

**THE ROLE OF FAITH IN EMOTIONS:
A PASTORAL STUDY**

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OPSOMMING

Hierdie navorsing is gemotiveer deur die verskynsel dat die meeste sekulêre benaderings tot berading nie permanente oplossings en verligting vir emosionele lyers bied nie, maar dat die waarheid (en Bybelse waarheid in die besonder) dikwels verdraai of ontken word.

Hierdie verhandeling gaan van die standpunt uit dat geloof 'n onontbeerlike rol vervul in die genesing van destruktiewe emosies, vir emosionele beheer en die algemene welstand van mense.

In hierdie verhandeling word voorgestel dat die Skrif voldoende is om antwoorde vir mense se emosionele probleme te bied. Galasiërs 5 word as riglyn gebruik van hoe 'n mens moet lewe om vrugte van die Gees (gesonde emosies) op te lewer. Tweedens word 'n model voorsien vir begrip van die geloofssiklus.

Hierdie verhandeling beklemtoon die feit dat geloof in God en kennis van sy Woord onontbeerlik is vir genesing en berading van emosionele lyers. Die beradingsbenadering behels onder andere 'n uitspel van die fundamentele waarhede in die Woord van God en die noodsaaklikheid daarvan om deurlopend op Christus te fokus. Dit word beklemtoon dat Christus die enigste blywende oplossings bied.

Ten slotte word in die verhandeling aangedui dat berading oneffektief sal wees sonder die krag van die Heilige Gees in die menslike pogings. Daarom behoort beraders te bid vir die tussentrede van die Heilige Gees en te vertrou op God om die genesing te bewerkstellig.

'n Omvattende studie van al die dimensies van emosies was nie moontlik in hierdie verhandeling nie, as gevolg van die omvang van die onderwerp. Dit was egter wel moontlik om 'n literatuurstudie te doen van die teorieë, oorsprong en kernoorsake van en impak op menslike gedrag en welstand. Die hoofdoel van die verhandeling is om die bestaande kennis oor die onderwerp aan te bied en in die besonder om die rol van geloof in emosies te verduidelik.

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CHAPTER ONE

INTRODUCTION

1.1 PROBLEM STATEMENT

1.1.1 Background

All human beings experience emotions. Emotions impact on how one feels, thinks and behaves. God created people with emotions: “The capacity to feel and express emotions is a wonderful gift from God...” Copeland (2002). God is also emotionally involved with people (Anon, 2002). He shared with them the full range of human emotions (Jackson, 1998).

After man’s fall in sin, emotions became self-directed and out of control. According to Meyer (1997:13) carnal, uncrucified emotions try to lure people away from or out of the will of God. Only two things have ever changed the human soul: the fall and grace, the power of Satan and the power of God (Crabb, 1997:6).

According to the National Institute of Mental Health (NIMH, 2001) emotions – love, fear, anger, desire – give coloration and meaning to everything in life. Emotions are indispensable whenever one chooses to pursue one goal and not another. The derangement of emotions is what leads to the profound pain and much of the disability experienced in mental illness (NIMH, 2001).

Clapper (1987) is of the opinion that the emotional life is one of the essential bases of Christianity. The theologian must see that emotions have definite implications for the Christian life and that the Christian viewpoint has important implications for the affectional life. The Word of God can be used to guide knowledge and feelings with regard to one’s faith (The Lutheran Church Missouri Synod, s.a).

According to Hillman (1997:3) from all the evidence at hand, the concept of emotion has become central to the issues of our time. In the various fields and sciences of contemporary life, one comes up against this concept of emotion, which is used to refer to a crucial problem in each area. Hillman (1997:6), however, reports that from a review of a recent volume of some six hundred pages written by many hands and devoted entirely to the subject of “feelings and emotions” it was concluded that

science is still far from a solution and that there is no consensual definition regarding feelings and emotions (cf. 3.3.1).

Scientific interest in emotions underwent something of a renaissance in the 1990s (Evans, 2001:xiii). Anthropologists have begun to question their previous views on the cultural relativity of emotional experience. Cognitive psychologists have abandoned their exclusive focus on reasoning, perception and memory, and are rediscovering the importance of affective processes.

In studying what different disciplines has to say about emotions, it is important to understand the assumptions underlying this thinking. According to Klages (2003) postmodernism is a concept or set of ideas that appears in a wide variety of disciplines or areas of study. Such “postmodern” thinking, according to Dever, has affected nearly all disciplines since about 1950, both in the natural and social sciences, to such an extent that it is now taken for granted as the reigning paradigm (cf. Tripp, 1999).

Postmodernists accept that the interaction with the world is not a purely intellectual exercise, but involves the whole being (Codrington, s.a.). Emotions are as powerful and as important as intellect. Postmodernity, however, denies that there is such a thing as truth (Shepherd, 1999). Tolerance of other views is one of the pillars of postmodernism (Tripp, 1999). However, there is one group of people to whom this tolerance is not extended and who believe truth to be important.

Instead of knowing the truth, people express opinions, or indicate preferences, or “go with their gut” (Tripp, 1999). Emotions, feelings, intuition, reflection, magic, myth and mystical experience are now centre stage. “I know” have been replaced by “I feel” (Anon, s.a).

Considering the differences of opinion, misconceptions and renewed awareness of the crucial role that emotion plays in the lives of people, there is a serious need for additional research and understanding about emotion and the role of faith in the emotional lives of people, especially those seeking counselling. Powlisen (2001:18) elaborates as follows on the need: “ ... give us works that are theologically wise on the issue of emotions. Give us works rich in case-wisdom, in feel for human experience in biblical depth.”

A study of the subject will help pastoral counsellors, psychotherapists, marriage and family counsellors and support groups to understand and deal with emotions.

1.1.2 Emotions in general

There are several definitions of the word “emotions”. According to Wilson (1999:392), the word is derived from the Latin *emovere*, meaning to move. Meyer (1997:13) states that emotions are “a complex, usually strong subjective response ... involving physiological changes as a preparation for action”. Because of their complexity, emotions are not easy to explain, which sometimes makes dealing with them difficult (Meyer, 1997:13).

Wilson (1999:393) has found that twelve fundamental emotions have been repeatedly mentioned in the natural philosophical literature. He divides these into nine unpleasant and three pleasant emotions. The unpleasant ones are sorrow, fear, anger, jealousy, shame, disgust, pain, confusion, and emptiness, whereas the pleasant ones are love, joy, and awe.

All human creatures get angry, joyful, sorrowful, guilty, jealous, fearful, loving, anxious, driven, confident, despondent, amorous, or hopeful – in either the right way or the wrong way (Powlisen, 2001:19).

Paul Elkman, an American anthropologist, distinguished between basic (universal and innate) and higher cognitive (universal, but exhibit more cultural variation) emotions (cf. Evans, 2001:6).

Lindsey, in his discussion of emotion linked the drives for sleep, sex, nutrition, and psychomotor activity to emotion (cf. Wilson, 1999:393) because of their relationship to the reticular activating system. Psychopathological observations would support this linkage. Emotional states that are prolonged almost always result in aberrations in the intensity of these biological functions. These functions or drives give rise to behaviours that are specific for the drive. Thus, they can be considered tonic emotions, since they move the organism to specific behaviours.

One is led to conclude that much, if not all, of the judgements concerning aetiology, diagnosis, treatment and cure in the several related fields of psychology depend to a

great extent upon the concept of emotion in the mind of the practitioner (Hillman, 1997:5).

1.1.3 Faith-based emotions

Jesus Christ experienced every emotion and suffered every feeling human beings do, yet without sinning (Meyer, 1997:25). This is because He did not give in to His feelings. God's anger is free from ill-temper (Shepherd, 1999).

According to Bruno (2000:139) Jesus voiced and displayed His anger, but then He always moved on to the good news of His kingdom, and focused on His kingdom. His heart was filled with love and truth; anger could not gain a permanent foothold in His life to poison Him.

Jesus Christ did not give in to His feelings because He knew the Word of God in every area of life (Meyer, 1997:25). It is a false model which tells people they can have psychological well-being without grounding it in spirituality (Bruno, 2000:xviii). Their spiritual health is absolutely necessary for them to have psychological health. From this one can conclude that a strong knowledge and understanding of the Word of God and the leading of the Holy Spirit is required to deal with one's deepest emotions.

Emotions should always be submitted to wisdom (Meyer, 1997:15). The Bible teaches in the first chapter of Proverbs that one is to operate in wise thoughtfulness. One is not to be led by one's feelings, but to be moved by them to show compassion and understanding to those in need (cf. 2 Cor. 1:4). People should let God, through His Word, guide their emotions.

God's presence in people's lives will gradually affect even their physical being (Anderson et al., 2000:104). Anderson et al. (2000:104) further argue that the reality of life after death (cf. Rom. 8:11) is evident when one walks by the Spirit, for the fruit of the Spirit includes love (the character of God), joy (the antithesis of depression), peace (the opposite of anxiety), patience (the antithesis of anger), self-control, and a number of other characteristics of a healthy, mature person (cf. Gal. 5:22-23). The connection between the initiating cause (the Spirit of truth working in people's lives) and the end result (love, joy, peace, patience, self-control) is the mind, which directs

the brain, which in turn regulates all the glands and muscular movements (Anderson et al., 2000:104).

