to contribute to the field of Christian psychology by proposing the necessary elements of a comprehensive Christian emotion-focused model that is a corrective to existent models. The fifth and concluding chapter of this dissertation will offer a preliminary outline of such a model, based on the research of the previous chapters.

CHAPTER 2

THEOLOGICAL REFLECTIONS ON EMOTIONS

Introduction and Rationale

Emotions are important for the total well-being of individuals and communities. From a theological point of view many different reasons can be offered for studying and working with emotions. A sampling of work taken from contemporary Christian theologians, counselors, and philosophers convincingly points to the theological necessity and potential of focusing on one's emotional life. More specifically, first, being alert to our human experience is necessary to understanding our relationship with God. As Powlison (2009) says, "Being alive to joys and heartaches, stressors and blessings, means being alive to the real God in the midst of the real stuff. That is the essence of the Christian life." Emotions reveal what is actually occurring in one's heart in relationship to God. Words and actions can make self and others believe all is good and well, yet, without a corresponding heartfelt movement of the soul, they are empty and meaningless in relationship to God (Isa 29:13). In a sense, then, emotions are an indication of one's ongoing relationship with God (Borgman, 2009). Furthermore, emotions form a sign of the level of appropriation of Christian truths in the believer's life. M. E. Elliott (2006) says,

When Christian emotions are not present, or when harmful emotions are pervasive, it is a warning that the belief system which the New Testament presents has not been grasped and valued. When Christians transfer allegiance from this world to the kingdom of God, their emotions will be transformed. (p. 268)

This emotional maturity will, consequently, lead to a Christian virtuous life (Roberts, 2007). As the realities presented in Scripture penetrate one's soul, the emotions will be affected. Christians will then become more mature in their experience, expression,

and refining of their emotions. As a result individuals, relationships, careers, and communities will be changed for the better. This kind of development is an important aspect of Christianity, because it is a sign of and testimony to the reality of a holy and loving God who is involved in peoples' lives for the sake of his glory.

Second, in addition to providing information regarding one's relationship with God, targeting the emotions can be a unique way in which Christian teachings get incorporated into the life of the individual believer (Roberts, 2007). Many Christian scholars believe that the rational truth is what transforms people (Borgman, 2009; Mahaney, 2006), but there is also increasing awareness that stirring emotions is crucial in the process of transformation (Chapell, 2005; Edwards, 1742/1974; Montoya, 2000; Robinson, 1999). This fact is supported by secular studies of empirical researchers such as Auerbach (1984), Frank (1973), Lieberman, Yalom, and Miles (1973) (as cited in Greenberg, and Safran, 1987). In different settings, both therapists and clients, have found that emotional stimulation and arousal is an important aspect in therapeutic change

Finally, considering emotions from another lens, psychology of religion has researched the importance of emotions in conversion. Studies suggest the importance of the affective basis of conversion. Both positive and negative emotions may trigger spiritual change and become agents of transformation and may be more important than cognitive processes. For example, the experience of gratitude, or the experience of emotional stress can be important reasons for turning to God (Emmons, 2005).

Theologically, then, a great number of reasons exists to be mindful of emotions. One of the aims of this dissertation is to think biblically about emotions. Several authors have devoted a small section to a theology of emotion (Borgman, 2009; Lester, 2003; S. Williams, 2003). However, a comprehensive theology of emotions does not exist. This chapter will formulate several areas that a theology of emotions, especially in relation to psychological care, needs to address. The foundation of this chapter is the Bible. A Christian model for psychological care that focuses on the emotions will

acknowledge the primacy of Scripture for its theory and practice. The Bible points people to a life of wholeness and fullness found in God through Christ. The truth/Truth presented in it is salvific, transformative, and aretegenic (Charry, 1997). It leads to wisdom (Proverbs), love, peace, and joy (The Gospel of John), strength, comfort, and hope in the midst of life's difficulties and trials (2 Cor 9:10-11; 2 Thess 2:16-17). It needs to be kept in mind, however, that the Bible is not a scientific book in the contemporary sense of the word, rather, as E. L. Johnson (2007) aptly states,

The Bible gives us many *general* soul-care principles, goals and means. But it does not contain, on the one hand, higher-order *theoretical statements* regarding, for example, cognitive, emotional, and volitional aspects of the soul, the structure of the personality or psychospiritual abnormality, or on the other hand, lower-ordered detailed, step-wise treatment strategies for applying the gospel and remediating sin and biological and psychosocial damage. Such higher- and lower-order discourse is the fruit of scientific reflection and research. (pp. 184-85)

Though Scripture is replete with emotional language and many have been experientially moved by its emotional appeal (Borgman; Edwards, 1746/1959), the fact of Johnson's statement above also applies to theoretical statements and step-wise treatment regarding emotions. As Roberts (2007) claims "If we look in the New Testament for a concept analogous to our modern concept of an emotion, we come up empty-handed" (p. 8). This is true of the Old Testament as well. Scripture does not provide meta-reflection on the topic of emotion. However, emotions are addressed and emotional language abounds, and it is the task of humankind to do the type of meta-reflection that leads to a theology of emotion. This chapter will demonstrate that Scripture provides crucially important theological information for the formation of a Christian emotion focused psychological model.

God and Emotions

As many systematic treatises of theology do, this theological reflection on emotion discusses the doctrine of God prior to other reflections. Christian history reveals an important shift in thinking about God and emotions. McGrath (2011) explains that

historically, Christians, influenced by Greek thought, have held the view that God does not have emotions. This view went largely unchallenged until the twentieth century (Voorwinde, 2005). The reasoning behind this concept of divine impassibility, that is, God's incapability to suffer or to feel emotions, is that God is perfect and, therefore, self-sufficient and unchangeable. To be affected by anything outside of himself would imply imperfection. Augustine, Anselm, Aquinas, Calvin, and many others, having to deal with the emotions that Scripture attributes to God, would explain God's emotions by stating that God is described in anthropomorphic or anthropopathic terms as a convention of speech for the sake of accommodation (Cole, 2007; Voorwinde).

However, Borgman (2009) rightly suggests that God's emotions can be affirmed without risking his perfection and unchangeable nature. And thus, "The unambiguous biblical portrayal of God," he says, "is that he has absolute capacity to feel and has perfectly holy emotions" (p. 31). Spiegel (2002) suggests that, parallel to the idea of omnipresence, God can be said to be omnipathic, "God somehow is experientially acquainted with all creaturely feelings and passions without being limited by those feelings nor reduced to having any single overriding passion" (p. 210). Along those lines, Ware (2004) proposes that God's emotions "function only in constructive, beneficial ways and never lead God to unwarranted excess" (p. 146). The mere abundance of emotional language used of God suggest that he is indeed a being able to experience and express emotion. In a cautious count, Voorwinde found some 842 references to the emotions of God in the Hebrew Old Testament and 92 in the New Testament. He also made an interesting point, suggesting that God's emotions are most fruitfully understood within a covenant framework. God's emotions are directly related to how people live and move in relation to his covenants. Quoting Flinn, he says, "The divine emotions set forth a God who goes to incomprehensible lengths to maintain the covenant relationship with his people and in this sense they far exceed what human beings are capable of comprehending, let alone expressing" (as cited on pp. 41-42).

Close to a hundred different emotion words are used of the persons of the Trinity in Scripture. These emotions fall in the following categories: anger, love, mercy, compassion, joy, jealousy, sadness, surprise, contempt, and fear (Voorwinde). Jesus, the God-Man, is portrayed as someone who is deeply emotionally involved during his life and mission in this world, both as covenant Lord and as covenant sacrifice (Voorwinde, 2005). Rather than being above emotions, that, is being unaffected by them, Jesus confirmed through his life and teaching that both experience and expression of emotions are important and meaningful (Lester, 2003). And thus, Jesus' incarnation is an affirmation of emotional experience as a good and important aspect of being. Even the Holy Spirit is described as capable of experiencing emotion (Rom 15:30; Eph 4:30; Jas 4:5). Furthermore, as the one who applies redemption to believers, the Holy Spirit is the main agent in moving people towards emotional change (John 16:18; Gal 5:22, 23; 1 Thess 1:5; 2 Thess 2:13). The way in which Scripture is written suggests that God wants to address people's emotions and that he seeks to relate to mankind in a deeply heartfelt way. Throughout the ages, vivid stories, word pictures, provocative language, songs, and the like, have emotionally stirred people bringing them closer to God, to love for others, and to a concern for what is right (Borgman, 2009).

From this very brief study of the emotions of the Godhead, several aspects stand out. First, God is described as a being with significant emotional depth, which implies that emotional experience is good. This is a radical reversal of what was traditionally thought, namely that God cannot experience emotions and that, therefore, to be subject to emotions is sinful. Second, a wide range of emotions is present in the Godhead, and thus, there is reason to believe that all these emotions, even those traditionally viewed as negative (anger, jealousy, anxiety, sorrow) have positive qualities (M. E. Elliott, 2006). Third, emotional experience ascribed to the Godhead is best understood in light of his covenantal desire for fellowship with humankind. Fourth, the biblical authors gave emotional appeal to the propositional truths of Scripture through

their particular choice of words and use of literary devices, which seems to suggest that experiencing, expressing, and targeting the emotions is a divinely designed part of creation, useful and necessary to live life rightly and fully.

Created in the Image Of God: Theological Anthropology

Crowning God's creation are human beings created in the image and likeness of God (Gen 1:26-28). The *imago dei* is an important concept for a Christian psychotherapeutic model. It implies the existence of created structural capacities necessary for healthy functioning and relating and informs human beings of their origin, purpose, and destination (Hoekema, 1994). One of the structural capacities is the capacity for emotional experience, expression, and regulation. Thus, being created in the image of God, men and women, like God, are expected to experience, express, and regulate a wide range of emotions. However, in order to get a full picture of the nature of emotions and emotional functioning, human being and human functioning needs to be set in the context of the Christian ground motive of creation, fall, redemption, and consummation. The following section will describe the nature and purpose of emotions in these four categories. Emotions in these sections will be further explored at three levels of human functioning, namely the biological, psychosocial, and ethicospiritual level (E. L. Johnson, 2007).

Creation

From the beginning of creation emotions had a specific nature and role to play in human functioning. This is evident first on the biological level. The Bible is not a book on biology. Consequently, discussions like those of the contemporary debates regarding body and mind are absent. However, when taking a closer look, the Bible addresses important aspects regarding mind and body. The Bible assigns emotions a biologically figurative place in the heart. However, the heart is more than affective experience alone.

Behm (1965) explains that The Old Testament לֵב (*lev*), and לֵבָב (*levav*), that is, heart, figuratively denotes the innermost part of man. The heart experiences many emotions, is the seat of rational functions, planning, and volition, and is the source of religious and moral conduct. Behm understands the New Testament καρδία (*kardia*) to be the true equivalent of *lev*, *levav*. Furthermore, *kardia* is often interchangeable with ψυχή (self, inner life, one's inmost being; (physical) life; that which has life, living creature, person, human being), δίανοια, (mind, understanding; intention, purpose; thought, attitude), πνεῦμα, (spirit, inner life, self; disposition, state of mind; spirit, spirit being or power, power), and νοῦς (mind, thought, reason; attitude, intention, purpose; understanding, discernment). Behm concludes,

in the heart dwell feelings and emotions, desires and passions . . . it is the seat of understanding, the source of thought and reflection. . . the seat of the will, the source of resolves. . . Thus the heart is supremely the one centre in man to which God turns, in which the religious life is rooted, which determines moral conduct. (p. 612)

Another word that is sometimes used to refer to the locus of emotional experience is כִּלְיֹת (kidneys) in the Old Testament (Gentry, personal communication, April 4, 2011), and σπλάγχνον (bowels) in the New Testament (Köster, 1971). The former refers to the experiencing part of the heart. The latter could refer to merely creaturely emotions (as in later Jewish writings), or it might be regarded as the seat of the positive stirring of pity (Prov 12:10; 17:5). In the New Testament, as well, the word for bowels can denote mercy and to be merciful. Paul, however, uses it in a different sense. Like καρδία and ψυχή, Paul uses it to describe the whole man, but it can also allude, particularly, to the depths of one's emotional life (Köster). Figuratively speaking, then, emotions, volition, and cognition are all important aspects of the heart, of human being, and of human functioning. I propose that these three aspects, in the pre-fallen state worked together in beautiful interaction. Such was God's design of the heart. Emotions informed reason and motivated the will, and reason and volition equally contributed to a person's full and right living. Thus, whatever gave rise to emotion was necessarily

connected to volition and cognition as well. One aspect might have been stronger, have given rise to, or may have strengthened or softened the other aspects, but all features of the heart were always involved and interdependent. In thinking about emotion, this mutual interaction should not be ignored, nor should emotions be made subject to the other two aspects or be conflated with the two.

Another biological aspect of creation is that emotional expression here on earth is mediated through the finite body. Emotions, however, are not to be equated with the body. Changes in physiology can affect the emotions, for example, intake of wine produces happiness or an illness affects one's emotions (e.g., Prov 31:6; Eccl 2:2; 2 Cor 12:7) and, vice versa, emotional experience has an impact on the body (e.g., Pss 31:9; 32:3; 38; Prov 14:30; 17:22). How emotions are mediated through the body, and what different aspects and processes play a role is not described in the Bible. To understand the dynamics of embodiment in more detail, contemporary research may be informative as it seeks to understand the relationship and interaction between body and mind. Though much of emotional functioning before the fall is unknown, it can be assumed that the biological aspects and mediation of emotion were good, since God's evaluation of human beings was good (Gen 1:31).

Second, with proper working emotional equipment, emotional functioning on the other levels can be assumed to have been good as well. On the psychosocial level, emotions contributed to a harmonious relationship between man and woman and to mutual trust, love, peace, and joy. Imaging God in emotional awareness, expression, and intention, human beings were able to use their emotional equipment to process and use their emotions in intra-psychically, interpersonally, and spiritually healthy and satisfying ways, which contributed to human flourishing as it was supposed to be. The emotions, says Boston (1787), were "pure from all defilement, free from all disorder and distemper" (p. 21).

On the third level, the ethicospiritual level, emotions enriched humankind's

relationship with God. Emotions may have served specific spiritual purposes. S. Williams (2003) explains,

God gives emotions for a specific purpose. They are necessary for us properly to know and relate to and glorify God; they are designed to facilitate the fulfillment of the Great Commandments: loving God with all we are and do, and loving our neighbor as readily as we love ourselves. (p. 66)

Emotions, thus, might have led to intimate and transparent living in the presence of God. The first man and woman can be assumed to have been moved towards God partly by following their emotions, such as thankfulness, fear of God, and love for him. These kinds of emotions more than likely led the first human beings to those actions that pleased God on the psychosocial level, as just described. Feelings of love were translated into actions of love so that relationships glorified God. In addition, Adam's feelings may have played an important role in moving him to name animals, and likely helped him to carry out the mandate to be fruitful and multiply.

To sum up, from a creational point of view, human beings were expected to live deeply emotionally, because they were created in the image of God. Furthermore, emotional experience was a reflection of God and meant to glorify God. Emotions, contributed to personal fulfillment, harmonious divine and human relationships, and to God's call to have dominion over the earth. The capacity for emotional experience and expression was to be trusted as a process that contributed to living the way God intended. Emotional processing was part of a balanced and unified working together of the different features, such as cognition and volition, of the biblical concept of heart. Emotions in the created state were thus an essential part of living, and they were experienced and expressed in intrapersonal, functional, and relational harmony.

Fall

Creation, however, is not what it was intended. Sin has entered the world and has significantly changed everything. The heart, rather than focused on God, is now naturally in a state that moves away from God. Emotional experience is affected by this

tragic reality. Where there was once an absence of shame, guilt, envy, unhealthy fear, anger, hostility, frustration, dissatisfaction, meaninglessness, and loss in men and women, now, these emotions are part of life and often drive people to sinful and painful actions (Gen 3:10, 12, 15, 19, 23). Emotions no longer simply contribute to a full and happy life that is a fulfillment of God's original design. Instead, the Bible contains many stories where emotional experience is dysregulated (2 Chr 16:10; 28:9; Job 27:20; Matt 24:38; 1 Pet 4:3), dysfunctional (Jas 4:1), dissatisfying (Num 11:14; Ps 42), and deceptive (Deut 15:9; Isa 47:8; Jer 49:16). Several causes contribute to this state.

First and foremost, on an ethicospiritual level, after the fall into sin, people had become autocentric rather than theocentric, leading them to a wrong ordering of the emotions. Emotional impulses were followed for the sake of self-satisfaction and self-fulfillment (John 6:26; Jas 3:14-4:4), rather than for the love of God and others. In addition, other functions of the heart became disordered as well. Thus, the will, set on the self, started to direct an individual toward wrong objects. In other situations it became either too weak or too strong. Reason became convinced by wrong information, or was incorrectly employed. The harmonious interaction between the different facets of the heart, therefore, has become deficient or lacking. "Sin marks, dominates and spoils . . . not only his thinking and willing, feeling and striving as individual elements, but also their source, man's innermost being, his heart" (Sorg, 1988, p. 182). The interaction of these wrongly ordered aspects leads to improper emotional experience, expression, and regulation (Boston, 1787), whether one is aware of this or not. Emotions themselves have become ungodly (for example, anger directed to the wrong objects in inappropriate ways) and unethical (for example, anger expressed in violence hurting others) and proper emotions are missing, for example compassion (Rom 1:29-31; Matt 12:7).

Second, because the ethicospiritual realm is disordered, the Bible relates that now many may suffer on the psychosocial level by the hands of those guided by selfish, unthoughtful, and sometimes cruel actions. The result is that people may be emotionally

wounded and destitute (Ps 82:3; Heb 11:37). Children grow up with imperfect parents, where they may experience discouragement, fear, and anger (Eph 6:4; Col 3:21), people belonging to a certain group or race may be treated with contempt (Pss 79:4; 89:50, 51; John 4:9), and those who are considered weak in the eyes of the world are oppressed (Judg 2:18; Ps 72:13-14). In addition, tragedies will happen that, undoubtedly, will have negative impact on one's emotional life (Luke 13:4; John 9:2, 3).

Third, the biological structure of mankind is affected as well. Scripture, though no medical concordance, speaks of many physical illnesses. From this it may be inferred that the emotional structure suffers from imperfectness as well. Though Scripture does not describe examples of damaged emotional equipment, medical research has demonstrated this. Biological defects and deficiencies may contribute to or predispose one to emotional disorders, for example depression (Arem, 2001; Welch, 1998), panic disorders, obsessive-compulsive disorder (Comer, 2010), to an inability to identify and describe feelings (that is, alexithymia) (Thompson, 2009), to experience and consequently express emotions (Dolan, 2002), or to properly regulate emotions (Harmon-Jones & Winkielman, 2007).

In short, the capacity to do emotional processing cannot be fully trusted anymore. Biological, psychosocial, and ethicospiritual deficiencies have disordered and distorted emotional experience and expression. Emotional functioning in a fallen world often entails a severed relationship with God, sinful behavior, psychological pain, and biological problems.

Redemption

However, God, in Christ, came to seek, to save, and to heal what was lost. He is the God of peace, his Servant is the **שֶׁרֵי-שָׁלוֹם** (the prince of peace), the Great Restorer (Rev 21:5). The image of God, which was so damaged through the fall into sin, is now being recreated through an ever increasing likeness into the image of Christ who is the

perfect image of God. Christ accomplished all that was necessary to reconcile men and women to God and to transform them to ever purer reflections of his image. This is what Scripture records about the process in Colossians 1:13-23,

He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities - all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven.

The Prince of Peace has brought shalom. This peace, as Plantinga (1995) aptly describes, means much more in the Bible than one might think. It denotes

universal flourishing, wholeness, and delight—a rich state of affairs in which natural needs are satisfied and natural gifts fruitfully employed, a state of affairs that inspires joyful wonder as its Creator and Savior opens doors and welcomes the creatures in whom he delights. (p. 10)

Jesus is the beginning of a new age. The old is gone and the new has begun. For the emotions this means that Christ has come to heal physically (Matt 4:23; Luke 9:11), to comfort and bring justice for the weak, the poor, and oppressed (psychosocially) (Acts 10:38; Luke 4:18-19; 2 Cor 1:4), and to sanctify emotional experience (ethicospiritually) (1 Thess 5:23; Gal 5:22-26). Through the regenerating work of the Holy Spirit reclamation, renewal, restoration, and reconstruction are possible (Borgman, 2009). Yet, this glorious reality takes place in a complex paradoxical eschatological context. The new is not completely here yet. Salvation has come, its consequences are already real and experienced, yet more is to come (Rom 8:22-23): “He [Jesus] presented himself as the appointed Savior and Judge, the authoritative Son of man. With his own life, death and resurrection he inaugurated the kingdom. At his Second Coming he himself will consummate it” (Geddert, 1992, p. 26). This alludes to the already-not yet

tension of the Christian life. Thus, emotions can be reconstructed, renewed, and realigned (Borgman), but perfection and completion are still awaiting. Transformation of the emotions and of the emotional capacity can take place on all three levels of human functioning, on the ethicospiritual, the psychosocial, and the biological level.

The emotions are affected, first and foremost, on the ethicospiritual level. The Holy Spirit forms in believers a new core affection. Love of God and of neighbor form the disposition of the hearts of Christians, because they are touched by the permeating and purifying love of God. As a result one's needs and concerns are reordered. In this context it is specifically true what Roberts (2007) suggests, namely, that Christian emotions are the result of a construal of one's concerns in terms of a Christian passion, "hungering and thirsting for righteousness, the yearning for eternal happiness, the longing for fellowship with God, the desire for his kingdom" (p. 31). These concerns are interpretations of situations "in terms of the Christian teachings about what the world is like, who we are, and what God has done for us" (p. 31). Not only are the hearts of believers reoriented, they also have the Holy Spirit available as the guiding and transforming force in their lives. He unites believers to Christ, making it possible for them to follow him and be influenced by him in ever so intimate ways. And thus it is possible that "affections are rectified and regulated" (Boston, 1787, p. 139). Rectified affections are set on the proper things, on God and the things from above. Regulated affections are those that fit the situation. They are experienced as a result of a right construction and understanding of situations as seen from God's perspective. And they are communicated with appropriate strength and actions. The religious affections³ that

³Edwards believes that religious affections are specific affections characteristic of Christian conversion (a) godly fear: trembling at God's word, afraid of his judgment, his excellence, etc.; (b) godly hope: hope that God helps, that he is merciful, that there is a resurrection; (c) love for God, Christ, the people of God and mankind; (d) hatred for sin and evil, (e) desire after God and holiness; (f) joy in the Lord; (g) sorrow, mourning, brokenness over sinfulness; (h) gratitude to God for what God has done; (9) compassion/mercy; (i) zeal to do good works (Edwards, 1746/1959).

ensue from salvation transform all daily emotional experience. The emotional experience of believers is thus colored very differently. The red of love, the black of hatred, the yellow of joy, the pink of compassion, and the purple of suffering are now more like those of pure and unmixed beautiful colors because of their theocentric orientation and teleological rectitude. As such, the specific spiritual nature of these emotions sets them apart as Christian emotions, as will be discussed below. Furthermore, these emotions will lead to ethically correct actions that are necessary to build up a community as God intended it. A proper fear of God, love of Christ, gratitude for salvation, compassion for people, mourning over sin, and other emotions like these, contribute to the forming of a whole and healthy body of Christ that is a testimony to the world (see Deut 24:14-22; John 13:34-35; 1 Cor 12:26; 1 Cor 5:1-6; Rom 12:9-21; 1 Pet 2:11-12). The already-not yet tension is experienced in this realm due to the existence of the old man, the fleshly nature, that is, the remainders of sin in one's life (see Rom 7; 8:11-14; Eph 4:22-24; Col 3:8-10). Hence, people can experience a conflicted reality; they strive to live according to the Spirit and by the Spirit, yet, the old way of life is still pulling. However, redemption means that the bondage to this way of living has been overcome and transformation is possible.

Secondly, on a psychosocial level emotions can be redeemed as well. One of the main reasons why people seek psychological help is the experience of emotional problems. Many emotional problems can be considered a combination of sin and weakness (E. L. Johnson, 1987). Sinful and irresponsible choices and living that contribute to emotional issues need to be dealt with on an ethicospiritual level. However, there is a reality of suffering and woundedness that Christ wants to heal and provide strength for. Weakness is that part of experiencing emotional discomfort for which people are not directly responsible and which is due to humans being finite creatures and to being raised in imperfect and sinful contexts (family, education, subcultures, nations, and environment). Consequently, people may have acquired traumatic memories (see Pss

88; 90:15; 129:1; Lam 2:11-12), emotional wounds (see Prov 27:6), faulty reasoning processes which give rise to distorted emotions (see Exod 6:9; 1 Cor 8; Eph 6:4; Col 3:21; Jer 6:14), and rightfully painful emotions (see Phil 2:27; 1 Thess 4:13). The Father of mercies and God of all comfort (2 Cor 1:3) understands those who are crushed and troubled in spirit, poor, needy, weak, oppressed, and afflicted (Exod 2:23-25; 3:7; Ps 56:8). He hears them (Deut 26:7; Ps 22:24), he is moved with strong compassion and empathy (Judg 2:18; John 11:33; Rom 8:26), and he seeks to bring justice (Pss 103:6; 140:12; 146:7; Ezek 22:19), relief (Ps 9:9,) and healing (Ps 147:3; Jer 13:17; 31:13).⁴ Again, the healing that God desires and intends, takes place in the context of a world that is still subject to sin, decay, and suffering (Rom 8:20-23) and is thus not complete yet. Nevertheless, the assurance that Christ is victor and the hope that one day all things will be made new, place the troubled emotions in the proper perspective, transforming their intensity and providing strength and endurance to bear them. The old wounds and distortions undergo a metamorphosis as they are experienced in the context of new biblical truths and experiences.

Third on the biological level, the emotional capacity can be redeemed as well. In various forms development, strengthening, or correction may be possible. If indeed a biological defect contributes to an emotional problem, physical remediation may be in order. Medication, natural remedies, exercise, and laughter affect the emotions on a biological level and are God-given creation means (Minirth, Krusz, Hopewell, & Neal, 2005). Furthermore, God may provide miraculous immediate healing of physical disorders. However, at the biological level as well, there is the reality that physical brokenness may not be fully alleviated until the coming of the new heavens and the new earth (Rev 21:4).

⁴God's compassion and concern for those who are oppressed and afflicted, poor and needy is overwhelmingly great. Studies of the following words will reveal God's tender mercies: broken in spirit, wound, groan, justice, broken hearted, afflicted/afflictions, trouble, and the like.

Consummation

The discussion of the already-not-yet tension alluded to a time to come when salvation and healing will be complete. In this context, the Bible speaks of two possible outcomes. For those in the covenant, the already-not yet tension is over, the enemy is forever conquered, and the curse has been reversed for good. The image of God in those who live by faith in Christ will be fully restored (Rom 8:29; 1 Cor 15:49; 2 Cor 3:18). Thus, they will attain perfection on all levels of human functioning: on the ethicospiritual level people will live blameless lives and will worship God perfectly and they will be perfected in love (Heb 9:9; 10:14; 11:40; 12:2, 23; Phil 3:12; Col 1:22) on the psychosocial level there will be no experience any longer of intra- or interpersonal conflict and difficulties (Matt 5:38; John 17:23; 1 Cor 13:10) and on the biological level the body will be transformed into an imperishable, glorious body free from sickness and pain (Rom 8:21-23; 1 Cor 15:35- 4; Phil 3:21; Rev 21:4, 22:2-5). Consequently, negative emotions that are the result of sin (anger, guilt) or of suffering (grief, anxiety, and shame) will not be present. Furthermore, there is no apatheia, rather, as Boston (1787) says, rather, there will be “complete management of all affections and inclinations” (p. 294). And thus there will be full and perfect emotional experience of ever increasing eternal happiness (Rev 21:4), rejoicing (John 4:36), eternal relief (John 5:24), satisfaction (John 6:35), feeling secure and safe (John 6:37; 10:28), freedom (Rom 8:21), glory beyond comparison (2 Cor 4:17), divine intimacy (2 Thess 1:9), comfort (2 Thess 2:16), realization and gratitude of being made perfect and blameless (1 Thess 3:13), and much more. However, for those whom God did not save, there will be an absence of any and all positive emotions. Rather, ever increasing misery will be experienced accompanied by utterly negative emotions, such as feelings of condemnation (Matt 25:30), desolation (Matt 8:12), anguish (Luke 16:22-24), pain (Rev 20:10), regret (Luke 16:28; Rom 2:6), craving (John 4:14), guilt (Rom 14:10-11), experience of contempt (Dan 12:2) an outpouring of God’s wrath and fury (John 3:36; Rom 2:8) and feeling outcast and

abandoned (Luke 13:28). Interestingly, these emotions are a reflection of existential fears that many people today have, which may thus point to the spiritual nature and function of these kinds of emotions.

Emotion Causation

Now that emotions have been explored from a redemptive-historical perspective, more can be said about how human beings come to feel emotions today. Knowing what causes emotions is important to help people experience transformation of the emotions, which is a goal of Christian psychotherapy. A brief revisiting of the three levels of human functioning will help to understand different facets of emotion causation in human beings

First, since the Bible fully embraces embodiment, biological factors certainly would be acknowledged to play a part in emotion causation. Scripture does not explain much more about the body than that it is fearfully and wonderfully made. Yet, studies on the biological level may shed light on how the human body is involved in the activation and experience of emotions and how the mind and the body interact to regulate emotional experience. As described in the previous chapter, many physiological aspects play a role in emotion arousal and emotion management. In addition, genetics and temperament determine in part how people experience emotions (Siegel, 2010). Though some would say that the Bible cares nothing about genetics or temperament (Adams, 1986), the Bible does address certain types of people, such as the weak, the timid or fainthearted, and the proud (Prov 18:14; Rom 14:2; 1 Cor 8:11-12; 1 Thess 5:14; Jas 4:6; 1 Pet 5:5). Thus, though no exposition of temperaments is given, an implicit acknowledgement of people with certain mood characteristics is present. A comprehensive theology of emotions will pay careful attention to studies in the physiological realm and take into consideration how emotion causation is physiologically informed.

Second, learning from empirical studies concerning emotion causation on the

psychosocial level would be important as well. The Bible provides hardly any explicit information regarding the psychosocial realities of emotion causation. However, Scripture shows a clear awareness of how psychosocial elements affect a human soul. Clear commandments for how to treat one another show the ideal and comments about how one's spirit can be damaged due to maltreatment of others demonstrate that the psychosocial realm is important for human affective functioning. Harsh physical and mental treatment (Exod 6:9), abandonment by parents (Ps 27:10), spousal desertion (Isa 54:6), provocations (Col 3:21) leave a soul emotionally wanting and limited in mature responsiveness to God and others. Details regarding the intrapsychic processes in normal and abnormal development or in relation to traumatic experiences are not provided. Empirical studies that seek to discover and describe how the human mind functions can offer helpful insights in this area. Awareness of the potentially negative psychological consequences when mature and emotionally stable caregivers are not present proves to be important for understanding emotion causation. Possible problems that result are a limited monitoring of one's own affect, understanding the emotions of others, and regulating one's emotions (Fonagy et al., 2004; Lerner, 2003).

Third, much more information about emotion causation is given with regard to the ethicospiritual level of human functioning. First divine causation will be explained and then human. First, God's divine hand is obvious in causing people to have certain emotions. He orchestrates people to have emotions that fit within a covenant framework. In big strokes, the Bible pictures God putting to shame those who do not love him and bringing comfort and joy to those whom he redeemed and who love him (Isa 51). He creates fear in those who turn away from him (Gen 35:5; Exod 15:6; Deut 4:34; Isa 30:31) and brings those who belong to him confidence, joy, hope, and satisfaction (Jer 31). The Spirit brings conviction of sin, that is, guilt (John 16:8; Heb 3:7-12) and he unites believers through faith in Christ. The Holy Spirit thus becomes a very personal agent of God, arousing certain emotions in the believer, such as assurance of and feeling

loved (Rom 5:5), hope (Rom 5:13), and joy (1 Thess 1:6). God can ignite these emotions immediately, that is, unmediated, or he can use the circumstances of life to arouse them in the lives of people.

Emotions, though divinely orchestrated according to God's sovereign plan, are the personal and spiritual responsibility of people as well. As part of being created in God's image all people are subject to emotional experience. Emotions are a natural reaction to an individual attaching value to something or someone. In a fallen state, those things/people arouse emotions that bring happiness and satisfaction to the ego's body and mind (Eph 2:3; Mark 7:21-23). Apart from God this can result in a display of emotions and behavior that is destructive either to others or to the self (e.g., Rom 1:26-27; Rom 7:5; Titus 4:3; 1 Tim 3:2-4; Jas 4:1-3). This is the old nature. When believers are saved from sin by Christ, the old nature is not immediately eradicated. Now, however, emotional experience is caused by different realities in new ways. For believers a new agentic reality is experienced. The bilateral union that is established by virtue of Christ being in the believer and the believer in Christ gives added capacity and potential to emotional experience. New realities (life in the Kingdom of God) evoke new emotions. Furthermore, natural desires—which can quickly turn sinful—are no longer the end that is sought, rather emotions are now aroused because of value attached to those things/people that enhance the glory of God leading to virtuous and godly living, with joy and contentment as God-intended byproducts.

Emotional Wholeness

After this discussion of the nature of emotions in light of creation, fall, redemption, and consummation and some considerations regarding emotion causation, this chapter will now turn to a reflection regarding ideal emotional functioning. This ideal is important for the formulating of a Christian emotion focused model of psychological care. The aim of all psychotherapy can be captured in the concept of human flourishing.

However, what human flourishing consists of differs based on one's philosophy of life. The overarching goals of secular therapies may include things like the experience of pleasure (K. M. Sheldon, Kashdan, & Steger, 2011), increase of autonomy (Holmes & Lindley, 1998), finding meaning (Yalom, 1980), or adaptation (Weiner & Bornstein, 2009). The overarching goal of Christian therapies can include: sanctification/biblical change (Adams, 1986); moving people toward greater understanding of self, others, and God (McMinn, 2008); union with God by which one loves God and neighbor and glorifies God (Coe & Hall, 2010); praise of God through reformation of the levels of human functioning into Christlikeness (E. L. Johnson, 2007). Emotional wholeness needs to be understood in light of these goals as a general survey of the Scriptures suggests. The Bible presents emotional wholeness first and foremost as an aspect of ethicospiritual functioning, with psychosocial and biological explanations addressed rather implicitly. Three main aspects of emotional wholeness will be highlighted here, namely the ability to experience emotions, the ability to regulate emotions, and the nature of spiritually appropriate emotions (Figure 2).

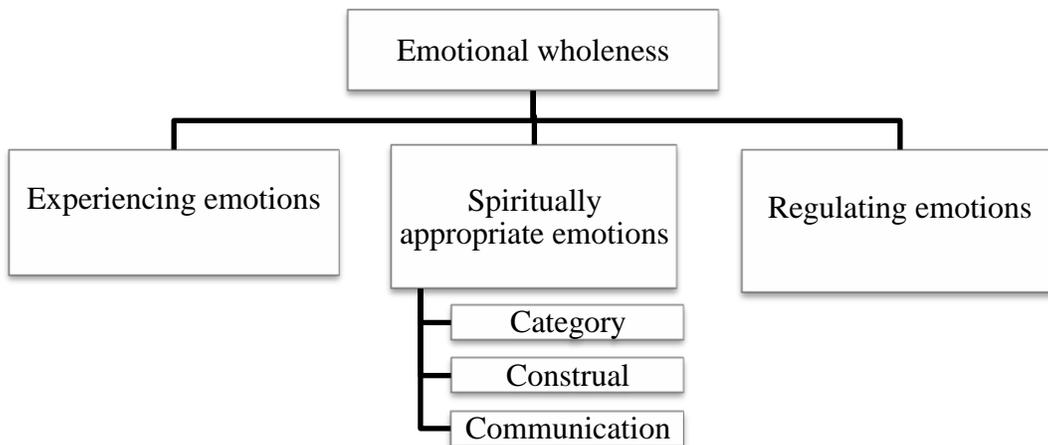


Figure 2. Aspects of emotional wholeness

Experiencing Emotions

The ability to experience emotions is one of these aspects that the Bible seems to presuppose implicitly as a sign of wholeness in the biological order (Isa 29:13; Matt 15:8; 24:12; Rev 3:15-19). The fact that this wholeness is part of the created/biological structures might be learned in three ways. First, as demonstrated, God himself is an emotional being. Human beings created in his image are expected to experience emotions. Second, though through the Bible people can learn propositional truths, the content, genre and literary form of those truths have, throughout the ages, aroused powerful emotions in people. This seems to be an implicit affirmation of the validity and even necessity of targeting the emotions and implies the assumption of humans' capacity to be affectively engaged. Third, many references in Scripture suggest that merely believing God with either mouth or actions is not sufficient (e.g., Matt 15:8; Heb 11:4). People are expected to give their hearts to God, which means actions are to agree with the emotions one experiences within. The ability to experience emotions and to be emotionally engaged seems to be an important aspect of emotional wholeness.

Furthermore, emotional wholeness implies the ability, not only to experience, but also to experience the *whole range* of emotions created by God. Edward's (1746/2003) quest was to convince people that broad emotional experience is essential to the Christian faith:

And as true religion is of a practical nature, and God has so constituted the human nature, that the affections are very much the spring of men's actions, this also shows, that true religion must consist very much in the affections. (p. 144)

Piper, influenced by Edwards, agreed that the absence of holy affections in Christians is odious (Piper, 2007b). Experiencing the deepest emotions about the deepest things, he said, is an essential part of the Christian faith (Piper, 2007a). When a person seems to be limited to experiencing mainly sadness or mainly joy for example, emotional health may be lacking. Scripture testifies to God and to godly people experiencing a broad spectrum of emotions, including anger (Exod 34:6; Eph 4:26), grief (Isa 53: 3; Ps

6:7), jealousy (Exod 20:5; 1 Kgs 19:10), anguish (Jer 5:3), joy (Deut 30:9; Jer 15:16), and love. Edwards (1746/1959) explained that human beings created in the image of God will be able to experience all religious affections (he called this symmetry) and in such a way that each affection is always and rightly connected to other affections (he called this proportion). Thus, proper functioning emotional equipment, at the created/biological level, is an important aspect of emotional wholeness, because it enables both the biological ability to experience emotions as well as the ability to experience a wide variety of emotions, which are both necessary for healthy ethico-spiritual emotional functioning.

Regulating Emotions

Another physiological mechanism the Bible presupposes for emotional wholeness is emotion regulation. Having the ability to control one's emotions is commended by Scripture as a very important trait (Prov 16:32). The fact that the Bible commands certain emotions (Neh 9:17; 1 Pet 3:9; 1 Cor 13:7; Phil 2:3; Col 3:12; Phil 4:6; 1 Thess 5:18; Phil 4:4; 1 Thess 5:16), and puts restraints on others (Prov 14:29; 16:18; Eccl 7:9; Phil 4:6; Col 3:5; Jas 1:19) implies that people have a created ability to do so. Intense anger may be appropriate, but often it turns out destructive and sinful, hence, the exhortation to control anger so that it does not lead to sin (Eph 4:26-27). Grief is an appropriate emotion in many cases, but there is an encouragement to moderate the kind of grief that is due to the loss of a beloved based on the hope that is found in God (1 Thess 4:13). When people are able, at the biological level, to regulate emotions they can both cultivate good emotions and deal appropriately with sinful emotions, that is, mortify or transform them.

Spiritually healthy emotion regulation includes several facets. First, healthy emotion regulation means the ability to be affected appropriately by emotions, actions, and knowledge that come one's way (e.g., being filled with the love of God or others,

being moved through the knowledge of a hopeful message (Rom 1:7; Matt 11:28; John 13:34; 2 Cor 1:4)). Emotion regulation also implies a willingness to actively cultivate those emotions that are highly commended in Scripture, such as love, joy, compassion, and gratitude. It means, furthermore, that one put into proper perspective negative emotions. For example, guilt is to be felt in accordance with the sin committed before God (Rom 14) and grief is to be moderated by a belief in eternal life (1 Thess 4:13) (Piper, 2007a). And finally, good emotion regulation means fighting those emotions that lead to sinful actions. The old nature with its selfish passions needs to be crucified (Rom 6:6; Gal 5:24; Titus 2:11-14).

Self-conscious awareness is required for spiritually healthy emotion regulation. It entails a willingness to take an honest account of one's heart, to see what is going well and what not. Deceitfulness and a defensive soul are signs of foolishness and unbelief (Prov 26:24-26; Jer 9:8; 17:9; Matt 15:8-9; Mark 7:22). Honesty and integrity are traits of the righteous (Ps 32:5; Prov 10:9; 11:3 20:7; Luke 8:15). Spiritually healthy affect regulation, therefore, involves efforts to understand the devices of one's soul that protect one from experiencing difficulties and pain, and a willingness to surrender those devices so that wisdom and transformation ensue (Prov 18:1-3).

Spiritually Appropriate Emotions

Both the ability to feel and to regulate emotions are required to achieve another goal of emotional wholeness, namely to experience spiritually appropriate emotions. What spiritual emotions exactly are leaves room for discussion. Three perspectives will be briefly mentioned here. First, some have focused on how one can be either overcome by one's own passions or moved with holy affections. Emotions in this light seem to have an inherent moral quality to them, which makes them either spiritual or not. For example, the seven deadly sins, or eight types of *logismoi* as Evagrius called them: pride, vainglory, accidie or sloth, anger, sadness or grief, avarice, fornication, and gluttony (K.

Corrigan, 2009), have long been, and still are considered by many to be sinful emotions that need to be overcome. Spiritual emotions on the other hand, flow from love of God and include, for example, fear, hope, love, hatred (for sin), desire, joy, sorrow, gratitude, compassion, and zeal (Edwards, 1746/1995). Another perspective regarding the nature of spiritual emotions comes from M. E. Elliott (2006), who is convinced that emotions are not morally right or wrong in themselves, rather they are neutral. Elliott uses jealousy, fear, sorrow, and anger, and their derivatives (for example, grief, hatred, anxiety) as examples of emotions that are usually considered negative and, therefore, need to be overcome. However, he demonstrates that these emotions can be positive too, when they are used to describe God's or Jesus' emotions or when they are put forward in certain cases as commendable, for example, jealousy for God's name (Ezek 39:25; John 2:17), fear of God (Matt 10:28), sorrow (Mark 14:34; 2 Cor 12:21), worry about the things of God (2 Cor 11:28; 12:25; Phil 2:20, 28), and anger (Mark 10:14, Eph 4:26) about what is wrong. Thus, according to Elliott, what makes emotions spiritual/morally appropriate or not is the cognitive content by which the emotions are guided. A third perspective mentioned here, comes from contemporary research. In that context those emotions are called spiritual that are aroused as a result of people perceiving things as part of a religion. Morality is, in this case, not part of the discussion. Emmons and McNamara (2006), for example, say spiritual emotions are those that are generated when people perceive sacredness in the different facets of their lives, for instance, gratitude, awe, reverence, love, and hope. Spiritual emotions are simply a set of phenomena that can be perceived in people who have some religious perceptions.

Though all these perspectives have some merit, the argument in this dissertation is that what makes emotions spiritually fitting within a Christian framework is their construction. Any emotion can be thought of as being formed by three corresponding aspects, namely its category, construal, and communication. First, categorically, emotions need to be fitting in the situation (Piper & Taylor, 2004). A

certain occasion should evoke a particular category (anger, joy, fear, etc) or its derived emotion. For example joy and contentment rather than greediness should follow a victorious event (2 Kgs 13:8-10). In certain situations boldness, rather than anxiety, is the desired emotion (Luke 12:11), gladness rather than discouragement when life is difficult (Phil 2:14-18), humility rather than audacity in making decisions (Jas 4:14), or disgust/grief rather than lust regarding sinful activities (1 Pet 4:2; Jas 4:9). In order for emotions to correlate with the emotion that is appropriate from God's perspective, they need to come from a heart that is fundamentally changed in its relationship to God (Owen, 1852). With regard to non-believers, they may experience the same category of emotions. However, since, for believers emotions are increasingly the result of a heart that loves God, this will eventually lead to categorically different emotions. For example peace and trust are fitting emotions in light of God's sovereignty, gratitude is fitting for the sacrifice Christ made, but, since unbelievers do not have the Spirit indwell them, they will not experience these kinds of emotions or may react with an emotion of a very different category in light of these Christian facts, for example with disgust. Thus, changed and moved by the Holy Spirit, believers are enabled to experience certain emotions. These emotions can inform one of the nature of a situation and move one to action (John 16:7-14; Jude 1:19-20). For example, the Holy Spirit may instill compassion in believers, moving them to take care of others.

Another result of the indwelling Spirit is that people are able, secondly, to construe emotions properly. Emotions can only be categorically experienced appropriately if they are construed in terms of the Christian narrative, which is possible because believers have the mind of Christ. Proper construal is a sign of redemption. Calvin's idea can be affirmed that holy affections are those that are governed by the authority of Christ (Calvin, 1581/1851). This highlights the cognitive aspect of emotions. Roberts (2007), for example, says

As Christian construals, spiritual emotions are a subject's perceptions of the

situations of his or her own life in terms of the Christian teachings about what the world is like, who we are, and what God has done for us. (p. 21)

In light of this reasoning, the presence or absence of certain emotions can be commanded in Scripture (Nem 8:9; Phil 4:4) and believers are given a means by which they themselves can feed certain emotions as the Spirit enables them. Thus, there is sorrow over sin; grief over what is lost due to the effects of sin (abuse, violence, etc.), suffering (illnesses), and environmental contingencies in this world (earthquakes, tornados, drought etc.); contentment as a result of satisfying work; or joy about having children. The emotions that are normative for Christian spirituality are theological and teaching-based (Roberts, p. 9). The norms are found in the Scriptures, either explicitly or implicitly. A guiding principle to discern the proper construal could be a variant of the popular phrase WWJD (What would Jesus do?) (C. M. Sheldon, 1899); namely, WWJF (what would Jesus feel?). Taking a step back from one's own emotions in order to see what Jesus would have experienced in a certain situation may give insight into the emotional ideal.

Lastly, emotions do not only fit a certain category and are construed in Christian terms, they also include a communicative aspect. Rather than merely expressing the emotion, the idea of communication points to the fact that experiencing emotions is always done in dialogue; in the first place with God, but secondly with oneself and/or another. Thus emotions rather than being merely personally experienced are to become conversations with God that lead to the modulation of the emotion according to God's intent and the communication of these emotions to oneself or others leading to godly virtuous behavior. The direction and intensity of any action that an emotion gives rise to ultimately ought to reflect one's love for God and neighbor (Luke 10:27). Luther, following Athanasius and Augustine was convinced that emotions need to be attuned to Scripture (Luther, 1519/1826). God's Word provides specific guidelines for both the action and intensity with which the emotion is to be communicated (see 1 Thess 4:8; Eph 4:26; Rom 12:19; 1 Pet 4:8). For example, with regard to action, the created capacity to

experience love finds its fulfillment in actions that God's Word emphasizes as loving, for example in going to God (John 5:40-42), in helping others (Heb 6:10), in loving other believers (1 John 4:20-21). The created emotion of compassion is transformed and enriched as it is used to interact with people in the way God intended it, so that there are feelings of sympathy, brotherly love, and tenderheartedness (1 Pet 2:8). The created capacity to hate finds its fulfillment in behavior that turns away from everything that is evil (Rom 12:9). Secondly, with regard to the intensity of an emotion, Scripture demonstrates, for example, that loving God and the things of God, in the context of spiritual wholeness, necessarily goes together with a strong emotional quality (Rev 3:16-19; Mark 12:30-33; Matt 24:12). Love, for Christians, is to be so deep and real that one is motivated to lay down one's life for another (1 John 3:16). Not only love, but other emotions are to be experienced deeply and strongly. For example, sorrow over sin and rebellion is not to be experienced lightly, but intensely (Jer 6:26; 25:34), God's anger is not a gentle tugging, but can be consuming (Num 11:1), hatred of godlessness is to be complete (Ps 139:21-22), longing for God and his word is to be powerful and overwhelming (Ps 119:20). In this manner, created emotions fulfill their intended purpose.

In summary, the Bible seems to indicate that all emotions are spiritual in the sense that God has created them for specific purposes. The distinction is not between spiritual and secular, but between spiritually appropriate, that is, according to God's design and intent, and spiritually inappropriate or sinful. United to Christ, a believer's spiritual emotions are evoked by the things that God is passionate about and they are conducive to living out God's purpose for life, namely to love him and to love one's neighbor as oneself. When a particular emotion is constructed Christianly, the emotion has become spiritually healthy; when a certain emotion is categorically correct, construed in accurate Christian terms, and expressed and communicated with the right intensity and orientation, emotions are spiritually appropriate. In reality this means that the emotions

of people are most of the time only partially spiritually correct. A key determinant to measure the spiritual health of an emotion is the level of redemption that it shows in a specific area. The Holy Spirit takes the created emotions of a person who is united to Christ through faith, and enables him or her to experience the emotion theocentrically rather than autocratically, thus moving the believer to emotional experiencing and expression according to God's intent (Calvin, 1559/1960). The more a certain emotion is redeemed through the regenerating work of the Holy Spirit, which happens through the active involvement of the person experiencing the emotion, the more the emotion is spiritually healthy. The more sin still affects the emotion, the less holy, sacred, and spiritually healthy the emotion will be.

Emotional Disorder

In addition to the ideal of emotional wholeness, a Christian emotion focused model also needs to include tools that help discern what is not going well with a person. Guiding someone towards a path of emotional health will only be effective when the psychopathology, the disordering of the soul, is understood rightly and taken serious. In addition, understanding what is wrong with the soul also determines what methods or intervention are needed to help someone towards greater wholeness. Interesting to note is that 75% of the DSM-IV-TR categories of psychopathology (American Psychiatric Association, 2000) consist of problems with emotions or emotion regulation (Werner & Gross, 2010). Though there may be overlap, theological reflections on emotions would highlight different aspects which would be necessary to diagnoses aspects of disordered emotional experience.

Biological and Psychosocial Emotional Disorder

From the fact that emotional wholeness includes the ability to experience emotions it follows that one aspect of emotional disorder is related to the inability to

experience emotions. The inability may be due to different causes. First, Scripture implicitly addresses biological issues that may be involved. The image of God is damaged through the fall, and as a result illness and defects are part of the current reality. The emotional equipment, in this sense, may be affected as well, leading to an absence or diminishment of emotional awareness and expression. Scripture, not intended to give neurological insight, does not address how the emotional equipment can be physiologically damaged. Research in these areas, however, can be enlightening. For many parts of the brain a correlation between their dysfunction and emotional disorders seems to exist (Kaschka, 2001). This is evidenced by the fact that many reactions and problems after brain injury are emotional in nature (Freides, 2001). Furthermore, researchers found that if the prefrontal cortex does not function as it should, affective disorders are not an uncommon phenomenon (Shimamura, Janowski, & Squire, 1991). A most interesting study with regard to the relationship between emotions and the brain was done in the 1920s already:

Working with conscious, awake individuals during open-brain surgery to stop severe and uncontrollable epilepsy, he [Wilder Penfield] found that when he electrically stimulated the limbic cortex over the amygdala (the two almond-shaped structures on either side of the forebrain, about an inch or so into your brain from your earlobes), he could elicit a whole gamut of emotional displays—powerful reactions of grief, anger, or joy as patients relived old memories, complete with the appropriate bodily accompaniments such as shaking with rage or laughter, weeping, and blood pressure and temperature changes. (Pert, 1997, p. 133)

Emotionality is thus affected by physiological aspects of being.

Second however, the inability to experience emotions may include psychosocial components as well. Secular research may prove helpful to understand the dynamics that take place at this level of human functioning. Building on Damasio's somatic marker hypothesis⁵ and their understanding of the self developing as physical,

⁵“The somatic marker hypothesis shows that our decision-making process incorporates gutlevel responses that are, in fact, automatic signals from the body that protect and help us to limit and choose among possible options. Somatic markers—part of the neural system located in the prefrontal cortices—are “a special instance of feelings generated from secondary emotions . . . connected, by learning, to predicted future outcomes of certain scenarios” Damasio (1994) (as cited in Fonagy et al., 2004, p. 78).

social, teleological, intentional, mental, and representational agents, Fonagy et al. (2004) speculate how the caregiver's lack of contingent responsiveness can lead to emotional problems such as lack of emotional awareness, impulsivity, and emotion dysregulation (see Bradley (2003), Garber and Dodge (1991), Vingerhoets, Nyklíček, and Denollet (2008) (as cited in Fonagy et al., 2004)). It can be reasonably inferred from Scripture that God is aware of and strongly concerned about this reality; after all, as the designer and creator of humankind he knows how things are supposed to be. First, the abundance of commands in this area —such as “be gentle” (Titus 3:2; Gal 5:23), “be kind” (Eph 4:32; 2 Tim 2:24) “do not provoke to discouragement” (Col 3:21), “cherish” (Eph 5:29), etc.— point to the value God attaches to right relationships. At first glance, the reason for these commands is God's glory and honor. Being created in his image, people need to reflect his character in his love for others (Lev 19; Matt 5:48). Yet the importance of loving the Lord and loving one's neighbor as oneself, a command equal to the former, demonstrates furthermore that relational health is of extreme importance to God. God, the creator of humankind, gave these commands because he knew that a certain kind of life together would make human beings flourish and grow up to be the individuals he intended them to be. E. L. Johnson (2007) says “Childhood development should be seen as a kind of creational, foundation-building anticipation of the triune God's ontogenetic redemptive agenda of conformity to Christ” (p. 323). The psychosocial environment contributes greatly to this process of forming children, ideally, into mature personal agents who reflect God's character and become active actors in his redemptive history. This is how God wanted the world to function. However, Johnson continues, “Humankind's main problem is the semidiscursive distortions due to sin, directly and indirectly, that compromise individual development” (p. 324). One of the results of the distortions is a damaged or limited emotional capacity. Provocation, anger, harshness, abuse, conflict, etc. contribute often to a person's inability to experience the great variety of emotions that God had intended, thereby negatively impacting healthy flourishing of the individual.

Spiritual Emotional Disorder

The inability to regulate emotions can be due to underlying physiological factors, as described earlier, and psychosocial aspects may contribute to this problem as well. When individuals grow up with caregivers who are ruled by their emotions and who have not set good examples regarding emotion control, they will likely develop themselves with similar problems. Either they exhibit the same kind of underregulating of emotions or, as a counter-reaction, they push themselves to so overregulate their emotions that they block themselves from any and all valuable emotional experience and expression.

The Bible, however, does not address these causes but rather focuses on the inability to regulate emotions as an ethicospiritual problem. In this sense emotion dysregulation is not so much a matter of incapability but of unwillingness. Adam and Eve's lust (Gen 3:6) and Cain's envy and anger (Gen 4:7) are the earliest biblical recording of how uncontrolled emotions can lead to sin and destruction. Not controlling emotions is due to following the deprived, fleshly, desires blindly, rather than discerning their ungodliness (Gen 4:7) and attempting to see situations from the right perspective. Especially emotions at either end of the emotional intensity continuum lead to sinful action or inaction. Thus, on the one hand, rage (intensified anger) often leads to destructive behavior and killing (2 Chr 16:10; 28:9; Dan 3:13), lust (intensified love) leads to immorality and destruction (Isa 42:7; Ezek 16:36). On the other hand, complacency (too little fear) (Isa 32:9-11; Zeph 1:12; Rev 3:12), lack of zeal (too little concern) (Prov 26:14) and a lack of compassion and love (Matt 25:41-46) limit proper behavior. The inability to control the intensity of the emotion as well as the emotional threshold is a sign of spiritual dysfunctional emotion regulation. Jesus, however, raised the bar of emotion regulation, calling for even higher standards, proclaiming that, even the mildest of emotions, were in his eyes as sinful as the stronger ones (Matt 5:28; see 1 John 3:15) and needed to be controlled. Self-awareness in these issues is, therefore, of the

highest essence. Spiritually, however, people may not want to engage in the necessary self-reflection or may be unwilling to deal with emotions or to deal with them correctly. For example, positive emotions (love and appreciation from others, joy) are not embraced in the soul and/or negative emotions may be mulled over excessively (sorrow, anger, bitterness), without one's effort to examine oneself or to deal with these aspects. Included in unhealthy emotion regulation is also an unwillingness to fight emotions that are not in accordance with God's standards. Personal sins motivated by emotions such as lust, pride, and fear are not brought into the light with the result that they keep driving a person and are not subjected to God's desire for transformation. And, finally, as a result, cultivation of holy emotions is deficient as well.

Inappropriate Emotions

In light of the section on emotional wholeness, "unholy" or sinful emotions are those emotions that are (a) categorically wrong, (b) construed in non-Christian terms, and/or (c) communicated with an intensity and action that is not fitting. Categorically emotions will be spiritually disordered when certain emotions are absent when, in terms of the Christian meta-narrative, they are expected. Along these lines, Roberts (2007) says that having poor emotions or having a limited repertoire is a sign of emotional disorder. Reverence for and fear of God (Isa 43:20-24; 57:11), compassion for those in need (Ezek 16:49; Matt 25:41-46), love of Jesus (John 8:42; 14:21-24; 1 John 3:13-14), humbleness (Luke 18:13,14; Phil 2:4-8), guilt for wrongdoing (Isa 6:5-7; Hos 5:15), gratitude (Eph 5:4; Col 3:16-17), and confidence (2 Cor 3:4-8; Phil 1:6), are appropriate for men and women created in the image of God. Knowledge of the truth and the Holy Spirit's indwelling presence will transform one's emotions, so that people will be able to experience all these emotions. They belong to God and, therefore, are expected to love him and care about those things that he wisely deems good. When these emotions are absent emotional experience is disordered. Furthermore, categorically incorrect emotions

are those that are experienced and expressed when they should not be. These emotions generally are very egocentric in nature, demonstrating the heart's attachment to self and the desire for pleasure and power (Gal 5:24; Eph 2:3; Titus 3:3; 1 Pet 4:2-3), revealing unbiblical construals. However, in certain instances they can also be the result of maltreatment by others, such as discouragement, and sorrow (Col 3:21; 2 Cor 2:7). In these cases, the emotion may not be necessarily sinful, but rather undesirable in that God is against those that bring about the emotional distress (Exod 3:9; Prov 22:22; Jas 2:1-4; 2 Pet 2:18). A little detour may be in order here. The Bible talks about emotional woundedness as a state of emotional disorder that is not desirable (unless God is the one who brings it about for specific purposes (Gen 15:13; Isa 42:17)). Some would object to the fact that emotions can be wounded or damaged (S. Williams, 2003), and would focus mainly on the sinful patterns of the heart. However, it seems biblically accurate to say that emotional woundedness is a type of disordered emotional experience that is not necessarily sinful, albeit an indirect result of the fall into sin. The fact that God has mercy on the weak and poor (see Exod 3:7-9; 22:7; Judg 2:18; Pss 34:17,18; 106:44; Isa 61:1,2; Rom 8:22-26; 2 Cor 1:3-4), calls for believers to practice love, compassion, and mercy (Luke 6:36; Col 3:12; 2 Cor 13:11), and condemns those who do not have this compassionate attitude (Ezek 16:49; 18:12) suggests that woundedness is an emotional state that God, generally, does not want his people to be in. He takes charge, or charges others with the task of caring for emotionally wounded groups and individuals so that relief and healing may take place.

Second, when emotions are the result of being construed in terms that are not christianly correct, emotions are disordered as well. Anxiety (Luke 12:7-30), overwhelming grief (1 Thess 4:13; 1 Pet 1:3-7), fear of man, discouragement (Luke 12:7-30), and discontentment (Heb 13:5-6; Eccl 5:19; 2 Cor 9:8) for example, are activated when accurate knowledge of God and of his teachings is lacking or limited. This may reveal that one's concern is sinful or that a situation is perceived in terms that are not

Christian. Taking shame, for example, it is possible that one has an inordinate concern for oneself rather than a concern for God. It is also possible that a person perceive him- or herself as falling short in terms of respectability within a certain group, whereas the more important terms would be that God values him or her highly and made a dearly costing sacrifice and, therefore, his opinion of the person is more valuable (Roberts, 2003).

Sinful concerns also explain how appropriate emotions (categorically fitting a situation) may still be sinful. Loving because of motives other than the love of God and neighbor is spiritually disordered, because rather than the concern being about God or man, it is about self. Another aspect of improper construal is fake or inauthentic emotions.

Pretending to have a certain emotion for reasons other than should give rise to the emotion from a truly Christian perspective is wrong in God's eyes. Love for God as well as for others should be sincere (Lev 19:16; Jer 3:10; 1 Pet 1:22-23), respect for people should not be faked (Eph 6:5-6), and peaceableness (Jas 3:14-18) should not be the result of improper motives, which are the results of improper construals.

Lastly, problems in the correct communication of emotions are a sign of emotional disorder. An emotion may be categorically appropriate, construed in Christian terms, but when communicated with the wrong intensity or through inappropriate actions, emotional maturity is nevertheless missing. For example, anger may be the appropriate emotion, but when anger gives rise to sinful behavior (Eph 4:26) or is expressed in rage (Prov 29:11), it still needs to be diagnosed as disordered.

Emotion Transformation Process

One goal of Christian psychological care is to help people so to regulate their emotions that they come to reflect God's image. As a result, then, emotions can become trustworthy guides to action. The Scriptures portray emotional transformation as a real and necessary possibility. Many emotions in Scripture are commanded, implying that change is feasible. The emotions called for are not just verbal performances, but rather

heartfelt attitudes (Roberts, 2007), for example, joy (Ps 100:2; Phil 4:4; 1 Thess 5:16; Rom 12:8, 12, 15), hope (Ps 42:5; 1 Pet 1:13), fear (Luke 12:5; Rom 11:20; 1 Pet 1:17), peace (Col 3:15), zeal (Rom 12:11), grief (Rom 12:15; Jas 4:9), desire (1 Pet 2:2), tenderheartedness (Eph 4:32), brokenness and contrition (Ps 51:17), gratitude (Eph 5:20; Col 3:17), and lowliness (Phil 2:3) (Piper, 2007b). In other situations, however, people are encouraged not to experience certain emotions, such as jealousy (Rom 13:9), anger (Col 3:4), sexual lust (Gal 5:19); haughtiness (Gal 5:26), and greediness (1 Cor 5:11; 2 Pet 2:14). As discussed above, these lists are not black and white. Aspects of emotions in the former category may be sinful in some situations and aspects of those in the latter category can be spiritually correct in other situations. The context in which and for which the emotion is experienced determines whether the emotion is appropriate and spiritually healthy or not.

The end of all emotion transformation is mature emotional processing that is fitting of a redeemed child of God who is united to Christ by the Holy Spirit through faith. Three subgoals for the therapeutic process can be discerned (Figure 3). First, people need to be assisted in the cultivation and expression of spiritually healthy emotions. This is an aspect of progressive sanctification as commonly commended in Reformed thought (Owen, 1656/2006). When appropriate emotions are practiced continually, the individual's heart will become predisposed to certain healthy emotional responses. These are the emotion-virtues (Roberts, 2007). The second aspect of progressive sanctification is the second goal of emotional transformation and that is the mortification of sinful emotions, which means working on eliminating emotions that are contrary to loving God and others. The third goal is to alleviate emotional pain due to suffering, which is possible when the emotion is transparently experienced before God so that his healing truths can be experienced. Evidently, emotion regulation is crucial to all three goals. Stirring up certain godly emotions, eliminating or transforming sinful emotions, and modifying the intensity of other emotions are all aspects of emotion

regulation. But how does this kind of emotion regulation take place?

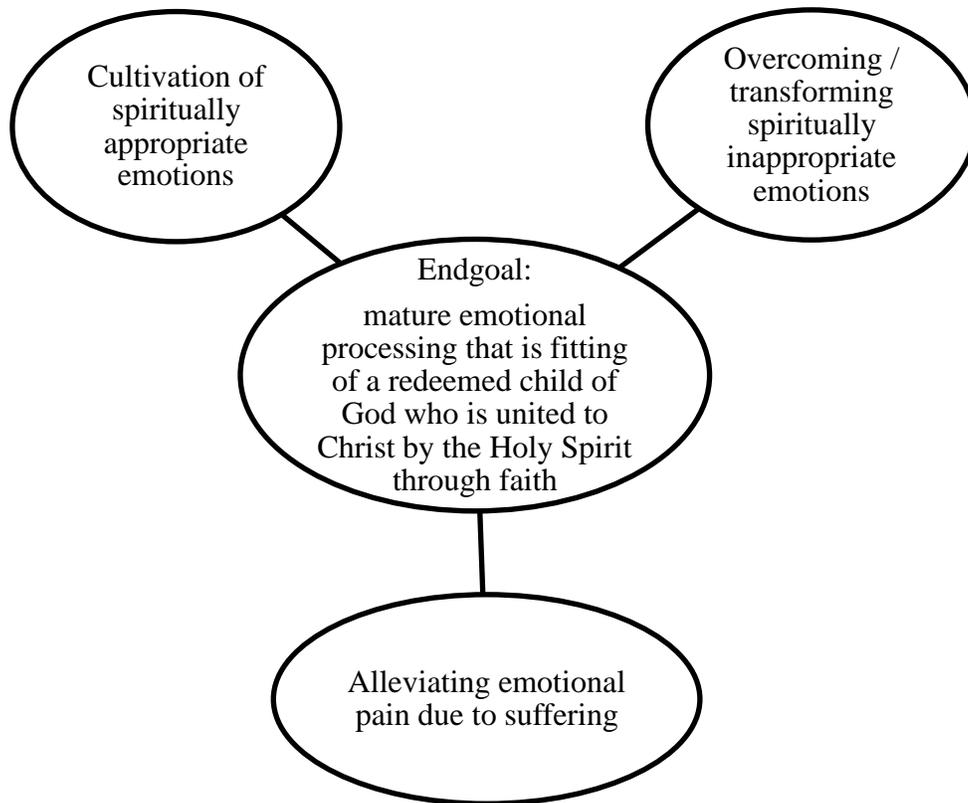


Figure 3. Goals of emotion transformation Christian Emotion-Focused Therapy

The means to achieve these goals are numerous. Edwards (1746/1959), speaking in the context of revivals, argued for the use of any such means that have a tendency to move the affections. The fact that Scripture is replete with an abundance of devices that potentially stir emotions, such as instruction, narratives, provocative language, poetry, symbolism, and metaphors demonstrates that a great repertoire of means is available. The following section will discuss a sample of biblical tools that are conducive to emotional transformation.

Teaching

According to M. E. Elliot (2006) “Having knowledge of Christian teaching is to develop the right emotion” (p. 253). He quotes Moo (1996) who says that “The ‘re-programming’ of the mind does not take place overnight but is a lifelong process by which our way of thinking is to resemble more and more the way God wants us to think” (p. 253). Though equating emotional transformation with obtaining right knowledge may be too narrow, the teachings of Scripture certainly help an individual to know what kind of emotional experience is appropriate in certain situations, such as compassion (Matt 25:31-45), boldness and confidence (1 John 5:14), perseverance (1 Pet 5:9), and gratitude and respect (1 Cor 1:4; 2 Thess 2:13). Furthermore, the instruction passages provide propositional truths that can transform one’s emotions, for example knowledge of how righteousness is obtained can defuse misplaced zeal and infuse trust and resting (Rom 10:2-10), false guilt can be dismantled by knowing the truth (1 Cor 8:7-12), understanding that God disciplines rather than punishes his children brings encouragement and hope (Heb 10:12-13). The more this kind of knowledge becomes part of the heart, the more it will affect the will and the emotions. When one’s situation is reframed in light of God’s reality, the emotions can be positively affected. Many have experienced this as true, and research has demonstrated that finding positive meaning through religion helps in cultivating positive emotions (Emmons, 2005; Ryff & Singer, 1998).

Emotional Experience

Emotional experiences are especially powerful in moving people. Scripture relates examples that show, for instance, that the experience of forgiveness can produce freedom to love and to show mercy (Luke 7:46; Matt 18:21-35); fellowship and emotional care from others can bring comfort (2 Cor 7:7); the experience of comfort can produce compassion (2 Cor 1:4); and experiencing the presence of others can cultivate

humility (Prov 18:1). Negative experiences, though painful, can also produce good, that is, spiritually constructive, emotions. Putting someone out of fellowship (1 Cor 5:2), which potentially causes one to feel angry and humiliated, may lead to sorrow and guilt and eventually to repentance and stronger faith. Most of all, the experience of an encounter with the living God nurtures a plethora of emotions, such as fear (Exod 19:18-24; Isa 6:5), humility (Job 41:6), boldness (Acts 9:27), and love (John 13:34). These emotional experiences can have great impact on one's life.

Spiritual Fellowship

The Christian life is a life of community. God created people for relationships. Isolation from others is unwise (Prov 18:1). Through fellowship with others the discouraged may be encouraged, the arrogant may be rebuked, and the weak may be comforted (Matt 26:38; Eph 6:22; 1 Thess 5:14). Fellowship provides the opportunity to pray for one another with regard to faith and the instilling of certain emotions, such as hope, boldness, and joy (Eph 1:16-23; 3:13-16; 6:18-20; Phil 1:18-19; Col 1:11-12). And the presence of and relationship with others can provide great joy (1 Thess 2:19-20; 2 John 1:12), and stir up emotions that reflect God's image through the joint body in Christ (Rom 12; 1 Cor 12).

Emotional Expression

The Bible is filled with expressions of people's emotions. The psalms are the prime example of people pouring out their hearts before God. They show us praise and joy as well as doubt, anger, and fear, richly modeling the honest expression of one's heart (Allender & Longman, 1999). And this expressiveness occurs throughout the Bible (Exod 3:7; Joel 1:14; Lam; Luke 18:7). Emotional expression is typically done in two ways in the Bible. In some instances people speak, or rather cry out, straight from the bottom of their hearts (Exod 2:23; Judg 2:18; Rom 8:23), in other instances the emotions are expressed in carefully crafted form, for example the songs and poems in the Psalms and

Lamentations (Piper, 2007b). Those can be seen as examples of earnest dialogue with God. Even though believers know that God already knows what is in their hearts (Pss 44:21; 139:23; Luke 16:15), they are recorded in Scripture telling him what is there. Additional benefits of emotion expression in prayer are that it helps reveal to the one praying what is going on internally and creates an opening into which God's truth can be poured. This too is illustrated in the Psalms, where the Psalmist often opens up honestly to God and is transformed by a remembrance of God's past deliverances and compassion, and promises of future care (see Ps 77).

Forgiveness

Receiving forgiveness for sins is foundational in the Christian faith. God's forgiveness of the sins of people through faith in Jesus Christ leads to powerful emotional transformation. Guilt and depression are lifted when sins are confessed and forgiveness is appropriated and emotions, such as joy, compassion, courage, and hope are experienced instead (2 Cor 2:7; Rom 8:1; 1 Cor 1:6; Matt 26:28; Rom 5:1-5). Extending forgiveness is as crucial as is receiving forgiveness, the two cannot and should not be separated (Matt 6:15; Luke 6:37). The New Testament repeatedly calls people to forgive others.

Forgiving others from the heart is possible only when a person has truly appropriated forgiveness for his or her own sins. Forgiving others leads to freedom from bitterness and a desire for revenge, and can produce new feelings of love (Eph 4:31-32) (Worthington, 2006). Research has demonstrated that people who visualized themselves forgiving or being forgiven (respectively) experienced significantly less anger, sadness, guilt, and overall negative arousal and more positive emotions such as gratitude, hope, and empathy (Emmons, 2005).

Motivational Speech

As mentioned several times previously, the Bible is filled with language that stirs the emotions; metaphors, stories, word pictures, poetry and song have great potential

speak to one's heart and move one's affections. The use of emotionally evocative language can lead to a realization of guilt (2 Kgs 22:7; 2 Sam 12), the encouragement of love (1 Tim 1:5), encouragement, and empowerment (Nem 2:17-18). Using language in such a way as to arouse desirable emotions may thus be another useful tool.

Spiritual Disciplines

The use of spiritual disciplines for the transformation of the believer is a time-tested practice. The spiritual disciplines have great potential to produce change in one's emotions. Even from a naturalistic perspective research confirms that engaging in daily spiritual practices can transform both positive and negative everyday emotions (Emmons, 2005). Religious exercises such as prayer, fasting, self-examination, singing, reflecting on experiences, and solitude help people move into the presence of God with their emotional experience. Through an encounter with God, many have been moved from one emotional place to another. Though it is impossible to talk about all the spiritual disciplines in detail, four may be highlighted here as conducive to emotional change.

Self-examination, first, is an extremely important discipline in the quest for emotional transformation. Self-examination is necessary, because of the heart's deceptiveness (John 9:41, Rom 2:17-23; 2 Pet 1:5-10; 1 John 2:11; Rev 3:17). In the Scriptures people are being warned for living their lives wrongly, while they believed they lived it well. Only when one takes an honest account of what is in the heart will there be a chance for true transformation to begin to occur (à Brakel, 1700/1999).

Reading Scripture is a second essential discipline. All God's words can produce emotional transformation, but certain books may be more conducive to this process. Augustine, for example, in his expositions of the Psalms talked of a wonderful exchange that would occur when one would read a psalm first expressing personally experienced emotions and then letting oneself be guided by the correction that it suggested (Boulding, 2000). The Psalms as medicinal potion administered by the divine

physician for the healing of emotions was a commonly used strategy in the patristic era (Boulding) and it continued to be so. Luther (1519/1826) too realized the importance of the Psalms for affective experience.

For those little fingers of the harpers which run over the strings and strike them, represent the affections running over the words of the Psalms and being moved by them: and as the strings do not sound without the fingers, so neither is the Psalm read or sung without it touch the affections. (p. 40)

He gave some specific details as to how to let the Psalms affect one's emotions. He suggested that reading a Psalm could be used to widen and experience other godly emotions. Whereas certain emotions are explicit in the Psalms, deeper reflection can lead to experiencing an even wider range of connected emotions.

Prayer, a third discipline, is the heart's communication with God. The person who does not pray, removes himself from conversant relationship with God. The many forms of prayers that are exemplified in Scripture serve many different purposes (à Brakel, 1700/1999), yet, at the core of each of these prayers is the individual who opens her heart to God with all that moves her. Prayer in this way is an expression of the emotions. The mere expression may be helpful in transforming one's emotions; however, it is God himself who brings change as a person surrenders the emotions of his heart to the sovereign hand of God.

Meditation is another powerful tool to touch and transform the emotions. The definition that à Brakel (1700/1999) offers for meditation evidences the relevance for one's emotional life. Meditation, he says, is

a spiritual exercise in which a godly person—having a heart which is separated from the earth and lifted up toward heaven—reflects upon and engages his thoughts toward God and divine things with which he was already previously acquainted. He does so in order to be led further into divine mysteries, to be kindled with love, to be comforted, and to be stirred up to lively exercises (Vol. 4. p. 25)

The exercises of Ignatius of Loyola are another example of meditations that were meant to arouse godly emotions. By virtue of being united to Christ, the believer can participate in the life, death, and resurrection of Christ. Meditation on these aspects

leads to the experience of emotions that are spiritually of great worth (Loyola, 1522-24/1991).