According to Anderson et al. (2000:105) one is saved by faith (cf. Eph. 2:8) and sanctified by faith (cf. Gal. 3:3-5); people also walk, or live, by faith (cf. 2 Cor. 5:7). God never bypasses the mind; rather, he works through it, transforming one by the renewing of the mind (see Rom. 12:2).

Emotional maturity is not determined by which emotions are felt, but rather by the integrity with which a person lets himself experience the full range of emotions (Crabb, 1987:188). According to Crabb (1987:188-189) feeling emotions not only adds richness to life (sometimes a painful richness), but begins the process of self-examination. The emotions one feels are a useful guide to exploring whether one is as committed to God as one wants to be.

Crabb (1997:32) believes that the surest route to overcoming problems and becoming the person one was meant to be is reconnecting with God and with one's community. He explains that this kind of relating depends entirely on deep fellowship with Jesus Christ and then spills over on to other people with the power to change their lives (Crabb, 1997:5). Struggles will continue, but they will be nudged out of the centre of our lives by the reality of meaning, joy, perseverance, and love (Crabb & Allender, 1996:205).

This leads to the following research question:

What is the proper context for emotions and how can pastoral counsellors guide counselees to understand, direct and control their emotions in a faith-based context?

The different research questions are:

- What are the scriptural perspectives regarding emotions?
- How do the scientific disciplines of psychology, medicine, anthropology and philosophy interpret, contextualise and approach emotions?
- How does the experimental group experience emotions in faith?
- How can the pastoral counsellor contextualise emotions and equip people with biblical knowledge and insights to deal with their emotions?

1.2 AIM AND OBJECTIVES

1.2.1 Aim:

The aim of this study is to indicate the proper context for emotions and the way in which pastoral counsellors can guide counselees to understand, direct and control their emotions in a faith-based context.

1.2.2 Objectives:

The specific objectives of this research are:

- i. To study scriptural examples of the harmful and selfish role that emotion played in the lives of key biblical figures (Adam, Cain, David, Jonah, the disciples, Judas and Martha) and to compare them to the constructive emotional life of Jesus Christ in order to provide guidelines for addressing emotional issues; and to explore what the Bible has to teach in Galatians 5:19-25 about emotions and to summarise the key teachings.
- ii. To study the viewpoints of the scientific disciplines of psychology, medicine, anthropology and philosophy regarding emotions and the role emotions play in people's lives.
- iii. To examine how the group selected for this research experience emotions in faith by means of semi-structured interviews.
- iv. To propose an integrative model that can be used by pastoral counsellors for placing emotion in a faith-based context and for equipping emotional sufferers to constructively deal with their emotions.

1.3 CENTRAL THEORETICAL ARGUMENT

The central theoretical argument of this study is that faith plays an integral part in emotions and that by comprehending this, the pastoral counsellor can help the counselees to understand, direct and control their emotions in a faith-based context that will equip them to deal with their problems.

1.4 METHOD

The method of Zerfass (cf. Heitink, 1999:113; Heyns and Pieterse, 1998:34-35), in terms of identifying basis theoretical, meta theoretical and practice theoretical theories will be employed. This is attempted in this study by:

- i. **Studying** scriptural examples of the harmful and selfish role that emotion played in the lives of key biblical figures (Adam, Cain, David, Jonah, the disciples, Judas and Martha) in comparison to the constructive emotional life of Jesus Christ, in order to provide guidelines for addressing emotional issues. An **exegetical** study of Galatians 5:19-25 will also be done, as it provides biblical guidelines and truths regarding these emotions.
- ii. An **examination** of recent research on emotions and the therapeutic approach to emotional issues within the disciplines of psychology, medicine, anthropology and philosophy.
- iii. An **analysis** of the guidelines found in the biblical texts listed above coupled with the conclusions drawn from the field of Practical Theology, i.e. semi-structured interviews and observations in hermeneutical interaction with 1.4.ii, to propose a model and strategy for the faith-based equipping of people to deal with emotional issues.

1.5 CHAPTER OUTLINES

The research will be presented in the following chapters:

- Chapter One: Introduction
- Chapter Two: Basis-theoretical perspectives on faith-based emotions
- Chapter Three: Meta-theoretical perspectives on faith-based emotions
- Chapter Four: Integration of the different viewpoints on faith-based emotions
- Chapter Five: Practice-theoretical perspectives in equipping people to deal with emotions
- Chapter Six: Final conclusions and suggested further research
- Bibliography

1.6 SCHEMATIC REPRESENTATION

The content and organisation of this research may be schematically represented as follows:

Problem Statement	Objectives	Method
What is the proper context for faith-based emotions?	The main objective of this study is to find the proper faith-based context for emotions.	Exegetical studies of suitable biblical passages, examination of research done on emotions as well as the use of semi-structured interviews.
What are the scriptural perspectives regarding emotions (as portrayed in Galatians 5:19-25 and other selected passages related to the emotions of key biblical figures; Adam, Cain, David, Jonah, the Disciples, Judas and Martha)?	To explore what the Bible has to teach in Galatians 5:19-25 about emotions and to summarise the key teachings. Study scriptural examples of the harmful and selfish role that emotion played in the lives of key biblical figures (Adam, Cain, David, Jonah, the disciples, Judas and Martha) and compare that to the constructive emotional life of Jesus Christ, in order to provide guidelines for addressing emotional issues.	Study scriptural examples of the harmful and selfish role that emotion played in the lives of key biblical figures (Adam, Cain, David, Jonah, the disciples, Judas and Martha) in comparison to the constructive emotional life of Jesus Christ in order to provide guidelines for addressing emotional issues. Exegetical studies of Galatians 5:19-25 as it provides biblical guidelines and truths regarding these emotions.

CHAPTER TWO

BASIS-THEORETICAL PERSPECTIVES ON FAITH-BASED EMOTIONS

2.1 OBJECTIVES

The objectives of this chapter includes studying scriptural examples of the harmful and selfish role that emotion played in the lives of key biblical figures – Adam, Cain, David, Jonah, the disciples, Judas and Martha - and to compare that to the constructive emotional life of Jesus Christ in order to provide guidelines for addressing emotional issues. A short overview will be given of emotions as dealt with in the Old Testament and New Testament, and also of the emotions of Jesus Christ. The main objective of this chapter, however, is to explore what the Bible has to teach in Galatians 5:19-25 about emotions and to summarise the key teachings of the Bible concerning emotions.

The method of Zerfass (cf. Heitink, 1999:113; Heyns and Pieterse, 1998:34-35), in terms of identifying basis-theoretical theories will be employed. This is attempted in this chapter by exegetical studies of Galatians 5:19-25, as it provides biblical guidelines and truths regarding these emotions. Exegetical studies of the following Bible passages will also be performed: Gen.3:8-12; Gen. 4:5-8; 2 Sam. 12; John 4; Matt. 14:26-31; Matt. 27:3-5 and Luke 10:38-42.

2.2 INTRODUCTION

Emotional experience in the Western world has become the primary motivation of values and actions and even spiritual beliefs.

According to BWGI Seminars (2002) the richness of one's emotional life is directly related to how one trusts God and people. As people trust God, they will develop the capacity to see the encouragement He sends into their lives. As they trust God they will also experience the positive emotions that the Spirit of God will produce, called the fruit of the Spirit (cf. 4.3.2). Christianity is intended to create a rich emotional life; the door to that is trust.

People need trust for justification, but it is important to remember that they also need trust for emotional maturity. Scripture describes some very specific ways of affecting our emotions, and the most powerful way is to trust. Correct trust in God leads to a positive emotional explosion (BWGI Seminars, 2002).

In order to understand biblical trust, we have to know where the problems originate, and we have to know what new realities exist. A person that trusts in the right manner will have every variety of joy and peace, although this process may occur over time. The New Testament says in effect: emotions do not authenticate truth, but emotions do authenticate our understanding of truth. People can often tell where they are in their spiritual growth by the emotions they feel. The absence of emotion is a profound indicator of great stress occurring somewhere in the life.

According to Macias (s.a.) people should always remember that on the day of judgement, it will not be our emotions which will be used to judge us, but the Word of God (John 12:48). Whatever the case, our emotions do not determine what is right and what is wrong; the Word of God is our standard.

2.3 SCRIPTURAL PERSPECTIVES ON EMOTIONS FROM THE OLD TESTAMENT

The passages that follow have been chosen for discussion because they deal with some of the more destructive emotions, i.e. *guilt*, *shame*, *fear* and *anger*. The aim of this chapter is to study what the Bible has to say about these emotions. Reference will again be made to these emotions in Chapter 5 in order to construct a model for dealing with these destructive emotions in a biblical and effective manner.