Mortification

Many of the means thus far mentioned can stir up spiritually healthy emotions. These means are indirectly helpful in replacing sinful passions with godly passions. However, other measures to eradicate unhealthy emotions may also be necessary and beneficial. The Bible speaks of the crucifixion or mortification of the sinful passions, desires, and emotions (Gal 5:16-25; Col 3:5; Titus 2:12). Mortification of sinful emotions includes a variety of measures. Owen masterfully described how one can become victorious through practices such as reflecting on the negative outcomes of the sin and on God's greatness, understanding one's temperament, wanting and seeking deliverance, recognizing certain patterns, and fighting hard (Owen, 1656/2006).

This sample demonstrates that the Christian tradition is rich with means that can bring about emotion change and help to regulate one's emotions. Some means are more cognitive in nature, others are more affective, but all have the potential to lead to emotional transformation. Thus, people can be helped on the path towards emotional wholeness.

Conclusion

After a general introduction to the topic of emotion in the first chapter, this chapter has provided a look into the nature of emotions from a theological perspective. God, as a being capable of the greatest and most pure range of emotions, has designed humanity to experience and express emotions in the service of loving him and others. Due to the fall into sin, however, emotions are not the trustworthy guide they once were. The harmonious interaction between three aspects of the heart—affect, cognition, and volition—is damaged. This leads on biological, psychosocial, and ethicospiritual levels of human functioning often to deficient and distorted emotional experience and expression.

Nevertheless, emotions are still an important source of information as they help people to understand what is truly going on within. A Christian emotion focused model strives for transformation towards emotional wholeness so that the created capacity for emotional experience can once again be used as best and as richly as possible here on earth. This implies that people can experience a wide range of emotions and can regulate them in such a way that they are spiritually appropriate. Consequently, believers are transformed in several ways. First, they increasingly come to experience the right category of emotions, that is, they experience that type of emotion that a situation calls for from a Christian perspective. This is the result of being united to Christ and aided by the Holy Spirit who enables and instills specific emotions. But, second, it is also the result of people learning to construe situations in terms of the Christian story, so that God's truth informs emotional experience. A third aspect of transformation towards emotional wholeness is that emotions are communicated in ever purer ways, to God, within themselves, and to the right people, with the proper intensity, and with resultant godly behavior. The Bible and the Christian tradition are sources rich with means that potentially can help bring about this kind of emotional transformation. Thus people's emotions are transformed as they receive the love of God and become filled with love for him and for others.

In the following chapters psychotherapeutic models will be discussed that are typically emotion-focused in nature. A comprehensive Christian emotion-focused model can learn from existing models that target the emotions. One of these models is individual Emotion-Focused Therapy with one of its main representatives Greenberg. EFT is a secular form of therapy and needs, therefore, be evaluated from a Christian perspective. However, the theory and practice of this model have been developed over several decades and has become rather sophisticated, meriting the attention also of Christians who believe emotion experience to be crucial.

CHAPTER 3

EMOTION-FOCUSED THERAPY: A CHRISTIAN APPRAISAL

Introduction

This chapter will provide a Christian assessment of a secular psychotherapeutic model that targets the emotions, namely Emotion Focused Therapy (EFT). Other names that designate this model are Process-Experiential therapy and Process-Facilitative Therapy. This secular approach is important primarily for the scientific sophistication of its model of the therapeutic processing of emotions, which should also be a priority for a Christian model of therapy that works with the emotions. Few approaches have such elaborate insight into the complex interdependence of emotion, memory, conceptual thinking, and motivation as EFT.⁶ EFT has been in development over the past forty years. It relies heavily on both Client-Centered and Gestalt Therapy. Classic texts on EFT are *Facilitating Emotional Change* (Greenberg, Rice, & Elliott, 1993), which is organized by technique; *Working with Emotion* (Greenberg & Paivio, 1997), organized by emotion, and *Learning Emotion-Focused Therapy* (R. Elliott, Watson, Goldman, & Greenberg, 2004), which provides a more practical explanation of the model and demonstrates to a greater extent the importance of the therapeutic relationship. This model is now

⁶EFT should be distinguished from Emotionally Focused Therapy (an older term) or Emotion-Focused Therapy for couples (EFT-C). EFT-C is similar to EFT in that emotions play a central role in this approach, but different in that communication and interaction processes and systemic perspectives are assimilated into the experiential approach. EFT-C was developed by Greenberg and Johnson (1988). Whereas Johnson continued to focus on couples therapy, Greenberg concentrated on individual therapy. However, in collaboration with Goldman, Greenberg has recently returned to couples therapy (Greenberg & Goldman, 2008). Johnson's approach leans heavily on attachment principles, while Greenberg and Goldman see self- and other-soothing as the more important concepts in marital distress (Greenberg & Goldman, 2008). Both approaches rely on Gottman's research on marital processes (see Gottman, 1999; Gottman & Silver, 1999).

considered an empirically validated form of therapy for depression (Greenberg & Watson, 1998; Goldman, Greenberg, & Angus, 2006; Watson, Gordon, Stermac, Kalogerakos, & Steckley, 2003) and marital distress (Baucom, Shoham, Mueser, Daiuto, and Stickle, 1998; Goldman and Greenberg, 1992; Honarparvaran, Tabrizy, Navabinejad, and Shafiabady, 2010; S. M. Johnson and Greenberg, 1985a, 1985b; S. M. Johnson, Hunsley, Greenberg, and Schindler, 1999). Preliminary studies have also shown that EFT is potentially effective in the treatment of trauma (Paivio & Nieuwenhuis, 2001), interpersonal problems (Greenberg, Warwar, & Malcom, 2008), eating disorders, and anxiety disorders (Greenberg, 2010b).

In light of the renewed interest in the area of applied theology to pay attention to emotions, a thorough evaluation of this model, more specifically its compatibility with Christian principles, will be conducted. In their book *Modern Psychotherapies: A Comprehensive Christian Appraisal* Jones and Butman (1991) describe the difficult task that Christians face in assessing a secular theory of psychotherapy. Clear compatibilities between Christian faith and a secular theory may cloud radical incompatibilities; and initial apparent incompatibilities may limit openness to potentially appropriate insights that are actually compatible with Christian thought. This chapter will put EFT under the Christian microscope, seeking to learn from what is not contrary to Scripture and addressing those aspects that contradict a Christian view of human beings and psychotherapy. First, major features of the EFT model will be examined in a descriptive survey according to the evaluative schema found in Jones and Butman. Second, these features will be evaluated from a Christian point of view.

Descriptive Survey

Philosophical Assumptions

EFT's system of beliefs arises out of a neo-humanistic worldview. Practically, it combines important facets of two models of therapy, namely Client-Centered (Rogers,

1951) and Gestalt therapy (Perls, 1969). Theoretically, cognitive science and emotion theory have also contributed to the formulation of the model (Greenberg et al., 1993). These three aspects--the neo-humanistic worldview, its practice origins, and its reliance on cognitive and emotion theory and research—explain the philosophical assumptions that primarily inform this therapy.

First, EFT works within a neo-humanistic worldview, which is primarily based on humanistic principles. These principles are characterized by a strong emphasis on the value of human being and experience, on an exploration of the nature of human beings, and on their innate potential and development (Fowler, 1999). The humanistic therapies critique many aspects of contemporary society's view of human beings, such as the overemphasis on reason versus emotion, isolated parts of a human being rather than their complex unity and interrelation, biological determinism, uniform mass culture, superficial exploitative relationships, and the idea that growth and mastery comes with stability and predictability rather than with constant stimulation. Consequently, six key humanistic principles are of foundational importance to the EFT approach. These are: experiencing, agency and self-determination, wholeness, pluralism and equality, presence and authenticity, and growth (Elliott et al., 2004). In contrast with traditional humanistic therapy, however, neo-humanists see experience not just as a simple given, but rather as a complex process of synthesizing various levels of information processing that occur within a person. In an experiential approach such as EFT, aspects of cognitive and object relations therapy converge to explain how information is processed (Greenberg et al., 1993).

A second aspect that informs EFT's philosophical assumptions is EFT's roots in two experiential forms of therapy. In the 1950's Carl Rogers developed his Client-Centered approach to therapy with the foundational assumption that individuals have an inherent capacity to deal with themselves and their problems (Rogers, 1951, p. 23). This informs the therapist stance in relation to one's clients. A person encounters problems

when certain confusing or ambivalent elements of experience are not embraced as part of the self, meaning, they are denied. For example, an employer may say she is very honest, but often lies to her boss. Her self-concept and the reality of her life do not match. The therapist uses a non-directive approach to help the client become aware of these contradictory elements, so that the self can be reorganized congruently. With regard to the influence of Client-Centered therapy for EFT, the therapist attitudes are of special importance. First is genuineness, which labels the match between the therapists' experience in therapy and their authentic presence with the client (Rogers, 1989). Lietaer (1993) developed this concept and distinguished between internal genuineness or congruence, that is the therapist's ability to be in touch with his or her own experience, and external genuineness or transparency, the ability to reveal this experience to the client in a manner that facilitates the client's work. The second therapist attitude is unconditional positive regard, which refers to the therapist prizing, accepting, and not judging the client. Third, empathic understanding, that is, the therapist's accurate sensing of the client's feelings and meanings and the communication of that to the client (Rogers).

The other experiential type of therapy that informs EFT is Gestalt therapy (Perls, 1969). Gestalt therapists believe that individuals are ultimately driven by biological needs that are limited to hunger, sex, survival, shelter, and breathing (Perls). An individual attempts to meet these needs by making contact with the environment through the senses and with motor movement. When the need is met, a *gestalt*—the context of the organism/environment field together with the motivational figure, that is, the need— is formed and the need is no longer influential. For example, when one is hungry, experiences the need for food, and finds appropriate means to satisfy the hunger, the need does not motivate the person any longer. Crucial for this process is awareness of the here and now that is a guide towards incomplete *gestalten*, which are the result of rejecting aspects of the self that prevents one from experiencing them that in turn causes

psychological distress (Yontef, 1969). Disowning aspects of the self occurs because of a clash between self-image actualization and self-actualization (Perls). The key to growth is to become aware of the “now” and “how.” When a client is able to see everything that is going on in the present and is conscious of how he or she behaves, the self can reorganize itself so that it can form complete *gestalten*. Awareness helps the organism to know what it wants and to find the means to get hold of it (Simkin, 1973). The therapist’s task is to help clients take responsibility for their experience by using interventions that are designed to create consciousness and sensitivity to everything that contributes to the present experience (Perls, 1969, 1976). The interventions, called experiments, can include a variety of techniques, such as empty or two chair work (this is a specific EFT intervention to be described in more detail later), encouraging one to stay with one’s feelings, exaggeration of movement or statements, converting questions into statements, and using personal pronouns (Sommers-Flanagan & Sommers-Flanagan, 2004). The main difference between EFT and Client-Centered and Gestalt therapies is that the latter two construe pathology as occurring because of denial and distortion leading to incongruence and disowning caused by the introjections of conditions of worth, that is, rather than following their true selves people have internalized the conditions of worth their primary caregivers imposed on them. In EFT, however, the “focus is not on bringing what is denied or distorted into awareness, but rather on facilitating the synthesis of new meaning from bodily felt experience” (Greenberg et al., p. 42).

A third major influence on EFT’s philosophical presuppositions are cognitive and emotion theory and research, which undergird EFT’s scientific theory. Greenberg et al. (1993) realized that at the time of Rogers and Perls insufficient theory existed regarding internal processes. “The role of internal models and automatic processing in the construction of emotional meaning and the nature and role of emotion in human functioning were underdeveloped areas in theoretical psychology” (pp. 9-10). Cognitive science led them to believe that people are active creators of meaning through the way

they allocate their attention. Information is processed in parallel modular fashion in that various types of information are processed unconsciously and automatically at the same time. Though unconscious, these types of information, nevertheless, contribute to present experience. This is because they are part of the individual's schemata. A schema is a complex, non-conscious knowledge structure based on past reactions or experiences, which results in the active processing of information. All information is thus schematically processed. Greenberg et al. (1993) prefer to call them emotional schemes rather than schemata, because they are intentional, goal-directed and action-oriented in nature. With the appropriate cue a scheme is activated and applied. These schemes contribute to constructive processing of information which involves perception, attention, memory, thought, and language, and they guide human beings intuitively. For example, when one feels anxious before a performance, memories of previous experiences, one's physiological reactions, one's appraisal of the situation, and one's motivation may all contribute to the current emotional experience of anxiety. At the same time human beings can bring these processes into awareness and thereby use them as a basis for reflection, choice, and action (Greenberg et al.). Whereas cognitive science prioritizes cognition versus emotion, emotion theory and research explain the crucial role of emotion for human action. Emotions, in the form of innate universal primary affects (surprise, happiness, anger, sadness, fear, and disgust), guide human behavior independent of conscious cognition for the sake of survival and adaptation (S. M. Johnson & Greenberg, 1994). Affects become integrated with cognition and together provide emotional experience. Furthermore, affects influence cognition. When an emotional state is elicited, both goal and thought processes are altered. Cognitive science and emotion research taken together instigated a dialectical constructivist epistemology in which a person is guided both by rapid action emotion processes (feeling) and slower cognitive knowing processes (thinking) to create their own meaningful reality that is conducive to survival and adaptation (Greenberg et al.). In EFT it is assumed that these self-generated realities

are very sturdy and can be changed into new stable and enduring constructs only by the individuals themselves.

Assumptions Regarding Personality

Every model of therapy has certain philosophical assumptions regarding the nature of human beings. Human beings are treated on the basis of the model's view of what human beings are, how they are constituted, and how they function, whether or not these beliefs are explicitly stated. EFT, however, is rather explicit about its understanding of personality. After a general overview, two aspects of EFT's understanding will be highlighted: emotion schemes and dialectical constructivism.

A person is considered to be a "multilevel, modularly organized, agentic processing system" (Greenberg et al., 1993, p. 58). That means that several information sources (multilevel), grouped together around a certain experience (modularly), are differentially accessed depending on what is in the foreground (agentic processing). What sets humans apart from other organisms is that they have a capacity for self-reflective awareness. With this capacity people can experience and process life consciously, volitionally, and conceptually, enabling them to create meaning and choose courses of action. Rather than being a fixed structure, a human organism is a conscious, cognitive synthesizing mechanism. Thus, different selves, that is, different ways of integrating information, may be activated simultaneously or at different times (Greenberg et al., p. 58). Always in a process of synthesizing, humans are always becoming rather than being. According to EFT theory, the self of a human being is not fully biologically determined. One's innate expressive sensorimotor system as well as one's experience-based schematic emotional processing system are important in construing one's view of one's self-in-the-world. The two interact in an ongoing dialectical process (the importance of which will be discussed below). Through this interaction people create and give shape to their being in the world at any given moment (Greenberg et al., p. 62). An important

feature of this model's understanding of personality is thus that human beings are agents, active in creating new meaning based on information they attend to. Following attachment theory Greenberg et al. argue that people seek to satisfy two basic concerns, the concern for relatedness and attachment to others (Bowlby, 1969/1982) and for exploration and mastery of the environment (White, 1959). Shaped by evolutionary assumptions, attachment theory posits that people possess drives to survive, to adapt, and to grow in light of these concerns, as the result of an innate growth tendency that seeks self-coherence and self-enhancement. This growth tendency is biologically determined and neither good nor bad. What determines the morality of actions is the choice of means by which the end is achieved. The will plays a central role in this process. The will is constituted by several resources: self-reflexive consciousness, the biologically adaptive emotion system that simultaneously provides information that guides towards action and directs attention to this information, and a lifetime of learning and experiencing that an individual can use as strengths in the need-satisfaction cycle. These three resources together ultimately constitute the capacity for meaning, choice, self-determination, and freedom in service of the growth tendency.

The emotional processing system is essential for this model. This system functions to direct an individual towards important information and motivates the individual to regulate social interaction so that needs can be met (Greenberg et al., p. 49). However, as will be made plain in the following section, cognition is also involved in the emotion system, making emotion meaningful and cognition more than rational. Though EFT therapists would tend to believe affective states provide the most basic kind of information processing, cognition is, nevertheless, also considered essential to overall functioning (Greenberg & Paivio, 1997). Greenberg et al. thus believe that humans are continually shaping and integrating affect, cognition, motivation, and action in everything they do (p. 5).

Emotion Schemes

Crucial to understanding what human beings are and how they function is the emotional processing system. Emotion schemes are a key concept in this system. Emotion schemes are somewhat different than the schemas of cognitive theory, because they are more than mere static cognitive representations, since they include motivation, emotions, and physiological and relational goal-oriented action tendencies (Greenberg et al., 1993, p. 66). Defining affect, feeling, and emotion is necessary in order to understand emotion schemes. At times the terms seem interchangeable in EFT. However, Greenberg explicitly distinguishes them. Primary affects (surprise, happiness, anger, sadness, fear and disgust) are innate action dispositions. These affects are genetically prewired circuits in the visceral brain. They have characteristic facial expressions, neuroendocrine patterns, and brain sites and are universal. They are activated through sensation and physiology and provide a direct and appropriate appraisal of the situation. They signal important nonsymbolic information (that is, information that is clear enough and need not be interpreted conceptually to understand its meaning) to an organism which can then, as a result, prepare for action, albeit without volitional control. Thus, affects are automatic biological responses to stimulation (Greenberg & Paivio, 1997, p. 7). They help an individual to select and respond quickly to information that would otherwise take too long to process. Primary affects are biologically adaptive (Greenberg & Johnson, 1988). For example, in a split-second a person may run away from a poisonous snake, because the primary affect of fear initiates this action, based on an appraisal of the situation as dangerous.

Feelings involve awareness of the basic sensation of an affect. Simple feelings are reflections of how one feels physiologically, for example, feeling a heaviness in one's chest in the case of sadness. Complex feelings involve meaning that is socially and culturally constructed. They are appraisals regarding the self in relation to the world, for example, feeling humiliated (Greenberg & Johnson, 1988; Greenberg & Paivio, 1997).

Third, at a very basic level emotions are action tendencies as a result of people's organismic reactions to their perceptions of themselves and the world (Greenberg et al., 1993, p. 5). Emotions can be labeled in various ways. They can be divided into interior and exterior-related emotions. The first are related to the self (for example, anger at self), the latter to the world (anger at a person). In addition, emotions can be primary, secondary, or instrumental. Primary emotions are the fundamental or initial response to external stimuli which can come in the form of primary affect/discrete emotions, feelings, or emotional pain (pain is the result of one's emotion system signaling that trauma has occurred). Secondary emotions are secondary responses to primary emotional responses, for example being angry that one is sad. They can also be secondary responses to cognitive processes, for example feeling depressed when thinking about failure. Secondary emotions also come in the form of bad feelings, for example, feeling hopeless, helpless, depressed, and so on, and they can come after the experience of a primary emotion. Instrumental emotions, lastly, are emotions that are intentionally evoked to "manipulate" a situation/person. Primary, secondary, and instrumental emotions are either adaptive or maladaptive, that is they either productively serve goals such as attachment to others, mastery over the environment, or they do not (Greenberg & Paivio).

Going back now to the discussion of emotion schemes, the experience of an emotion is said to be the result of the activation of an emotion scheme. Figure 4 is a visual representation of an emotion scheme. An emotion scheme includes, first, the activation of a physiological (sensory/ expressive) motor system that provides non-symbolic (not cognitively processed) information. This bodily-expressive level includes the innate primary affects. Second, an intermediate semantically based memory system contains emotional experience that consists of a sensori-motor experience as well as the stimulus for this experience. For example, a baby is comforted by the soothing words of a mother. The experience and the stimulus together form an emotion schema. These

emotion schemas, or perceptual-situational modules of internal representations of self-in-the-world, become beliefs or expectations about the world. For example, a child that was not responded to appropriately when crying may have an internal representation that needs are unimportant to others.

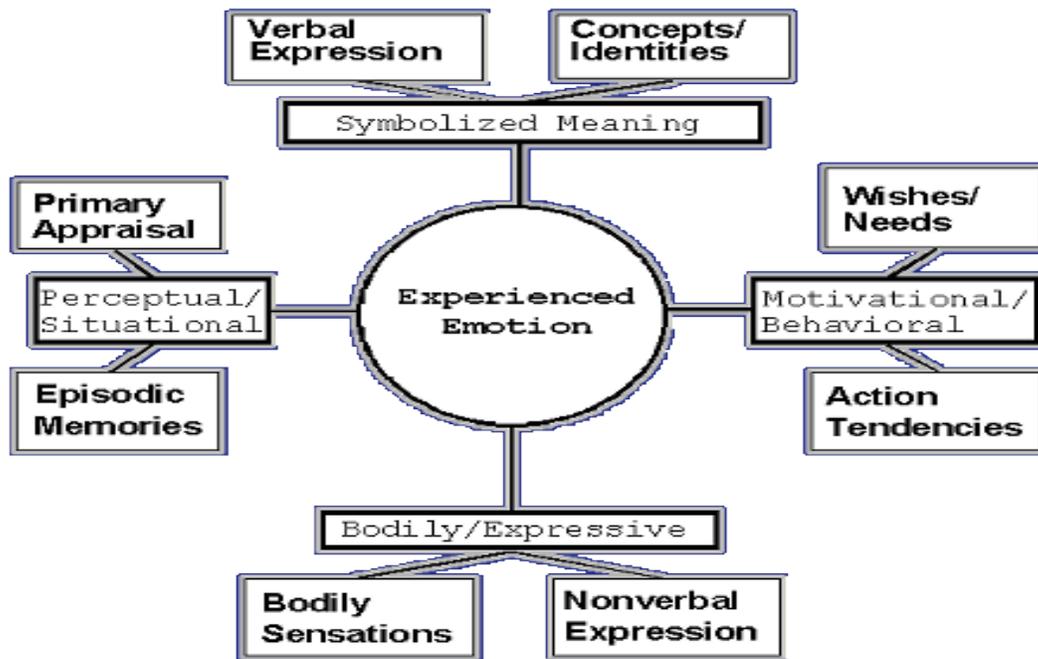


Figure 4. Emotion scheme (R. Elliott, 2004)

A third aspect of the emotion scheme are basic wants and needs. These are translated into motivational-behavioral tendencies such as calling someone because of a desire to be close to a person, or starting to talk more softly when there is a perceived social threat. These three aspects generate emotional experience and reactions rather automatically. A final system, the verbally-based semantic system processes emotional events consciously, volitionally, and propositionally and offers a symbolic-conceptual appraisal of a situation. Emotion schemes are, thus, the organization of both innate and

learned syntheses of sensory, affective, and cognitive emotional experiences (Greenberg et al., 1993, p.59). They operate primarily at a preconscious level and provide crucial non-propositional, non-cognitive, sensory information to one's consciousness, which gives a person a sense of personal meaning, a felt sense of being in the world, such as the sense of being worthwhile or feeling small (Greenberg et al.). However, when attended to, a conscious synthesizing construction process can analyze and influence the emotion scheme and is included within the scheme. Emotion schemes are considered to be modular in nature, meaning that they are modules specific to a certain domain or a certain context of experience. When a situation contains a stimulus feature that is highly relevant to an emotion scheme, this scheme will be activated (Greenberg et al., p. 142). Thus, cues in a present situation activate schematic emotional memories. For example, the criticism of an employer may cause the employee to remember what it was like to be criticized severely by his father. Bringing all this emotional information into mental awareness (that is, experiential processing) serves as the basis for reflection, choice, and action, which are essential ingredients for agentic human functioning.

Human Functioning

In light of the foregoing, EFT's understanding of human functioning can now be examined. Greenberg et al. (1993) believe human functioning to be the result of a "dialectical constructivist synthesis." Tacit emotional experience and conscious synthesizing capacities provide information in a dialectical process, so that neither experience nor cognition is primary, but both are employed by the human agent to create meaning, which aids them in choosing courses of action for daily living (Greenberg et al.) People function in terms of their emotional experience, and consequently need to symbolize this experience in conscious awareness. When that has occurred optimally, the individual will, as a result of the innate growth tendency, choose those courses of action that are most conducive to the ends of human living, that is, survival, attachment, and

mastery. The manner in which this happens is as follows. Human beings are always processing different types of information sources. They have the choice and the capacity to allocate attention to any one or more of these processes at any moment and bring this information into awareness. By integrating and consciously reflecting on this information, people construct a view of self and of reality. Thus, two sources of information are of great importance to individuals in order to understand themselves as they are in the world and to decide courses of action. The first is self-relevant, non-propositional information that is the result of rapid, automatic (out of awareness) schematic emotional processing and is sensory and perceptual in nature. This schematic processing is activated by internal or external patterns of input and will generate internal reactions, action tendencies, and bodily-based experience and provides a sense of feeling. The internal and external patterns are the result of the innate, physiological, primary affects, and/or the intermediate semantically based memories. The second source is consciously controlled propositional information, which is the result of slower serial, deliberate, and reflexive processing that is conceptual and cognitive in nature and may or may not (e.g., cultural and social norms could serve as source) rely on emotional schematic processing. Language is important in this process as it articulates the feelings that people have in symbolic information. These representations of self-in-reality can then, furthermore, be examined for their effectiveness in behaving adaptively, which, in turn, opens the possibility for reflecting on and selecting new possibilities or alternatives (Greenberg et al.). Thus, reason and emotion are not dichotomized in this model. Whereas emotion may be first in development and in the assessment of events (Greenberg, 2002), emotion is, in the end, steeped in thought and thoughts are only meaningful if they are accompanied by feelings. While there is a difference between the two information systems in nature and function, the two are essentially united in providing to the self means by which to construct reality (Greenberg et al.).

Assumptions Regarding Psychological Health

In light of the central importance of emotional processing in EFT, what does healthy living look like? According to EFT theorists the ideal for human beings is to know that they are worthwhile people; that they can be themselves in relation to others; that they have a sense of mastery; and that they are free in being themselves in the world. Psychological health is the ability to be who one is and not to try to be somebody else. This orientation stems from its Client-Centered history. Wholeness means recognizing oneself as having positive attributes, as doing one's best, as having rights and abilities and as being able to freely follow one's growth tendency in the search for ways to maintain and enhance oneself (Greenberg et al., 1993). With regard to one's experiential life, psychological health equals emotional intelligence (Greenberg & Paivio, 1997). Emotional intelligence is crucial for adaptive emotional processing. It includes knowing one's emotions, being aware as they arise, being able to manage them to accomplish certain goals, and not being overwhelmed by them nor being ruled by them (Greenberg & Paivio).

Emotional health can be achieved by trusting one's feelings. This does not mean that emotions are followed impulsively and compulsively. Rather, the emotions provide important information about personal well-being and about wants and needs. Positive experiential information signals that everything is okay and that one can proceed with action, negative experiential information signals that something is not right and that solutions need to be found that solve the problem that caused the negative emotion (Greenberg & Paivio, 1997, p. 9). Reflexivity and self-awareness are thus great virtues in EFT. People live in the most satisfying and effective way possible when they have full knowledge of their current emotion schemes, learn to tolerate feelings, integrate these feelings into their sense of self, attend to them and use them as signals, and consequently choose a matching course of action (Greenberg et al., 1993).

This type of emotional intelligence is possible because of the innate growth tendency mentioned before. When this tendency is allowed to run to completion, a person will be able to use the different sources of internal and external information to come to adaptive action (Greenberg et al., 1993). Thus, when people are able to synthesize the different, sometimes contradictory information sources—the reflexive conceptual knowing processes that provide explanations, and the emotion schemes that provide immediate reactions (popularly known as head and heart)—they will be able to process an experience holistically (Greenberg et al., p. 56). When there is an integration of will, intellect and emotion, worthwhile alternatives and courses of action can be chosen and implemented (Greenberg & Paivio, 1997).

Assumptions Regarding Dysfunction

When healthy functioning is not achieved, it is likely the result of an entire affective/cognitive/motivational/relational emotion scheme working maladaptively. Problematic reactions are the result of long-standing emotion schemes that are brought to bear on each new experience that resembles a previous troublesome situation (Greenberg et al., 1993, p. 8). Several influences contribute to such a state. The historic cause of dysfunction is the repeated frustration of certain needs throughout an individual's development. When caregivers continually fail to respond appropriately to children's needs and their corresponding emotions, children may develop an insecure sense of self in relationship to others and learn that others cannot be trusted to meet their needs or help them regulate their affect (Greenberg et al., pp. 88-89). In accord with object-relations theory, EFT theorists assume that these children will consequently develop negative internal representations of self-in-the world. When these needs are felt later in life, the associated emotion scheme is evoked and the original dysfunctional response follows, since the person never developed the ability to self-regulate his emotions. Other factors that may contribute to emotional dysfunction are present stress, avoiding or disowning of

emotion, problems in emotion regulation, and traumatic emotional memories (Greenberg & Paivio, 1997).

As discussed above, EFT according to Greenberg, does not accept that human beings have a core self; rather different modules of the self contribute to a sense of self in the world. The actual cause of dysfunction is, therefore, not the result of the organism and the meaning-construction process being in a relationship of congruence or incongruence (a Rogerian understanding), nor is denial or distortion operating (Gestalt concepts). Rather, dysfunction is the result of a certain emotion scheme not being attended to fully, or of a troubling relationship between parts of the self, that is, the relationships between or the sequential ordering of schematic emotion schemes are maladaptive (Greenberg et al., 1993, p. 91). Thus, ultimately, dysfunction is the result of the innate growth tendency being blocked. This manifests itself when (a) a person is unable to attend to and symbolize all information in the emotion scheme, and/or (b) emotion scheme processing itself may cause difficulties in that it distorts incoming information or organizes it in maladaptive ways.

With regard to diagnosing the dysfunction, EFT theorists are hesitant to use traditional methods of diagnosis, because the collaboration process tends to be limited when therapists are considered the “expert” and the client is entirely dependent on that expertise, which violates humanistic psychology principles. Existing diagnostic systems are accepted with regard to their ability to describe and organize symptoms; however, the underlying cognitive-affective processes are considered unique for each person and situation. Therefore, diagnosing a person as having a specific disorder is not part of EFT. Instead, the nature of the client’s experiential processing is assessed. Over the years Elliott et al. (2004) have been able to specify in greater detail what therapists are to look for. They discern several categories (see Table 1). Several types of markers guide the therapist in determining the steps to take during sessions. Micromarkers help therapists to be attuned to salient information regarding the client’s processing. Markers of

Characteristic Relationship Style help therapists to understand clients in terms of the relational source and nature of their problems. Mode of Engagement Markers guide in determining the client’s level of experiential engagement so that therapists can facilitate optimal experiential processing. The Task Markers are indicators for specific interventions that target core emotional problems. And, lastly, the Treatment Foci Indicators help the therapist pay attention to content that potentially contributes to troubling experience.

Table 1. Process markers EFT

<i>Type of markers</i>	<i>Marker description</i>
Micromarkers	<ul style="list-style-type: none"> • Verbal (e.g., poignancy, rambling, immediacy) • Nonverbal (e.g., nonverbal behavior, incongruent feelings and behaviors, vocal quality) • Degree of emotional arousal (several levels can be distinguished)
Markers of Characteristic Intra-/Interpersonal Relationship Style	<ul style="list-style-type: none"> • How do clients treat themselves? • How do clients treat others? • How do clients allow others to treat them?
Markers of Mode of Engagement	<ul style="list-style-type: none"> • No experiential engagement • Experiential engagement (e.g., internal attending, experiential search, active expression, interpersonal contact, self-reflection)
Task Markers	<ul style="list-style-type: none"> • Empathy based • Relational • Experiencing • Reprocessing • Enactment
Treatment Foci Indicators	<ul style="list-style-type: none"> • Clients’ leads are used for treatment foci, but therapist may guide by focusing on <ul style="list-style-type: none"> ○ Poignancy of what’s been shared ○ Core meaning or message ○ What is most alive ○ Clients’ feelings

Assumptions Regarding Psychotherapy

EFT is categorized as an experiential therapy. A foundational premise of EFT, therefore, is the belief that only when the meaning structures (emotion schemes) generating emotional experience are activated are they then amenable to the input of new information and change (Greenberg, Watson, & Lietaer, 1998, p. 6). This forms the basis for how therapy is done. Emotion activation is not only needed for change, it is also imperative for lasting change. Emotions intensify sensory and attentional allocation which helps to store new experiences and perceptions received during the emotional arousal, contributing to a more lasting change than when these experiences and perceptions were received during affectively neutral states (Greenberg et al., 1993).

The purpose of EFT, accordingly, is that clients not just talk about what they are thinking, but actually *experience* it in the therapeutic context/setting. In EFT, based on its Client-Centered lineage, clients are the experts. Ultimately, they are the ones who bring their experience to the table and give form to the reorganization and reconstruction of emotion schemes (Greenberg et al., 1993). Clients are the only ones who truly know what they are experiencing. As active problem-solvers, which they are by virtue of their innate growth tendency, clients are engaged in a never-ending process to survive and enhance themselves. Therapists merely try to facilitate optimal conditions and opportunities for processing. As such they walk a fine line between following and directing. Therapists follow when clients are in contact with their own experience. However, when clients are not processing productively, the therapist leads in order to facilitate new and helpful ways of processing (Greenberg et al.). Directing is always done in nonimposing, nonauthoritative manner. The therapist makes suggestions, but does not imply knowledge of the truth regarding either content or process (Greenberg et al., p. 22).

Consequently, several subgoals for the therapeutic sessions can be discerned. These include enabling clients to access and reprocess dysfunctional schemes so that they can be changed (Greenberg et al., 1993, p. 12); changing the manner in which people

attend to, process, and symbolize emotional and cognitive information (Greenberg et al.; Greenberg et al., 1998, p. 6); accessing, acknowledging, and symbolizing primary adaptive feelings; regulating and transforming maladaptive emotions (Greenberg, 2008); and exploring secondary maladaptive emotions in order to access the underlying primary adaptive emotion (Greenberg). All these aspects contribute to helping clients access old emotion schemes so that they can be reorganized and new ones can be created (Greenberg et al., p. 12). This will lead to a new self-in-the-world understanding and helps the client in adaptive mastery and healthy interdependent relationships.

Six treatment principles guide the EFT process (R. Elliott et al, 2004) because they are highly conducive to emotional processing. Table 2 shows how these principles are divided into three relationship principles and three task facilitation principles. These principles will be explained next in greater detail.

Table 2. Six treatment principles of EFT

<i>Relationship principles (numeral) and therapist attitudes (alphabetical)</i>	<i>Facilitation principles</i>
1. Empathic attunement a. Genuine, authentic presence b. Intuitive empathy and communication of it to client 2. Collaborative therapeutic bond a. Therapist not expert, but equal b. Having undergone EFT 3. Task Collaboration a. Identify clients processing b. Suggest processing experiments	1. Experiential processing 2. Completing key therapeutic tasks 3. Fostering clients' self-development by helping them assume responsibility and become empowered.

Relationship principles. The relationship principles reveal the importance of the therapeutic relationship and explain attitudes the therapist ought to possess. These attitudes are an elaboration of the Rogerian therapist attitudes of empathy, non-judgmentalism/unconditional positive regard, prizing and genuineness. They are

considered crucial, because they may offset feelings of low self-esteem, diminish the client's sense of vigilance and anxiety so that the client can process most fully, help clients better understand themselves (Greenberg et al., 1993), and learn to regulate their emotions (Greenberg & Paivio, 1997). EFT distinguishes six therapeutic qualities or attitudes that are conducive to creating a positive and strong therapeutic relationship (R. Elliott et al., 2004).

First, in order for empathic attunement to occur therapists need to be fully present, genuine, and authentic in the moment as well as intuitively attuned. This implies that they seek to truly understand the clients' internal world including their processing sequence and discern what is most poignant for them (Greenberg et al., 1993), but it also suggests that they communicate this internal empathic attunement in an accepting, prizing, and trusting manner with unconditional positive regard for whatever clients bring to the session. In order for clients to be who they are at the moment and to open up freely, evaluation and judgment are set aside, though this does not necessarily imply that everything is endorsed or approved. In order to form a strong therapeutic bond, therapists are to have a collaborative stance, meaning that therapists think of themselves not in terms of being an expert, but rather in terms of equality and mutuality. They help clients move in directions that their idiosyncratic growth tendency moves them towards, even if counter to the therapists' own values and beliefs. In order for the therapeutic relationship to be effective, therapists need to have experienced aspects of the EFT model so that they have a lived procedural knowledge of it. Only when they are experientially, rather than merely cognitively, fluent in the model can they draw on theoretical aspects and apply it in the therapeutic process and be truly collaborative. Finally, in order for task collaboration to take place, the therapist has to observe the mode of experiential engagement and the tasks that clients are facing in order to continue adaptive processing. This helps therapists in determining which interventions (to be discussed below) can be suggested to the client.

These six qualities or attitudes of therapists are realized through the use of various therapeutic responses (R. Elliott et al., 2004). The three most used are responding with empathic attunement, empathic exploration, and process guiding responses. For each of these, detailed explanations of specific tools are provided that help therapists to put a certain response into action.⁷ These responses help build the relationship by communicating implicitly that therapists are tracking with their clients, heightening experiential intensity, deepening current understanding of one's experience, and broadening one's focus on different aspects of emotion processing. Though they continue to be important throughout, they serve an important function in setting the stage for particular types of interventions that therapists suggest later in the session(s). In short, an essential aspect of EFT is the bonding of therapists and clients through the internal attitudes of the therapists and their use of specific responses (Greenberg & Paivio, 1997). Thus, therapists seek to make clients feel understood while at the same time help them to focus on the most relevant aspects of experiencing so that specific types of processing believed to help in certain kinds of affective problem-solving can be suggested and implemented (Greenberg et al., 1993).

Facilitation principles. This leads to the second essential component of EFT, namely, the facilitation principles (the other three of the six treatment principles), which are meant to lead to experiential processing, completing key therapeutic tasks, and fostering clients' development. Even though all markers are important throughout, the Task Markers that indicate the client's potential need for a key therapeutic task deserve detailed attention since they, more than the other markers, are meant to specifically

⁷Practical tools in EFT's repertoire to enable therapists to respond in certain ways include: empathic reflections, empathic affirmations, following responses, exploratory and evocative reflections, exploratory questions, process observations, empathic conjectures, empathic refocusing, experiential formulations, nonverbal authentic presence of the therapist, and verbal communication of therapist's internal current processing. As a last resort, content may be addressed in the most experiential manner possible through interpretations, problem-solving advice, expert reassurance, confrontation, and non-exploratory information questions.

facilitate resolution of core emotional problems. These markers are thus a sign that an intervention should be undertaken to address a specific therapeutic issue. EFT theorists have identified at least thirteen different tasks that can be divided in 5 categories (R. Elliott et al., 2004) (see Table 3).

Table 3. Intervention tasks of EFT

<i>Categories of Intervention</i>	● <i>markers and</i> ○ <i>tasks</i>
1. Empathy based	<ul style="list-style-type: none"> ● Problem relevant experience (e.g., troubling, intense, puzzling) <ul style="list-style-type: none"> ○ Empathic exploration ● Vulnerability (painful emotion related to self) <ul style="list-style-type: none"> ○ Empathic affirmation
2. Relational	<ul style="list-style-type: none"> ● Beginning of therapy <ul style="list-style-type: none"> ○ Alliance formation ● Therapy complaint or withdrawal <ul style="list-style-type: none"> ○ Alliance dialogue
3. Experiencing	<ul style="list-style-type: none"> ● Beginning of therapy <ul style="list-style-type: none"> ○ Alliance formation ● Therapy complaint or withdrawal <ul style="list-style-type: none"> ○ Alliance dialogue
4. Reprocessing	<ul style="list-style-type: none"> ● Narrative marker (internal pressure to tell difficult life stories) <ul style="list-style-type: none"> ○ Trauma retelling ● Meaning protest (life event violates cherished belief) <ul style="list-style-type: none"> ○ Meaning work ● Problem reaction point (puzzling overreaction) <ul style="list-style-type: none"> ○ Systematic evocative unfolding
5. Enactment	<ul style="list-style-type: none"> ● Self-evaluative split (self-criticism, feelings of being torn) <ul style="list-style-type: none"> ○ Two-chair dialogue ● Self-interruption split (blocked feelings, resignation) <ul style="list-style-type: none"> ○ Two-chair enactment ● Unfinished business (lingering bad feeling about significant other) <ul style="list-style-type: none"> ○ Empty chair

The first category of Empathy-Based Tasks are employed when clients show signs that a problem may be experientially relevant to them. When they show, for example, that they are puzzled by something or when they relate something with great intensity, therapists see this as a marker to undertake the task of *Empathic Exploration*. When they experience an issue as emotionally painful, therapists consider this a marker to respond with *Empathic Affirmation*. These empathy-based tasks are similar to the therapist attitude of empathy, except that they are intentionally undertaken at specific moments in the process to address a client's particular experiential problem.

The second category of Relational Tasks consist of *Alliance Formation* which is important at the beginning of therapy to build a strong relationship, and *Alliance Dialogue*, which is used when the client has complaints about or seems to want to withdraw from therapy.

Another category of tasks is Experiencing. In session a client may feel, for example, stuck or overwhelmed. The therapist then uses the first experiential task of *Clearing a Space*, which helps the client to create distance from certain issues that may be of concern to the client, so that "space" emerges to feel and think more clearly. Clients are asked to "clear" their minds by recognizing, labeling, and putting aside issues that come to mind, so that they experience mental space to work on something specific. *Experiential Focusing* is undertaken when clients feel that something is going on, but cannot put words to it. This unclear sense is due to an implicit emotion scheme (R. Elliott et al., 2004). Therapists then help to recognize, acknowledge, and symbolize the aspects of the emotion scheme in order for clients to understand themselves better. Finally, intentionally *Allowing and Expressing Emotion* is used when clients have difficulties expressing feelings.

The fourth category, Reprocessing Tasks, is used to help clients re-experience or re-examine problematic or painful experiences. Clients may relate something that indicates that an important, traumatic, story needs to be told. At this *Narrative Marker*

therapists lead clients to engage in the task of retelling the trauma. The goal is for clients to access and reprocess emotional reactions so that they can improve their emotion regulation. *Systematic Evocative Unfolding* is undertaken when clients are confused by their own emotional response. The aim of unfolding is to understand the relationship between a certain stimulus and one's emotional and behavioral reaction and the extent to which this response might indicate a more general pattern of responding. This helps individuals get a better grasp of the why of their response which aids the process of change. *Meaning Work* is utilized when a client experiences high emotional arousal that signifies some kind of protest to what has happened to them in life. The underlying cause may be that a traumatic life event conflicts with a cherished belief about how the world or others are supposed to be. The therapist helps the client come to understand the cherished belief, to discover its origins, and to explore and evaluate the tenability of the belief, so that the belief comes to include a more realistic view or limits to its applicability, or the belief might even be given up.

Finally, the fifth category, Enactment Tasks, includes two-chair and empty chair work. The therapist can suggest engaging in a *Two-Chair Dialogue* when the client demonstrates that certain parts of the self conflict with each other, for example, one part negatively evaluates or criticizes another part. The client portrays both parts, referred to as the critic and the experiencer, in two chairs opposite to each other and with the client moving back and forth between them, to experientially allow the parts to dialogue so that eventually the needs and wants of both parts are expressed. The goal is for the critic to soften and express its need. The two parts are now less opposed and negotiate together a new course of action. A variant of the two-chair dialogue is the *Two-Chair Enactment*. This intervention is used when one part of the self interrupts and blocks the client in emotional experience. This part is put in one chair and the client is asked to enact what the blocking part does to stop the experiencer's emotional processing. The end goal again is that the experiencer expresses underlying wants and needs and becomes more assertive

so that the interrupting part will not interfere with emotional processing and adaptive action can be taken. Finally, the last task, *Empty Chair Work*, is used to address unfinished business, that is, significant unmet needs in past or current relationships that negatively affect one's current relational quality. Clients imagine the person with whom they experience unfinished business to be sitting in an empty chair and express hurts, longings, needs, or complaints. There is full realization that in actual reality the dialogue may lead in a different direction, but the purpose of this intervention is to evoke unresolved feelings, mainly anger and sadness, so that they can be explored, processed and restructured. As a result, the client makes an honest account of the shortcomings of the others, feels empowered and entitled to have certain needs, or comes to see the negative other in a different light, having personal difficulties and deficiencies as well. Ideally, the client will experience greater self-confidence and more compassion for the other so that the bad feelings towards the other can be let go off. This can be accomplished through increased understanding, forgiveness of the negative other, or holding him or her accountable.

Process. For all these thirteen tasks the flow of the intervention is described in detail so that the therapist knows what to look for, has specific tools to facilitate the intervention, and is aware of the desired end stage. The undertaking of a task is one aspect of the process of a typical EFT session, a process which includes several stages (r. Elliott et al., 2004). In stage zero, therapists look for clues, *premarkers*, that indicate a potential processing difficulty. They explore this until, in stage one, the client exhibits one of the previously described markers, for example, a client engages in frequent self-criticism. In stage two, the client is helped to explore the difficulty in an experiential manner. For example, the therapist might suggest to engage in two-chair work. Stage three consists of further exploration as a result of which deepening takes place that is meant to uncover primary adaptive emotions as well as personal needs and values. At

some point a shift in emotional experience may emerge which is an indicator of the fourth stage. This may appear as a clear expression of a personal want on the part of the experiencer and an expression of a fear on the part of the critic. In stage five the shift is increased and restructuring of the emotion scheme actually begins to take place, which is evidenced by the fact that the client owns previously ignored aspects of experiencing, feels empowered, or sees others and self in a new light. In stage six the full implications of the emotional shift are explored. Not only is there a reflection on intrapersonal changes, these reflections are now translated into new courses of action outside of therapy. It is possible that resolution is reached in one session, but more likely the repeated revisiting of an issue over more than one session may be required to come to full resolution.

In short, what happens in affective change is that the individual's attention is allocated in new ways. Rather than rationally talking about issues, experientially changing attentional focus leads to a reorganization of current experiencing (Greenberg et al., 1993, p. 6). The collaborative process between therapist and client contributes thus to several affective changes (Greenberg & Safran, 1987). For example, clients learn to acknowledge, own, and explore emotions regarding their associated wants and needs and their action tendencies. An emotional shift may occur so that clients understand themselves in new ways. For example the exploration of one's sadness may reveal the depth and importance of a lost relationship to the person. Another affective change is potential emotional relief due to the arousal and expression of emotion. Responsibility may, furthermore, be assumed for one's own experience, which helps clients to see that they are not passive recipients of the emotion, but active agents in the feeling process. For example, a client comes to see how he stops himself from experiencing intimacy, because a part of him fears abandonment. Also, maladaptive affective responses can be modified. For instance, a woman may initially express anger regarding an employer for losing her job, whereas an acknowledgement of her fear and sadness in that situation

might actually be the more primary affect helping her to deal most effectively with the situation. Lastly, the safe expression of emotional experience in the therapeutic relationship adds information to the existing emotional scheme so that it can be changed.

Christian Critique

As evident from the above, EFT is a well-developed and comprehensive approach to understanding and working with emotions. It brings out important aspects of human functioning that distinctly Christian models of counseling have not focused on as much, such as an understanding of human motivation as it relates to emotion schemes, clients' strengths in finding solutions, the importance of the empathic role of the counselor and of experiential processing of problems, and emotion regulation. Consequently, it deserves close attention from Christians who seek to work with the emotions (see Jones and Butman, 2011, ch. 8). The potential value for a Christian approach that is certainly present in this model will be explored further down in the chapter. However, this will only be done after EFT has been evaluated from a Christian perspective, because it is based on philosophical assumptions that often contradict a Christian worldview that is based on the truths of the Gospel as found in Scripture. As a result the theory and practice of EFT cannot simply be incorporated into a Christian emotion-focused model.

EFT's Core Problem

An essential issue for evaluation that arises is EFT's atheistic tenets, particularly due to the prioritization of humanistic principles and assumptions. God is omitted from everything in the model, from theory to intervention (see Vitz, 1997). Consequently, it seems likely that this approach, as is, could implicitly inhibit and even discourage an intimate relationship with the living God. Christian psychology understands God to be the Creator of human beings, the one who designed what is and what ought to be. In a Christian framework, God is related to everything: personality,

pathology, health, healing, and transformation. In spite of EFT's potential value, its atheistic foundations require that all aspects of EFT have to be evaluated and redefined in light of a theocentric orientation. Just how important underlying philosophical assumptions are for the practice of a certain model is confirmed even by the EFT founders themselves "A person cannot be fully successful as a PE [process-experiential, that is, EFT] therapist unless he or she resonates with these values [neo-humanistic], at least to some degree" (R. Elliott et al., 2004, p. 22). The following section will highlight some of the underlying philosophical issues that are at odds with a Christian perspective. Simultaneously, it will also become clear that many of EFT's interventions are of potential use for Christians, especially if they are modified so that they include consideration of specific Christian means of change as well.

Anthropocentrism

To begin with, EFT's humanistic and atheistic foundations lead it to place human beings rather than God at the center of therapeutic thought and practice, and ultimately of human life. Though EFT's focus on the individual has value, since it really seeks to understand what is going on within a person's heart, EFT demonstrates an excessive individualistic orientation. Vitz (1977) has pointed out that humanistic psychologies are selfist in nature. That is exemplified in EFT, where everything is focused around the individual's personal experience of reality and his or her responsibility and capacity for transformation. The individual's capacity for change is emphasized and little to no attention is paid to the therapeutic value of recognizing limits in knowledge and possibilities. Instead, the self is the sole cure and the individual is believed to have sufficient internal sources to manage everything in life—though a little bit of coaching may be necessary to help the individual access his or her internal resourcefulness. Furthermore, the client is seen as the only expert. He or she is the only one who knows what is true and what is right for him or herself (Van Leeuwen, 1982).

The Christian truth, however, is that human beings need to be transformed supernaturally and that they cannot do this alone. This point cannot be overemphasized (Jones & Butman, 1991). Though respect for and a certain trust in the capacities of human beings by virtue of being created in the image of God is valid, the absolute level of self-acceptance and self-trust that is advocated in EFT is unwarranted. The selfist, solipsistic, self-sufficient orientation of anthropocentrism is fundamentally opposed to a Christian world view in which denying self to find it in Christ, objective truth, and dependence on God are normative.

Freedom

Another aspect of the philosophical humanism reflected in this approach is its emphasis on individual freedom and choice. Jones and Butman (1991) argue that personal freedom and choice are Christian assumptions. Human beings are created in the image of God, and as such normal adults are considered personal agents capable of taking responsibility for themselves, making decisions, and developing themselves. However, the freedom of human beings is not unlimited. God is sovereign and though people are supposed to give shape and form to their reality, God sets the boundaries within which this freedom can be exercised. Furthermore, the Bible asserts that all people are born slaves to sin (Rom 6); a slave by definition is not free. The kind of freedom that people experience is a compatibilist kind of freedom, in which the will of human beings is free to act according to their inclinations in light of contextual givens (Ware, 2004).

Compared to the writings of its forerunners, Rogers and Perls, EFT demonstrates a more complex understanding of freedom. Whereas the former two assert that one is only free when one's internal actualization tendency organism is followed, EFT acknowledges that the higher order forms of emotion processing, which are partly socially constructed, are necessary for adaptive functioning as well and need to be integrated within emotional experience (Greenberg et al., 1993). But as it is, EFT would still consider the individual

free in making any choice that he or she wants to make; human beings are the ultimate force beyond and sole masters of their own destiny (see Jones and Butman). Bondage to sin and self-deception, the reality of evil and suffering in a broken world as result of the fall are not acknowledged as limitations to freedom (Jones & Butman).

Wants and Needs

An essential part of the EFT process is to help people find clarity about and learn constructively to assert their wants and needs, without which they would feel unclear and confused (Greenberg et al., 1993). Emotions, in this view, are a sign of an individual's most basic and essential wants and needs, such as mastery and relational closeness, and provide important information that can help a person to take the right course of action. Though the humanistic focus on wants and needs can lead to ethical egoism, this philosophical assumption ought not to be immediately dismissed as heretical (Browning, 2006). God created human beings with emotions in order to function most fully. The emotion system very likely has the ability to help individuals move through life by driving a person towards the fulfillment of important created needs such as the need to be loved or to be safe from harm. Though correct in its desire to value the awareness of these aspects of the self, EFT takes three steps away from Christian thought in their emphasis on (a) the absolute primacy of one's wants and needs, (b) the nature of those wants and needs as fundamentally good, and (c) internal harmonization as the resolution to conflicting needs and values.

First, it is a mistake for EFT to attribute primary importance to wants and needs, rather than considering those in the context of God's plan, which includes his sovereignty, his provision, and his desire for people to be spiritually transformed. A focus on wants and needs, therefore, cannot be done apart from looking to God. The knowledge of God, as well as self-knowledge, are important in the pursuit of true wisdom in life, according to Christianity (Calvin, 1559/1960).

Furthermore, in EFT the drive to satisfy wants and needs is considered to be good. Though the growth tendency is not explicitly associated with inherent goodness (Greenberg et al., 1993), clients are treated as good and capable of making the right choices—and clients are encouraged to believe this about themselves as well (Greenberg et al.). From a Christian point a concept like the “growth tendency” to satisfy wants and needs, such as the search for attachment to others, self-enhancement, and mastery over the environment may be acknowledged as part of God’s creation. Therefore, the goodness, or adaptive value of these wants and needs can be affirmed; however, only to a certain degree. Since the fall, the needs of human beings have become self-focused with no reference to God. The motivation to be in relationships, to have dominion, and to develop oneself, have become *autocentric*. Wants and needs, therefore, are often distorted or exaggerated. As Christian counselors discover the underlying wants and needs of their counselees in their emotional experiences, they will need to discern the extent to which those wants and needs are legitimate in light of God’s design.

A third departure from Christian thought by EFT is the view that personal problems that are related to one’s needs or wants can be addressed by resolving the internal tension between them and one’s values. Resolution is considered to be the result of the development of a new organization of one’s emotion schemes that incorporates needs and values in a harmonious fashion. And thus, the major strategy is to integrate and harmonize the conflicting or not-mutually-communicating aspects of the self with the result that the internal standards that make up one’s values become less pronounced, are lowered, or do not conflict any longer with one’s needs and wants. The difficulty with this view is that God’s standards are in the first place absolute versus changeable. They are not the same as other, merely socially-constructed standards that do not reflect God’s eternal values and which are therefore both subject to change and may be changed using EFT strategies. God’s standards are absolute and they are not to be negotiated. Resolution of conflicting needs and values is thus not always done through internal harmonization,

but rather sometimes simply through submission to God's truth by faith. People may trust God that he provides for those wants and needs that are legitimate (e.g., the desire for intimate relationships, the desire for justice, etc.) whether through helping them find ways to satisfy them or by empowering an enduring, resilient spirit in those cases where satisfaction is not possible or not according to God's will. Furthermore, God can be trusted to transform those wants and needs that are sinfully exaggerated forms of legitimate wants and needs (e.g., lust for sexual activity, desire to lose oneself in drinking excessively, or a desire to control others). Whoever loses his life (e.g., his wants and needs) for God's sake will find it (Matt 10:39). Satisfaction of wants and needs is far from being the determinant of a happy life as the philosophical underpinnings of EFT would suggest. Following Christ, knowing God's presence, and having faith, hope, love, and knowledge of the future that awaits are surer factors to deal effectively with conflicting needs and external standards in this life. Though part of emotional maturity is to be able to examine one's heart, and to learn to cope with or find resolution to emotional problems, the continuous inward and internal focus of EFT severely limits an individual in finding true meaning—which paradoxically is exactly what EFT seeks to do—because God the Creator is not included in the process.

Thus, wants and needs are valuable, but rather than accepting and learning to trust emotions absolutely for their adaptive guidance, Christians would evaluate the underlying need in light of God's truth, and then seek to deal with it accordingly.

Ethics and Morality

Though EFT is not explicit about its ethics, many implicit assumptions can be discerned. The basic ethic of the EFT community is to follow one's actualization tendency. This is problematic because it involves transforming a descriptive phenomenon into a normative principle (Browning & Cooper, 2004). The result is a philosophical ethical egoism in which the individual seeks personal happiness rather exclusively. In this

sense, one is only responsible to him or herself (Jones & Butman, 1991). Morals, then, are the result of socialization and internal deliberations, and hence totally subjective, which confirms Vitz's (1997) observation that humanistic psychology's values are entirely relative to the individual (p. 27). The underlying belief seems to be that such selfishness will not conflict with the actualization tendency of others and that everyone's following their growth tendency will result in social harmony (Browning & Cooper; Van Leeuwen, 1982). However, there is abundant evidence to question this. Scripture reveals that the human heart at its core is sinful (Rom 3:23) and deceitful (Jer 17:9) and that following one's own inclinations will, therefore, often lead to strife and conflict (Jas 4:1-3). The Christian community has a different ethic, one that embraces love of God and love of neighbor as oneself.

Regarding personal morality, the individual is considered the expert in EFT and the validity of the client's morals is not examined, except in light of their adaptive value. Those morals are correct that can be adaptively integrated into the sense of self in relation to the world. For example, leaving one's spouse because of mutual dissatisfaction with the relationship is acceptable and might be considered a good course of action. Any and all moral values are thus acceptable, according to one's utilitarian taste. Different aspects of the self are supposed to collaborate on which morals have adaptive value and can be embraced in light of one's growth tendency. Thus, like its humanist forerunners, EFT is in danger of promoting a "philosophy of irresponsible hedonism" (Jones & Butman, 1991, p. 314). From a Christian point of view morals should not be evaluated in light of their adaptiveness, but in light of God's view of what is right and wrong, what is God-honoring and what is sinful. The Christian faith consists of an ethic of theocentric love. It is a religion in which absolute moral principles are foundational. The two great commandments, to love the Lord and to love neighbor as oneself, inform all other moral principles. EFT's absolute value of the individual's unique experience runs the risk of going squarely against these two commandments (Van Leeuwen, 1982). While EFT

respects internalized 'shoulds' (including religious ones) as important legitimate sources of information for the self (Greenberg et al., 1993, p. 60), in instances where values (religious or not) conflict with needs, both needs and values are subject to a self-actualization ethics (Greenberg et al.). Thus individual autonomy is absolutized at the cost of communal norms and obligations, as well as divine (see Van Leeuwen).

As mentioned before, the fall into sin is not part of EFT's frame of reference. The notion of sin is, therefore, absent in EFT. EFT subscribes to a false and exaggerated belief in the absolute goodness of people. Evil or bad choices, though determined by the choosing agent, are not a reason to consider one as personally immoral or unethical. Rather, according to EFT's humanistic philosophical premises, these are the result of a not "good enough" relational environment that has not sufficiently provided space for the growth-tendency to run its course (Greenberg et al., 1993). Essentially, true morality does not exist, according to this system. The choice for one's actions seems only to be "non-adaptive," if not conducive to mastery and interconnectedness. Harming others, then, becomes not a moral/ethical issue, but rather an instrumentally unfortunate choice in light of one's poor adaptation. EFT theory thus assumes that clients need to be placed in an environment that models what the original environment was supposed to be, so that compensation can take place, allowing the individual a new chance for the unfolding of his or her growth tendency. In a Christian approach humans' sinful tendencies would be addressed as such. The relational environment that a person grew up in may provide insight into aspects that shaped how original sin is manifested in sinful behavior, and one's current relational environment may offer strategies that can help to transform sinful patterns of actions. And indeed, the Christian community may provide a healing relational environment for a person with a dysfunctional family background. However, repentance and forgiveness of self-serving motives and actions would also need to be essential aspects in a Christian model. Ultimately, the transforming power of Christ and his Spirit within believers are the keys to true healing and change, according to

Christianity.

Epistemology

Another philosophical assumption that deserves attention is EFT's view of what constitutes accurate knowledge. According to EFT, whatever the individual dialectically constructs through the processing of emotion is to be embraced as a new legitimate meaning which can guide adaptive action. Therefore, in EFT, an expanded self-awareness through the conscious integration of as many elements of one's emotion schemes as possible is the most important kind of knowledge there is (Greenberg et al., 1993). Though Christians ought to affirm the importance of individual experience and might even agree with the fact that one's experience contains important knowledge of how one perceives reality, the value placed on this source of knowledge in EFT is profoundly disproportionate. Knowledge of self can never be considered the most important source of information as EFT would advocate (see Jones and Butman, 1991). Experiential knowledge can be transitory, illusory, or false (Vitz, 1997), and if therapists only guide clients to deeper experiential knowledge, they are led to their own subjectively created reality; a reality whose accuracy can only be assessed in light of God's design and knowledge of reality. According to Christianity, true understanding of reality, purpose, and meaning can only come from God and it involves trusting God in Christ. A Christian epistemology begins with the knowledge that God knows all and that while one's subjective knowledge is important to God, he wants to conform it to his perfect knowledge. Thus, from a Christian perspective self-knowledge is necessary, but it is not the only or the ultimate source of knowledge. God's revelation in Scripture and the wisdom of other believers provide necessary knowledge that contributes to accurate knowledge of one's personal reality (see Jones and Butman). This awareness needs to be an essential aspect of Christian counseling.

Summing up this Christian critique of EFT's philosophical assumptions, it is

based on a humanistic foundation. Therefore, the kind of growth and healing EFT promotes is very different from what Christians consider growth and healing. While self-awareness and agency are crucial aspects in the process of growth and healing according to Christianity, they have to be considered in light of Christian understandings. Growth and healing means that one's character is increasingly conformed to Christ through the power of the Holy Spirit and that one increases in (experiential) knowledge of and intimacy with God. Next EFT's model of personality will be critiqued.

Personality

Fundamental to EFT's model of personality are emotion schemes. Emotions schemes are constituted by motivational/behavioral, bodily-expressive-motor, perceptual/situational, and symbolized information. This construct is very helpful. The EFT description of what constitutes emotional experience likely provides accurate descriptions of the way God created human beings to function. Furthermore, positively, EFT does not assume a dichotomy between head (cognition) and heart (affect). Whereas Western Christianity has historically focused on cognitive processing of the faith, EFT considers how cognitive and emotional processes mutually interact in human functioning. Cognition is affect-laden and emotion is cognition-laden. Christian personality theory and psychotherapy can agree that motivation, action tendencies, thoughts, and emotional experience are interrelated and are all important for the therapeutic process. Since the cognitive and affective systems are both created by God and provide important information, both should be treated as loci of evaluation as well as modalities for change. So far, the dialectical constructivist position, foundational for EFT's view of human beings, is compatible with Christian thought.

This position, however, is not compatible in other ways. The dialectical process of attending to both affective and cognitive processes helps to understand how human beings come to make decisions, so interestingly, the will plays a role in EFT

theory. However, though it is certainly a strength that EFT recognizes personal agency and does not hold to a deterministic view of humans, their conceptualization of the will is unclear and may not be wholly compatible with Christian belief. In fact, although it is affirmed that the will determines action (Greenberg et al., 1993), it is not explained in much detail. Furthermore, since EFT theory does not include a view of human beings as having a structural self, it is hard to determine what is meant by “will”. “Will” seems to be equated with consciousness (Greenberg et al., p. 60). The will that chooses is perhaps the end result of all the different aspects of processing, creating meaning, and revealing adaptive action. But this theory is internally inconsistent. Either the will is the result of the various integrating processes, which makes it a deterministic concept after all; or a more structural self is in fact acting, because mere consciousness would not be enough to make decisions; something needs to steer it. A Christian view would affirm that a person has a unique self, and is a unique person created by God, with only some aspects of the self being continually in flux.

The dialectical constructivist theory of the personality is also incompatible in another sense. Humanistic principles cause EFT adherents to believe that proper use of the distinctively and universally human actualization tendency in combination with the person’s capacity for self-awareness leads naturally to a good construction of one’s life. People can create themselves and their realities rather freely. Again, the emphasis on agency and change are valuable for a Christian approach. However, in their dialectical constructivist position, specific psychic content is absent (Greenberg et al., 1993, p. 56). The growth tendency can be confirmed as good in as far as it is seen as an aspect of being created in the image of God (see Hoekema, 1994). God is an interdependent triune being, the masterful creator of the social and physical environment, self-sufficient, fully aware, emotionally and cognitively perfect. Human beings, created in his image are expected and called to reflect his image through relationships, stewardship, and conscious, conscientious, and creative personal agency. However, EFT’s view of the actualization

tendency is based on a biological and evolutionary view of personality, in which survival and adaptation are the primary inner drives of people. A Christian view would also and more importantly presuppose specific psychic content that includes two opposing orientations, which often cause emotional distress. The first is an orientation to follow and honor *self* supremely. The second is the potential to follow and honor God supremely and love others secondarily. These two realities are always operating within the human psyche. Before salvation the opposition is characterized by the irresistible power of the first orientation. After salvation, the potential to love God and others becomes increasingly stronger. However, a residual but now resistible power remains, in other words, a combination of original sin and old sinful patterns of living. If the growth tendency has not been redeemed, so that it is taken up by the higher framework of the love of God, it will remain fundamentally flawed and will be mostly characterized by the first orientation, expressed in seeking to become god of one's own created world (Gen 2-3).

In short, in certain core features, a Christian personality theory looks very different from a humanist one. Though Christian counselors would want to work towards the development of the actualization tendency, along with the rational, emotional, relational, and functional capacities, Christ-centered therapy would not endorse the development of these capacities for the goal of life lived autonomously from God to be either the solution of mental health problems or the end for which human beings are created. According to Christianity, humans exist ultimately to glorify God and to participate in his plan to bring a world lost in sin back to God (Piper & Edwards, 1998; Vitz, 1997, p. 27).

Health

The model of health that EFT espouses stems from humanistic ideals and so also needs to be assessed from a Christian point of view. The ideal of maturity, according

to EFT, is to be adaptively attached to others, able to master the social and physical environment, satisfy basic needs (Greenberg et al., 1993), love self and trust the self's capacity for reflexivity, emotion system, and strengths based on experience. For Christians these aspects are significant as well. However, they are healthy and signs of maturity only in so far as they function properly according to God's plan. God describes health in terms of knowing one is created in the image of God and redeemed by Christ, recognizing one's sinfulness (1 John 1:8, 9), being forgiven of sins (1 Pet 2:24), being comforted by God (Isa 40; 2 Cor 7), and demonstrating the fruit of fulfilling God's commandments and his Spirit (Acts 9:31; John 15; Gal 5:22). Trust and love for self are only right when grounded in the narrative of God's redemption plan, in which psychological and emotional health finds its end in a current and everlasting abundant, satisfying, and empowering relationship with him. Furthermore, Christian maturity is seen in light of character formation. Growth means that one's character is increasingly conformed to Christ through the power of the Holy Spirit and that one continually grows in (experiential) knowledge of and intimacy with God.

The pathway to maturity differs from EFT as well. The premise of EFT is that when a person is enabled to integrate and regulate all aspects of the self in desirable ways, fulfillment of personality is achieved. In that manner, the growth-tendency can run its course. Emotional intelligence is important for this process. Using one's capacity for self-reflexivity to process events and information both cognitively and affectively, leads to effective emotion regulation, and consequently adaptive action (Greenberg & Paivio, 1997; Greenberg, Elliott, & Pos, 2007). Emotion regulation and self-awareness are certainly concepts of great importance in a Christian view on health and maturity (Jones & Butman, 2011). However, they are not sufficient for the process of change. Aspects that do not really fit within a humanistic framework, such as self-restraint, humility, discipline, and loyalty (Browning & Cooper, 2004) would need to be employed as well. Furthermore, Calvin astutely observed that while knowledge of self is important to

knowing God, without knowledge of God one can never attain true knowledge of self (Calvin, 1559/1960). Thus, according to Christianity, submission to God's revelation and dependence on the indwelling Holy Spirit are understood to be pathways and the ideals of mental health (Jones & Butman, 1991).

Dysfunction

If EFT's model of health needs Christian consideration, so does its view of dysfunction. EFT considers the inability to function adaptively and satisfactorily to be the result of emotion processing problems (Greenberg et al., 1993, p. 12). Gestalt therapy deems "awareness" to be the prime virtue and "blocking" to be the cardinal sin (Gross, 1978, p. 296). To the extent EFT incorporates Gestalt theory and techniques, then, this also applies to EFT. Emotion focused therapists look for dysfunctional ways of processing. Thus, diagnosis revolves around processing difficulties rather than the manifestation of symptoms. In a Christian framework monitoring the processing quality of counselees is indeed an important aspect of therapy. The processing difficulties EFT describes ought to be considered dysfunctional from a Christian perspective.

Unconsciously influencing emotion schemes, difficulty symbolizing what one experiences, aspects of the self evaluating or controlling or blocking other aspects in unhealthy ways, unhealthy overregulating, and lingering bad feelings as a result of past relationships or trauma can all seem to fall short of God's design for human life. They may be signs of one or more important issues, such as unresolved emotion schemes from one's past, an irresponsible pattern of life, or lack of trust in God (E. L. Johnson, 2007). Thus, the ability to expose what contributes to troublesome emotional experience forms a significant part of the process of allowing God's truth to change one's heart. Christian counselors do want to observe and guide this kind of processing. They want to help people access and integrate their counselees' emotional, rational, relational, spiritual capacities. However, the inability to process constructively is not the *core* of people's

dysfunction.

A Christian model of dysfunction would consider the primary abnormality of people to be their predisposition to take control of their own life without acknowledging, depending upon, worshiping, and surrendering to God. Both believers and unbelievers are subject to this sinful orientation. However, in believers the basic orientation of the heart has been changed so that they are oriented towards God, though they remain compromised by original sin. Unbelievers cannot but follow this inclination and are thereby alienated from God. Though Christian counselors may legitimately help people experientially process most fully, which will enhance personal well-being—after all that is how God designed human beings—the ultimate dysfunction of sin cannot be resolved in this manner, because it can only be resolved through union with Christ. For believers, then, dysfunction is the remaining inability to *realize*, that is, live out, their union with Christ in all aspects of life, as a result of which the old self continues its sinful, distorted, and destructive control (Rom 6:4-7; Eph 4:22-24; Col 3:9,10). Thus, old parts of the self, which would seem to be related to “old” emotion schemes, have not been consciously transformed by understanding and realizing how Christ brings healing to those emotion schemes. However, this is an important part of reformative/experiential salvation (E. L. Johnson, 2007). As Christ becomes experientially united to more parts of the self and the Truth of Christ in all its fullness penetrates one’s thoughts, emotions, desires, and will, growth towards Christian emotional maturity becomes reality. United to Christ, optimal processing leads a person to the transformation of emotions that are sinful and damaged, that is, dysfunctional in terms of category, construction, and/or communication. Union with Christ also helps one increasingly respond with the right kind of emotion, based on an accurate—in light of God’s assessment of reality—construal of a situation, and to communicate this emotion with the proper intensity as they experience and express this in the presence of relevant others.

Therefore, regardless of the fact that diagnosing the quality of processing is

necessary and helpful, it is not the only type of diagnosing Christian counselors need to do. The cognitive content of one's soul, expressed verbally and nonverbally, needs to be addressed as well. The processing difficulties are signs of a person's sinning or being sinned against (E. L. Johnson, 2007). The slogan "direct process not content" (Greenberg et al., 1993, p. 128) contradicts a Christian psychotherapy that seeks to diagnose and direct both process and content, based on God's word in Scripture. In EFT there are no standards of action or thought, only standards of processing, namely, that is good which leads to a positive sense of self-in-the world (see Greenberg et al., p. 16). The error is to assume that as long as no harm is done, actions cannot be judged as wrong (Yankelovich, 1981). From a Christian point of view this falls terribly short. No matter how difficult it is to address the standards of behavior of counselees, and no matter how challenging it is to see that one falls short of God's standards of holiness, these are prominent realities in a Christian worldview. The Scriptures provide several lists with information about what is acceptable action and thought and what is not (Exod 20; Gal 5:19-21; Eph 4:31; Col 2:5; 3:8) so that it needs to be assessed and addressed in therapy. Thus, though the quality of internal processing may in fact lead to particular action and is, therefore, of crucial importance, Christian counselors need also to be able to discern/diagnose what is wrong with people in light of the standards provided in Scripture. Those standards are in fact meant to contribute to the most satisfying way of living. Great sensitivity and discernment needs to be used in how these standards are communicated to people and how they are understood and fulfilled ultimately only in Christ; nevertheless, they form an important aspect of the assessment and therapeutic process.

Psychotherapy

Despite deep incompatibilities in philosophical assumptions, EFT makes a great dialogue partner with Christianity, especially in the area of psychotherapy method. As has been argued throughout this dissertation, in the Western Christian tradition reason

has often triumphed over emotion and thought to be the sole agent of heart change. Therefore, experiencing in session is often underutilized in Christian counseling approaches, especially in the more biblically based approaches (see Faith Biblical Counseling Ministries, 2004). However, as has become clear, the Bible's demonstration of emotional appeal confirms that emotions are crucial to Christian experience and redemptive changes in the heart. EFT describes specific therapeutic goals in light of experiential change that are therefore worthy of the attention of Christians. Experiential processing is facilitated by "broadening attentional allocation and perceptual structuring, facilitating memory reorganization and meaning construction, and providing new emotional and relational experience" (Greenberg et al., 1993, p. 95). These goals are of potential value to a Christian therapeutic model that seeks to help people experientially consent to God's word (E. L. Johnson, 2007).

The two primary means of intervention to achieve those goals according to EFT are the therapeutic relationship and the in-session markers that guide the therapists in their proposing of experiments to enhance adaptive processing. These two facets of the therapeutic process would seem to be accurate descriptions of what is important to a Christian model as well. God created humans in such a way that authentic relationships contribute significantly to well-being. In addition, wisdom concerning what to say or do in light of certain problems is required for effective change (Prov 16:20-24; 1 Thess 5:14). However, if therapy would stop there, it would fall short of being truly effective. Specific to content, non-directiveness is problematic for Christians who not only want to help people use their created capacities to process most optimally, but also believe that due to human fallenness teaching and guidance are important aspects of healing and transformation. A brief assessment of the relationship and facilitation principles of EFT will reveal their strengths and weaknesses.

Relationship principles. A potential benefit of humanistic psychotherapy is

that it provides a safe and transitional space within which clients can be open and honest about internal conflict and so reconcile this, come to new motivations, and learn to be self-assertive in a constructive way (Browning & Cooper, 2004). Profound respect for people coming to therapy and the helpful exploration of internal conflicts and discrepancies ought to be part of a Christian approach as well (see Jones and Butman, 1991). These elements are the result of a nuanced understanding of the curative potential of the therapeutic relationship. Indeed, full and genuine presence, being empathically attuned, demonstrating a collaborative stance based on a sense of equality, having experiential knowledge, and understanding different modes of experiential engagement in order to discern the tasks that clients are facing are therapist attitudes that would seem to comport implicitly with Scripture. Moreover, therapist responses—such as empathic reflections, affirmations, exploratory comments—that flow from these attitudes are essential skills that help a counselor be more effective. One might say that EFT gets the ‘love’ part of speaking the truth in love (Eph 4:15) at a very effective and pragmatic level. However, as has become clear throughout this chapter, the ‘truth’ part is totally left out of this model. The love-truth duo appears frequently in Scripture. God’s love and truth are both needed to guide and protect a person (Ps 40:11). Love is based on and seeks truth (1 Cor 13: 6) and truth compels and is the spring of love (Col 1:5; 1 Pet 1:22). Christian counselors (as well as other Christians) who want to focus on emotions would do well to develop the skills of empathic responding. But, as mentioned before, they need to be knowledgeable about Scripture as well and know how to help counselees find and experience the truth so that emotional transformation can take place in the greater overall purpose and context of spiritual transformation. As argued in this chapter, trust in the counselee’s processing ability has limits, because of the force of sin driving people towards autocentric rather than theocentric living (though how this truth is broached requires great wisdom). Consequently, more direction is needed than the EFT approach may permit. Christian love graciously and warmly accepts and embraces people, but

compels us to address and help overcome sinful behavior and tendencies as well (Jones & Butman).