The Bible is filled with examples of the emotional experiences, reactions, responses, suffering, outbursts and expressions of biblical figures. A random cross-section will be made to indicate how emotions were dealt with in the Old Testament. For example, the word *anger* appears literally hundreds of times in Scripture (Clinton & Sibcy, 2002:180). In 1 and 2 Kings, the word *anger* is used about two dozen times, and the

psalmist uses it at least thirty times. Other emotions, such as fear, sorrow, joy, and peace are also mentioned throughout the Scriptures.

2.3.1 Adam: Gen. 3:8-12 – Adam’s guilt, shame and fear

Although Eve was an easy prey for Satan, one of Adam’s duties was to help Eve understand God’s instructions. That is why God held Adam ultimately responsible for the sin that infected the human race when the couple ate of the forbidden fruit.

Even before God’s confrontation, however, Adam already knew he had sinned. The first result of sin was a sense of shame and fear (MacDonald, 1995:36). He felt that inner awareness of wrongdoing called *guilt*. He also experienced *fear* of exposure, known as *shame*. This powerful combination was given by God as an internal corrective (SCB, 2001:10). It could have brought Adam to repentance and confession. Instead, Adam tried to cope with *guilt* and *shame* by avoidance and denial. Adam found himself suddenly terrified of God’s approach. He hid his shame and excused his behaviour.

Few human emotions are as distressing and painful as feelings of *guilt* and personal disapproval (Dobson, 1981:17). Since the voice of the conscience speaks from inside the human mind, people cannot escape its unrelenting abuse for their mistakes, failures and sins.

Guilt and *shame* often rule people’s lives and cut them off from God’s redemptive healing (SCB, 2001: 10). But God invites people to *own* their sins and confess it to Him. When people do so, God is “faithful and just to forgive them their sins and to cleanse them from all unrighteousness” (1 John 1:9).

2.3.2 Cain: Gen. 4:5-8 – Cain’s anger

The incident that provoked Cain’s *anger* occurred during a worship service. God was pleased with Abel’s offering, but rejected Cain’s. The older brother was furious. Cain’s original *anger* actually represented a positive response (SCB, 2001:11). But the anger missed its target. Cain should have been furious with himself. Instead,

Cain's *anger* became a deadly weapon looking for a target. At that point, God intervened. Because Cain's jealous *anger* was incipient murder, God spoke to him in loving warning (MacDonald, 1995:370). He corrected Cain's misplaced *anger* and offered him another opportunity: "If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it" (Gen. 4:7).

Adam's firstborn opened the door for sin (cf. 5.3.6). Cain got *angry* at God and took it out on his younger brother Abel. *Anger* became murderous jealousy. Killing his brother did little for Cain's *anger*. Cain displayed no remorse or repentance. He became stuck in his *anger* (SCB, 2001:11).

As Cain demonstrates, *anger* must be ruled or it will rule. Uncontrolled *anger* quickly becomes a destructive tyrant. When people invite God to help them identify the causes of their *anger* and take corrective measures, *anger* can become a servant rather than a master in their lives (SCB, 2001:11). God's Word gives powerful counsel when it notes, "Be angry, and do no sin" (Eph. 4:26).

2.3.3 David: 2 Sam. 12 - David's guilt

Shortly after David succeeded in covering up a shocking episode of sexual sin followed by conspiracy and murder, his friend, the prophet Nathan showed up one day with a parable, asking David's judgement on the matter (cf. 2 Sam. 12:1-12). David could judge sin in others more easily than in himself (MacDonald, 1995:335). He angrily declared that the man should restore fourfold and deserved to die for his sin. Nathan's vivid parable became a tool God used to shatter David's denial of sin (SCB, 2001:401).

Psalms 32 and 51 describes David's spiritual struggle (MacDonald, 1995:335). Psalm 51 records David's lament after being confronted by Nathan. Evidently David had felt no *guilt* until God, through Nathan, revealed his sin to him. When David felt the crushing weight of his *guilt*, he felt sick and tormented. David had withdrawn from God and failed spiritually. The result was devastating. The pain sent him back to God,

for God alone could restore him. *Guilt* can crush people, or it can send them to God for forgiveness and spiritual restoration (SCB, 2001:404). Vermeulen (1999:49) highlights the same idea and argues that when a person has fallen to sin, he should seek help, forgiveness, strength and restoration from God. The acknowledgement of one's sin is the first step on the road to recovery. According to Vermeulen (1999:49) a person's behaviour has a definite influence on their life circumstances.

2.3.4 Jonah: Jon. 4 - Jonah's anger and God's kindness

When Jonah learned that God would spare the Ninevites, he became *angry*. Perhaps he was concerned that his reputation was at stake if his prediction of the city's destruction didn't come true. Perhaps he wanted a front-row seat for Nineveh's destruction - after all, Assyria was Israel's enemy. Instead of rejoicing in the repentance of wicked people, Jonah became *angry*. In despondency, he asked that he might die, perhaps fearing that Assyria might again threaten Israel (MacDonald, 1995:1129). His *anger* at Nineveh's sinfulness was correct; his selfish *anger* at God's mercy on them was wrong. When people feel *angry*, they must honestly consider why they are *angry*. *Anger* for God's causes can be helpful (cf. 5.3.7); selfish *anger* not (SCB, 2001:1165).

2.4 SCRIPTURAL PERSPECTIVES ON EMOTIONS FROM THE NEW TESTAMENT

The following passages that have been chosen are descriptions of emotions in the New Testament of unpleasant emotions (cf.1.1.2), i.e. fear, despair, guilt and worry. This chapter studies the New Testament's teachings on these destructive emotions. In chapter 4 they will be referred to again in order to construct a model for dealing with these destructive emotions in a biblical and effective manner.

2.4.1 Disciples: Matt. 14:26-31 – Fear and despair

The miraculous feeding of the 5000 occurred on the shores of the Sea of Galilee near Bethsaida. Jesus then sent his disciples across the lake. Several hours later, the boat now far from land, they encountered a storm and Jesus came to them - walking on the water. When the disciples saw him walking on the lake, they were *terrified*. "It's a

ghost, they said, and cried out in *fear*” (Matt. 14:26). Jesus immediately told them to take courage and not to be afraid.

Peter then asked Jesus to invite him to walk to Him on the water. Peter was not putting Jesus to the test. Instead he was the only one in the boat to react in faith. His impulsive request led him to experience a rather unusual demonstration of God’s power. Peter started to sink because he took his eyes off Jesus and focused on the high waves around him (cf.5.3.5). His faith wavered when he realised what he was doing (LASB, 1991:1993).

The Christian life, like walking on water, is humanly impossible. It can only be lived by the power of the Holy Spirit (MacDonald, 1995:1262; LaHaye,1984:225). People do not walk on water, but they do walk through tough situations. If people focus on the waves of difficult circumstances around them without looking to Jesus for help, they too may despair and sink. As long as people look away from every other object to Jesus only (Heb. 12:2), they can experience a supernatural life. But the minute they become occupied with themselves or their circumstances, they begin to sink. Then they must cry to Christ for restoration and divine enablement (MacDonald, 1995:1262). To maintain faith when situations are difficult, people need to keep their eyes on Jesus Christ’s power rather than on their inadequacies (LASB, 1991:1993).

2.4.2 Judas: Matt. 27:3-5 – Guilt

Judas was a complex and deluded man, and his relationship to Christ was complicated. Matthew depicted the suicide of Judas as an act of utter frustration committed by a man who was wracked with *guilt* but unable to accept the possibility of forgiveness (SCB, 2001:1276). While he acknowledged that he has sinned, Judas did not repent and seek reconciliation with Christ as Peter later did (John 21). Judas was *remorseful*, but this was not a godly repentance that leads to salvation. Although he was sorry for the effects which his crime brought to himself, he was yet unwilling to acknowledge Jesus Christ as Lord and Saviour (MacDonald, 1995:1306).

Suicides are not always immediate, conscious, wilful decisions. Suicide often results from prolonged, severe, deep depression. Circumstances like this type of mental instability, however, do not seem to have been the case with Judas (SCB, 2001:1276). Other factors may have brought on the temptation to kill himself. He certainly faced the perceived hopelessness of the individual whose plan falls apart. His act may have been an example of self-destructive impulsiveness by someone who is angry and expects unending shame for failure. Judas may also have become angry and indignant; nursing his resentments whenever Christ failed to fulfil his expectations of what a Messiah should be and do.

The Bible indicates that even though Judas regretted the consequences of his betrayal, he died lost, alienated from Christ (John 6:70; 17:12; Acts 1:25). Faced with the result of one horrible act that he could not undo, he made the mistake of committing another such act. We don't know what his final thoughts were, but by his self-destructive act, Judas eliminated the possibility of ever getting right with Christ the way he needed to (SCB, 2001:1276).

2.4.3 Martha: Luke 10:38-42 – Worry

When Jesus arrived in Bethany, Martha invited Him to her home. As Martha busied herself with the dinner, her sister Mary sat at Jesus' feet and listened to Him teach. Martha needed help, and so asked Jesus to ask Mary to get up and help her. But Jesus explained that Mary had "chosen that good part" and He would not take it away from her.