Furthermore, EFT demonstrates a rather naïve view of reality. EFT therapists are representatives of an ideal but unrealistic world. They help clients experience freedom in being themselves in the world; “Their anger can be heard and will not destroy others or evoke attack from them, their success will not be experienced as a threat, and their weakness will not be scorned, being yourself can be rewarding and healing” (Greenberg et al., 1993, p. 28). However, in real life anger is not always heard and one needs to exercise great care even in modest anger expression to avoid unprofitably hurting others. One’s anger may very well evoke attack, and one’s successes may be experienced as a threat by others. Rather than helping clients believe in the illusion of the “right to total authenticity,” therapists are to be representatives of God who is able to be present with every emotion, but who also provides biblically based guidelines regarding the experience and expression of created emotions that are nonetheless potentially unprofitable and even hurtful when expressed. In addition, God always has solutions when others will not respond in appropriate ways.

Lastly, in addition to the attitudes valued by EFT, internal attitudes of Christian counselors would include a growing awareness and realization of the counselor’s union with Christ, receptiveness to the Spirit’s guidance, and extensive knowledge of the Scriptures and Christian doctrine.

Facilitation principles. With regard to the facilitation principles, a more detailed look is needed since many of the interventions seem extraneous to Scripture. Generally, the five types of task markers that EFT distinguished would seem to be helpful for Christian counselors who also want to be empathically attuned to the inner world of their clients. At the same time, it would take too much space to assess all of their interventions. Therefore, in this section only the experiencing and the enactment tasks

will be examined. The reason for this is that an analysis of the empathy and relational tasks would not add much to the previous critique of the relationship principles, and the reprocessing tasks would seem to be clearly compatible with a Christian framework. This would seem to be especially the case when they include reflection on God's sovereignty and love, as would be expected in a Christian form of therapy. Thus, when the counselee is ready for this kind of reflection, the counselor would want to direct the reprocessing to include understanding of how God relates to the life event and the cherished belief.

The experiential tasks, then, will be evaluated first. *Clearing a space*, that is, creating a mental space to work on problems, would seem to be a helpful strategy Christians may use. Emotion regulation could potentially increase, which is a goal that is certainly important from a Christian point of view. However, part of a Christian model of therapy is to help people become more spiritually minded (see Owen, 1852). Thus, in order to develop this Christian virtue, spiritual imagery might be used in creating a mental space. For example, Jesus might be imagined as holding the various or overwhelming problems in his hands (Ps 31:15), or counselees might picture themselves casting various problems to Jesus (1 Pet 5:7), so that they do not have to carry the weight of all these things and are able to experience more peace and trust to handle certain issues. Imagining being carried on the hands of angels (Ps 91:12), or the arms of God (Deut 33:27; Isa 40:11) are biblical pictures that help a person experientially know and believe in God as the one who takes care of them so that they may go to him when things are overwhelming.

Experiential focusing is, in a sense, exactly what the psalmists do as a part of self-examination and pouring out their hearts before God. For example, the psalmist often complains of feeling faint and being in anguish (e.g., Pss 55:4; 61:2; 102:1). He continues to give reasons for these feelings. Apparently he has been able to listen to what was going on in his soul and to accept this feeling in all honesty and transparency, so that now he can express it to God and continue to process the feeling in the best way possible.

Christians can use experiential focusing when trying to understand the different elements that make up their emotional experience, especially when that experience is vague or unclear to them.

The third experiential task of *Allowing and Expressing Emotion* fits within a Christian paradigm as well. When people are blocked in their emotional experiencing, they have closed themselves to what God or others may have to offer in light of their problems. Helping people to experience and express their emotions, especially through empathic responses, can potentially bring them closer to God and others. However, emotional expression should not be an end in itself; rather this facet can help people to become aware of what is truly in one's heart so that God's truth can be applied to the actual issue there.

The enactment tasks consist of Gestalt Therapy interventions. To begin with, an aspect of *two chair work*, namely externalizing internal voices, is found explicitly in Scripture (Pss 42, 43; Lam 3:20; Rom 7:15-25). In these instances, the authors engage in an internal dialogue with themselves. Many people talk to themselves in this way, which is evidence of the fact that certain aspects of the self are not in harmony with others. An aspect of transparency before God is acknowledging what is going on inside. After all, God knows what is in people's hearts. Spiritual maturity is marked by the ability to search one's heart and to accept God's evaluation of the internal voices (Pss 139:23, 24; 1 Cor 11:31; 2 Cor 13:5). EFT's solution in two-chair work is that the two parts of self become more integrated and then are able to work together more harmoniously. Helping people to live a more integrated life, where all parts of the self work together rather than against each other is important, because it helps individuals to be more effective agents. This technique could be useful as a start in working towards resolutions. However, by itself this solution falls short as a Christian answer to internal dissonance. What is needed in such cases is a divinely authoritative source of information outside the self that provides new experiential input regarding the internal conflict. Both the "experiencer"

and the “critic” may be right or wrong in certain respects—for example, the critic may be used by Satan to accuse (or it could be the old self speaking), or it might in fact be the Holy Spirit providing guidance or a sense of conviction—so that both aspects may need to experience Christian healing. Internal integration is not self-imposed but Spirit-guided. A third chair in which Christ is imagined to sit may provide a needed corrective. Though some may have trouble imagining Christ as actually present, this is in fact what many Christians do implicitly when they talk to themselves assuringly or rebukingly the words of Christ they know from Scripture. Scripture would, thus, be the final guide to evaluate the content. Moreover, the Bible teaches that God is in fact present all the time (Matt 28:20; Rev 3:20). Christians do not want to teach counselees merely to become skilled at internal dialogues. Rather, the goal is to enable them to become skilled trialoguers who can relate the different aspects of self to God and listen to and experience God’s truth and presence and redemption in light of their concerns. Finally, with regard to the *empty chair* technique, it would seem to be a helpful technique for Christians if the focus is indeed exposing one’s heart in relation to the perceived negative other. Also here, however, Christ’s perspective will need to be brought to bear on the technique. After an exploration of the client’s thoughts and feelings with regard to the negative other, God’s words of wisdom and transformation need to be experienced; for example, God may be perceived as speaking to the negative other or to the client. Furthermore, a conversation between the client in one chair and God in the other chair could take place.

Specific Strengths

The above Christian assessment of EFT brings out many things that are questionable in the approach. The problems are, to a great extent, the result of the naturalistic and humanistic principles behind the model. However, even in the critique positive aspects of EFT shone through. With an understanding of the EFT model in light of a Christian framework, it is possible to look at these strengths and see how a Christian

emotion-focused model could benefit from them. At this point, five strengths will briefly be discussed, some of which will be touched on in even greater depth in the following chapter.

First, EFT's view of affective experience and the sophisticated reflections on the significance of emotions is a needed corrective to common thinking in the church about the emotions in the Christian life. As Jones and Butman (1991) pointed out, Christians are sometimes masters at masking their true feelings and are afraid to show personal weaknesses or sinful areas. However, Scripture calls people to an honest and transparent relationship with God and others; good words or behavior alone fall short if the heart is not in it (see Lev 19:17; Deut 15:10; Prov 26:23, 24; Matt 15:8; Acts 5:4; Rom 10:9). EFT's concept of emotion schemes provides an in-depth understanding of human motivation. The consideration of emotion schemes as including action tendencies, conceptual appraisals, semantic memories, and non-verbal bodily sensations, together with an emphasis on the impact of tacit emotion schemes on daily functioning offers a rather comprehensive understanding of the internal processes of people that lead people to think, act, and behave the ways they do. Understanding human motivation via the emotion system can help believers grow in their relationship with God and others, in sincere repentance, faithfulness, and true reconciliation.

Second, the focus on emotional processing is essential. An experiential approach like EFT could be helpful to a Christian approach in two ways. First, through experiential processing, one could potentially get at the heart of what counselees experience and expose underlying wants and needs as it seeks to bring head and heart together (Jones & Butman, 2011). It can thus help uncover underlying core dynamics which enables an evaluation of emotions in terms of their fittingness with regard to their category, construction, and communication, explained in the previous chapter. Second, it seeks to process solutions in experiential manner. Rather than just attempting to appropriate new truth cognitively, or try new things behaviorally, EFT wants people to be

affectively engaged in generating solutions, because empirical research has demonstrated that to be the most effective and lasting way of change.

A third strength of EFT is its focus on and trust in the internal strengths of the counselee. God created human beings in his image with rational, emotional, relational, creative, spiritual resources. He created them “very good” (Gen 1:31; Ps 8) and, in that sense, human beings have great potential. Though EFT emphasizes affirmation of the person to the degree that it neglects accountability (Jones & Butman, p. 268), this is no reason not to learn from their affirmation of human potential. A grateful affirmation of and trust in these created resources in dependence on God fits a Christian view of persons that takes God’s creation seriously.

A fourth strength, closely related to this, is EFT’s emphasis on the therapeutic relationship (already explored in the “critique of psychotherapy section” above). EFT encourages the development of therapists who are highly attuned to clients’ internal processes and can show that they are with and for them. As such they are able to help clients discover what is happening inside. Some Christian counselors may run the risk of wanting to get the truth of Scripture to clients before they have taken sufficient time to get to know the truth of their counselees’ hearts. The Christian faith, which is characterized by love (John 13:34-35) would be promoted by counselors who are excellent in empathic understanding as a demonstration of that love to help people move towards truth.

Lastly, this model offers a highly sophisticated understanding of the therapeutic process. It gives therapists a proactive stance, including internal attitudes they need, such as respect and trust in the person, a great sense of equality, and a supportive and coaching stance. They know what to pay attention to in session. They know what to diagnose. Through reflection and research many specific markers have been identified that are indicators for specific interventions. An overall picture is presented of what a typical session should look like, and, in addition, specific steps for particular

interventions are suggested that help the therapist effectively and intentionally work towards the solution. The training books and articles are generally written with great clarity and provide a clear and consistent guide for those interested in process-experiential therapy. Furthermore, training is provided at different levels in an attempt to ensure quality care for people. Continuous reflection and refinement based on experience and research guarantee that the model will continue to grow to be as effective as possible. No current Christian model of therapy offers such a comprehensive description, ongoing refinement, and training. As a result, this model offers a pattern to be followed for Christian approaches that seek to be comprehensive and responsible in their care for people.

Conclusion

This chapter has provided an in-depth and critical examination of Emotion-Focused Therapy. EFT is a model that demonstrates belief in an adaptive actualization tendency, that seeks to uncover underlying needs and wants so that new meaning/action can be taken, that understands the client as the expert who does not need guidance on content, that discerns the type and quality of processing, and that understands emotional schemes to be the key to change. EFT is a model that offers a unique and sophisticated method for exposing and transforming the internal dynamics of a person. The concept of emotion schemes and how they influence people demonstrates insightful understanding of human functioning. One of the grounding premises of this approach offers a needed corrective in a Christian world that is highly focused on rational processes, namely: “Emotion serves an integrative function, synthesizing all the information available, and thus helps people to make sense of the world in an indubitable, directly felt manner” (Greenberg & Safran, 1987, p. 3).

People’s emotional equipment and the ability to have emotions and to process life affectively are created goods that need to be utilized and developed as much as does

their rational equipment. Processing emotions in a guided, controlled way can enable one to learn more about oneself in relation to the world, God, and others, and experiential unfolding of one's heart and integrating of the truth can lead to a closer relationship with God and greater conformity to the image of Christ. Many of the theoretical and practical aspects of this model should be considered great strengths for a Christian approach that wants to target the emotions.

However, on account of the neo-humanistic, atheistic, evolutionary framework that EFT is built upon, this model falls short in significant ways and cannot simply be integrated with Christian practice. If Christians want to implement concepts and practices from the secular model that EFT espouses, these need to be filtered through a strong theological grid, which means that its anthropocentrism is replaced with a theocentric orientation that finds its end in union with Christ and the glory of God. Furthermore, freedom and choice are recognized as valid aspects of human life but limited in light of human creatureliness and sinfulness. Also, wants and needs ought to be emphasized as created, but possibly distorted, aspects of the self, in need of evaluation in light of God's word. Finally, the absence of truth and content-directiveness, together with the expected, but utterly problematic, exclusion of Christ and the exaggerated trust in a person's inner resources require Christians to reformulate its theory conform Christian theology and reform the psychotherapeutic practice of this model to correspond with Christian means of change.

CHAPTER 4

THREE CHRISTIAN MODELS THAT ADDRESS THE EMOTIONS

Introduction

This chapter will offer a descriptive survey and critique of three Christian models that make use of the created emotion system in their approach to Christian transformation. It is hoped that they contribute distinctive Christian theory and interventions to a more sophisticated Christian Emotion-Focused model. Generally, these models not only acknowledge the significance of the emotions, but also encourage individuals to become emotionally engaged. This is in contrast to some Christian cognitive approaches in which emotions may be acknowledged, but are scarcely incorporated in the therapeutic work (e.g., Anderson and Park, 2007; Backus and Chapian, 2000; Powlison, 2005).

The Christian approaches that address emotions experientially may be described collectively by the term inner healing. Generally, in these models, negative emotions are considered the result of lingering negative memories and/or sinful reactions to them that form life-long dysfunctional patterns. Agnes Sanford is recognized as one of the principle founders of the inner healing movement. Her writings (e.g., 1947, 1966) influenced many others who began to formulate their own models of inner healing. Having found the counseling principles commonly used in their day to be insufficient, individuals such as Francis MacNutt (e.g., 1974, 1977, 2011), Ruth Carter Stapleton (1977, 1979), John and Paul Sanford (e.g., 1977, 1982, 1985, 1992), and David Seamands (1981, 1982, 1985) began their own ministries using healing prayer to heal the inner parts of a person, such as memories, emotions, and thoughts. Each one found that very often it

was only when Christ was directly asked in prayer to bring healing that change began to take place. Today, inner healing books and ministries abound (e.g., Flynn and Gregg, 1993; Richardson, 2005; Sozo, 2008-2012; Kraft, 2011; Kylstra and Kylstra, 2011; Wardle, 2011).

The three models that are analyzed here are Inner Healing Prayer (Tan, 1992, 2003, 2004, 2007; Tan and Ortberg, 2004), Theophostic Prayer Ministry (Smith, 2007), and The Elijah House Model⁸ (J. L. Sandford and M. Sandford, 2008; J. L. Sandford and P. Sandford, 2007a, 2007b, 2008a, 2008b; J. L. Sandford and R. L. Sandford, 2009; M. Sandford, forthcoming). They will be discussed in this order, moving from the most simple to the most complex and wide-ranging. Tan's Inner Healing Prayer model was chosen because Tan has established himself as a clinician of excellent reputation in both the secular and Christian psychology communities and the model is easy, straightforward and readily applicable. Theophostic Prayer Ministry is included because of its far-reaching international impact and because its first format received considerable criticism, which prompted a more well-developed and -articulated model, which is the one being discussed for this project. The Elijah House (EH) model was included because of its early association with the influential work of Agnes Sanford and also because of the recommendation of Fernando Garzon (personal communication, 23 September, 2011), who has written several articles analyzing inner healing approaches (Garzon, 2008; Garzon & Burkett, 2002; Garzon & Poloma, 2005) The EH model has a stronger emphasis on deliverance in combination with inner healing, than do the other two models. Furthermore, EH embraces the gift of prophecy in the counseling process whereas the other two models suggest the counselor refrain from giving insight or

⁸*Transforming the inner man* (J. L. Sandford & P. Sandford, 2007b), *Letting go of your past* (J. L. Sandford & P. Sandford, 2008b), *God's power to change* (J. L. Sandford & P. Sandford, 2007a), and *Growing pains* (J. L. Sandford & P. Sandford, 2008a) are the result of revisions of 2 older books *The transformation of the inner man* (J. L. Sandford & P. Sandford, 1982) (which is now considered obsolete) and its sequel *Healing the wounded spirit* (J. L. Sandford & P. Sandford, 1985) (M. Sandford, personal communication, March 2, 2012).

offering suggestions. A description of the method of each of these approaches will be given. As in the previous chapter, this will be followed by an assessment from a Christian point of view of important aspects relevant for counseling, such as their model of personality, health and dysfunction, psychotherapy (that is, the actual interventions), and their level of psychological sophistication. Initially, there will be a greater focus on the weaknesses of these approaches. However, when examining similarities and differences between these models, their notable strengths will be brought to light. The chapter will conclude with a comparison between these models and secular EFT.

Inner Healing Prayer (IHP)

The first model to be discussed, is Tan's Inner Healing Prayer (IHP) (Tan, 1992, 2003, 2007; Tan and Ortberg, 2004), also called healing of memories prayer. The healing of memories is not Tan's own invention. He notes the influence of several other inner healing authors, such as Flynn and Gregg, Payne, and Seamands. However, he is the first to manualize the prayer format in the context of a more formal clinical context. Tan considers his IHP model to be generally compatible with and part of his overall cognitive-behavior therapy (CBT), which he emphasizes is more comprehensive than traditional secular CBT that focuses exclusively on behavior and cognition (Tan, 1991). As such, IHP can be seen as one intervention among others. He devotes, therefore, clear but limited information, making it a simple and straightforward discussion. A descriptive survey of this intervention will follow.

Philosophical Assumptions

As a Christian, Tan wants his counseling practice to be founded on biblical principles, including such aspects as the image of God, the meta-narrative of creation, fall, redemption, and consummation, the importance of sin and the Holy Spirit in counseling. He believes that a biblical model of CBT includes eight aspects that go beyond traditional CBT (Tan, 2007). First, agape love and a strong therapeutic

relationship are to be primary; second, developmental issues and childhood traumas need attention and can be resolved with the use of inner healing or healing of memories (especially here IHP is relevant); third, the meaning of spiritual, experiential, mystical, and potentially demonic aspects of life and faith are important issues to be addressed in therapy; fourth, cognitive restructuring and behavioral change interventions based on biblical truth are used to transform problem feelings; fifth, Tan seeks to reduce sinful self-sufficiency by emphasizing the Holy Spirit's ministry, prayer, and Scripture, in all aspects of transformation; sixth, larger contextual factors are considered for their influence and their potential to be a source of support; seventh, only those techniques that are consistent with biblical truth should be used; and eighth, rigorous outcome research methodology needs to be utilized before making definitive statements about the superiority of CBT. In addition, the ultimate goal of counseling is Christ-likeness. In this process, distinction is to be made between suffering as a result of misbeliefs that are in need of change and mental suffering that fits within God's redemptive plan and which has potentially beneficial results.

Model of Personality

Tan assumes a biblical anthropology in his psychotherapy model. Human beings are created in the image of God (Tan & Ortberg, 2004). Human personality, therefore, includes physical, mental/emotional, social and spiritual dimensions. Tan (1991, 2011) likes to use Lazarus' acronym BASIC I.D. (behavior, affect, sensations, images, cognitions, interpersonal relationships, drugs/biology) to explain the multimodal dimensions of human identity and functioning and adds spirituality to this equation (BASIC I.D.S.) or uses BASIC I.D. to assess the spiritual realm as Bjorck (2007) has suggested.

In his broadened CBT model, Tan places greater weight on emotional awareness. He believes the capacity to experience to be part of the imago dei as both

God and Jesus are emotional beings. Feelings are thus a gift from God. They often reflect one's deepest thoughts, and are, therefore also called hot thoughts or hot cognitions—terminology often used in traditional CBT—that is, thoughts with a high level of emotional arousal. They can inform one of problems in one's relationship with God or others and may also indicate that one's biological or physiological dynamics are disordered (Tan & Ortberg, 2004).

Emotions may also point to psychological and spiritual needs with which human beings have been created, such as security (love), significance (meaning/impact), and hope (forgiveness) (Tan, 2011). These needs, however, can only be met *ultimately* in the context of a redeemed relationship with Jesus Christ. Tan acknowledges the reality of the fall into sin, which leads him to conclude that longings and needs cannot be completely satisfied during life on earth. However, substantial satisfaction is possible through dependence on God, surrendering of self-protective defenses, and obedience to his will (2011).

Model of Health and Dysfunction

According to Tan (2011) spiritual health is to know God and to enjoy him forever. This is foremost in life and a crucial facet of overall well-being and therefore, an important goal of counseling with the corollary of reducing one's psychological distress. From this it may be inferred that dysfunction is ultimately the result of living without God. However, more specifically, dysfunction can be caused in several ways. Humanity's basic problem is sin. Much of people's problems are consequences of personal sin, the sins of others, or of simply living in a fallen, sinful, imperfect world. Problem feelings that bring one to counseling are often the result of problem behavior and problem thinking. Yet, other factors need to be considered as well. Biological and spiritual realities too, affect one's emotional well-being and deserve attention. Certain biological functions may be damaged or not developed properly. In the spiritual realm, demonic

oppression or possession (requiring prayers of deliverance) and God's design and plans need to be taken into account. Anguish or deep distress may thus have a demonic source. However, it is important to note that these kinds of feelings may also be part of God's design to grow one into deeper Christ-likeness (Tan, 1991, 2011). In short, Tan believes that awareness of feelings leads to greater clarity in underlying hot thoughts, which reveal one's allegiances, loyalties, and values and can thus be used to help one become mature in Christ (Tan & Ortberg, 2004).

Model of Psychotherapy

The purpose of psychotherapy is to make disciples or disciplers of clients (Tan, 2011, p. 334), to help people love God, and to grow in holiness (Tan, p. 331). As part of the normal process of Tan's approach, CBT techniques are used to explore one's emotions. Some of these include accepting one's emotions and not running from them; using a list of feeling words to identify one's current emotional state; using an ABC diary that helps clients discover the relationship between Activating events, Beliefs, and the Consequent emotions and behavior; use of imagery to evoke upsetting scenes and the accompanying feelings; self-disclosure; and role playing (Tan & Ortberg, 2004, pp. 58-61). However, besides a more cognitive approach to working through feelings that have come to awareness (for example in the case of depression), Tan suggests using IHP in specific diagnostic situations (Tan & Ortberg, 2004, p. 64), for example, when a person has experienced past events involving elements of rejection, neglect, deprivation, abandonment, harsh treatment, criticism, physical or sexual abuse, or trauma (Tan & Ortberg, 2004; Tan, 2011). In the above mentioned cases, IHP may be more effective than other techniques, because of its potential to facilitate experiential processing and cognitive reorganization (2011, p. 350). However, Tan believes that this intervention, unlike other techniques, should only be used when spiritual development is part of the counseling goal. Furthermore, IHP's goal is not just finding release from a painful

memory, but dealing with the issue of forgiveness related to the painful event (Tan, 2003). The model, which can be modified as necessary, is rather simple (Tan, 1992, 2003, 2007; Tan and Ortberg, 2004):

1. Pray for the Lord's guidance, protection, and blessing.
2. Help the counselee reduce anxiety through the use of relaxation techniques.
3. Guide the counselee to vividly and experientially recall a painful or traumatic event.
4. Pray for the Holy Spirit to minister to the client.
5. Wait for God to work in whatever way he will, for example through images, specific Scriptures, or music that the client personally receives from God;
6. Close in prayer by counselee and or counselor.
7. Debrief and discuss the inner-healing experience.

Figure 5. Steps of Tan's Inner Healing Prayer

Tan intentionally does not encourage therapist guidance, for example, directing the counselee to visualize specific images of Christ (Tan, 2011). Tan's rationale for this is that he desires to let the Holy Spirit do the work in the counselee. He considers the role of the Holy Spirit in the therapeutic process to be of great significance (Tan, 1991, 2011). The Spirit can provide the therapist with accurate insight into the root problems and discernment in relation to demonic activity, direct both therapist and client specifically as to God's will, touch a client directly in a powerful way with healing grace and power, and empower the therapist to engage in effective prayers (Tan, 2011).

Psychological Sophistication

Tan operates mainly from a CBT framework and derives therapeutic principles from this approach. Regarding the specific use of IHP, Tan has provided several articles that briefly explain how he uses this method, not as a stand-alone model but within the bigger biblically based model of CBT. The method is practical and not very elaborate.

Tan uses healing prayer in the context of clinical practice. In that sense he would consider psychological training and research to be of crucial importance. However, Tan's IHP model does not require additional training and can rather easily be implemented into any other form of counseling or clinical practice. He believes it is only right to use this kind of prayer when spiritual development is part of the goal of therapy (Tan, 2011). To date no research on the use of his IHP has been conducted.

Critique

Strength of this model is its simplicity, since it would seem to be an intervention that most counselors could use and is easily applicable to counselee problems. However, its simplicity is also a deficiency. Tan's theology is correct, however, there is no explanation how his theology informs the use of IHP. A biblically based model would ideally explain foundational theological assumptions that underlie specific interventions.

A second problem is the lack of reflection on the nature, function, and purpose of emotion. Tan emphasizes the importance of addressing experiential issues in therapy, in contrast to an exclusive focus on cognition and behavior. However, emotional experience is primarily understood in the context of underlying dysfunctional thoughts. Thoughts are thus seen as causing a specific emotion and when the thought processes are changed then the emotions will follow. Tan would seem to exemplify the pattern of Western thought discussed in a previous chapter that prioritizes cognition over affect. His IHP method highlights the beginning of an understanding that sometimes emotions need to be changed with an experiential encounter with God. However, this technique is only used with certain emotions. Tan's model does address emotions more comprehensively than is traditionally done in CBT. However, emotional restructuring is not considered as important as cognitive and behavioral restructuring. Addressing all aspects of problematic issues (cognitive, affective, behavioral, and motivational) would result in a

model more faithful to the needs of the heart as taught in Scripture.

Last, IHP is just one Christian intervention that Tan uses in his overall CBT approach to address emotions. He may use other emotive techniques, such as are used for example in REBT (Rational Emotive Behavior Therapy (Ellis, Dryden, & DiGiuseppe, 2007), but no explanation of the Christian use and purpose of these interventions is provided. Admittedly, Tan does not presume to be an emotion-focused therapist; however, his intention to go beyond traditional CBT is limited in this aspect of experiential engagement.

Theophostic Prayer Ministry (TPM)

In contrast to Tan's IHP, TPM is not an intervention in the context of another psychotherapeutic model, but is presented as a stand-alone model. Furthermore, it is used to address a variety of emotions and is more specific in identifying and exploring emotions. TPM⁹ was developed by Ed Smith in the mid-nineties as a result of his personal experience in counseling individuals with trauma histories, especially incest survivors.¹⁰ He realized that even though people have cognitive insight into their situation, they did not experience great degrees of transformative healing. He thus began to develop a model based on his observations and the premise that only when the truth is experientially appropriated will transformation follow. Theophostic prayer—*theos* being the Greek word for God, and *phos* for light—is designed to bring God's true light, the Holy Spirit, experientially into the emotion memories of one's painful life experiences. TPM is a ministry that is practiced in over 140 countries (IATM, 2008-2011). It is used by professional health care practitioners as well as by trained lay people in the church.

⁹Unless otherwise noted all the information in this chapter comes from the 2007 Basic Seminar Manual Revised (Smith, 2007).

¹⁰Smith's method is used by other ministries, for example Judah's Call (Irwin & Irwin, 2003-2011). It is also comparable to a method used in another well-known ministry of inner healing "Restoring the Foundations," namely that of listening prayer for soul and spirit hurts (Kylstra & Kylstra, 2005). RTF is a ministry that is also recommended by Mark Sandford, developer of the EH model.

Philosophical Assumptions

Smith bases his theory on both biblical and neurological premises. Smith's understanding of the brain informs his model of personality and psychotherapy, and will be discussed below. With regard to biblical premises, the Bible is frequently quoted to support TPM beliefs and the approach is designed to be Christ-centered. At the core of this ministry is the belief that people are lost until their fractured relationship with God is restored through the cross of Christ. Faith in Christ's atonement for sin brings salvation. After salvation the process of sanctification begins, which is a life-long journey. Though believers have a renewed orientation, the Christian journey is one of daily renewal, deeper appropriation, and living out of the truths of the gospel. The mind forms a very important aspect of this renewal process. Until one's thinking is renewed, no real transformation can take place. TPM focuses on one aspect only, namely discovering lie-based thinking and having the lies replaced with God's truth. However, emotions are a key instrument as they help people connect a present troubling emotion to a memory that contains lie-based thinking.¹¹ Smith used to call the model inner healing, however, healing, for him, has a primarily physical connotation that he does not think happens during TPM; the healing that takes place is, he believes, solely mind renewal. The Holy Spirit replaces old patterns of thinking with new.

¹¹The following is a summary of the 14 principles of TPM:

1. Our present situation is rarely the true cause of our ongoing emotional pain
2. There is a "Dual Mental Process" in each of us
3. People can hold two or more opposing beliefs at the same time
4. Feelings are important indicators of our true beliefs
5. If I believe a lie the consequences will be much the same as if it were true
6. To be free of the lies we believe, we must own them rather than deny them
7. Sinful behavior is often a vain attempt to manage our emotional pain
8. Performance-based spirituality isn't true spirituality
9. When we receive truth from God in memories where we harbored lie-based thoughts, we can walk in effortless victory in these areas
10. Only an encounter with the presence of Jesus through the Holy Spirit can free us from the lies we believe
11. We are in emotional bondage due to two basic factors-belief and choice
12. The written word of God is the standard for validating what occurs in ministry
13. Lie-based pain can only be removed as lies are replaced with truth, whereas the only remedy for sin-based pain is the cross of Jesus Christ
14. Mind renewal is a lifelong process

Model of Personality

Smith bases his theory on neurological premises. He assumes human beings to be a composite of biological and mental functions. Regarding the mental functions, people utilize dual mental processes through which present situations are informed and influenced by memories of past situations. Smith operates from a strong belief in the created association capacity which enables the mind to go to almost any memory effortlessly. Smith acknowledges that these processes are not described in the Bible. However, he believes them to function like other natural laws God created, (e.g., gravity, quantum physics, etc.). Thus, he argues that God created human beings with the ability to store memories and their associated feelings in the brain. Memory consists of information regarding a specific event that has passed through a person's senses and is encoded in visual, physical/sensory, and/or emotional form. Afterwards, it is mixed and interpreted with other memory experiences that fluctuate over time. Throughout one's development experiences are internalized and form part of one's self system. Emotions are a key component of the TPM process, critical for both exposing one's true core-belief system and motivating a person to action. Furthermore, emotions are for most people especially conducive to activate memories. Especially when new situations resemble old ones, comparable emotions may be aroused. For example, one might be ignored in a conversation which may lead one to remember how one's father never listened. In emotionally-charged situations, experiential knowledge tends to override logical truth, so that one's appraisal of a current situation is affected by one's experiential beliefs. Though, initially unaware of this process, people can become aware and choose consciously to analyze what is taking place.

Model of Health and Dysfunction

Healthy human functioning is described by Smith as being able to interpret life in accord with God's perspective on the situation. Accordingly, the truths of the gospel that pertain to a certain event can be appropriated both cognitively and experientially, so

that ideally one is able to experience the peace of Christ in every situation and walk with more consistent victory. Consequently people who have accepted Christ's salvific presence also possess the potential to be Christ-like in their emotional, cognitive, behavioral, and relational states.

Dysfunction in TPM is considered to be primarily the result of lie-based thinking. Ungodly negative feelings are the result of believing some lie. Examples of such feelings include anxiety and worry (Phil 4:6), fear (1 John 4:18), depression, hopelessness, helplessness, and bitterness (Eph 4:31). Denying or suppressing these emotions leads to dysfunction, as does attempting to eliminate or soften the pain by acting in sinful ways. According to Smith, lie-based thinking is incurred in several ways. Developmentally, children interpret the world from a self-perspective. The world seems to revolve around them and they will relate whatever happens to themselves. Thus, negative events often lead children to assume that the event has something to do with them and that, therefore, they are inherently flawed in some way. Experientially induced false beliefs continue to be appropriated throughout life. For example, when one repeatedly breaks up with a potential life partner, lies like "I am unloveable" may result. Thus, such lies are in part false interpretations of painful events that originally developed as part of age-appropriate egocentrism. However, they may also result from repeated false statements of significant people in one's life or from assumptions formed due to the absence of any contrary statements at all (e.g., never being affirmed, leading to the conclusion that one is worthless). Furthermore, Satan may capitalize on this and instill additional lies at times of distress and his demons may provoke and stir up past emotional pain. Whatever the cause, Smith believes that a person has control over the lies and bears the responsibility of believing them or refuting them. Because of one's created association capacity, rarely is one's current emotional pain merely the result of the present situation. Memories of past events influence one's perceptions of the present situation. More specifically Smith believes that the actual event in the past is not the

cause of emotional pain, but more important is the belief one has adopted about oneself as a result of the past event. When this belief is false, it will often create ongoing pain. For example, the belief that one is unworthy of attention, which was formed as a result of one's father not generally paying appropriate attention, causes emotional pain every time a similar situation occurs. And thus, says Smith, "The combination of historical pain and current issues results in emotional overload and irresolvable conflict" (p. 9). The emotional overload causes people to resort to sinful cognitive, behavioral, and relational patterns in an attempt to avoid or manage emotional pain. Though, from a spiritual perspective, Smith believes lie-based thinking to be technically a sin, he also distinguishes it from sin in three ways. First, sin is willfully self-inflicted; it is a self-willed choice against the perfect will of God for our lives. However, most lie-based thinking results from wounds inflicted by others in times when one was a relatively innocent victim. Second, lie-based thinking is more like an encumbrance than a willful sin. The burden that is weighing one down needs to be laid aside, whereas willful sin needs to be dealt with and repented of (Heb 12:1). Lastly, even when the person's choosing falsehood is technically a sin, rebuking those who carry such pain is generally ineffective, and they need rather to experience mercy.

Model of Psychotherapy

The purpose of TPM is "to identify recurring negative feelings, expose the lie-based root, and find truth through the presence of Jesus, leading to lasting freedom in that area of our lives" (Smith, 2007, p. 2). This is accomplished through prayer, rather than counseling. The one who leads the session is called the facilitator. The one being guided in the prayer is the ministry recipient (hereafter called MR). Smith's intervention is based on the belief that the way to experience freedom from past lies is to expose them, offer them up to God, and experientially receive his truth in response to them. Embracing one's emotional pain is a crucial aspect of this process, because mere thought is not sufficient

to uncover false beliefs, rather emotional experience leads one to the source of a belief (Smith, 2007). The reason is, says Smith,

Most people already logically know the truth and what they should be doing, yet are held captive by the emotional grip of the lie. Exposing the lie-based thoughts tends to stir up the emotional pain it produces, and this is where the Lord of truth will reveal His light. (p. 70)

TPM facilitators do not follow a typical diagnostic system. Rather, it is assumed that at the base of all emotional distress is a component of lie-based thinking.

While emotions and lies are classified to guide the TPM facilitator regarding what is going on (see **Error! Reference source not found.**) facilitators do not give a formal diagnosis nor do they suggest steps for solutions, give advice, provide direction, or direct in any way for two reasons.

Table 4. Types of lies and corresponding emotions

<i>Type of lie (based on its function, location, purpose and source)</i>	<i>Category (emotion caused by a certain lie)</i>
Anachronistic (a belief that was true in the past, but is not so in the present)	Fear
Cluster (multiple lies in a single memory container)	Abandonment
Guardian (a lie outside the current memory keeping one from moving forward)	Shame and guilt
Clone (the same lie found in different memories)	Tainted
Memory-linked (several connected lies in different memories)	Hopelessness
Splinter (little lies that surface later after a primary lie in a memory has been dealt with)	Powerlessness
Osmosis (a lie that was implanted as a result of watching somebody else's behavior/ reaction)	Invalidation
Thematic (a clone lie that was continually implanted throughout life)	confusion

First, MRs need to take responsibility for their own emotional pain and their own lie-based thinking. Any effort on the facilitator's part is believed to reduce a sense of

ownership and, hence, the sense of control to change. Second, the Holy Spirit, rather than the facilitator, is the counselor and the one who brings the transformation. He reveals truth to the suffering individual in a personalized manner, so that Jesus can be experienced as the one who releases. The revealed truth never contradicts Scripture, but is rather a Scripture-derived and tailor-made message offered to a particular person (Smith, 2005).

Facilitators are to be intercessors. Intuitively connecting to MRs' emotional processing, they are to ask good questions at the right time to help the MRs stay connected to the emotions until they come to the core lie. In order for TPM to be successful, four primary conditions need to be met. MRs need to (a) identify and own their presenting emotion; (b) find the memory container for the falsehood; (c) expose the lie-based thinking held in the memory that is causing the emotional pain; and (d) hold the exposed lie up to the Lord to receive his truth perspective.

The result of effective TPM—or rather, an authentic encounter with the presence of Christ—is pain replaced with peace. Consequently, the absence of emotional distress due to lie-based thinking decreases one's proneness to sin in that specific area. Peace is only experienced in the one lie that is offered up to Christ; other lies in the same memory or in other memories need also to be replaced in order to experience relief from emotional distress in other areas. The process of TPM is outlined as follows.

1. The facilitator prepares the MR by explaining the process, having an informed consent form signed, and going over the TPM guidelines. The facilitator helps the MR to identify the present feeling. An emotion associated with the current situation is identified as the starting point. MRs need to own this emotion rather than believing someone/something else caused them to feel this way.
2. The facilitator encourages the MR not to be concerned with the current situation and to focus only on the feelings.
3. MRs use the present emotion to identify the memory containing the lie.

Figure 6. Steps Theophostic Prayer

MRs just focus on the feeling and wait for a memory to come, rather than trying to conjure up a memory. There is no need to ask the Lord to take them to a memory, because it is their responsibility and choice to deal with the issue. Once the memory is identified, MRs explore this memory and identify its associated emotions and discern whether it contains the same kind of emotion they were feeling in the current situation.¹²

4. The facilitator identifies and deals with any hindrances by addressing them and asking MRs whether they are willing to let go of it. Hindrances could be negative emotions (anger, depression, defensiveness, etc), numbness, denial, repression, unconfessed sin, guardian lies, or noble emotions, all of which sometimes cover up deeper, more vulnerable emotions.
5. The facilitator encourages MRs to embrace their present emotion and allow their minds naturally to connect them to the memory containing the underlying belief. Throughout the process the facilitator asks appropriate questions to identify lie-based thinking. The facilitator is not looking for what is true in the memory, but rather asks the MR to identify what “feels” true in the memory. This is necessary, because most people already know the truth, but operate on the lie-based belief that is creating their painful emotion.
6. The facilitator invites MRs to connect with the presence of Christ, to offer up the lie-based belief to him and to be open to receive his truth. At this moment God’s Spirit may convey truth through thoughts, words, visual imagery, or a sense of his presence. If MRs do not receive any measure of truth, the facilitator sees this as an indication that they are not yet in the right place necessary to receive these truths.
7. The facilitator identifies residual truth-based emotions (negative emotions that are legitimate in light of the past event—e.g., sadness over not having had a loving relationship with one’s parents) and asks Jesus to lift these emotions off of the MR. Then the facilitator asks Jesus to affirm and bless the MR. The reason for this is that lie-based belief requires truth to be resolved whereas, truth-based pain does not need more truth, but rather the Lord’s strength.
8. The facilitator completes the process by reviewing what occurred in the session, double checking all memories to be sure there is no residual pain remaining and sharing encouragement and affirmation through the written Word. He can take off his TPM hat and teach communication and relational skills, conflict management, suggest books to read, Scripture meditation, and so on. Transformation and behavior change should follow. Forms are used to track the process and progress and in follow up sessions the treated memories are revisited to see if they are free of the negative feelings.

Figure 6 continued

¹²Smith does not make confirming the validity of the memory a priority during the ministry session itself. The focus is on identifying the core-belief that is held in the context of the memory that has been reported. Emotional pain is evidence that an interpretation of the event is remembered, rather than the exact details of what happened. Since there is no practical way to verify what is being reported in the moment, doing so is delayed until a more appropriate time (personal communication, March 1, 2012).

To discern whether genuine renewal has taken place, Smith says the following elements should be present. First, the perfect peace of Christ will be in the memory where there had previously been pain. Second, the truth people receive will be consistent with biblical truth. Third, genuine freedom will result in true compassion and forgiveness towards the one who caused that particular hurt in that specific memory. Fourth, permanent change will result in that area. When truth is received in a person's mind it will always be translated into life transformation.

Psychological Sophistication

In the almost 15 years that TPM has been practiced it has evolved into a rather well-developed therapy model. This is partly a result of the frequent criticism TPM has received (e.g., Entwistle 2004a, 2004b; Hunter and Yarhouse, 2009; Maier and Monroe, 2003; Miller, 2005, 2006a, 2006). The basic training manual provides a detailed explanation of the foundations and practice of TPM. Several aspects of TPM have significantly changed as compared with the first training manual *Beyond Tolerable Recovery* (Smith, 2000). Rather than calling it a counseling practice, Smith now characterizes TPM as prayer ministry. He addresses limits to the approach, and gives reasons why in certain cases TPM may not be successful, thus removing the implication conveyed in earlier publications that it was always divinely miraculous. Furthermore, Smith has more recently downplayed his previous emphasis on demonic influence. He believes that demonic activity can still be a very real possibility but it is not involved in every situation.

Smith also recognizes the dangers of untrained people attempting to do TPM, and he repeatedly states throughout his books and website (IATM, 2008-2011) that in order to become an adequately equipped and potentially effective facilitator one must read the training materials which includes a 16-week study guide, attend the basic training, watch life sessions on DVD, receive supervision, and practice at least for 8

months with others before doing TPM with “real” MRs.

Regarding research, Smith has conducted a few of his own studies (IATM), surveying both facilitators and MRs. Many facilitators consider TPM a helpful tool in their counseling or ministry context. Other research (Garzon, 2008; Garzon & Poloma, 2005; Kleinschuster, 2004; Tilley, 2008; Witherspoon, 2002) indicates several additional noteworthy elements. For a majority of recipients (72% of those surveyed) TPM was the most helpful thing tried in comparison to other counseling experiences. Significant improvement was especially experienced with regard to drug/alcohol addiction, panic attacks, memories of sexual abuse, grief and loss, and memories of physical abuse (Tilley). Many also reported that their relationship with others had improved and their relationship with God significantly deepened (Tilley). In addition, TPM proved to be successful in helping people work towards forgiveness (Tilley). Though more research is needed to validate these findings (Entwistle, 2004a), TPM has initially been demonstrated to be potentially very effective.

Critique

TPM has much to offer a Christian model of EFT. Nevertheless, several aspects of this ministry may be potentially problematic. First of these is the name TPM. TPM is also a registered name that is used as an abbreviation for Thought Pattern Management, an approach that employs tools and techniques, including NLP (neurolinguistic programming) to resolve deep seated mental, emotional and physical issues rather automatically (Fletcher, 2005). The two approaches seem to promise some of the same outcomes and, therefore, a different name to distinguish the two approaches from each other might be preferable.

Philosophical assumptions. Smith, commendably, seeks to be biblical and Christ-centered and cites Scripture throughout his publications. For example, in two appendices, one can find a list of Scripture verses that explain the beliefs of TPM as well

as a personal statement of faith that explains Smith's beliefs regarding the Trinity, the Bible, creation, fall, redemption, consummation, sanctification, the role of the Holy Spirit in faith, and demonic activity. However, the fact that they are related to appendices unwittingly suggests that such teachings are of less importance than topics like the beginnings of TPM, limitations to the approach, and the 14 principles that underlie TPM, which form the first chapters of the manual. This organization may suggest that TPM is built on principles formulated experientially, and the theology was more of an add-on than the foundation. Conservatives would be given a better impression if the manual would begin with a concise theological discussion of what and who human beings are and rationale for the TPM model of intervention.

In addition, Smith's approach to Scripture is analogous to the normative principle of worship—that is, anything that is not biblically forbidden can be used to order worship (Dever & Alexander, 2005)—rather than the regulative principle—that is, everything done in worship must be clearly warranted by Scripture (Dever & Alexander)—being applied to the care of souls. The method of TPM—pursuing a present emotion back to an earlier emotion memory to discern lie-based thinking, the categories of lies, and the specific type of TPM prayer—is obviously not found in Scripture. Though God heals the emotionally wounded, Scripture does not specify that the cause of emotional problems is lie-based thinking—though perhaps it could be inferred. Instead, when the Scriptures describe people remembering in times of distress, the focus is on God's care and deliverance (1 Chr 16:12; Pss 63:6-8; 77:8-14; Lam 3: 21-25) or the promises he made (1 Chr 16:15; Ps 119:49-50). However, Scripture does not forbid this kind of practice. In fact, somewhat analogous principles may be deduced from Scripture. Biblical authors often sought messages from God in their distress (Job 31:35; Pss 4:1; 13:3; 55:2; 102:2) and Jesus promised that the Holy Spirit would make Jesus' wisdom known to his disciples (John 16:13, 14). Satan is identified as the father of lies and Jesus as the Truth (John 8:44; John 14:8), and Jesus prayed that believers would be sanctified

by the truth. Replacing lies about oneself with God's perspective on the person in Christ would seem to be an important aspect of Christian salvation. Thus, Smith's method would seem to be compatible with the normative principle.

Implicit model of personality. Smith's psychological discussions, especially with regard to memory, association processes, and the primacy of affect, reflect more of a lay understanding and generally lack scientific support and sophistication. His formulation of dual mental processes explains how people may know the truth but act to the contrary, as well as how people act in light of their preconceived ideas of the world, self, others, and God, thus supporting his concept of acquired lies. Most of his assertions are presented as his though he claims to have based them on scientific facts. Referencing supporting scientific research would enhance the sophistication and credibility of this theory. Furthermore, he believes that mind renewal is not physical in nature (the reason for not calling his model a model of "healing"), but scientific research supports the fact that there is certainly a physical component present in changing thought patterns (Siegel, 2010, p. 39).

Implicit model of health and dysfunction. Smith does not discuss healthy and mature living very much, but what he does say seems to be in line with Scripture. His focus is on living with increased Christ-likeness as the truths of Scripture are cognitively and experientially appropriated. Nonetheless, Smith has received a great deal of criticism over the years regarding his views on sin, sanctification, and the demonic. Of particular value is a theological evaluation of Smith's first TPM manual (2000) by Maier and Monroe (2003).

With regard to sin Maier and Monroe (2003) point out that Smith seems to prioritize victimization and woundedness over sin. Maier and Monroe argue that Scripture calls people to fight the old nature and not to contend first with one's victimization or wounds. However, one wonders if they are unnecessarily opposing the

two aspects. Part of dealing with one's sin may require one to deal with one's wounds. Whereas Smith may emphasize woundedness over against sin, Maier and Monroe may be underestimating how the two aspects are related. They hold that repentance¹³ from sinful ways comes before healing. However, Scripture records instances where Christ first heals a disease and only then calls people to repentance (John 5:14; 8:11). Furthermore, many instances of physical healing are mentioned without any reference to sin and repentance (Matt 8:13; 8:15; 9:22; 12:15; 12:22; 14:14; 15:28). Christ seems to heal people physically without any moral or spiritual prerequisites. In addition, from these verses it could be concluded that faith in Christ, rather than repentance of sin, is the more important factor in healing, though other passages make clear that the latter is also a necessary part of biblical salvation.

Maier and Monroe's (2003) evaluation, however, is based on the first manual, which Smith now considers outdated. In the newest version, Smith has clarified his position in this regard. Several times he states that people are not victims of their lie-based thinking and that they are responsible for sinful choices they make in the present. Going even further, Smith says that lie-based thinking needs to be confessed (p. 29). Nevertheless, Maier and Monroe's concern remains valid since TPM is still first and foremost focused on woundedness. Though *technically sin*, Smith considers lie-based thinking to be mostly the result of wounds that were inflicted by others. Consequently, it merely makes one *prone* to sin. Moreover, throughout the TPM process, MRs are never encouraged to confess their false beliefs as sin. In addition, Smith distinguishes lie-based thinking from sin in arguing that the former is more like a burden than actual sin. Furthermore, the best response to lie-based thinking, according to Smith, is mercy rather than a demand of repentance. It would seem that Smith's latest thinking is still muddled by a lack of clarity regarding the precise degree of the culpability of lie-based thinking

¹³Repentance includes acknowledging one's sinfulness and going to God for forgiveness and relying on him for the grace to change one's sinful pattern.

and how to deal with its sinfulness aspects. E. L. Johnson's (1987) discussion of fault—a combination of sin and weakness—may prove insightful in this regard. The concept of sin is very important, because when the reality and depth of sin are not recognized accurately, the solution that is offered will be deficient as well (Miller E. , 2006b). At the same time, personal sin needs to be distinguished from the biblical concept of weakness (E. L. Johnson). When vulnerable children are taught lies or treated in ways that lead them to believe lies (e.g., “I am totally incompetent”), since they are not the cause of those lies, the lies should not at that point be considered sin. Rather, the childhood belief in such lies should be considered a weakness. However, as they become adults, they are to assume responsibility for who they are and for getting help, if they need it. Consequently, a degree of responsibility for maintaining those lies emerges later in life. Helping counselees recognize that they are generally not responsible for the development of their lies provide some necessary self-compassion. However, helping them also understand that it is sinful to maintain these false beliefs in order to self-protect, can open the way for them to repent and put renewed hope in Jesus as their shield and protector. Smith's treatment of lie-based thinking indicates that he senses some of this complexity. However, the model would benefit from more careful agent analysis.

Second, regarding sanctification, Smith's method seems to promise lasting freedom and healing in certain areas. He recognizes that sanctification is a lifelong process (pp. 24, 29), but also believes that total victory can be obtained in specific emotion memories and consequent thought and behavior patterns. Maier and Monroe (2003) take issue with the presumption that people can have complete freedom from habits of the old self. Their argument against this instant healing is that since Scripture reports people forgetting important truths, the kind of perfect freedom Smith alleges is the typical outcome of TPM cannot be guaranteed. Furthermore, they suggest that the emphasis on victory and healing may take away from a necessary focus on christiformity as part of sanctification. A Christian emotion focused model would recognize both

aspects to be true. God has the power to bring instant healing and victory, but this may not always be the case. Furthermore, other areas may require more intentional and ongoing efforts on the part of counselees as they seek to be transformed into the image of Christ.

Lastly, concerning the topic of sanctification, though Smith admits his model is not the only answer to one's problems, the implications are that for almost any emotional issue, the primary means is to uncover more lie-based thinking, thus seemingly reducing the entire sanctification process to something like TPM. Smith's formulation is also limited by its ignoring other causes of emotional dysfunction, besides for lie-based thinking. The result is that recipients may come to see all of their emotional problems as the result of lie-based thinking. An important addition by Smith to the later edition is the inclusion of the concept of truth-based pain—emotional pain that is not the result of lies but simply of living in difficult circumstances.

Third, regarding demonic activity, Smith's views have evolved to a theologically plausible manner of understanding the role of Satan in the lives of people. He acknowledges the reality of demonic activity, believes in the power of the cross as victory over Satan, and provides simple and straightforward tools to address demons were they to be involved in people's problems.

To sum up, besides a helpful view on the demonic, a more balanced view on sanctification would theologically enhance the TPM model; this would include, recognizing potential lasting victories as well as the possibility of backsliding, focusing on helping one be increasingly transformed into the image of Christ in addition to obtaining victories, and identifying other causes and interventions for emotional problems besides just lie-based thinking and replacing the lies with an experiential message from God. Other aspects that could be addressed include: emotion regulation, the impact of one's perceptions of the future on emotional well-being, and the relation of emotions to sinful and selfish desires. Focusing on these causes would, in addition, lead

to the use of various other interventions to deal with emotional problems.

Implicit model of psychotherapy. Smith is adamant in stating that the Holy Spirit is the one who alone can bring the truth to people so that they are transformed. The TPM facilitator is just that, a facilitator. Facilitators are intuitively to follow the MR and the process that the Holy Spirit reveals. Smith's strong belief in the work and power of the Holy Spirit is admirable in a Christian approach. However, this view may border on a type of faulty mysticism in four ways. First, such is Smith's experiential emphasis that it would seem to minimize the power of the cross and the truth found in the Bible.

Exclusion of these important concepts is problematic as they are crucial to the Christian life of faith. Second, Smith's concentration on lie-based thinking neglects other important aspects of Christian transformation. This is likely due to his narrow focus on lies that are self-beliefs (p. 119). As a result, the healing messages tend to be self-focused (e.g., Jesus loves me, I am not dirty). Such messages are important, but there are other relevant, transformative, biblical truths, such as God's sovereignty, his holiness, and his justice, that seem to be less often experienced in TPM. Third, this model so emphasizes experiential appropriation of a spiritual message from Christ that it would seem to minimize the importance of experiential appropriation of truths that come in various other forms, such as reading Scripture, talking about things, and memorization of truths. This would also open up the use of different interventions and methods.

Lastly, the work of the Holy Spirit as counselor is so emphasized that the activity of the facilitator and even the MR are minimized. On the one hand, just because the Holy Spirit is involved does not mean that sin and its distortion will not occur. On the other hand, God created people to be personal agents, responsible for their own spiritual and emotional well-being and able actively to help others. The exclusive focus on the Holy Spirit in TPM would seem to discourage such activity and imply that all human activity is somehow deficient. Yet it is precisely through the counselor's and counselee's

actions, like truth telling, rebuking, encouraging, and even their presence (2 Tim 4:2; 1 Thess 5:14), that the Holy Spirit does his work.

To sum up, TPM has certain strengths for a Christian emotion-focused approach to therapy. From experience, many will recognize that they live with beliefs about the world and others that are not completely accurate, but that nevertheless significantly influence their daily living. TPM targets those kinds of beliefs and provides a clear explanation of how to get to their source and replace them. In that sense it provides a model to expose a specific part of an emotion scheme, namely the semantically based, emotional memory system and its associated (false) beliefs. Furthermore, Smith desires for people to find healing through Christ and has a strong belief in the healing and transforming power of Christ. People who receive this kind of ministry will have no doubt where Smith places his hope and where they should too. Despite these strengths, several areas of TPM should be identified as problematic, these include: the name, theology as an add-on in philosophical underpinnings rather than as foundation; missing scientific support for views regarding personality; problematic views regarding sin and sanctification; and a focus on a mystical supernatural experience at the exclusion of other healing aspects of psychotherapy.

Elijah House Model (EH)

The third Christian model to be examined that works with emotions to a significant degree is the Elijah House model (EH). It includes more elements and interventions than healing prayer alone, and is, therefore, most multifaceted. It is also distinguished by its heritage going back to movements that arose as a result of several revivals. The Azusa Street Revival of 1906 began a wave of renewal that focused on the gifts and the power of the Holy Spirit. One consequence was the emergence of deliverance ministries. In a second wave of renewal after World War II, many mainline denominations began to focus on the power of the Holy Spirit and charismata, but they

were reluctant and even hostile to the idea of deliverance. Their tendency towards intellectualism made them look upon emotionality and ideas of demonic oppression as excessive and superstitious phenomena. In the 70's and 80's a shift occurred in the opposite direction, in which charismatics became more open to demonic influence, but so much so that it led to many excesses in recognizing, diagnosing, and exorcising demons (J. L. Sandford & M. Sandford, 2008).

The origins of the Elijah House model go back as early as the days of J. L. Sandford's work with Agnes Sanford (1947, 1966), one of the founders of what has come to be known as the "inner healing" movement. J. L. Sandford (who is not related to Agnes but had experienced her healing ministry) began teaching with her. He came to place more emphasis on deliverance and on one's personal sinful reactions to painful memories (rather than taking woundedness as the focus). With his wife Paula, John later started the Elijah House ministries in 1975. John and Paula passed on the baton of spiritual leadership to their son and daughter-in-law, Mark and Maureen Sandford, in 2005. The model is called "Elijah House" because their vision is based on what Luke describes of John:

And he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared. (Luke 1:17)

Philosophical Assumptions

As suggested above, EH has its roots in the charismatic movement and there is no direct connection to secular psychotherapy. Current psychological problems are seen through the lenses of deliverance and inner healing. EH understands these to be complimentary aspects of healing ministry. Emotional, relational, and sometimes physical issues are considered the potential result of reactions to wounds in the past often combined with demonic activity. Inner healing, then, is focused on bitter reactions to woundedness, which left unattended, may otherwise and often lead to sin and can become

an access point for demonic activity. Consequently, deliverance is often needed to expel the demons that have found access through sins. EH's explanation of the type and function of demons is quite elaborate. Demons are real¹⁴ and manifest in different degrees of infliction (J. L. Sandford & M. Sandford, 2008). Demons may specialize in specific types or tasks (see Figure 7) (J. L. Sandford & M. Sandford).

EH holds to four scriptural laws considered foundational for diagnosis and healing (M. Sandford, forthcoming). First, according to Deuteronomy 5:16 people should honor their parents so that it will go well with them. To the degree that people do not honor their parents, life will not go well for them. The second law is based on Galatians 6:7-8 and the statement that what one sows one will reap. The third law, following Matthew 7:12 says that when children judge their parents (or others, e.g., siblings, teachers, etc.) in bitterness, this judgment will come back upon them, making them do or be the same as those they have judged. Additionally, they may expect others to treat them the same as their parents did, and may subconsciously tempt them to do exactly that. Finally, Hosea 8:7 reveals the law of increase, which states that the sins that one sows will bear fruit increasingly over time as long as one does not repent.

Implicit Model of Personality

M. Sandford (personal communication, October 24, 2011) explains that contrary to the Enlightenment's artificial separation of the heart and mind, the biblical notion embraces the heart as the seat of everything (Prov 4:24) and the core of one's being. One's heart is the life center of the body, mind, and spirit. The heart and mind are two expressions of one faculty. Whereas the heart originates thoughts and feelings the

¹⁴Demons are considered to be fallen angels who sinned, are evil, wicked, and unclean. They show an intimate knowledge of the deity, authority, and power of Christ. They fear judgment and Christ's name when used in faith and are in submission to Christ. Demonic activity from outside the person ranges from infestation—the lightest form of demon activity—to blocking spirits and familiar spirits. Demon activity inside the person ranges from inhabitation to obsession and possession (J. L. Sandford & M. Sandford, 2008).

- Seductive demons,
- mental demons,
- demons of greed,
- sexual demons,
- incubus and succuba demons (An incubus pretends to be the Lord or a benign and loving spirit in order to seduce women sexually. These women physically reach orgasm and think they have had sex with an angel or with the Lord as his bride and think it pleases him (incubi have also been known to try to force themselves on their victims). A succuba is a demon posing as a lovely woman seducing men sexually, often in his sleep)
- spirits of sexual uncleanness,
- controlling and domineering spirits,
 Jezebel and Ahab's spirits (Jezebel spirits operate through women (and sometimes men) to seduce church leaders into quarreling and jealousy. Ahab spirits operate through men (and sometimes women) who give themselves unconsciously to the false gods of false submission and false peace and harmony).
- shrike spirits (self-righteous strivers who cannot allow anyone to appear more righteous than themselves),
- afflicting spirits (for example, warrior demons who bring physical attack in various forms, tormenting spirits, spirits of infirmity such as epileptic demons, death wish, vampiric, soporific spirits or demons, and many more).
- individual mental strongholds (ways of thinking and feeling that have become a center of fleshly control around one's selfishness that use habits to maintain control. The function is to keep the person from thinking effectively, from feeling repentant, or from praying in ways that would defeat it as one of the fortresses of the flesh.)
- demons that wield corporate strongholds (ways of thinking, feeling and acting that are built into the common mentality, for example, anti-Semitism, homosexuality, drugs, sexual freedom, the rights movement, unfaithfulness and divorce, carnal theology, and sexual seduction of Christian leaders)

Figure 7. Sample list of EH's description of types of demonic activity

mind expresses them (Matt 12: 34; 15:19) (M. Sandford, personal communication, October 12, 2011). The mind functions by way of "ruts." "Ruts" are psychological "tracks," thought patterns that are either inherited by virtue of being descendants of Adam and Eve or ways of thinking people have built into themselves. These "ruts" guide how one lives life (J. L. Sandford & R. L. Sandford, 2009). They are often the cognitive

expression of “roots.” “Roots” are practiced hidden ways of emotionally and behaviorally obtaining nurture and fulfillment from God, from others, from self, and from nature that one’s spirit deems necessary for survival and well-being. The spirit, then, is another faculty: it is the “director” of one’s whole being. The spirit decides which “roots” and “ruts” a person allows to grow. Heart, mind, and spirit were meant to function harmoniously.

In normal development one’s “roots” are formed in bitter reaction to important others. In childhood the vast majority of one’s “roots” is firmly established. Till the age of twelve most of one’s moral character and of relating to life and others is shaped according to these “roots,” and, unless dealt with, for the remainder of life this “root system” guides one’s thinking, doing, and feeling and affects it in positive and negative ways (J. L. Sandford & R. L. Sandford, p. 71).

Allusions to the Christian meta-narrative of creation, fall, redemption, and consummation are implicit in this model. The created structures of heart, mind, and spirit were made to function harmoniously. “Roots” and “ruts” were godly. However, as a result of the fall, disintegration has taken place and “roots” and “ruts” turned sinful. Before salvation one’s character is fundamentally selfish. After redemption one’s spirit is renewed, but the old selfish character can continue to act, in some ways, as if it had not received Christ (J. L. Sandford & M. Sandford, 2008). Progressive sanctification requires the believer to work out one’s salvation and become increasingly transformed. Emotions are an essential instrument in this process, because they are the voice of the heart. Emotions are God-given messages that inform people of their heart’s condition (Elijah House, 2009). They can serve the mind by helping it to locate truth (J. L. Sandford & R. L. Sandford, 2009), they can provide a truthful or untruthful judgment of a situation. Therefore, although they generally need to be trusted, they also need to be guided by the renewed mind (M. Sandford, personal communication, October 12, 2011). The mind needs to use the heart for the information it gives, and the heart needs the mind to

discipline it.

Implicit Model of Health

EH describes health or maturity as being conformed to Christ's image. This is made possible by one's salvation and is increasingly realized by getting freed from the power of bitter roots that defile heart and mind and surrendering control over every aspect of life to the Holy Spirit (J. L. Sandford & M. Sandford, 2008, p. 51). Living in such a way that spirit, mind, and heart complement each other, is the ideal. Emotional health includes the ability to identify, label, accept and appropriately express emotions (Elijah House, 2009). As in Jesus' case, emotions are fully experienced, but do not control one's life. One's mind is supposed to exert wise control over one's emotions—neither suppressing them nor allowing them to run amok in a way that harms others, expressing them openly in ways that bring healing. It can know objective truth and decide what to do based on the Word of God. In order to do so, the mind needs to be set on the Spirit (Rom 8:6) (J. L. Sandford & R. L. Sandford, 2009).

Implicit Model of Dysfunction

According to EH, the basic definition of dysfunction is separation from God and attraction to sin. Original sin and bitter roots have created deep destructive ruts in the nature of human beings that function like engrams or neurograms creating patterns that are automatically repeated by motor reflexes and neurons (J. L. Sandford & R. L. Sandford, 2009) and are not easily stopped except by the power of the cross through repentance and forgiveness. Thus, as can be inferred from the Genesis account of the fall, these ruts may contribute to a variety of problems, including troubled communication, sexual perversity, fear of God's presence, patterns of flight and alibis, evil motives and lies, self-justification, and doubt of God's goodness.

At salvation God saves the sinner, but that is only the beginning of a process towards sanctification (or Christofornity). Believers continue to be plagued by bitter

roots that prevent them from living the holy life God desires (M. Sanford, personal communication, October 24, 2011). As a result, issues such as character flaws, a tendency towards unforgiveness, and immature coping mechanisms prevent Christ-like behavior. EH has several assumptions regarding hindrances to one's sanctification and healing. First, the old man may still affect one at levels that are yet unexplored (Heb 12:15). Second, the mind and spirit may have responded to the good news of the gospel, but parts of the heart may still be unbelieving (Heb 3:12). Third, one may not have fully reckoned dead specific sinful areas (1 Cor 15:31; Col 3:5). And, finally, the mind may not be fully transformed (Rom 12:2). Involvement in any form of occultism and ongoing sinful reactions that began with utero wounds (for example, emotional trouble because one's mother did not want to have a baby) may give rise to dysfunction as well.

Unredeemed facets of one's character can be the result of unresolved emotions that give rise to carnal intentions or beliefs (Elijah House, 2009). Hiding one's emotions is detrimental to well-being. If one is unable to accept negative feelings without the threat or fear of condemnation from oneself or others, truthful messages that can lead to healing and greater conformity to Christ are blocked (Elijah House). Furthermore, unrighteous expression and ways of dealing with emotions lead to unrighteous manifestation of the emotion, for example harming others, psychosomatic symptoms, or performance orientation (which results from a rather legalistic home situation where performance was the way to receive love and a sense of worth) (Elijah House). Unresolved emotions are the result of bitter roots that have sprung up in childhood (even in utero) and now cause "bad fruit" (Heb 12:15). When one's spirit is wounded or not nurtured correctly, it can become weak and thus vulnerable to seeking nurture in the wrong places. Several dynamics may tempt children to form bitter roots. For example, parental inversion (this occurs when children had to take on the role as parent or caretaker) or occult involvement. Four types of bitter roots can be identified. First, bitter judgments against those who have caused hurt or not provided what the child needed and/or, second,

expectancies that people will treat them the same over and over again, lead to a search for self-protection. Another type of bitter root is “inner vows,” whereby children promise themselves to keep from being hurt again. For example, they will never let themselves be disappointed again or they have to will keep relational distance so as not to be hurt. Still another type of bitter root is foundational lies. These are ungodly beliefs in the heart, such as “No one will ever love me,” or “Life will always be unfair.” In addition, generational sin (negative consequences passed down from former generations) is a root in the family that can also bear bad fruit. It affects people, not because they are personally guilty for the sins of ancestors, but because they are corporate with them. Generational sin can be removed by identificational repentance and prayer.

Implicit Model of Psychotherapy

EH offers a method of prayer and counsel for sanctification and transformation. It seeks to enable Christians to come to more effective and continual putting to death of unredeemed aspects of character and obtaining resurrection in the fullness of life in Christ. Its proponents believe that inner healing is, in a sense, evangelism to the unbelieving parts of believers’ hearts. The method facilitates a counselee’s search for the remaining roots of the carnal mind that produce bad fruit, to mortify these roots (J. L. Sandford & M. Sandford, 2008, p. 22), and to grow new roots in the Spirit, that is, in the mind of Christ (J. L. Sandford & R. L. Sandford, 2009, p. 4).

The central idea of this model is that changing the heart through repentance and forgiveness leads to cognitive and behavioral change (M. Sandford, personal communication, March 2, 2012). Therefore, emotions are foundational to the intervention. Feelings indicate areas of hurt which can reveal sinful judgments and vows and, thus, have the potential to lead directly to the “roots” of sin that remain (Elijah House, 2009). They can also be indications of the kind of childhood one has had (J. L. Sandford & M. Sandford, 2008). Before the bitter “roots” can be taken away, however,

clients need to recognize and share about the pain that tempted them in the first place to form the bitter roots and then receive comfort and understanding (M. Sandford, forthcoming). The ability to regulate one's emotions is aided by the experience of being held and loved. Adults, who have missed this aspect of growing up, may find help through "soaking prayer,"¹⁵ that is, spending time in God's arms through quiet prayer, soaking in his love. Furthermore, emotion regulation may be improved by bringing to the cross in prayer inner vows of not to let oneself feel or be aware of feelings, or from refusing to learn from the example of others (M. Sandford, personal communication, October 12, 2011).

The task of prayer ministers of EH's psychotherapeutic model is to see beyond the events and circumstances of a counselee's life with the gift of insight (Isa 11:1-3). The ministers have several metaphoric functions. They are to be "father-confessors" (Jas 5:16), shepherds pouring on oil and providing still water, midwives, executioners slaying sinful parts, spiritual directors, fathers or mothers in Christ, and friends. They need to be genuine, realize their own sinfulness, and build an empathic relationship. Letting go of sinful practices is a hard process that is aided by the experience of the minister's unconditional love. Knowledge of specific problems is very important. In addition, EH is a prophetic ministry, which means that ministers can receive messages from God about demonic activity, or understanding about a person's heart of experience (to the extent that this does not plant suggestions). They need to let their spirit infuse their mind with a sense of the Holy Spirit's direction so that they intuitively know what to focus on (M. Sandford, forthcoming). Thus, while ministers receive information from the client through interviewing, they must also be able to use the gift of discernment and listen to the Holy Spirit's guidance and information. They need to be aware of God's leading in order to know whether to proceed with healing or deliverance, call for help, or refer to

¹⁵In other forms of charismatic healing "soaking prayer" refers to praying for a person or a situation for a prolonged period of time (Linn & Linn, 1978; MacNutt, 1977).

someone else. They do this by realizing they are God’s children and quieting their minds (Mark 10:15-16). Through soaking prayer, at the beginning or partway through the session, prayer ministers themselves will be able to attune themselves to the Holy Spirit and the client (personal communication, March 2, 2012). Ministers must know their authority in Christ as a child of the king, because the “Powers of darkness do not yield territory to half-hearted mumblers” (J. L. Sandford & P. Sandford, 2007b, p. 199). Finally, prayer ministers should not seek to plant suggestions, but facilitate ways that enable clients to hear God for themselves.

Elijah house does not use formulas. Rather, it uses “ingredients” of ministry, which are applied to each person uniquely. The following are those ingredients (M. Sandford, forthcoming):

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| <p>A. Recognize bad fruit and bitter roots</p> <ul style="list-style-type: none">a) Simple logic: where there is a bad fruit, there is a bad root (e.g., abusing one’s own child like one’s father abused oneself, chances are the counselee judged the father and became like him).b) Prayer: ask God to help where in childhood the bitter root began that gave rise to a bad fruit.c) Trace from fruit to root not by logic or by prayer request, but by going from present pain to past pain in prayer. If the bad fruit involves an overreaction to a type of event, ask the Holy Spirit to reveal to the counselee all the emotions that this type of event triggers. Then ask God to take the client back to a time in childhood when similar emotions were felt in similar circumstances. There is no need to direct counselees to find or think of a particular memory. Rather, encourage them to feel their feelings and let the Holy Spirit bring the memory to mind. Then ask the Lord to reveal what the counselee’s reaction was. Was any type of bitter root formed? Provide comfort and understanding, and have the counselee pray to bring the root to death on the cross.d) A trained counselor can use interviewing skills—asking questions (under the prompting of the Holy Spirit). Become more and more specific about the fruit (for instance, what is the bad fruit? What kinds of situations trigger it? When did this bad fruit first appear?), then about the root (for |
|--|

Figure 8. Ingredients therapeutic process Elijah House Model

instance, what kinds of situations in the past resemble the triggers in the present? Can you share about one particular example?). In this process, emotions are one of many vital tools of discovery. Focus on specific instances and describe the counselee's feelings in detail. Help to notice degrees or intensities of feelings and to use specific adjectives and to paint word pictures (Elijah House, 2009). Examine patterns of negative feelings. Recognize that not all feelings indicate roots of bitterness –rely on the Holy Spirit and common sense to reveal the truth. Listen to and validate feelings that have caused one to form bitter roots.

- e) When prompted by the Holy Spirit, ask God all the same interviewing questions one would normally ask the client. When an answer is received, do not plant suggestions, but wait until the client hears the same, and then share the answer to confirm what the client also heard.
- f) Be sensitive to the prompting of the Holy Spirit, which may lead to
 - stop and re-attune one's heart to the Holy Spirit
 - change course
 - receive a prophetic word or word of knowledge (1 Cor 12:8)
 - intercede in prayer
 - ask the Lord to reveal what he was doing at the time when wounding occurred

B. Pray about the root

- a) Have the client confess and **R**epent out loud (Ps 51:10; 2 Tim 2:25, 26; Jas 1:9) in prayer for the way bitter roots have affected others and oneself. Where there is bad fruit, there is a bad root. Even if one cannot remember making a judgment (children often forget as a coping mechanism), repentance is necessary (J. L. Sandford & P. Sandford, 2007b). Finally, assure the client of God's forgiveness (John 20:23).
- b) **R**elease forgiveness. Clients pray to forgive those who have hurt them. Until people can bless those who have hurt them, true forgiveness is not complete (J. L. Sandford & P. Sandford, 2007b).
- c) **R**eckon the root as dead. In the case of bitter root judgments and expectancies, clients pray something like: "In Jesus name, I call this root of bitterness to death by the power of the cross."
 - i. In the case of demonic activity, once the bitter root is dealt with in prayer, cast away the demon, and there will be no point of access for it to return to (there is no need to pronounce judgment or revile the demons, just say "In Jesus name, I command you to leave"). The type of demon activity needs to be understood as well so that appropriate inner healing and deliverance can take place. In some instances literal destruction of physical idols may be required and the use of holy water or other faith aids may be helpful.

Figure 8 continued

- ii. In the case of generational sin
 - Ask people to relate as much as they can recall of the family history.
 - Begin the prayer by thanking and praising God for the good that has come through the family line.
 - In prayer, have counselees place the cross between them and their ancestors.
 - Call for the blood of Jesus to flow back through the family bloodlines throughout their history, by forgiveness, washing away the ground of Satan's attack.
 - Ask Jesus to destroy and transform the generational patterns on the cross.
 - Pray for blessing to return to the family.
- d) **Resurrect.** Help clients walk in new ways, by blessing those who hurt them and seeing them through the eyes of Christ as the persons God created them to be (honoring what God created while in no way minimizing the pain they have caused).
- C. **Reconcile.** The ultimate goal of inner healing is to apply the healing to one's daily life, which can take the form of forgiveness, reconciliation, apologizing, blessing turning one's heart to one's children or parents etc.

Figure 8 continued

Internal spiritual disciplines and habits of constant prayer are very important means that need to be taught and developed after one has experienced inner healing of emotional wounds. Without such disciplines, meant to help one continually abide in Christ, one may fall back into old sinful habitual patterns (J. L. Sandford & R. L. Sandford, 2009). When people have experienced inner healing and old feelings resurface, they should, in many cases, ignore these feelings and reckon them as dead. When feelings are dealt with, one can honestly say that those feelings or thoughts are “not real in Christ,” they are just habitual patterns that need to be stopped by claiming victory and standing firm in Jesus rather than struggling in the flesh (J. L. Sandford & R. L. Sandford). However, if a person still feels a compulsion (rather than just an empty habit)

toward expressing former bad fruit, discernment is needed to see if there are yet more roots to be uncovered.

This kind of ministry is indicated for those who experience ongoing emotional issues or relational dysfunction. Using the model with people with mental disorders is possible, but in such cases, the Sandfords encourage ministers to work closely together with mental health care professionals, and they warn them not to do this unless they have had at least three years of full time prayer ministry experience. Though all these problems may benefit from and require inner healing and/or deliverance at some point, sensitivity and wisdom as to the timing are crucial, because the person may not yet be ready or able to take full responsibility for their recovery in this way. The model is generally contraindicated for those suffering from severe mental illnesses, such as schizophrenia, unless the client has enough of a track record of stability to endure ministry. Ministry should be done by a seasoned minister in tandem with a psychiatrist. DID should also be handled only by seasoned ministers. Other issues or symptoms can contraindicate inner healing or deliverance in certain circumstances: for example, deep depression and severe burnout (until the symptoms are alleviated enough by rest or medication, to enable client to respond), and alcohol and drug addiction (until the client has had a sustained period of sobriety).