The Lord prizes a person's affection above their service. MacDonald (1995:1411) states the occupation with Himself is the one thing needful, that good part which will not be taken away.

Jesus was not condemning Martha for caring about preparing a good meal, nor was He showing a lack of appreciation for her hard work. Martha's efficiency, however, seems to have been fuelled by too much concern about appearances or nervous

activity. She had become impatient and critical. Jesus wanted to teach her about setting priorities and setting aside worries (SCB, 2001:1335).

Worry never accomplishes anything - except to make people ill or ineffective. *Worry* can be time-consuming, almost obsessive, behaviour (SCB, 2001:1339). *Worry* can thwart the work of the kingdom.

Jesus Christ has the perfect solution for *worry*. Instead of worrying, He invites people to put their faith and trust in God's provision and care, like he did with Martha (SCB, 2001:1339). This can free people from the anxiety that is caused by worry. This total trust does not mean that people should not have goals, plans, investments, and so on. It does mean, however, that for everything people should trust God, putting Him first in their lives (cf. 5.3.5).

2.5 THE EMOTIONS OF JESUS CHRIST

Many theologians throughout history have argued strongly that God is not moved by emotions (Hansen, 1997). This doctrine of the impassibility of God, developed by early Christian apologists such as Justin Martyr, sought to distinguish the God of the Bible from the pagan gods whose passions led them into all kinds of scandalous behaviour. It is not surprising that the Christians responded to the myths of Zeus's rapes and arbitrary vengeance with an absolute statement of divine impassibility. What they meant to emphasise was that God does not have mad, shameful passions like the gods of the pagan mythology.

In addition to possessing a divine nature, Jesus Christ was also flesh and blood (John 1:14), a human being (Jackson, 1998). He thus shared with people the full range of human emotions (cf. 4.2.1; 3.4). Neethling et al. (2002:131) is of opinion that Jesus Christ, as person, was probably also in situations where negative emotions were evoked. Although without sin, Jesus Christ as a man experienced the weaknesses, temptations, pain, and difficulties of human existence (SCB, 2001:1624). He understands temptation, because He faced it. He understands weakness, because He experienced it. He understands pain, because He felt it.

The gospel writers paint their portraits of Jesus Christ using a kaleidoscope of brilliant “emotional” colours. Jesus Christ felt compassion; He was angry, indignant, and consumed with zeal; He was troubled, greatly distressed, very sorrowful, depressed, deeply moved, and grieved; He sighed; He wept and sobbed; He groaned; He was in agony; He was surprised and amazed; He rejoiced very greatly and was full of joy; He greatly desired, and He loved (Hansen, 1997). Neethling et al. (2002:15) states that one of the most well-known passages from Scriptures is John 11:35 “Jesus wept”; the verse that has come to be known as the shortest verse in the Bible.

God is emotionally involved with people. He is not a cold Greek philosophic god. He is a warm, kind God who is similar to the image of man. He feels as is confirmed in 2 Corinthians 1:3-4. God is encouraging and has tender mercies. God desperately wants people to be melted into humanity, melted into a puddle of positive emotion by responding to His love (BWGI Seminars, 2002).

People should be careful not to project upon the character of God an equivalence or an identity between their modes of behaviour or their emotions and His. God is not a touchy Deity who is given to temper tantrums. God’s wrath expresses God’s divine displeasure against evil. God is a just judge and angry with the wicked every day (cf. Ps. 7:11). The wrath of God is coached in its relationship to God’s justice. God’s anger is righteous indignation. It is an appropriate response to the reality of injustice. It is injustice that angers God. It is because He is just, it is because He is righteousness, it is because He is holy that He has wrath. The Scriptures repeatedly declare that God himself is slow to anger (Sproul, 2003). According to Benko (1996:1226), even in His reaction God is “slow to anger”; the Old Testament emphasises that He is “merciful and gracious... abounding in steadfast love” (Ps. 103:8; Joel 2:13).

It is part of His forbearance and of His graciousness and of His longsuffering with people’s wickedness. Anger is real and the ultimate source of it is God himself whose anger is just and justified, always and everywhere. According to Sproul (2003) God’s anger can be placated and removed as is found in the work of Christ. That is what the cross was. Jesus Christ bore God’s wrath for people.

According to Bruno (2000:139) Jesus Christ voiced and displayed His anger, but then He always moved on to the good news of His kingdom, and focused on His kingdom. His heart was so filled with love and truth; anger could not gain a permanent foothold in His life to poison Him.

In the majority of cases where it is used in Scriptures, anger describes God's feelings toward man when man turned away from God (Clinton & Sibcy, 2002:181). The overpowering theme of the New Testament, however, is the love of God, not his anger. Benko (1996:1227) points out that the New Testament declares that "God is love" (1 John 4:8); the mission of Jesus was to take the wrath of God upon himself. That is the meaning of salvation in the New Testament: since the time when Jesus was sent into the world, only those who do not believe and do not obey have to worry about the wrath of God (Benko, 1996:1227).

The book of Isaiah prophetically speaks of the Lord Jesus as "a man of sorrows, and acquainted with grief" (Is. 53:3). Three times in the New Testament there is the record of Jesus Christ weeping (Jackson, 1998):

1. John 11:35 poignantly states: "Jesus wept." The Greek term for "wept" is *dakruo*, used only in this New Testament passage. It literally means "to shed tears." It suggests a silent, tender weeping. The occasion of this touching scene is in connection with the death of Lazarus. What precipitated the Master's tears at this time? It was surely not the grief of hopelessness (cf. 1 Thess. 4:13), for Lazarus was in a better state of being. Nor was it a weeping of loneliness, for the Lord knew that his friend would be back with his family and associates presently.

Some have suggested that Jesus wept because He recognises that He would be bringing Lazarus back to a life of hardship (cf. John 12:10). More likely, however, is the view which suggests that Christ wept out of pure sympathy for those whose hearts were breaking at this time. John writes: "When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, and said, where have you laid him?" (John 11:33-34). How comforting it is to know that the great high priest really

shares people's feelings (cf. Heb. 2:17). If people would be Christ-like, they must learn to truly empathise with others (cf. Rom. 12:13).

2. When the Son of God contemplated the impending fate of His beloved Jerusalem, He audibly wept (for so the Greek word *klaio* indicates) in genuine anguish (see Lk. 19:41). Without question, the Lord here evidenced great sorrow as He anticipated the horrors which would descend upon the rebellious Jews who were on the verge of murdering their own Messiah. More tragic even than their physical suffering was the ultimate reception of the wrath of God as a consequence of their disobedience (Mt. 23:34-36; 1 Thes. 2:16). Truly, people too must grieve for the lost.
3. Though the Gospel accounts do not specifically mention it, another inspired writer indicates that Christ wept bitterly in those dark hours before the crucifixion (Heb. 5:7). Perhaps His tears were for a lost humanity so oblivious to the tragedy about to be performed. Likely, however, His weeping also reflected the dread of His holy soul as He contemplated bearing the consequence of sin upon the cursed tree (Gal. 3:13; Heb. 12:2). Maybe there was a connection between His tears and that agonising cry from the cross, "My God, my God, why hast thou forsaken me?" (Matt. 27:46).

Though the Scriptures nowhere speak of Jesus Christ laughing, one should not adopt an unbalanced view of the Son of God by assuming that He was never happy. There are several occasions in the Lord's preaching ministry wherein a touch of humour was tucked away into His illustrations. The allusion to attempting to remove a splinter from another's eye, while a beam protrudes from one's own eye (Matt. 7:4), and the reference to straining out a gnat, yet swallowing a camel (Matt. 23:24), are packed with humour.

In point of fact, though, the New Testament indicates that Christ "rejoiced" on several occasions:

1. In the parable of the lost sheep, when the concerned shepherd found his wayward lamb which had wandered from the flock, he carried it home on his

shoulders, rejoicing. Moreover, he called together his friends and said, “Rejoice with me, for I have found my sheep which was lost” (Luke 15:5-6). It is scarcely necessary to emphasise that Jesus is the good Shepherd (John 10:11,14), and that this narrative, therefore, reflects the Saviour’s emotions when the lost return to the fold. Lockyer (1980:281) states that the lost sheep was *happily* overtaken by the seeking shepherd and brought back to the fold. There is no greater sense of elation than seeing a doomed soul reclaimed from the eternal curse of sin.

2. When the seventy disciples returned from a preaching mission and reported their success over Satanic forces, the Lord *rejoiced* (Luke 10:21).
3. Christ was glad (*rejoiced*) that His followers had the opportunity of seeing Lazarus raised from the dead that their faith might be increased (John 11:15). It is interesting to note that the two references to Jesus’ emotions in John 11, have Him both glad and sad on the same occasion – just twenty verses apart (15, 35). Mourning can be transformed into *happiness*!
4. Jesus is represented as prophetically *rejoicing* in anticipation of His glorious resurrection from the dead (Ps. 16:9; cf. Acts 2:26). Again, we are reminded of Hebrews 12:2. Christ, “for the joy that was set before Him endured the cross.”

Living by God’s principles results in the fruit of the Spirit, which includes joy rather than depression. The primary step to overcoming emotional problems is to utilize the excellent resource and example that one has in Christ.

It is therefore worthwhile to look at the words “rejoice/rejoicing”. According to Louw & Nida (1989:302-303) “rejoice/rejoicing” has the following meanings:

- εὐφροσύνη, ης f: a state of joyful happiness – “joyfulness, rejoicing”.
πληρώσεις με εὐφροσύνης “you will make me very joyful” (Acts 2:28).
- εὐφραίνομαι: to rejoice as an expression of happiness – “to rejoice”.
εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ “rejoice, Gentiles, together with his people” (Rom. 15:10); εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν “they rejoiced because of what they had made” (Acts 7:41); διὰ τοῦτο ἠὐφράνθη ἡ καρδία μου “therefore, my heart rejoices” (Acts 2:26). In some languages it may be necessary to translate εὐφραίνομαι in Acts 2:26 in an idiomatic manner, for example, “my heart sings” or “my heart

shouts because it is happy.”

- χαρά, ἄς f: a state of joy and gladness – “joy, gladness, great happiness”. ἀπελθουσαι ταχύ; ἀπο του μνημείου μετά φόβου καί χαρας μεγάλης “and quickly leaving the tomb, fearful and (at the same time) very joyful” (Matt. 28:8). In a number of languages “joy” is expressed idiomatically, for example, “my heart is dancing” or “my heart shouts because I am happy.”
- χαρά, ἄς f: that which is the cause of joy or gladness – “cause of joy, reason for gladness”. τίς γάρ ἡμῶν ἐλπὶς ἡ χαρά “for who is the basis for our hope or the reason for our joy” (1 Thess. 2:19).
- χαίρω: to enjoy a state of happiness and well-being – “to rejoice, to be glad”. χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν “I rejoice as I suffer for you” (Col. 1:24); ὡς λυπούμενοι ἀεὶ δε χαίροντες “although saddened, we are always rejoicing” (2 Cor. 6:10).
- συγχαίρω: to enjoy a state of happiness or well-being together with someone else – “to enjoy with, to rejoice with”. συγχαρήτέ μοι “rejoice with me” (Luke 15:6); εἴτε δοξάζεται ἐν μέλος, συγχαίρει πάντα τα μέλη “if one part is honoured, every part rejoices with it” (1 Cor. 12:26).
- συνήδομαι; to be happy as the result of the pleasure derived from some experience or state – “to rejoice in, to delight in”. συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἐσὼ ἀνθρώπου “my inner being delights in the law of God” (Rom. 7:22). In a number of languages one may speak of “one’s inner being” as “one’s liver” or “one’s heart” or “one’s abdomen” (employing a reference to one of the organs of the body as a focal element of the personality). But in some languages a more figurative and idiomatic expression may be employed, for example, “one’s inner counterpart” or “the little one who stands inside of a person.” It is often this central or crucial aspect of the personality which must be referred to in contexts speaking of the type of pleasure or delight which one might have in the law of God.
- ἀγαλλίασις, εὐσ f: a state of intensive joy and gladness, often implying verbal expression and body movement (for example, jumping, leaping,

dancing) – “to be extremely joyful, to rejoice greatly, extreme gladness”.
 ἐσχίρτησεν ἐν ἀγαλλιάσει το βρέφος ἐν τῇ κοιλίᾳ μου “my yet unborn
 child jumped with great gladness” (Luke 1:44).

- ἀγαλλιάω: to experience a state of great joy and gladness, often involving verbal expression and appropriate body movement - “to be extremely joyful, to be overjoyed, to rejoice greatly”. ἠγαλλίασεν το πνευμά μου ἐπὶ τῷ θεῷ τῷ σωτηρὶ μου “my soul rejoices greatly because of God my Saviour” (Luke 1:47); ἠγαλλίασατο ἡ γλῶσσά μου “my tongue rejoices” (Acts 2:26). In Acts 2:26 it may be impossible to say “my tongue rejoices”. One may, however, translate in some languages as “I shout because I am so happy.”

Jackson (1998) mentions that the things which brought forth sadness or joy to the heart of the Lord were not the mundane matters of this world to which our emotions are generally tied. Rather, He operated upon a plateau that far transcends that which is characteristic of those who know only this earthly environment.

According to Shepherd (1999) God’s love is free from sentimentality; God’s anger is free from ill-temper; God’s judgement is free from arbitrariness; God’s patience is free from indifference; God’s sovereignty is free from tyranny. Hansen (1997) further states that God’s emotions reflect the image of God without any deficiency or distortion (cf. 4.3.2).

In conclusion, people who live with chronic or acute physical or emotional pain have a Saviour who truly understands. Far from sitting in the heavens simply feeling sorry for sick and sinful humanity, He clothed Himself with our humanness. When people come to Christ with their hurts, He reaches out with human arms, truly understanding how people feel. He is able to help people. Christ does not always take away the pain, but He does tell people to bring it to Him (SCB, 2001:1624).

2.6 FUNCTIONS OF EMOTIONS FROM A BIBLICAL PERSPECTIVE

When God created people, He gave them emotions (Clinton & Sibcy, 2002:180). Emotions shade the world and add colour to people's experiences. Emotions are the music of the soul. They tell people what they are really thinking. When God created music, He created emotion to be its counterpart within people. Like a beautiful melody that accompanies lyrics in a song, emotions are the background music for their thoughts and beliefs. If people's beliefs are poor, their emotions will be also. If people's beliefs are healthy, their emotions will be powerfully positive (BWGI Seminars, 2002).

According to Peitz (1998) God gave people emotions as a motivational tool. Emotions motivate people to take action in an organised, goal-directed way (Clinton & Sibcy, 2002:181). Basically, emotions are to people what steam is to a train's engine. Emotions are getting people chugging. Good emotions are strong feelings that impel people to take right action. In fact, without emotions, very little would be accomplished. The real danger with good emotions is not how they are expressed, but *not acting on good emotions*. It is very damaging to a Christian to have strong emotions without acting on those emotions in an appropriate way (cf. 5.3.6). Peitz (1998) lists the following examples:

- *Sympathy*: It is a good emotion to see or hear of the plight of someone in need, and to hurt right along with them. But God gave us that emotion to motivate us to help that person. To just feel bad for the person without doing anything to help is wrong in God's sight. To see another in need without helping the person when it is in your power to do so is wrong, regardless of your emotions. This is confirmed in the following verses:

Prov. 3:27 (NIV): "Do not withhold good from those who deserve it, when it is in your power to act."

Matt. 25:41-43 (NIV): "Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me'".

Peitz (1998) further points out that repeated failure to act on feelings of sympathy and compassion may ultimately so callous people that they no longer even feel any emotion. Christ always acted upon his sympathies, as can be seen in Luke 7:11-15 (NIV):

“Soon afterward, Jesus went to a town called Nain, and his disciples and a large crowd went along with him. As he approached the town gate, a dead person was being carried out, the only son of his mother; and she was a widow. And a large crowd from the town was with her. When the Lord saw her, his heart went out to her and he said, ‘Don’t cry.’ Then he went up and touched the coffin, and those carrying it stood still. He said, ‘Young man, I say to you, get up!’ The dead man sat up and began to talk, and Jesus gave him back to his mother.”

- **Remorse:** When people sin, they do evil. They hurt others. According to Peitz (1998) God gave people all an emotion to help convict them of this fact - remorse. When people sin, and see the damage they have done and the hurt they have caused, they feel bad. It is a good healthy emotion. But God gave people that emotion to motivate them to repent (cf. 4.3.2). To just feel bad for sin without repenting, is very damaging. Paul makes this point clearly in 2 Corinthians. There was a man in Corinth who was living with his stepmother. Paul rebukes the Corinthians in 1 Corinthians for allowing this. This rebuke made them feel very bad. 2 Cor. 7:6-11 (NIV):

“But God, who comforts the downcast, comforted us by the coming of Titus, and not only by his coming but also by the comfort you had given him. He told us about your *longing* for me, your *deep sorrow*, your *ardent concern* for me, so that my *joy* was greater than ever. Even if I caused you sorrow by my letter, I do not regret it. Though I did regret it, I see that my letter hurt you, but only for a little while- yet now I am happy, not because you were made sorry, but *because your sorrow led you to repentance*. For you became sorrowful as God intended and so were not harmed in any way by us. *Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death*. See what this godly sorrow has produced in you: What earnestness, what

eagerness to clear yourselves, what indignation, what alarm, what longing, what concern, what readiness to see justice done. At every point you have proved yourselves to be innocent in this matter.”