Critique

The EH model has several strengths. EH takes seriously original sin and sinful acts as the potential cause of dysfunction: having been hurt by others is no reason to continue living in sinful patterns. Sin has consequences and repenting of specific sins is considered essential to the process of transformation. EH's view of sanctification is helpful as well in that EH recognizes that psychospiritual issues generally may continue to bother a person as part of residual patterns even after receiving some spiritual healing. This is in line with the biblical concept of indwelling sin in believers. They suggest that

mentally reckoning these old habits to be dead will help in putting them to death. Though victory has taken place in the believer's salvation, the flesh with its old habits and patterns remain, so that the spiritual disciplines and faith in Christ are needed to crucify these patterns. The model, furthermore, assumes a complex understanding of the nature of human beings by recognizing that various causes may play a role in psychopathology and different kinds of interventions may be needed. In addition, the guidance of the Holy Spirit is deemed crucial to make a session truly personally meaningful. EH tries to bring together the seemingly opposing aspects of law and grace in a balanced approach to transformation. Counselees need both to take responsibility for their sinful responses to past hurts and receive comfort, understanding, and healing for the pain and difficulties they had to endure.

Yet, there are also several aspects of this approach that are problematic, including EH's hermeneutic, demonology, an unclear model of personality, an overemphasis on the past, and not referencing elements borrowed from secular theories.

Philosophical Assumptions. First, attention will be paid to EH's hermeneutic. The EH model arises out of the charismatic tradition and is based on Christian principles. The Bible is considered the primary source of information regarding the healing of the soul. Though sincere in their desire to follow Scripture, the hermeneutic of EH proponents may be questioned in certain areas. First, the model is based on several verses of Scripture that are assumed to function as natural laws. Each one will be examined. The first is 'when children do not honor their parents it will not go well with them' (Deut 5:16). The question is whether this verse means to say that children's dishonoring of their parents is what actually causes a troubled life. To be sure parents are to be honored, but this verse may instead be teaching that through honoring parents, children become receptive to learning about their covenant relationship with God, to come to know him intimately, and thus to prosper (Craigie, 1976). Considering this verse as a universal,

natural law is, therefore, problematic. The second law states that what one sows one will reap (Gal 6:7-8), which EH proponents interpret as meaning that animosity towards one's parents will result in natural negative outcomes and possibly judgment, if, after one has become aware of the animosity, repentance is not sought. However, the meaning of this verse is rather to be understood in terms of following one's fleshly nature, quarreling, being conceited, envying, not caring about the needs of others, and being prideful. Sowing in this fleshly field will lead to final destruction (Longenecker, 1990). This verse is not just about honoring one's parents; it is about living one's whole life in step with the Holy Spirit. The Sandfords have interpreted this verse very narrowly in their counseling context to support something that they experientially found to be true. The third law says that one's judgments and expectancies insures that people become more and more like those they have judged or they tempt others to act like those they have judged (Matt 7:1-2; and also Jas 2:10; Rom 1:2). Again, this verse is being misinterpreted. The point is that one may be guilty of doing similar things oneself (Rom 1:2) or of other things (Jas 2:10) and will be judged with the same standards with which one judges others (France, 2007). The last law says that what is sown comes back multiplied (Hos 8:7). However, rather than focusing on the increase of negative consequences, Hosea's intention seems to have been merely to draw the connection between acts and consequences. Thus, though it is true that what one sows one will reap, to suggest that this teaches a law of multiplication is fallacious (Dearman, 2010). Rather than making these verses operate as a series of questionable natural laws, EH proponents need to use other principles to justify this approach.

The second area of hermeneutical problems is EH's demonology. The EH model rightly draws attention to an aspect of the supernatural world that is often left out in Christian forms of counseling. However, though EH has become more balanced in its approach to demonic activity over the years, its views and descriptions are still rather extreme. The detailed description of the various types of demons is extra-biblical.

Furthermore, referring to fears as demons (J. L. Sandford & M. Sandford, 2008, pp. 44, 77, 279), doing inner healing and deliverance with animals, and exorcising objects (see J. L. Sandford and M. Sandford, 2008) is far removed from what Scripture reveals about the spiritual realm.

Model of personality. A Christian model of counseling should have some idea about the nature of human beings and human personality. EH offers a very rudimentary discussion of these topics. M. Sandford wants to do away with the dualistic notions of heart and mind. An emphasis on the unity of heart and mind has both biblical and empirical support. However, this seems to be contradicted in EH writings, by its teachings that the mind needs to guide the heart and be infused with the spirit (J. L. Sandford & R. L. Sandford, 2009). Especially J. Sandford places a heavy emphasis on the mind (after it has been conformed to the truth) ruling the heart, rather than pointing to the necessity of both needing to be changed by the Spirit and the harmony of mutual influence and interaction between the two when they are redeemed. Overall, EH's writings present a rather confusing picture regarding the nature and interrelationships of heart, mind and spirit and their "roots" and "ruts".

Model of dysfunction and psychotherapy. Though EH is more comprehensive in its interventions and views on the causes of dysfunction than the other two ministries, the strong emphasis on "roots" formed in the past may cause recipients to search for childhood roots for almost every problem that they encounter, including physical problems. If none can be found, EH may even recommend repenting and receiving forgiveness by faith whether one's mind and heart realize the "root" or not (J. L. Sandford & P. Sandford, 2007b). However, not all emotional, physical, and relational problems are the result of sinful childhood roots. Other aspects need to be taken into consideration as well, for example one's limited ability to regulate emotional responses may have a physiological cause, or one may have simply never been trained in how to

manage one's troublesome emotions.

Furthermore, beliefs about who human beings are, what their problems are, and how to solve them are presented primarily as a result of their understanding of Scripture and their own experience in working with people. However, many concepts of secular theories are implicitly present in this model, though these are never referenced, except on rare occasions (e.g., Fromm is cited as support for their ideas on performance orientation). For example, their suggestion that personality is formed by age 12 has a strong Piagetian flavor (Piaget, 1968), but other personality theories may provide more information (Costa & McCrae, 1992; Measelle, John, Ablow, Cowan, & Cowan, 2005); the explanation of neurograms to support EH's concept of "ruts" began in neurophysiology (Prince, 1915), but much contemporary research is available on the topic of engrams and neural networks (Siegel, 2012); support for the concept of becoming like one's parents as a result of how one experienced them in the past can be found in attachment theory (West & Keller, 1994), along with a great deal of additional research; and parental inversion in psychological literature is referred to as the parentified child (Boszormenyi-Nagy & Spark, 1973). In addition, this approach too, like the others, has little to no biblical and scientific exploration of the emotions. EH is, therefore, subject to the same criticism TPM received, namely that the subject of emotion needs to be developed in this model and reference needs to be made to concepts borrowed from the legitimate work of contemporary psychologists.

Psychological Sophistication

EH has produced many books that offer a lay understanding of what might be wrong psychologically with human beings, and they also give some attention to the process of change. General ideas and some specific techniques for helping people are spread throughout the chapters but no micro processes are explained. In addition, the model is confusing at certain points, which is perhaps due to the continual efforts to

improve and clarify the model. Books have been revised and some books are obsolete (J. Sandford & P. Sandford, 1982). Furthermore, ideas have changed or are unclear. For example, in personal communication (March 2, 2012) M. Sandford explains that the minister after hearing a word from God does not share this with counselees until they hear this themselves. However, in another instance, the word the minister received from God is clearly communicated to the counselee (M. Sandford, forthcoming). Another example is that M. Sandford says the EH model does not teach that there are demons of fear (personal communication, March 2, 2012), yet in other places their writings confirm their possible existence (J. L. Sandford & M. Sandford, 2008, pp. 44, 77, 279). Also, in old feelings and thoughts reminiscent of habitual patterns that were repented of need to be ignored and rejected (J. L. Sandford & P. Sandford, 2007b, p. 122), whereas in other places greater discernment is exercised to see if more bitter roots are present (personal communication, March 2, 2012).

As far as training is concerned, any person could potentially use this model and become a prayer minister. However, they recognize that just reading the books will not be enough to start doing this kind of ministry. Some minimal training is required to become skilled in this approach. EH has a four week basic school of training in the EH model. Furthermore, internships are possible and recommended. As far as empirical research is concerned, apart from a survey that EH has taken to discern its effectiveness, suggesting success, to date no empirical research has been done on the EH model (M. Sandford, personal communication, October 24, 2011). As has become apparent from the above critique, sound theological and psychological sophistication is lacking in areas of theoretical underpinnings and psychotherapeutic manualization of the model.

Comparison

Now that the three models have been discussed in detail, it will be beneficial to learn how the three models compare and contrast, particularly in light of the purpose of

this dissertation to begin to develop a sophisticated model of working with the emotions in Christian psychological care. Though there is overlap in the differences and slight variances in the similarities of the three approaches, making the differences and similarities explicit will reveal important information about essential aspects of a Christian model. Rather than developing these aspects in greater depth, they will only briefly be stated so that awareness is raised to issues that need to be addressed in a sophisticated Christian emotion-focused model.

Differences

Putting the approaches side by side reveals certain differences (see Table 5). First, views on the supernatural world are different. EH, originating from a deliverance background, seeks balance between inner healing and deliverance. Demonic activity is, thus, considered to be a real and important aspect of counseling and deliverance is a potential intervention with many problems. Demonic activity is explained in great detail. TPM, on the other hand, has severely scaled down its emphasis on the demonic. Demonic activity is an accepted reality and simple guidelines are provided to deal with demonic manifestations. Tan's IHP model allows for demonic activity, and similarly, has simple and straightforward information on how to discern and deal with demonic activity. He would also recommend working together with people experienced in deliverance (Tan, 2011). In relation to emotional and relational problems, a Christian approach needs to describe how demonic activity may or may not be causal or influencing, and provide suggestions as to how to deal with this aspect in counseling.

Second, understanding of dysfunction and consequent diagnosis varies greatly depending on the model. According to TPM, lie-based thoughts cause problems and are the result of pain or wounds incurred in the past. Lie-based thinking has become the basis for diagnosis. Tan, similarly believes one's problems to originate most often in false beliefs. However, emotional damage in one's past without the ensuing false beliefs can

be the cause as well, needing healing of the pain. In diagnosing people for IHP, the troubling emotion rather than the underlying belief takes preeminence. EH, similarly, traces current problems back to childhood roots, where, as a result of one's childhood, adults may have come to form judgments towards their parents and expect the world and others to be the same as those they have judged. Dishonoring their parents in this way, these judgments and expectancies now prevent one from experiencing "That it may go well with you" (Deut 5:16). The subsequent judgments and expectancies are the subject of diagnosis. One's belief about dysfunction influences and gives shape to interventions. A Christian emotion-focused psychotherapeutic model needs to provide a detailed view of dysfunction, offer means that help diagnose one's particular issues, and subsequently provide specific steps to deal with these issues.

Third, sin is understood differently in the three approaches. Smith portrays sin as the sinful actions that are the result of lie-based thinking. These actions need to be confessed before lies can be replaced with God's truth. Lie-based thinking, though technically sin, is not dealt with as such. Lies children have incurred as the result of suffering deserve a merciful attitude. Tan recognizes sin as one's basic problem, but does not offer suggestions as to dealing with sin during sessions. EH has the most balanced approach to sin. Both sins and original sin are taken into account. Suffering is accepted as reality. However, one is responsible for sinful responses to suffering. EH explains how these responses can be repented of and how one can receive God's forgiveness. A balanced understanding of sin and suffering is crucial in a Christian counseling approach. Though often one is emphasized over the other, the Bible teaches that this distinction is not the most important question. To be sure, sin is acknowledged in the Scriptures to be the cause of distress and it is the fundamental issue to be resolved to find life and peace in God. But as demonstrated in chapter 2, it can be inferred that God understands the reality of distress to be a result of suffering (from those who are inflicting harm upon the one suffering) in a fallen world. Thus, rather than placing the two opposite each other, both

Table 5. Differences between the Christian models IHP, TPM, and EH

	<i>Inner Healing Prayer (Tan)</i>	<i>Theophostic Prayer Ministry (Smith)</i>	<i>Elijah House (Sandfords)</i>
<i>Demonic</i>	Acknowledged, moderate use of deliverance techniques	Acknowledged, but does not receive much emphasis, moderate use of deliverance techniques	Acknowledged and deliverance considered to be crucial part of ministry
<i>Cause of dysfunction</i>	False beliefs and past emotional wounds	Lie-based thinking as result of past traumatic events	Bitter roots, generational sin, occult involvement
<i>Sin versus woundedness</i>	Focus on woundedness, sin recognized but not part of IHP	Focus on woundedness. Secondly on sin: sinful actions as a result of lie-based thinking and lie-based thinking to a neglectable degree	Focus on original sin and taking responsible for sinful (re)actions and compassion for woundedness
<i>Anthropology</i>	BASIC IDS	Trichotomy with focus on dual mental processes	Trichotomy: heart, mind, spirit
<i>Directiveness counselor</i>	Non-directive of content in IHP, more directive in broader CBT model.	Non-directive of content	Potentially directive of content
<i>Guided imagery</i>	Not used, except for in relaxation phase of IHP	Not used	Used with certain guidelines
<i>Sanctification</i>	Life-long journey. Focus on character formation into the image of Christ. Variety of means possible, but caution as to the use of these in therapy.	Life-long journey, but focus on instant victory. TPM seems to be the one fits all solution, Other means are acknowledged but little to no attention is paid to their place in counseling.	Life-long journey. Victories possible, but reality of the (old) fleshly nature). Volition important. Several means used in EH sessions.

need to be taken into account when working towards transformation. People are never only sinners or sufferers. Rather, they are both, because they are both created individual agents and shaped by their environments. All levels of human functioning—the biopsychosocial and the ethicospiritual—need to be taken into account and are in need of redemption. A Christian emotion-focused therapy would, therefore, have a multi-leveled diagnostic system where both aspects of sin and suffering are discussed. Separating the causes as being mutually exclusive will lead to the use of one means at the cost of others, whereas several means may in fact be called for (Maier & Monroe, 2003). Consequently, in light of this, a balanced understanding of law and grace is required as well (McMinn, 2008). The contrasting concepts of God's holiness and his love, his justice and his mercy, righteous standards and forgiveness, need to be considered together when formulating an understanding of dysfunction, interventions, and goals of counseling.

Fourth, the extent and content of anthropological reflections vary per approach. Smith addresses the dual mental processes and focuses rather narrowly on humans' memory and association capacities. In his revised manual he makes no reference to either dichotomous or trichotomous views, but his earlier manual advocated a trichotomous view (2000). Transformation of the mind and replacing false thoughts is considered the key to changing emotions and behavior. This is true for Tan's model as well, though Tan is most comprehensive in explaining human personality with the acronym BASIC IDS. EH draws attention to a needed discussion of heart, mind, and spirit that both Smith and Tan leave unaddressed. However, EH is still in the process of formulating their beliefs (M. Sandford, October 12, 2011). Though not explicitly, EH's focus is on volition. One's choices to respond with certain judgments and expectancies of people and life in general are considered important. Emotion, cognition, and behavior play an important role in this process. The will is addressed to repent, to forgive, and to renounce old patterns of the flesh. A comprehensive Christian approach would necessarily have an understanding of

who human beings are and how they function. This is foundational to developing sound formulations of health, dysfunction, interventions, and goals for counseling.

Comprehending the different aspects that make up a person is important, because that contributes to discovering what enables people to use their volitional capacities and become personal agents who use their created capacities to the fullest and for the right purposes (E. L. Johnson, 2007). The sporadic comments of the three approaches may reflect the confusion on this topic among many Christians and signifies the need for a clear discussion and exegetical exposition of what Scripture says regarding personhood.

Fifth, the directiveness of the counselor or prayer minister is considered in different ways. Smith adamantly suggests facilitators refrain from making any suggestions at all. The reasons are that God knows best what a MR needs at the moment and facilitators might be substituting their own ideas for God's. Furthermore, this takes away from a person's own processing. When a person is stuck, it is usually somehow because of their own choosing. MR's are not victims; facilitators do not have to rescue them. God will work as long as the MR wants him to. Tan takes a similar stance with his IHP. The purpose of the prayer is that the client experiences God himself without interference from the counselor. However, counselors can provide some direction, especially when they sense the Lord leading them, but this needs to be done gently and with client feedback. Directiveness would be considered appropriate at certain times (e.g., in dealing with sin or in giving biblical or scriptural direction) in the broader Christian CBT model that IHP is part of (Tan, personal communication, March 6, 2012). EH believes in the prophetic gifts and, therefore, assigns a much more directive role to the counselor. Counselors may communicate insights they receive from the Holy Spirit with the client. In conclusion, whether one accepts the prophetic gifts or not, the non-directiveness of especially Smith's model may be overstated. As brothers and sisters in the Lord, counselors are called to exert influence effectively (Gal 6:1; 1 Thess 5:14; 2 Tim 4:2). This implies that counselors can be directive when that would enhance the

client's transformation process. Though discernment is necessary as to when, how much, and how to do this, the counselor's directiveness in terms of content and direction would need to be an important aspect of a Christian approach.

Sixth, the three models differ on their view of the use of guided imagery.

Guided imagery is a way to access the images of the unconscious mind to help resolve problems and to gain greater insights and deeper understanding regarding a specific illness, issue, or situation. It may or may not be interactive and it usually uses prompted or suggested imagery. (...) the guide is often expected to provide "better images for the client". (Academy for Guided Imagery, 2009)

Guided imagery is not used in TPM or in IHP. The rationale is very similar to that with regard to content directiveness. Dangers of manipulating God or imposing something on clients that does not fit them are reasons not to use guided imagery. Tan, however, is open to using a small dose of guided imagery in the relaxation phase of his inner healing prayer (Tan, 2007). EH, on the other hand uses guided imagery in clearly defined ways (M. Sandford, personal communication, November 18, 2011). Clients may receive visions that can be explored, and counselors may receive visions that they can communicate. They believe, however, making the client experience a picture of Jesus saying or doing something amounts to creating a picture of Jesus and manipulating him. Visualizing changes in one's personal history is also wrong use of guided imagery. Guided imagery can be used to have clients imagine themselves in biblically appropriate ways do or be something that can help them create greater emotional awareness, understanding of their own actions, and internalization of how God sees them. Furthermore, EH considers visualizing a specific memory to be a helpful way to get in touch with one's feelings. Evaluating the use of guided imagery for Christian emotion-focused therapy requires wisdom. God has endowed human beings with imagination. Furthermore, Scripture is replete with imagery that encourages and evokes imagination (Longman, Ryken, & Wilhoit, 2005). Right use of imagination would, therefore, be appropriate and may be conducive to the experience, expression, and regulation of emotions. To ensure clients are formed as much as possible in acquiring a spiritual

framework, counselors need to be knowledgeable of biblical imagery. However, caution, if not a warning, is in place regarding the use of guided imagery that guides people in imagining Jesus saying or doing certain things. Except for those action pictures of Jesus that are scripturally based, the counselor should not lead clients to imagine Jesus doing things with them or for them or saying certain things or else they might manipulate the client's thought life in ways that cannot be verified for their reality.

Lastly, views on sanctification vary. Smith suggests sanctification is a life long journey, but one can find true transformation and healing of certain aspects through transformation of lie-based thinking. His view, as mentioned before, comes across as if sanctification is reduced to a lifelong TPM process. Though Smith admits to the necessity of other means besides TPM, very little attention is paid to explaining and promoting these means. Both Tan and the Sandfords focus, more broadly than Smith, on character formation into the image of Christ as an aspect of transformation and see it as a life-long process as well. Tan has a good discussion of the use of spiritual disciplines and spiritual direction in therapy in order to help one grow in deeper Christ-likeness. Though he believes in the appropriateness and helpfulness of these interventions, he is very careful to state that intervening in this way must be done in clinically sensitive ways, cannot be imposed, and should be subjected to empirical research. EH, operating in a purely Christian context is more open in promoting spiritual disciplines. Furthermore, EH counselors acknowledge that victories can be made, but that the flesh still may creep up, however, without real power. One's will is important and the will should be employed in believing that Christ has provided healing and transformation and in not allowing the flesh to take power. Disciplines are recommended, but more importantly EH focuses on the need to internalize Scripture with both heart and mind. As long as Scripture is literally not taken to heart, God's truth will not transform. Furthermore, EH emphasizes the importance of the discipline of having communion with God by experiencing and enjoying his love. Offering a scriptural view of sanctification is important, because it

helps people know what to expect in the fight against sin and the striving towards greater intimacy with God.

The differences of the three approaches bring out important topics for a Christian emotion-focused therapy. Views on the demonic, dysfunction, personality, guided imagery, sin, woundedness, sanctification, and counselor directiveness need careful consideration as they explicitly inform the significant aspects of psychotherapy, such as diagnosis, psychotherapeutic techniques, and goals.

Similarities

Besides the many differences, the models also reveal interesting and important similarities (see Figure 9). In all models forgiveness is one of the desired outcomes of counseling. This aspect is indeed foundational in Christian counseling. The need to forgive and to be forgiven runs like a thread through God's word. Rather than forcing one to forgive, all approaches recognize that expression, validation, and receiving God's comfort for hurts may be needed in order to move one to forgiveness. Troubling and painful emotions become indicators for one's hurts. The experience of these emotions in prayer is conducive to an increased ability to internalize God's love and care. When the hurt has been dealt with and forgiveness has been appropriated for one's own sins, a person may be in a better place to forgive, because God now forms the source and power. This process is biblical. God's love and his forgiveness compel people to love and forgive in turn (Matt 18: 21-35; Eph 5:2, 25; 1 John 4:19).

- Forgiveness
- Trust in God to heal
- Focus on one's past
- Emotions guide one from present context to past originating event
- Prayer forms the format of the intervention
- Sanctification
- Focus on the counselor as person

Figure 9. Similarities IHP, TPM, EH

A second similarity is a deep trust in God's desire, will, and commitment to reveal and heal. Prayer is the form in which the interventions often take shape. The Holy Spirit is expected to work. In Smith's and Tan's approach, the Holy Spirit works mainly in the client to reveal things, whereas the counselor receives the Spirit's ability to follow the client intuitively. In EH's model the Holy Spirit is attributed an even greater role, allowing for the possibility that the counselor receives information in the form of messages, insights, and knowledge. Prayer is an expression of the reality that believers abide in Christ and he in them. Abiding in Christ (living conform his teaching) and in his love are Scriptural commands with a promise that God will give whatever is asked of him (Mark 11:24; John 15: 4-15; 1 John 2:24-29; 3:17-24; 4:13-19). This principle is foundational for counseling. True healing is not possible without a continual abiding in Christ and his love.

A focus on the past is a third similarity of the approaches. Smith more explicitly, and Tan and EH more implicitly, focus on the God-created capacity of memory and association. This awareness is helpful and current research helps to understand how memory works, and how neural circuits of memory can be changed (Siegel, 1999). None of the approaches, however, discuss these neurological aspects in greater depth. Learning of and discussing research that has been done in this area may provide greater understanding. In addition, current emotional and relational problems are considered to have often originated in the past. The way one has dealt with issues in the past influences how problems are handled in the present. This is especially true for TPM and the EH model and less so for IHP since it is part of a broader CBT model. One's past is certainly of great importance as it is part of God's redemption story of a person. Understanding how past experiences have cognitively and affectively shaped people is essential for deconstructing sinful and problematic patterns of living as best as possible. A more holistic approach, however, would also focus on other aspects besides the painful past. Bringing to mind God's care in the past, understanding present motivations and

desires, reflecting on how one cognitively and affectively projects the future to be, and letting God's promises for the future transform one's present thoughts and emotions, may ensure more comprehensive use of the reality of redemptive history in one's life for transformation.

Fourth, emotions in these Christian approaches are considered the glue that brings together past and present. Focusing on emotions is believed to be important for several reasons. Emotions indicate the condition of one's heart. They provide an entry point to discovering false lies in one's memory. And expression of emotions puts people in a place where they can receive God's truth better, which might solve current problems or transform one's perceptions of current situations so that they can be dealt with in more constructive ways. Thus, the three models discuss the function of emotion, mainly based on experience. Defining emotions, however, is a topic that is not addressed. Smith, in some sense, is somewhat of an exception, as he discussed the nature of emotions in a separate section. However, he did so in an older version of TPM (2000) and this discussion is left out of the current training manual. A comprehensive Christian approach would not only base its model on Scripture and experience, but study God's creation and understand how research observations illustrate and help understand in greater detail the truths of Scripture (Litfin, 2004).

Fifth, the three models emphasize prayer as intervention. Though prayer is indeed a very important means to change, two things should be noticed. First, the prayer in these approaches might not actually be the intervention. Though the intervention is certainly done in prayer and with a prayerful attitude, when analyzed, the prayer is rather composed of a specific set of elements. It is not just prayer that is used to intervene; it is a formulation of specific steps to take in prayer. The question is what brings the change: Is it praying? Is it Christ? Is it a certain way and order of processing? The different models would probably say it is Christ who brings change. Ultimately this is true of course. However, the mode of prayer and the specific order of processing might be used by

Christ as well to bring transformation. In dealing with emotions, this type of prayer is a legitimate intervention. However, other types of prayer may be able to deal effectively with emotions as well. A Christian approach would employ Scripture and Christian history to discover a rich variety of prayers that can be used in counseling (see Foster, 1992). Furthermore, the specific elements of the prayer point to a presupposition that when clients are experientially engaged through a focus on emotions, they are enabled to access important sources of information that contribute to their present ways of dealing with situations. Though prayer is certainly a good medium, this kind of experiential engagement with the accompanying receiving of God's truth can also be achieved in other ways, for example through listening to Scripture or song, a certain way of conversation that heightens experiential processing, realizing and internalizing one's union with Christ in light of problems, and so on. Of course, this is not to diminish the importance of prayer in a Christian counseling approach. Every intervention should, in some sense, be prayed for and done with a prayerful attitude. However, God has provided more means besides prayer that are conducive to bringing about transformation.

Finally, all approaches place great emphasis on the person of the counselor. Counselor attitudes are to be characterized by compassion, servanthood, accountability, transparency, love, stewardship, holiness, wisdom, and integrity (Tan, 2011). They need to have a clear understanding of how a certain model works, be knowledgeable about problems. They need to be well-versed scripturally, know how to listen to the Spirit's guidance, have the capacity to be intuitively and empathically connected to clients. They need to be thoroughly trained in specific interventions. Furthermore, experiencing personal ministry is considered an important element as well. A Christian approach recognizes that counselors should not be counselors if their hearts and lives do not demonstrate that they are made new (Matt 7:4; Rom 2:17-29; Gal 6:1-4). In any training program or education in Christian counseling these aspects need to be part of the formation of the future Christian counselor. Specific plans and strategies need to be in

place that facilitate growth in these areas and check where development is needed. Where this is not the case, Christian counseling might be seriously compromised.

Reflection on EFT in Light of the Christian Models

Now that the Christian models have been evaluated and essential aspects highlighted for a sophisticated Christian emotion-focused model of counseling, reviewing secular EFT in light of the Christian approaches may reveal more clearly its potential contribution. Generally, some stark differences are evident, such as that the Christian models are theologically more accurate and emphasize Scripture to be foundational, and believe in the necessity of the transforming power of Christ for change. In addition they take sin and forgiveness seriously. EFT, naturally, falls short in all these areas (and more as was discussed in the previous chapter). However, a few brief highlights will point out how EFT may, in fact, complement the Christian models.

First, EFT focuses on the necessity to process problems experientially. In this approach the problem is not the problem, but the processing is. The model draws attention to an important aspect of what it means to be created in the image of God, namely using one's created emotion-system in the most optimal way possible. The emphasis is on helping clients access all aspects of an emotion scheme. When one processes issues in this way, new emotions will be tapped into that can transform the more troublesome ones. A connection that is at least unstated by the Christian models is that the Christian theories make use of similar principles by offering new emotional experiences that transform the older and maladaptive ones. However, the Christian approaches do so, not by focusing on optimal processing, but by facilitating a place where the Holy Spirit can instill clients with transforming emotional experiences. Though the latter is certainly a very important aspect of Christian counseling, a Christian emotion-focused model would consider experiential processing in the EFT sense—

accessing the different information sources and experiencing them to completion—as important an aspect. The result of this type of intervention can be as much wrought by the Holy Spirit as the more mystical experiences of the Christian models.

Second, and closely related to the previous point, is the fact that in EFT emotions are considered the result of a variety of aspects of one's current emotional experience: appraisal, memory, physiological and sensory aspects, and motivational elements (Greenberg et al., 1993). Thus, EFT offers a more holistic approach as to the nature of human emotions than the Christian approaches discussed, the latter of which focus rather exclusively on cognitive beliefs or judgments made in the past as leading to current emotional functioning. A Christian emotion-focused model needs to have a clear understanding of what emotions are, their nature, function, and purpose. EFT, with its concept of emotion schemes based on scientific considerations, may prove helpful.

This leads to a third observation, namely that the Christian models put a heavy emphasis on one's past as the place where emotional dysfunctioning originated. Though, this assumption certainly contains a great level of accuracy, the emphasis on the here and now is often lost. Despite the fact that EFT acknowledges, following attachment theory, that one's past certainly informs one's present, sessions focus on how people currently give meaning to their present circumstances and how their minds have created barriers and mechanisms that keep people stuck in old places. Removing these barriers and transforming the mechanisms will result in a move forward. In this sense they are more correct in bringing out the active responsibility of the agent in shaping one's reality, whereas the Christian models (especially Smith and Tan) focus more on the passive victimization that occurred in the past. From a Christian point of view EFT's understanding can be seen as a tool to help expose the deceitfulness of one's heart. Believers, like all people, may have created certain ways of thinking and feeling for the sake of self-protection. Understanding the interplay between the cognitive and affective systems in the present can help clients discover their own responsibility in perceiving and

dealing with situations the way they do.

Fourth, as mentioned in the previous chapter, EFT's techniques are meant to uncover needs and wants so that they can be properly expressed and constructive satisfaction or even forbearance can be realized. EFT's focus on needs and wants seems to be unbiblical, at first sight. Transformation is not about getting what one wants, but about growing in one's faith and in one's intimacy with Christ. Despite the fact that EFT values these wants and needs in a different way than Christians do, techniques and methods that expose one's wants and needs should be welcomed even in a Christian approach as they reveal deep-seated desires and motivations. One's longings are important from a biblical point of view, because they indicate what one is committed to, often leading to action (Gal 5:17-19; Jas 1:15). When counselors focus on emotions to this end, they have a tool that helps them discover what clients are oriented towards. This enables greater discernment regarding legitimate and sinful aspects of one's emotional functioning and provides information as to the type of intervention needed.

Fifth, EFT focuses on an aspect that is important for Christians as well, namely emotion regulation. The Christian approaches may implicitly recognize that this is significant for Christian living, but do not explicitly address this issue. EFT has designed interventions that help people deal with underregulation (e.g., being controlled by the emotion) and particularly with overregulation of emotions (e.g., suppression of the emotion). Reflection on the different aspects of an emotion scheme, understanding how the self is agent in and responsible for emotional experience, and tools that help people use their emotions as a positive guide are essential in this regard. With self-examination as a crucial aspect of soul care (E. L. Johnson, 2007, p. 438 ff) a Christian emotion focused model can learn from EFT, using some of its strategies and developing distinctly Christian tools that help people regulate their emotions.

A sixth aspect is EFT's focus on the role of the therapist and the importance of the therapeutic relationship. EFT offers detailed explanations of internal attitudes of the

therapists and specific tools that the therapist can practice to enable them to be as effective as possible. Christian models highlight the counselor's character and the importance of having received personal ministry, but most descriptions stop at the mention of general concepts such as showing Christian love and listening to the guidance of the Holy Spirit. No detailed discussions exist that guide and train the counselor specifically regarding ways to make the therapeutic relationship most efficacious.

Finally, with regard to psychological sophistication, EFT sets a good standard to follow. Several books have come out that set forth the history, theory, application, and future of EFT in a very clear manner. Training in the approach is available at different levels with supervision recommended and made possible. The model is being developed based on the result of ongoing research, which leads to an increasingly effective approach. Christian based research in the psychological field has been limited generally. E. L. Johnson (2011) points out that relatively few studies have been done, that the designs of the studies are limited because of small samples, the absence of double-blind studies, and little to no long-term follow up. Furthermore, research has not been tailored to specific disorders nor have specific Christian strategies been researched. Tan (2011) points to 24 outcome studies that have been done to research the efficacy of religiously-oriented interventions in Cognitive Behavioral Therapy (Worthington & Sandage, 2001; Tan & Johnson, 2005). Garzon and Burkett (2002) mention that Propst (1980; 1988) has done some research that comes closest to the investigation of the healing of memories. Furthermore, Garzon (2008) has done some initial empirical research of the TPM model. But there is no united agenda to enhance excellence by doing empirical research. Other research suggests that treatments that incorporate interventions that align with the religious and spiritual values leads to client experiences of equivalent or superior progress as compared to purely secular interventions (Worthington, Hook, Davis, & McDaniel, 2011). All of the above reveals the need for a more comprehensive exposition of Christian models, which would need to include a strong theological and theoretical

rationale, theoretical explanation of the particular approach, a practical manual, avenues for training, and ongoing research and development.

Conclusion

This chapter provided a description of three Christian models that consider working with the emotions and experiential engagement important for their model. Smith's Theophostic Prayer Ministry employs emotional experience to trace back from a current situation to an event in one's past so that lies that originated in that memory can be replaced by God's truth. Tan's inner healing model is used primarily to help people who have been abused or emotionally wounded. The counselor asks the Holy Spirit in prayer to reveal truth to people that brings healing and transformation. The EH model uses a variety of means, such as deliverance of demonic activity and inner healing, to address the roots of current emotional and relational problems. Direct revelation of the Holy Spirit to either counselor or counselee is considered of great importance for change. These models differ in their views on demonic activity, sin, anthropology, sanctification, guided imagery, the cause of dysfunction, and the extent to which the counselor leads or follows. At the same time they reveal important similarities. They focus on forgiveness, the past, trust in God to heal and transform. They consider emotional experience the thread between past and present and discuss the importance of the person of the counselor. Comparing and contrasting these models thus reveals topics that need to be addressed in a Christian emotion-focused model. An evaluation of the Christian approaches also revealed in which way secular EFT can contribute to a Christian emotion-focused model. Of great value could be: EFT's emphasis on experiential engagement, processing, and transformation; its nuanced definition of what constitutes emotional experience; focus on one's responsibility in current experiencing; accentuation of the importance of wants and needs; tools for emotion regulation; the detailed role of the therapist and EFT's overall sophistication.

CHAPTER 5

CONCLUSION AND PRELIMINARY OUTLINE OF A CHRISTIAN EMOTION-FOCUSED MODEL

Conclusion

The thesis of this dissertation is that the theologically and psychologically comprehensive Christian emotion-focused model of therapy (CEFT) presented here is a necessary corrective to existent secular and Christian emotion focused models. In preceding chapters specific elements were explored that would potentially comprise a Christian emotion-focused model of psychological care. This chapter provides reflections on what has gone before as well as suggestions for future development of this model.

Chapter 1 offered an overview of some of the intellectual background on the topic of emotion in disciplines such as theology, philosophy, psychology, and psychotherapy. This survey revealed the complex nature of emotion. Several sources (Kim-van Daalen & Johnson, forthcoming; Kleinginna & Kleinginna, 1981; Roberts, 2003) have contributed to the descriptive definition of emotion used for the purpose of the present project. With this in mind, this dissertation defined emotion as a complex mental state that entails a form of information-processing and action readiness. Its idiosyncratic neurochemical and physiological basis gives it neurological primacy. Developmentally, emotion precedes language based knowing, later to be fused with cognition. Emotions may be activated as a result of physiological processes, cognitive construals, previously stored emotion experiences, and/or socialization and may generate conscious feelings, cognitive processes, and behavior that is often expressive and goal-directed.

Chapter 2 consisted of an analysis of Scripture and its often implicit reference to the nature and purpose of emotions. This resulted in the conclusion that the capacity to experience and express emotion is an aspect of creational structures that make up human

beings, together with other capacities such as volition and cognition. These structures are a part of what it means to be created in the image of God, who himself is perfect in the affective, cognitive, and volitional aspects of being. Emotions are, furthermore, to be seen in the context of redemptive history. The perspectives of creation, fall, redemption, and consummation form the Christian meta-narrative by which Christians interpret the nature of emotions as they are experienced and expressed today. The capacity for emotional engagement was created good and served the purpose of loving God and others (Deut 6:5) and fulfilled the creation mandate (Gen 1:22). As created, emotionality was without defect. Biological aspects of emotional experience, such as brain structures and neurological functions, were intact and worked properly. Psychosocially, emotions were experienced and employed in God-honoring ways in relation to self and others. Spiritually, emotions contributed to a healthy relationship between God and the human beings he created.

As a result of the fall, however, these areas of human functioning were damaged. Biological defects, psychosocial trauma, and a sinful turning away from God were the result. Today, therefore, emotions cannot be relied upon in the same way as was possible before the fall. Emotions reveal what is in one's heart, which is now predisposed to sin and, therefore, are not an inerrant guide to loving God and others or to other aspects of living according to God's design.