- *Emotions in Worship* This is a thorny topic in Christianity. Some people want to be very demonstrative in their worship. Some prefer a quiet, contemplative approach. Some are moved to tears in worship as they consider the depth of God’s love through Christ. Others do not get close to tears. Some churches have people who yell out. Some churches allow no unnecessary talking within the sanctuary. Some churches have people who kneel, fold their hands, and bow their heads. Peitz (1998) argues that if people worship Jesus Christ as Lord, they need to serve Him as Lord. The tree is known by its fruit: if we truly worship Jesus Christ as Lord, we will live our lives as true fruit bearers. Luke 6:43-46 (NIV) affirms this argument:

“No good tree bears bad fruit, nor does a bad tree bear good fruit. Each tree is recognized by its own fruit. People do not pick figs from thorn bushes, or grapes from briars. The good man brings good things out of the good stored up in his heart, and the evil man brings evil things out of the evil stored up in his heart. For out of the overflow of his heart his mouth speaks. ‘Why do you call me, “Lord, Lord,” and do not do what I say?’”.

Dobson (1981:6) concurs that emotion has a definite place in human affairs, but when forced to stand alone, feelings usually reveal themselves to be unreliable and ephemeral and even a bit foolish. Emotions must always be accountable to the faculties of reason and will (Dobson, 1981:11).

Adams (1973:349) is of the opinion that there are no damaging or destructive emotions per se. A person’s emotional makeup is totally from God. Adams (1973:349) further explains that all emotions of which He made us capable are constructive when used properly (i.e., in accordance with biblical principles). All

emotions, however, can become destructive (cf. 5.3) when one fails to express them in harmony with biblical limitations and structures (Adams; 1973:349).

According to Clinton & Sibcy (2002:181) emotions help people make important decisions. Those who totally restrict their emotions can not just choose from the gut; they get caught up in endless cycles of pondering the pros and cons.

On the other hand, it would be a mistake to minimise the impact of emotion on human behaviour. Emotions are powerful forces within the human mind. Fear, especially, has a remarkable way of generating evidence to support itself (Dobson, 1981:7). Emotions also help organise our behaviours in patterns that can be quite helpful. For example, if someone were trying to harm your children, the emotion of anger would move you to a state of preparedness to take action in a productive way (Clinton & Sibcy, 2002:181).

Dobson (1981:10) is of the opinion that reason is dominated by feelings, rather than the reverse as God intended. God's intention is stated in Galatians 5:22-23: "But when the Holy Spirit controls our lives he will produce this kind of fruit in us: *love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.*"

God's highest purpose for Christians is to make them like Jesus Christ (cf. Rom. 8:29). As they fulfil this purpose by getting to know their Lord better and by obeying him, they will exhibit the fruit of the Spirit whether they are aware of it or not (Offner, 1999:6).

2.7 GALATIANS 5:19-25 AS BIBLICAL PARADIGM FOR EMOTIONS

2.7.1. Introduction to Galatians

Galatians is a passionate letter, the outpouring of the soul of a preacher on fire for his Lord and deeply committed to bringing his hearers to an understanding of what saving faith is (Morris, 1996:26). Throughout the epistle Paul points the Galatians to the centrality of the cross.

According to MacArthur (1987:ix) the book of Galatians is clearly the Holy Spirit's charter of spiritual freedom for those who have received Jesus Christ as Lord and Saviour. Galatians embodies the germinal teaching on Christian freedom which separated Christianity from Judaism, and which launched it upon a career of missionary conquest.

Since the time of the Reformers, Galatians has been perceived primarily as the place where Paul contests most vigorously for the central doctrine of justification by faith, that is, that people are saved by faith in Christ not by works of Law (Fee, 1999:368).

2.7.2 The title of Galatians

The book of Galatians has been conferred with such titles as the "Magna Charta of spiritual/Christian liberty", the battle cry of the Reformation, and the Christian's declaration of independence (MacArthur, 1987:ix; cf. Hendriksen, 1968:1).

The name *Galatia* is derived from the barbaric Gauls, or Celts, who settled in Asia Minor after several centuries of plundering the Greek and Roman empires. In due course they came into conflict with the Romans, who defeated them, and from this time they remained under the authority of the Romans as a dependent kingdom (Morris, 1996:15). Under Roman rule, the original region of Galatia was made part of a larger province by the same name in central Asia Minor (modern Turkey) that encompassed an area some 250 miles north to south and up to 175 miles from the east to west (MacArthur, 1987: xi).

2.7.3 Date of composition and authorship

The letter to the Galatians was probably written by Paul (McGee, 1991:vii). The author states that his name is Paul (Gal. 1:1; 5:2). The genuineness of Galatians as a Pauline Epistle has never seriously been in question (MacDonald, 1995:1873). Hendriksen (1968:20) concurs that since the Pauline authorship of Galatians is almost universally acknowledged, little need to be said about it.

The most pressing controversy in the early church was the relationship of new believers, particularly Gentiles, to the Jewish laws. This was especially a problem for the converts and for the young churches that Paul had founded on his first missionary journey. Paul wrote to correct this problem. Later at the council in Jerusalem, the conflict was officially resolved by the church leaders as described in Acts (LASB, 1991:2505).

Paul, whose original name was Saul, was a native of Tarsus, a city in southeast Asia Minor, not far from southern Galatia. He was raised in a strict Jewish family and was steeped in traditional Jewish legalism. According to MacArthur (1987:xii) he had been educated under the famous rabbi Gamaliel and carefully trained in Jewish law (Acts 22:3). He was “circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, A Pharisee; as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless” (Phil. 3:5-6). Before his conversion he “was advancing in Judaism many of (his) contemporaries among (his) countrymen, being more extremely zealous for (his) ancestral traditions” (Gal. 1:14).

Despite his strong legalism and traditionalism, Saul does not appear to have been a religious hypocrite, as were so many other Pharisees. He was spiritually blind and was an enemy of God and His people; but he was not hypocritical. He sincerely believed and adhered to traditional Judaism as God’s way of life for His chosen people. Like many other Jews of his day, Paul truly loved the traditional law and sincerely sought to keep every commandment, to observe every ceremony, and to offer every sacrifice that the covenant of Moses required. He was a legalist of the strictest kind, but he was honestly trying to please God by obeying what he thought was God’s will and does not seem to have been trying to impress others with his religiousness (MacArthur, 1987:xii).

Some false judaizing teachers did all they could to lessen the character and reputation of the apostle, representing him as one who, if he was to be acknowledged as an apostle, yet was much inferior to others, and particularly who deserved not such a regard as Peter, James, and John (Matthew Henry Commentary, 1992:650).

Defending himself before the Sanhedrin, the apostle declared, “Brethren, I have lived my life with a perfectly good conscience before God up to this day” (Acts 23:1). Although by that time Paul had been a Christian for many years, the context suggests that his statement about having a good conscience before God included his life before conversion (MacArthur, 1987:xii). When he persecuted Christians, causing many of them to be imprisoned and put to death (Acts 22:4-5; 26:10-11), he doubtlessly did so with the sincere conviction he was doing God’s will (Acts 22:3). Although he “was formerly a blasphemer and a persecutor and a violent aggressor”, he nevertheless was “shown mercy, because (he) acted ignorantly in unbelief” (1 Tim. 1:13). Long before Saul of Tarsus became a zealous and dedicated legalist God “had set (him) apart even from (his) mother’s womb, and called (him) through His grace” (Gal. 1:15).

The apostle spoke of legalism from firsthand experience, and he also spoke of grace from firsthand experience as well as from firsthand revelation. More than any other apostle he understood the bondage of the law and the freedom of grace (MacArthur, 1987:xii).

2.7.4 Basic themes

The Apostle Paul reveals in Galatians how grace frees the Christian from law, not that people might sin, but that they might discover a new power for righteous living through faith and the Holy Spirit.

According to the LASB (1991:2506) the three mega themes that can be delineated in Galatians are law, faith and freedom:

Law: A group of Jewish teachers insisted that non-Jewish believers must obey Jewish law and traditional rules. They believed a person was saved by following the law of Moses, in addition to faith in Christ. Paul opposed them by showing that the law can’t save anyone.

Faith: We are saved from God’s judgment and penalty for sin by God’s gracious gift to us. We receive salvation by faith - trusting in him - not in anything else (cf. 5.2.2).

Becoming a Christian is in no way based on our initiative, wise choice, or good character. We can be right with God only by believing in him.

Freedom: Galatians is the charter of Christian freedom. Believers are not under the jurisdiction of Jewish laws and traditions, nor under the authority of Jerusalem. Faith in Christ brings true freedom from sin and from the futile attempt to be right with God by keeping the law.

Since the time of the Reformers, Galatians has been perceived primarily as the book where Paul contests most vigorously for his central doctrine of justification by faith, that is, that people are saved by faith in Christ and not by works of Law (Fee, 1999:368). While there is a profound sense in which this is a central concern of Paul, more likely at stake in this letter is the inclusion of Gentiles as full and equal members of the people of God.

Fee (1999:368) is of the opinion that because of the emphasis by the Reformers on the language of “justification” and “by faith”, there has been a tendency to neglect the equally important matter of the life in the Spirit, which is the central focus of so much of the argument in this letter. For Paul, the gift of the Spirit, along with the death and resurrection of Christ, meant the end of the time of Torah (Fee, 1999:369). The old covenant had failed precisely because the Spirit did not accompany it. Thus the advent of Christ and the Spirit meant an end to the old covenant; the new covenant, ratified through the death of Christ, had been instituted through the gift of the Spirit, who thereby replaced the Torah.

The Spirit, being described from Galatians 3:2 and carrying through to 6:10, plays a leading role in the argument of the letter to the Galatians. Fee (1999:369) writes: “Even though many of the texts presuppose the believing community, for the most part they are concerned with the essential character of life in Christ, which is begun at the individual level.”

What emerges in the letter to the Galatians is the absolutely crucial role the Spirit plays in Paul's understanding of Christian existence (Fee, 1999:370). The key element of Christian conversion is the Spirit, dynamically experienced (Gal. 3:2-5; 4:6), as the fulfilment of the promise to Abraham (Gal. 3:14). Indeed, the Christian experience of the Spirit sets the believer off from all other existences, which is alternatively seen as "under Law" (Gal. 5:18) or "carrying out the desire of the flesh" (Gal. 5:16).

The Holy Spirit plays an absolute crucial part in the lives of every Christian, including the emotional side of one's life. Therefore, Galatians offers many lessons for what it means to live under the control of the Holy Spirit, also as far as people's emotional lives are concerned.

2.7.5 Conclusions from the letter to the Galatians

The doctrine of justification by faith is, despite its polemical orientation, of central importance in Paul's understanding and presentation of the gospel (Fung, 1988:320). Hendriksen (1968:22) agrees that the "gospel of justification by faith apart from law-works defended against its detractors" stands central. Fung (1988:320) more precisely offers the following definition of the centrality of justification by faith in Paul's thought: On the one hand, it does not exhaust the content of the Pauline gospel; like adoption to sonship, reception of the Spirit, and the beginning of the new life, and coincident with them, it is one aspect of that redemption which God has effected in Christ. On the other hand, it is not just one aspect like any other; rather it stands out as the most fundamental and prominent aspect of God's one redemption in Christ and of the unitary event of the believer's incorporation into the union with Christ.

Christian life, according to Fee (1999:469) individually and corporately, begins, is carried on, and comes to eschatological conclusion by means of God's empowering presence, the Holy Spirit. Fee (1999:470) explains this as follows:

1. As in the earlier letters, being filled with the Spirit is the absolute *sine qua non* of becoming a believer in Christ. Here is the verification that one belongs to him; the Spirit has now replaced the Torah as the new "identity marker" of God's people. At the same time, it is equally transparent that the coming of the Spirit was

a dynamic, experienced reality - so much so that Paul can appeal without fear of contradiction to their reception of the Spirit as the impeccable proof that the righteousness is predicted on faith in Christ and has absolutely nothing to do with the Torah observance.

2. At the heart of things in this letter, related to the controversy that triggered it, is the question of *righteousness apart from the Torah*. For Paul the life of the Spirit – being led by the Spirit so as to walk in the ways of the Lord – means the end of the Torah observance. Those who live by the Spirit will thus bear the fruit of the Spirit, and for such a life the Torah, as obligation, has no significance at all (Fee; 1999:470).

Paul's primary concern in this context is not with the interior life of the individual believer/Christian (although this is still important for believers), but with the life of the Spirit as it works in the community of faith, i.e. with Christian life in community (Fee, 2001:161). Hence the letter provides ample expression of this dimension of Spirit life as well. Fee (1999:470) continues by saying that included in this larger arena of life together by the Spirit is both their ethical life – their relationships with one another as evidencing the presence of the Spirit – and their corporate life of worship, since he can appeal to the ongoing presence of the miraculous in their midst as reason also that righteousness is by the hearing of faith, not by the observance of the Torah.

3. The Spirit is absolutely presuppositional to the Pauline understanding as the main *eschatological reality*, the certain evidence that the future has begun and the guarantee of its consummation (Fee; 1999:470). The Spirit supersedes the Torah precisely because his presence guarantees our hope that Christ's righteousness has afforded.

4. The *Spirit as God's personal presence is also presuppositional throughout*. By his Spirit, God lives within the believer; the Spirit leads his people into the fulfilling of the righteousness the Law called for but could not produce. The Spirit is not the central matter; that place is taken by Christ alone (Fee, 1999:471). But

for the ongoing life that Christ has afforded through his death and resurrection, the Spirit is the key to everything: conversion, ethics, community life, miracles, revelation, eschatology and the control of emotions (cf. 2.7.5). Without the Spirit there simply is no genuine Christian life.

Sanctification by the Spirit; saved by faith and living by law perpetrates falling from grace; saved by faith and walking in the Spirit produces fruit of the Spirit (McGee, 1991:97). Bridges (1991:125) supports this and points out that a person is dependent on God's Spirit to produce within them His "fruit". A person cannot make any progress in sanctification apart from the powerful working of the Spirit in them. And He does this, not because people have earned it with their commitment and discipline, but because of His grace (Bridges, 1991:125).

According to the SCB (2001:1537) Galatians is for those who are struggling to understand grace, struggling to break free from the power of sin, or struggling to give themselves more fully to God. Galatians is also for those who are struggling to handle emotions in a correct manner.

2.8 AN EXEGETICAL STUDY OF GALATIANS 5:19-25 IN THE CONTEXT OF GALATIANS 5

The lists of fifteen vices and nine virtues (Gal. 5:19-23) elaborate with specifics on why flesh and Spirit stand in such unrelieved opposition to each other (Fee, 1999:439). The one describes the "evident works" of those who live according to "the desire of the flesh" (v. 16), and vividly illustrate the kind of life that those who "walk by the Spirit" must no longer be party to. The second describes what people will look like who walk by following the leading of the Spirit. This is very relevant in the study of emotions, because *these nine virtues form the basis and is also the end result for healthy Christian emotions*. A thorough study of Galatians 5 and especially Galatians 5:19-25 is therefore necessary.

According to Fung (1988:262) "the fruit of the Spirit" is obviously intended as a contrast to "the works of the flesh"; if the latter expression denotes deeds done by the

flesh, the former refers to the concrete manifestations of the Spirit's work in the believer. Fung (1988:262) also explains that the phrase ascribes the power of fructification not to the believer himself but to the Spirit, and effectively hints that the qualities enumerated are not the result of strenuous observance of an external legal code, but the natural product ("harvest") of a life controlled and guided by the Spirit. Thus the two different expressions point to a contrast between the natural acts of the self-centred life and the ethical characteristics produced by the Spirit as the believer's life-transforming power (Fung, 1988:262). In this section the theme according to McGee (1991:97) is sanctification by the Spirit.

The key to ethical life, including everyday behaviour in its every form, resides in the fundamental Pauline imperative found in Galatians 5:16: "Walk by/in the Spirit, and you will not fulfil the desire of the flesh" (Fee, 1999:422). Although the flesh is still about, and stand in mortal opposition to the Spirit, Christ's death has brought about people's death to the flesh (5:24). Fee (2001:161) explains that having been brought to life by the Spirit (v. 25), believers now walk by the Spirit (i.e. with the Spirit's empowering) and are thereby subject neither to the flesh's bidding (5:16) nor to the law's enslaving (5:18).

Paul united the idea of fruit with the indwelling life of Christ through the Spirit in His expression "the fruit of the spirit". He left no room for doubt about what he meant when he described the fruit in great detail (Gal. 5:22-23): "But the fruit of the Spirit is love, joy, peace, patience, goodness, faithfulness, gentleness and self-control..." (Briscoe, 1993:3).

This fruit, as described by Paul in Galatians, is very relevant to the study of the role of faith in emotions and the study of this chapter. The fruit of the Spirit forms the basis for God-honouring emotions and serve as guidelines, even today. Therefore, the study of the fruit of the Spirit forms an integral part of this chapter.

The lists in Galatians 5:19-25 are not intended to be either delimiting or exhaustive (Fee, 2001:165). Rather, as Paul indicated in both cases - by his use of "such things as

these” and “against such things” - he intends these lists to be merely representative (Fee, 1999:440).

The two lists have formal similarities. Each begins with a title, followed by the list itself, to which is appended a concluding word (Fee, 1999:440).

2.8.1 Galatians 5:19-21

The title

Paul associates the various sins enumerated here with “the flesh”. He is reminding the Galatians that *both categories of “work”* (religious observance and sins of the flesh) belong to the past for those who are in Christ and now walk by the Spirit (Fee, 1999:441).

The list

McGee (1991:100) indicates that the items fall into four categories: sensual sins (adultery, fornication, uncleanness [*akatharsia*], lasciviousness), religious sins (idolatry, witchcraft [*pharmakeia*], hatred, variances-*eris*), social sins (emulations [*zelos*], wrath [*thumos*], strife, seditions, heresies, envyings [*phthonos*], murders) and personal sins (drunkenness, revellings). Fee (1999:441; 2001:166) also identifies four categories for the fifteen items: *illicit sex* (3 - sexual immorality, impurity, licentiousness), *illicit worship* (2 - idolatry, sorcery), *breakdown in relationships* (8 - hostilities, strife, jealousy, outbursts of rage, selfish ambitions, dissensions, factions, envies), and *excesses* (2 - drunken orgies, revelries).