Through Christ's death, however, reconciliation with God was made possible. The redemption of emotional engagement is now related to faith in Jesus Christ. God may heal what is biologically damaged, directly or by means of medication. Psychosocially, people may experience healing from having been sinned against and the resultant emotional pain. Furthermore, being united to Christ, they have his Spirit to guide and enable them to experience healthier emotions. First and foremost, the relationship of believers with God has been restored, meaning that both his love for believers and their love for him are to become the foundation of their emotion experience

and expression (John 13:34; 15:12; Rom 13:8; 1 John 4:7-12). A healthy use of the emotions according to God's design means that an emotion correlates with the category of emotion Jesus would experience (it fits God's design), flows from a Christian construal, and it is communicated in a holy and virtuous way. More specifically, being "fitting" means that that emotion corresponds to God's perspective of the situation. For example anger at injustice, sorrow over sin, compassion for poor and needy people, and so on. Experiencing fitting emotions is possible when believers, enabled by the Holy Spirit, train themselves to construe situations in terms of the Christian story (M. E. Elliott, 2008; Roberts, 2003). Finally, emotions are to be communicated in christianly appropriate ways. Experiencing anger at seeing one person abusing another is a fitting emotion construed in Christian terms, but when that anger is either not expressed or expressed in harmful ways, emotion is not being used in a God-honoring way.

Christians believe that they will live forever with God in eternal happiness. Therefore, the emotional experience of believers will be fully restored to God's perfect design biologically, psychosocially and spiritually. Until that time, an already-not-yet tension is experienced in which healing, restoration, and improvement are possible but not yet perfected. To aid the process of emotional transformation, believers first of all require the transforming power of the Holy Spirit, and second, they can learn from the Christian tradition strategies that are conducive to emotional transformation, such as prayer, meditation, song, fellowship, reading, and other spiritual disciplines.

Chapter 3 examined a secular emotion-focused therapy (EFT) model. The development of secular EFT (from now on to be called SEFT) has resulted in a rather comprehensive model both in its theoretical underpinnings and methodology (see R. Elliott, Watson, Goldman, and Greenberg, 2004; Greenberg, 2010a, 2010b; Greenberg and Paivio, 2003; Greenberg et al., 1993; Greenberg and Safran, 1987). Theoretically, EFT brought together several theories concerning cognition and emotion that led to the view that emotions and cognition are intricately interwoven and can only be separated

intellectually. The model originates in part from Client-Centered Therapy (Rogers, 1951), which emphasized that the therapist should be characterized by genuineness, congruence, unconditional positive regard, and empathic understanding towards the counselee (Greenberg et al.). Another influential theory of SEFT is Gestalt Therapy (Perls, 1969), which emphasized the balance persons require between their internal needs and their environment. These needs underlie emotional experiences and continue to exert influence until one has meaningfully integrated them into one's life. Attachment theory provides greater understanding regarding the nature of these needs, namely attachment/interdependency (Bowlby, 1969/1982) and curiosity/mastery of the environment (White, 1959). According to SEFT, emotional experience is the result of the activation of an emotion scheme, which is a complex interchange of physiological aspects, semantically-based memories, motivational-behavioral tendencies (wants, needs, and desires), and cognitive symbolic conceptualizations. Research has found that experiential engagement is effective for lasting change (Luborsky, Chandler, Auerbach, Cohen, & Bachrach, 1971; Orlinsky & Howard, 1986) as cited in (Greenberg & Safran, 1987). The developers of SEFT also encourage experiential processing. Rather than diagnosing symptoms and content, they identify ways that experiential processing is blocked. Consequently, they suggest interventions that are conducive to integrating all aspects of emotional experience, so that clients can process effectively and create new meaning that helps them form new views of self in relation to the world and which will serve as a guide to action (R. Elliott et al.). Examples of these interventions are empathic exploration, clearing a space, trauma retelling, systematic evocative unfolding, and chair work.

An evaluation of SEFT from a Christian viewpoint reveals the strong secularist and humanist tenets that underlie this approach, and leads to the following concerns. SEFT places too much faith in people's innate resources to find solutions and, therefore, is too passive in giving people counsel. In addition, it focuses too much on the wants and needs of a person independent of God's lordship over human life. Directing clients only

to what is adaptive in light of their wants and needs demonstrates that SEFT basically has no room for moral absolutes and does not address issues of sin. The result is a subjective epistemology, in which clients are the definers and creators of their own truths and views of reality.

Despite these problems, however, a Christian emotion-focused approach can benefit from several of SEFT's elements. First, the model has been developed and presented in a comprehensive manner. Experience with several models of psychotherapy, reflection on scientific theories regarding emotion and cognition, an exposition of SEFT's presuppositions regarding human nature, continued research with regard to SEFT's effectiveness, and manualized descriptions of the therapeutic process and specific interventions show significant psychological sophistication. Furthermore, the model's ability to help clients explore and understand their inner dynamics is essential for a Christian approach that seeks to coach people to open their hearts to God for spiritual transformation. Third, its emphasis on the importance of a therapeutic relationship characterized by empathy and trust in the client supports the Christian counselor's biblically-based desire to behave in a truly loving manner. Last, SEFT therapists have developed concepts like emotion schemes and consider important practices, such as self-awareness and emotion regulation, to be important for healthy human functioning. The employment of these concepts and practices in therapy is believed to be highly conducive to change. As a result, CEFT should focus on the created capacity for emotional engagement and help clients cultivate self-awareness and emotional regulation in order to help clients appropriate therapeutically Christian truths.

Chapter 4 looked at three Christian counseling models that incorporate emotional processing to some extent. Tan's Inner Healing Prayer (IHP) approach (Tan, 1992, 2003, 2007; Tan and Ortberg, 2004) was formed in the context of clinical counseling. IHP is presented in a succinct manualized form as a potential intervention with Christian clients in his broader CBT (Cognitive Behavioral Therapy) approach.

People who experience hurt from past trauma are encouraged to recall painful memories and be emotionally engaged in this process. God is then asked to minister to the client, which often results in the client receiving comfort and healing. Tan's model is short and straightforward and, therefore, can be easily implemented by Christian counselors. Tan is sensitive to the readiness of clients to discuss spiritual things and is aware of the potential ethical problems of therapists imposing their personal values upon their clients. Though Tan desires to be biblical and Christo-centric in his approach, detailed theological foundations for this form of prayer and for his view on emotions are lacking. Overall, Tan's IHP is a helpful strategic form of prayer to address emotions related to painful memories, but in the context of his overall CBT approach, it is limited in the emotional processing it promotes.

Second, Theophostic Prayer Ministry (TPM) (Smith, 2007) was presented. Smith believes that emotional pain is the result of lies incurred at painful moments in life. The lies embedded in memories of those moments are discovered by means of following present emotional pain to a memory that contains a related emotion. This emotion is then explored to identify the core belief beneath it. That belief is, consequently, offered up to God with the emotional arousal that accompanies it. At that point, God is asked to reveal his truth to the ministry recipient (MR) so that the belief can be transformed in accord with God's truth. As a result, MRs are no longer supposed to experience the previously troubling emotions. The approach is helpful in helping people discover false beliefs that influence their current emotional experience. TPM facilitators put a high trust in the healing and transforming power of the Spirit of Christ. The method is clearly specified and training and supervision is recommended and provided for those who want to practice it. However, TPM runs the risk of diminishing the importance of acknowledging sin, and of reducing the sanctification process to a repeated application of TPM. In addition, though not intended, the method can be interpreted as being an exclusively supernatural process, in which an MR subjectively experiences Christ's message to

transform, thereby minimizing the ambassadorial role the ministry facilitator and the potential transforming effect of the experiential nature of the intervention.

The Elijah House model bases diagnosis and intervention on four scriptural laws (M. Sandford, forthcoming) that suggest that bitter judgments of and disrespect for others (particularly for parents) will negatively influence one's life, potentially leading later to conformity of the unconstructive behavior of those judged. One's present negative behavior and emotions (called "bad fruit") are the result of bitterness (called "bitter roots") towards important caregivers. The model takes the commands of Scripture seriously and believes repentance for sin to be a primary ingredient of Christian counseling. Furthermore, the EH model values emotions for various reasons: they reveal the condition of one's heart, may provide truthful messages, and often need to be expressed and listened to before change can take place. Emotional processing and empathy, thus, are essential aspects of counseling according to this model. In dealing with one's problems, more than one intervention may be used to address negative patterns in one's life. However, in order to learn the EH model, one needs to receive specific training by the EH developers. The books that have been written are helpful in understanding some of the dynamics, but they are not clear enough in presenting the model for a person to fully implement the approach into her clinical practice. Furthermore, the four spiritual laws have to be questioned on hermeneutical grounds since the biblical texts upon which they are based are not properly interpreted. Also, the model's theory of demonic influence and activity has some warrant but goes beyond what Scripture reveals.

When these three models are compared and contrasted, their value for a CEFT becomes clear. The emphasis placed on forgiveness, trust in the transforming power of the Holy Spirit, the importance of one's past with regard to one's present functioning, the significance of emotions and experiential appropriation of God's truths, prayer, and the role of the counselor as a helper also in need of spiritual transformation, is commendable

and needs to be incorporated. At the same time, certain aspects of these models are confusing or limited and surely require more theological analysis and scientific investigation regarding the nature of human beings and emotions, demonic influence, sin, the nature of dysfunction and consequent diagnosis and intervention, and empirical research to demonstrate effectiveness.

Based on the foregoing research, the rest of this chapter outlines what might be considered a preliminary model of Christian Emotion-Focused Therapy (CEFT). The purpose is to identify the necessary components of Christian therapeutic practice that focus on the emotions as the central locus of change.

Preliminary Outline Christian Emotion-Focused Therapy

A sophisticated Christian Emotion-Focused model (CEFT) model is put forward, because of the need in the Christian therapeutic world to understand and work with emotions properly with regard to their place, nature, and functioning in divine and human interactions. In addition, research has demonstrated that lasting change is most probable when clients are emotionally engaged and experience emotional changes in psychotherapy, thus making a focus on the emotions as locus of change crucial.

Introductory Elements of CEFT

Certain elements are needed to help appreciate CEFT in light of various contexts. Introductory elements, such as the role of emotions for one's faith as presented throughout the history of Christianity, an introduction to the concept of emotions as described in several disciplines, and a succinct overview of how contemporary Christian and secular models deal with the emotions, would need to be addressed as part of CEFT.

Central Theoretical Principles of CEFT

Central theoretical features of CEFT describe the theoretical underpinnings of

this model. These include:

Human nature and emotion in light of the Christian meta-narrative and science. Human beings are created in the image of God. Discussions regarding personality; the nature of and relationships between heart, mind, spirit, affect, cognition, and volition inform what it means to be thus created. Part of the image consists of the capacity for emotional processing with which people are to reflect God's glory and live according to his good design. In order to understand this capacity as an aspect of human functioning as people experience it every day, it needs to be considered in light of the Christian meta-narrative of creation, fall, redemption, and consummation. These elements of the Christian ground motive inform human functioning at several levels: namely, the biological, the psychosocial, and the ethicospiritual. Furthermore, research in the areas of cognition and emotion assists in comprehending the embodied nature of emotions.

Human functioning. A Christian theory of motivation explains that human beings are born with a tendency to ensure their surviving/living/thriving (Gen 1:28, 29), to develop themselves relationally (Gen 1:27) and functionally as part of the creation mandate (Gen 1: 26) within the context of a relationship with God. However, because of the fall these tendencies have become self-oriented rather than God-oriented. Often, this affects how people experience and express emotions negatively. With theory and research demonstrating the importance of emotions for many aspects of life, understanding emotional functioning becomes crucial. The concept of emotion schemes (as SEFT understands it) as it relates to human functioning is, therefore, relevant.

Psychosociospiritual wellness. Christian views of psychospiritual wellness are to be distinguished from other worldviews. True psychosociospiritual health, in this sense, can only be found through a relationship with the living triune God, who provides peace for one's soul, one's relationship with others, and with himself. The ideal is to be

conformed to the image of Christ so that one's thoughts, feelings, and actions operate the way they were meant to be: grounded in God's love for sinners and living in love for God and for others as oneself. On the journey to what one day will be perfected, redemption of what is broken and/or sinful is possible at all levels of human functioning: biological, psychosocial, and ethicospiritual. Because of the already-not-yet tension of salvation, true healing and remediation may take place, but the ongoing realities of suffering and indwelling sin need to be reckoned with as well. Emotional maturity is essential to psychosociospiritual wellness and means that people learn to acquire and rely on valid emotions with corresponding proper construals in light of the Christian narrative, resulting in healthy, constructive, and godly communication and expression of these emotions both intra- and interpersonally. Standards for emotional experience ought to be derived from Scripture. As such, the emotional system forms an important source of information to guide people in life.

Dysfunction. The fall into sin is the ultimate cause of dysfunction; as a result, all levels of human functioning are disordered to some degree. For dysfunction on the biological level some diagnostic tools need to be developed to discern whether biological aspects contribute to emotional dysfunction. In that case, consultation with a psychiatrist or other specialists may be required to address physiological issues and limitations (e.g., schizophrenia, neurochemical imbalances). Dysfunction on the psychosociospiritual level results from motivations having become fundamentally self-serving rather than God-serving. Consequently, thoughts, feelings, and behavior go amiss leading to damaged relationships with God, others, and self. One's pathology can be the result of explicit sinful choices (immoral relationships, addictions, etc.). However, other aspects need to be considered equally important, such as one's implicit (and not necessarily willful) inability to live by faith (not trusting God for protection, control, guidance, provision, etc.), or negative influences from others (e.g., abuse, imperfect modeling, etc.) that may have

seriously harmed or limited development of emotional maturity. Often something of all these aspects is present.

Emotional problems can be identified in three ways. First, emotional processing itself may be dysfunctional. This could mean that one is overwhelmed by emotions (unable to deal with the intensity of them leading to paralysis or deconstructive behavior) or continually suppresses certain emotions (unwillingness to deal with them). These elements could also happen once healthy emotional processing has already begun, hampering potentially beneficial progress. Dysfunctional processing is the result of not allocating attention to all aspects of an emotion scheme. However, not only may emotional processing be dysfunctional, so could the constitution, and especially the content of the emotion be. Consider the following illustration. Suppose a person experiences anger in psychosociospiritual unhealthy ways (e.g., the person is angry, because he feels offended at being criticized (though the criticism was correct) (type and construal incorrect). Furthermore, he does not want to deal with this anger, because the thought of being offended is too painful (attention allocated only to the painful memories of the emotion scheme). Not processing this emotion constructively severely limits the person in dealing with the content of the emotion, which in turn exacerbates the processing difficulty. As a result intrapersonal problems (e.g., headache or depression), interpersonal problems (e.g., broken relationship with the one who offended), and spiritual problems (e.g., God seems absent) may arise. Thus, other areas of life (psychosociospiritual) become affected as long as the emotional dysfunction, the problematic processing and content, is not addressed. The resulting subjects of diagnosis are, therefore, the nature of one's emotional processing and the nature of the problematic emotion(s) with regard to its category, construal, and communication (see figure 10). Thus, therapists need to pay attention to process, content, and outcome of one's emotional experience and will address in particular the first two as they are the cause of the outcome.

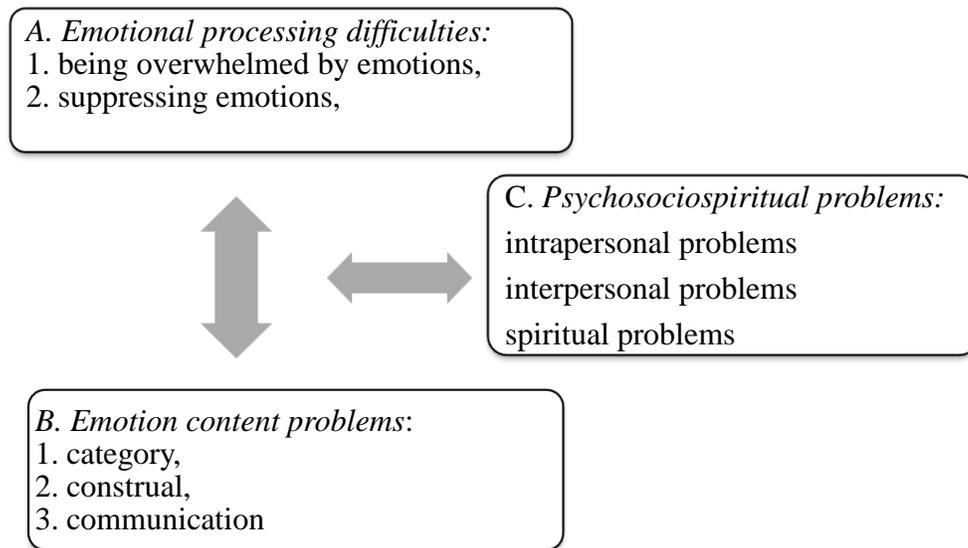


Figure 10. CEFT's areas of diagnosis

Lists of symptoms or markers (something the client says or does) to identify processing and content problems need to be developed. Some of the markers of SEFT may be helpful especially with regard to emotional processing difficulties. Regarding the nature of problematic emotions, a list of tell-tale signs (verbal, non-verbal, empathy-derived) of specific emotions would help to discern which type of emotion one is experiencing. For example, verbal signs for the category of anger could include: complaints or derogatory language. Non-verbal signs could consist of clenching jaws, grinding teeth, or speaking loudly. Empathy-derived signs come from the counselor being spiritually attuned to the Holy Spirit and empathically attuned to the counselee. Being alive to the guidance of the Holy Spirit, the counselee's emotions, one's own emotions, and the reality of the story, the counselor may sense that anger is the core affect for a certain person. It would be more difficult to develop lists of markers for the construal of a certain emotion. A firm theological grasp on the part of the counselor would help in

identifying the construal's validity.

The construal of a specific emotion can only be discovered by using techniques that ultimately navigate the work to the core of this emotion, enabling the counselee to describe what they are experiencing and why. The concept of an emotion scheme is helpful in considering different aspects that comprise emotional experience, such as episodic memories, beliefs, wants, needs, and desires. The counselor must possess sound theological knowledge in order to help the counselee discern which aspects of the emotion are legitimate from a Christian point of view and which are not. For example, anger at an abuser is justified (Matt 18:15-18), but anger at someone else's success is not (Exod 20:8; Rom 13:9; Jas 4:2).

Finally, with regard to the communication of the emotion, ethicospiritual principles could be described that help discern whether the intra- and interpersonal communication of the emotion is appropriate or not. For example, righteous anger at somebody else's offense may be expressed verbally with self-control directly to the offender (if appropriate, and without resorting to gossiping, physical abuse, screaming, etc. (see Ps 4:4; Prov 14:29; Matt 18:15-17; Gal 5:18; Eph 4:26)), and always to God.

Psychotherapy. The premise of CEFT is that in order to find resolution to their problems, people need to (a) discover what it is they are feeling; (b) uncover the reasons for their emotional experience (e.g., what beliefs, memories, situations contribute), and discern the way they have construed and expressed the emotion; (c) recover from painful or sinful emotions; and (d) they need to learn to "cover" other aspects of their life with their new experiential knowledge (Kim-van Daalen & Johnson, forthcoming). Regarding (c) recovering from painful or sinful emotions, the first step is obtaining the right ultimate point of reference, that is, God. In light of his truth counselees learn to discern whether their emotional experience is healthy (that is, the emotion would be considered valid from a theological point of view) or sinful (negative

to one's relationship with God, others, or self). Often both aspects are present. Second, they are encouraged to bring their negative emotions to the cross and hence find experiential healing and transformation from God. Subpoints a, b, c, and d form specific stages of CEFT with each calling for particular corresponding interventions.

The purpose and hypothesized impact of CEFT on clients, based on commitment to Christo-centric work, is that they will be helped to live an emotionally rich life that reflects the image of Christ in which they are being formed, and as such they should feel closer to God. Consequently, further positive outcomes would include healthier relationships with others and greater internal harmony which means that people come to live from a place of greater wisdom, love, grace, peace, and joy. In addition, they ought to be better able to discern the reasons for their emotional experience, and can use CEFT tools to modify the content, intensity, and communication of their emotions.

Counselor. The role of the counselor is of crucial importance in the CEFT process as the counselor directs both the emotional process and content. As ambassadors and images of Christ themselves, counselors need to be spiritually mature, which includes emotional maturity. They need to be able to work with a proper balance between law and grace, truth and love, and directiveness and empathic support.

Manualized Psychotherapeutic Principles and Interventions

As mentioned above, four stages (see Figure 11) comprise the process of CEFT, these include (a) discovering the core affect(s), (b) uncovering the underlying themes, (c) recovering from the sinful and/or painful emotion, and (d) covering other areas of life with the experiential knowledge gained in therapy. These stages are presented in linear form, but strict demarcation between the stages is not intended, desirable, or realistic. Thus, the process is fluid and some overlap will usually occur with the focus moving back and forth between stages. In the following two sections

therapeutic principles and interventions are explained that are important to moving through these stages. Whereas therapeutic principles are of crucial importance throughout the therapy process, specific interventions might be necessary at certain points during the stages of the therapeutic process.

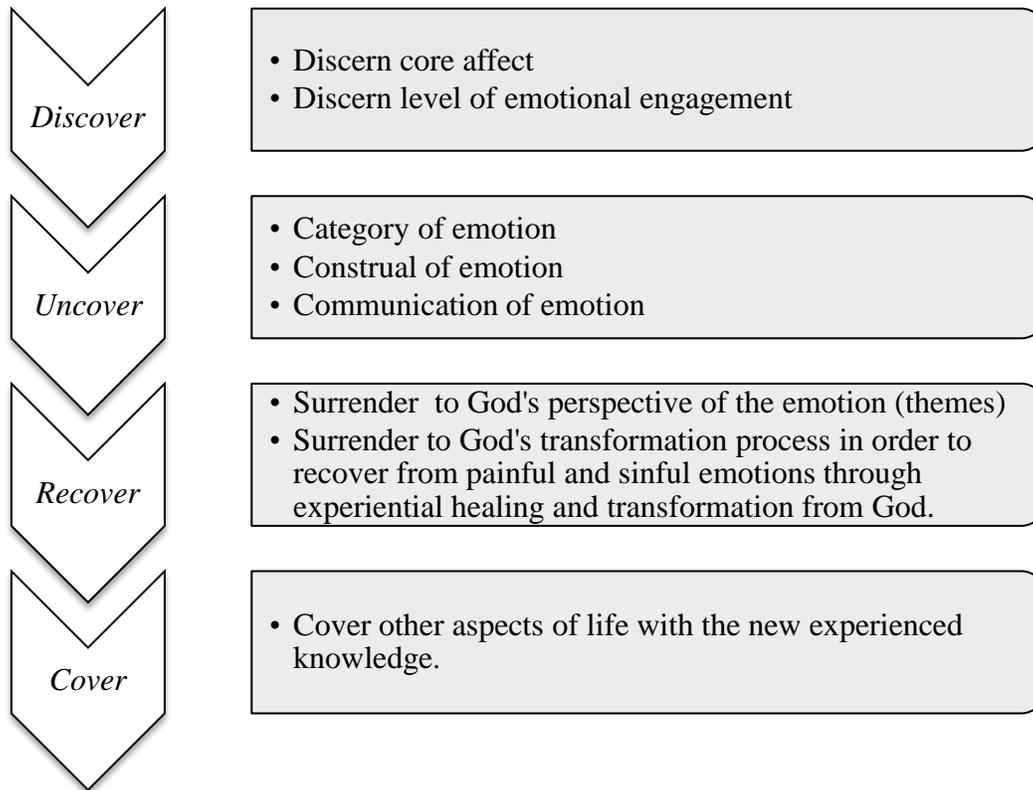


Figure 11. Psychotherapeutic process CEFT

Therapeutic Principles

The counselor's life. The quality/integrity of the life of counselors is highly important in CEFT. Those who lead in the church are subject to high standards, and since counseling is a form of leading and influencing, counselors should desire to have these same qualities as well. For example, they need to be well-versed in Scripture, have a living faith (for example, they need to be able to tell how God is working in their lives

currently and how that affects them), they need to have good relationships with other believers, be an active part of a local church, be good stewards, be free from addiction strongholds and immoral living (see Rom 13:13; Gal 5:21, 1 Tim 6:11; 2 Pet 2:7). Self-examination and intradisciplinary accountability would seem to be essential for CEFT counselors who want to practice with high levels of integrity and excellence.

Counselor attitudes in session. The personal life of counselors forms the basis from which they help others in the therapeutic context. Most important in CEFT is that counselors know how to balance the necessary elements of love and truth. To love in a therapeutic relationship means, for example, that counselors pray for counselees even before sessions begin or as God brings clients to mind during the week. In addition, counselors need to learn to relate to counselees in such a way that they feel welcomed, accepted, and understand that the counselor is on their side. Furthermore, counselors ought to be skilled in empathic attunement (i.e. they follow internally what their counselees are experiencing), empathic communication (i.e. they know how to communicate to counselees that they are tracking with them), and empathic interventions (i.e. they know how to help clients move forward through the use of specific empathic tools, such as empathic exploration or affirmation). SEFT's descriptions regarding empathy (e.g., R. Elliott et al., 2004) are of great worth in this regard. The underlying rationale for being empathic, however, is not that of SEFT which fully trusts in the counselee's internal resources. CEFT conceives of this work as a manifestation of God's love for people and a qualified (because of sin) trust in one's creational capacities.

Telling the truth means that counselors can see things from God's perspective and communicate that to their counselees. They know what kind of truths their counselees need to hear that will help them grow and find healing for their own soul, their relationships with others and with God. This means they have to have wisdom regarding God's evaluation of different kinds of emotional experience. Theological

knowledge and a personal life of faith are two important components that help discern which truth is relevant to a counselee at what moment. This truth may be comforting or painful, encouraging or discouraging, calming or shocking, but always needs to be brought in a type of love that understands how and when to communicate it or how to sit patiently and wisely try another approach when one's counselee is having initial difficulty receiving the truth.

Therapeutic Interventions

Discover core affect and manner of emotional processing. In the discovery stage, counselors can make use of several tools and interventions to discover the core affective problem(s) of their counselee. Intake forms, used extensively across public and private mental health settings, may serve as a first source of information regarding the greater context of a counselee's present life as well as provide indications of one's psychosociospiritual problems. Although numerous intake forms and formats exist to gather this important information, CEFT intake would expand on relevant information regarding one's faith life.

In therapy, then, two things need to be discovered and identified to aid in remedying the psychosociospiritual problems. First is the problematic core affect(s) in a given situation, and second is the counselee's current style of emotional processing. SEFT's description of empathic responses (R. Elliott et al., 2004) can be helpful in determining the problematic core affect. These counselor responses need to be explained in detail to counselors, so that they can be implemented skillfully. Empathic conversation is also helpful in discerning the counselee's level of emotional and cognitive involvement. However, additional beneficial tools exist to assist in this diagnosis, for example, the Client Experience Scale (CEXP) developed by Klein, Mathieu, Gendlin, and Kiesler, 1969 as cited in (R. Elliott, et al., 2004).

Uncover underlying themes. With the knowledge of the counselee's current problematic core affects and the quality of emotional processing, the counselor can proceed to uncover themes underlying the problematic emotion. Both the manner in which the problematic emotion is processed and the content need to be addressed and explored. First, regarding emotional processing, potentially all of the interventions of SEFT's empathy-based, relational, experiencing, reprocessing, and enactment tasks could be implemented in the uncover stage of CEFT. Some of these interventions can be transformed to include a more distinctly Christian character. For example, clearing a space may come to include the concept of Jesus holding all the various aspects that are overwhelming, in empty chair work Jesus can be imagined to sit in the other chair in order to facilitate emotional processing before and intimacy with God. In the microprocesses described as part of SEFT's empathic responses and therapeutic processing interventions, a rather spontaneous shift in a person's understanding of a situation leading to new adaptive behavior is expected as signified by "the emergence of new meaning," "recognition and re-examination of self schemes," and "new experiencing and self-assertion" (R. Elliott, et al., 2004). SEFT's described end-goals of these tasks are based on the understanding that counsees themselves will come to adaptive new meanings and constructions of being a self in the world. Though as created personal agents, people can and need to take responsibility in overcoming processing problems and, hence, in growing in emotional maturity, the person's creaturely finitude and self-deceiving and self-serving tendencies need to be considered as well. SEFT's processing interventions are, therefore, helpful in facilitating emotional experience that was previously unclear, blocked, or overwhelming, but lack the explicit guiding of the content of emotional experience for which more distinctly Christian interventions need to be used.

Thus, second, though aspects of the emotional content may be implicit in the uncovering and remedying of emotional processing problems, explicit attention needs to

be paid to the category, construal, and communication of a problematic emotion. SEFT's concept of differentially allocating attention to different aspects of the emotion scheme is beneficial. For example, clients are encouraged to tell memories, pay attention to bodily sensations and action tendencies, and identify underlying wants and needs. According to SEFT merely paying attention to and becoming aware of these elements will help a person move forward. In CEFT, however, the content of these elements is important as well. Thus, in this stage, CEFT would not only help clients identify the different elements of a particular emotion scheme, but explicitly highlight their content so that they can later be evaluated in light of God's design for them (which would be part of the Recover stage). Furthermore, TPM and EH strategies may be helpful to uncover false beliefs and "bitter roots" as part of the emotion scheme. All of this, as has been said, is to be done in an empathic and welcoming way, so that counselees can stay experientially engaged and uncover all of the relevant elements for the specific emotion experience. Empathic responsiveness additionally provides an important corrective emotional experience for a client who may not have had someone walk with them during exploration of difficult, painful, and uncomfortable issues.

Recovery of sinful and/or painful emotions. In this stage, recovery from painful and sinful emotions is sought. In the previous stage, the core themes of the emotion schemes have been made explicit and two further steps are now required. In order to experience recovery, counselees need to surrender themselves to God, first opening up to his perspective on the emotion and, second, receiving his work of transformation in them. In surrendering to God's perspective on the emotional experience, counselor and counselee will have to explore relevant gospel truths (e.g., regarding Christ's life, death, resurrection, ascension, and second coming). When counselor and counselee agree on God's perspective, the counselee's readiness to surrender to God's perspective needs to be gauged. For example, there may be mental

agreement that one needs to put off anger, but when the counselee cannot yet surrender to this truth at the heart level, more preparatory work needs to be done. Other underlying emotions may need to be addressed, before the anger can be dealt with, which would mean going through parts of the stages of CEFT again to determine additional related core affects. Alternatively, prayer of the counselor for the counselee's readiness may be offered, or the counselee may pray to this end him- or herself.

When counselees have surrendered to and embraced God's perspective on the emotion, they are ready to receive God's healing and transformation. This might be considered the climax of CEFT. With this in mind, counselors will have to design personalized interventions that help bring the gospel truths home to the counselees fitted to their particular stories, personalities, and settings. As Edwards (1746/1959) said "If it be so, that true religion lies much in the affections, hence we may infer, that such means are to be desired, as have much of a tendency to move the affections" (p. 121). Meditative Scripture reading, songs, confession, absolution, repentance, and inner healing prayer (Tan's format, or the second part of TPM where the Holy Spirit is asked to come and minister to the counselee), and guided imagery (following the guidelines in the "Differences" section of chapt. 4) are examples of some distinctly Christian kinds of interventions that can be tailored to each counselee. Some of SEFT's interventions could be used here as well, albeit with modification that would enable specific Christian truths to become experientially influential. For example, two-chair work can be recommended for someone who is self-critical, but rather than a spontaneous softening of the critic, Jesus' words could be spoken from a third chair to both critic and experiencer. A conversation between aspects of the old and the new self could be enacted or Jesus' words could be related to a person in the empty chair and to the client him- or herself. For each of the interventions that might be used in CEFT detailed micro-processes need to be described so that counselors can implement these in their therapy.

Cover other aspects of life with the newly experienced truths. When healing and transformation have begun to take place within a session, it is crucial that counselees learn to sustain and incorporate this into their normal daily life. In the Cover stage counselee and counselor would review relevant aspects of life and think of specific strategies to continue the work that has been done in session but that also address areas that go beyond what is possible in the counseling session, for example, practicing how to talk with others in one's lifespaces, asking for forgiveness, doing physical exercise to enhance mental well-being, and so on.

Application of CEFT

Indications and contraindications. CEFT would seem to be appropriate for Christians seeking to grow in their relationship with God and others. However, it may not be suited to everyone. According to Greenberg (2009), those having serious difficulty controlling their emotions (e.g., panic or impulse disorders) may benefit more from emotion suppression therapies, for example cognitive therapy, which will provide them with effective short-term coping skills. Also those individuals presently scoring 50 or lower on the Global Assessment of Functioning (GAF)—evidenced by having no friends, severe difficulties in day-to-day functioning, and an inability to contain affect well enough to control addictions or aggressive impulses—may have difficulty benefitting from methods that uncover affects (McCullough et al., 2003). In fact, uncovering feelings would likely lead to too much distress, impairing their emotional functioning even more. Other contraindications could be psychotic disorders, extremely low motivation, severe stressors, and a lack of psychological-mindedness (McCullough et al.). Research regarding the effectiveness of CEFT may reveal other indications and contraindications.

Treatment parameters. SEFT is used in brief and long-term treatment, and therapist and client need to discuss and agree on a certain number of sessions in relation

to the problem (Greenberg et al., 1993). This seems plausible for CEFT as well.

Treatment composition. CEFT seeks to balance relationship tasks, intervention tasks, and discussion of Christian content. The empathic nature of the therapeutic relationship is of crucial importance throughout the whole process, and particularly in the beginning. As the therapeutic relationship becomes more stable, intervention tasks to facilitate emotional processing become increasingly important, and with those the challenge of bringing explicitly Christian truths to bear on one's problems.

Case examples of CEFT. Case examples of CEFT are needed to illustrate how this type of therapy will work. Portions of transcripts from actual cases could be provided along with the various microprocesses that explain specific therapeutic tasks. However, descriptions of a few cases that follow a client from begin to end would allow readers to get an idea of the flow of CEFT over time. In addition, DVD's could be produced that demonstrate how experienced clinicians do CEFT.

Future Developments

Finally, it needs to be acknowledged that CEFT should not be the only model of Christian psychology; for example, cognitive, behavioral, and systemic approaches have their rightful place too if holistic psychological care is the aim. Furthermore, rather than being the end-product, this preliminary outline has discussed elements necessary for CEFT. A comprehensive book (that includes these elements and possibly more) needs to be written that can become the definitive description of CEFT. This book would comprise the theory of CEFT and a detailed manual. Additional material could be written or collected to accompany the book, such as a Christian discussion of specific emotions, a collection of relevant gospel truths and verses pertaining to particular emotions, a list of recommended Christian literature conducive to affective processing to appropriate Christian truths, a self-help book, and so on.

Training. The training and certification of CEFT therapists will need to be developed. Since no CEFT therapists have been trained (at least the kind of CEFT specified in this chapter), there is the issue of the kind of training needed to produce competent, effective practitioners of CEFT. The training needs to include such things as, appropriate (to CEFT) theological knowledge, psychospiritual formation to enhance spiritual and emotional maturity, education in the concept of emotion from various starting points, development of empathic abilities, diagnostic understanding, and facilitation of specific interventions, and so on.

Research. An enormous and additional area needing the attention of Christian scholarship is research, wherein CEFT interventions and therapy would be empirically tested and evaluated for their effectiveness. A manual for future research and practice could thus be a subsequent step that follows from this dissertation. Ideally, a Christian Psychological and Psychotherapeutic Research Institute would be established as a center that obtains grants for any type of Christian psychological and psychotherapeutic research. This institute would conduct research and publish outcomes.

Conclusion of the Dissertation

The warrant for this dissertation in chapter 1 was concluded by mentioning Johnson's (2007) plea that

Given the importance of the emotions in a Christian model of healthy human functioning . . . , it is essential that the Christian community refamiliarize itself with this modality—while avoiding an overemphasis on subjectivity (unrelated to the Word of God)—in order to foster greater healing of the human heart and its affections (p. 598)

This dissertation has been an attempt to do just that. Theological reflections on emotion, a Christian assessment of SEFT and of IHP, TPM, and EH, have resulted in a detailed preliminary outline for a model of CEFT in this concluding chapter. It is hoped that this dissertation eventually will contribute to greater emotional healing, maturity, and fullness in Christ.

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ABSTRACT

EMOTIONS IN CHRISTIAN PSYCHOLOGICAL CARE

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The role of emotion with regard to human functioning and human well-being has been a topic of much consideration and debate throughout the ages. In both secular and Christian fields of study (e.g. philosophy, theology, biology, psychology, and psychotherapy) people have examined emotional experience from different vantage points. Since the second half of the 20th century renewed interest in the importance of affect in human life is especially notable in disciplines such as neuroscience, psychology, and psychotherapy. This is reflected, for example, in the development of a secular psychotherapeutic model that understands experiential engagement to be a crucial key to psychological change, namely Emotion-Focused Therapy (EFT). There is no distinctive Christian counseling model that has as its main paradigm emotion experience. Yet, several Christian models exist in which experiencing emotions is considered to be important in the process of change. The thesis of this work is that the theologically and psychologically sophisticated Christian emotion-focused model of therapy suggested in this dissertation will correct and enhance existent Christian and secular emotion-focused models.

Chapter 1 covers the thesis of the dissertation, reasons why the dissertation makes a helpful contribution to the field, background information, methodology, and delimitations.

Chapter 2 presents theological reflections on the topic of emotion, especially as

it pertains to topics such as the nature of emotions, emotional health and disorder, and emotional healing.

Chapter 3 consists of an examination of secular Emotion-Focused Therapy. This chapter will discuss this model and assess what aspects can or cannot be used by a Christian Emotion-Focused approach.

In chapter 4 three contemporary Christian models that use emotion experience in their counseling approach are described and evaluated. These are Theophostic Prayer Ministry developed by Smith, Inner Healing Prayer as defined by Tan, and the Elijah House model of the Sandfords.

The purpose of this dissertation is to contribute to the field of Christian psychology by proposing the necessary elements of a comprehensive Christian Emotion-Focused model that is a corrective to existent models. Based on the research of the previous chapters, a preliminary outline of such a model is presented in chapter 5.

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