Fee (1999:442) is of the opinion that this is *not* a list of sins of the *flesh*, i.e., having to do with the physical body or bodily appetites. The only items that fit this category are the three sexual aberrations which appear first and the two excesses which appear at the end. This list basically describes human *behaviour*, which for the most part is very visible and identifiable, “works” done by people who live in keeping with their basic fallenness and that of the world around them. The majority (8 out of 15) are sins of discord, which describe motivations or actions that lead to or express breakdowns in social relationships.

The concluding word

In contrast to the fruit of the Spirit, the list of vices concludes on an eschatological note: “those who practice such things as these will not inherit the kingdom of God” (Fee, 1999:442).

For Paul, “inheriting” or “not inheriting” the kingdom, the final eschatological glory, is a matter of whether or not one is a believer (Fee, 1999:443). According to Louw (1999:460) eschatology is not merely about an apocalyptic description of history (the end of time) but about what life essentially *is* (perfectum): reconciled with God (peace and salvation).

Fee (1999:443) continues that the “works of the flesh,” therefore, do not describe the behaviour of believers, but of unbelievers. It is not that believers cannot or never indulge in these sins. Paul’s point is that “those who *practice* such sins” those who live in this way, have no inheritance with God’s people. MacDonald (1995:1894) concurs and states that the passage does not teach that a drunkard cannot be saved, but it does say that those whose lives are *characterised* by the fleshly works are not saved.

Hendriksen (1968:228) gives the following “seed thoughts” (one thought for each verse) as a summary:

- v. 19 – What often is called “sickness”, is by Scripture called “obvious work of the flesh”.
- v. 20 – One should practice self-denial, not self-indulgence.
- v. 21 – “Private” sins, such as jealousy and envy, are not any better than “public” sins, such as drinking bouts and revelries.

2.8.2 Galatians 5:22-23

The title

According to Barclay (1976:52) it was Paul’s belief and experience that the Christian died with Christ and rose again to a life, new and clean, in which the evil things of the old self were gone and the lovely things of the Spirit had come to fruition.

By describing the list of virtues as “fruit of the Spirit”, Paul intends once more to set the Spirit in sharp contrast to the flesh (cf. 4.3.2). At the same time he contrasts the vices as works and the virtues as fruit (Fee, 1999:442). MacDonald (1995:1894) states that it is significant that the apostle distinguishes between the works of the flesh, and the *fruit of the Spirit*. Works are produced by human energy. *Fruit* is grown as a branch abides in the vine (John 15:5).

By calling them “the fruit of the Spirit”, Paul does not intend something passive on the part of the believer. The contrast between “works” and “fruit” is almost certainly intentional and significant: “works”, puts emphasis on *human endeavour*, and “fruit” on *divine empowerment* (Fee, 1999:444). The emphasis in this argument is on the Spirit’s effective replacement of the Torah. Not only do people who walk by the Spirit not walk in the ways of the flesh, but the Spirit also effectively produces in them the very character of God. Thus, the activities and attitudes of those who are “led by the Spirit” are designated as the Spirit’s fruit; they are the “product” of life in the Spirit (Fee, 2001:168).

Secondly, it is common to make more of the singular “fruit” in contrast to the plural “works” than the language will allow. Paul himself probably had no such contrast in mind, nor does he think of the “works” as many and individual but the “fruit” as one cluster with several kinds on it.

The list

At the popular level, partly on the analogy of the so-called gifts of the Spirit in 1 Cor. 12:8-10, it is common to refer to this list as “the nine fold fruit of the Spirit”, implying that by these nine words Paul has something delimited and definitive in mind (Fee, 1999:444). But as with the former list, this one is representative, not exhaustive. Not only does the term “such things” in v. 23 indicate as much, but, as with the former list, what is surprising are the “omissions” of items that Paul elsewhere includes in such lists or in his paraenesis. Missing, for example, are thankfulness, forgiveness, humility, gracious talk, and endurance.

Moreover, in contrast to the previous list, one has much more difficulty in grouping the nine items mentioned here. No grouping into categories commends itself, except that the middle three may rightly be seen as belonging together. In any case, the virtues chosen stand in marked contrast to many of the preceding “works of the flesh”. What results, therefore (and this becomes significant for Pauline theology) is a list of virtues covering a broad range of Christian life, both collectively and individually, and which thereby broadens our perspective as to the breadth and encompassing nature of the activity of the Spirit in Paul’s understanding (Fee, 1999:445).

Three further matters of significance about the list should be noted according to Fee (1999:445-446). Firstly, all of these words, or their cognates, appear elsewhere in the Pauline corpus in an *ethical* or *paraenetic* context. Several of them are used with reference to the character of God, often in terms of his motivation toward, and relationship to, his people.

Secondly, the decided majority of these items have to do not with the internal life of the individual believer, but with the corporate life of the community. That is, while it is true that individuals must love, work toward peace, express forbearance, kindness, and goodness, or be characterised by gentleness, nonetheless in Pauline *paraenetic* these virtues characterise God and motivate his conduct toward his own, and therefore must do the same within the believing community. Emotions work from outward (ethics) – that which a person shows the world - back to the “internal life”, from where emotions initially originate.

Thirdly, it is common to compare this list with that of the charismata in 1 Cor. 12:8-10, and usually in such a way that either the latter are damned with faint praise or the former are seen as the higher working of the Spirit. This perspective would undoubtedly have eluded the apostle, as though, by way of analogy, prayer were of greater importance in his mind than the Lord’s Table because he speaks so often of the former but only twice of the latter, and primarily to correct an abuse. The context of this passage is ethics, not worship. Ethics and worship are to his thinking closely related matters, as the presence of 1 Corinthians 13 in the midst of 12 and 14 attests.

But that does not mean that one is of more importance than the other, or that the other is ultimately of lesser worth than the one.

It is now worthwhile to look at each word/each fruit separately:

Love:

The first characteristic of spiritual fruit is love, the supreme virtue of Christian living (1 Cor. 13:13). Louw & Nida (1989:293) define *love* as follows:

φιλέω; φιλία, ας f: to have love or affection for someone or something based on association: to love, to have affection for.

φιλέω: ὁ φιλῶν πατέρα ἢ μητέρα ὑπερ ἔμε οὐκ ἐστὶν μου ἀξίος “the person who loves his father or mother more than me is not worthy of me” (Matt. 10:37).

φιλία: ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ θεοῦ ἐστὶν “affection for the world is hostility toward God” (James 4:4). In a number of languages it may be difficult if not impossible to speak of “affection ... is [being] hostility”. Frequently it is necessary to relate such emotional attitudes to individuals, so that this expression in James 4:4 may be rendered in some languages as “people who love the things in the world are against God”.

Though the meanings of the above mentioned terms overlap in many contexts, Louw & Nida (1989:294) state that there are probably some significant differences in certain contexts; that is to say, φιλέω and φιλία are likely to focus upon *love* or *affection* based upon interpersonal association, while ἀγαπάω and ἀγάπη focus upon *love* and *affection* based on deep appreciation and high regard. On the basis of this type of distinction, one can understand some of the reasons for the use of ἀγαπάω and ἀγάπη in commands to Christians to love one another. It would, however, be quite wrong to assume that φιλέω and φιλία refer only to human *love*, while ἀγαπάω and ἀγάπη refer to divine *love*. Both sets of terms are used for the total range of *loving* relationships between people, between people and God, and between God and Jesus Christ.

MacDonald (1995:1894) describes *love* as what God is and what people ought to be. Lahaye (1994:95) is of opinion that this kind of *love* is supernatural. This love is

described in 1 Corinthians 13, and told out in all its fullness at the cross of Calvary. Some commentators insist that in this context *love* is a synonym for fruit and therefore encompasses the other characteristics in the list (MacArthur, 1987:165). MacArthur (1987:165) identifies *love* as clearly dominant. As Paul has just declared, “the whole Law is fulfilled in one word, in the statement, “You shall *love* your neighbour as yourself” (Gal. 5:14; cf. Rom. 13:10). McGrath & Packer (1998:280) agree that Paul wants to set *love* by itself here, among the rest of the fruit of the Spirit and in the first place.

The New Testament word for love is *agape*. This is not a word which classical Greek uses commonly. Nida & Taber (1974:75) state that the two Greek terms for love; *agape* and *philia*; are used in speaking of God’s love for the Son, the Son’s love of the Father, God’s love for man, man’s love for God, and men’s love of one another.

According to Barclay (1976:49) in Greek there are four words for love; *eros*, *philia*, *storge* and *agape*. De Bruyn (1993:168) identifies three kinds of love; *eros*, *philia* and *agape*. These kinds of *love*, according to De Bruyn (1993:168), cannot be separated from one another, although they have to be distinguished from one another. Wherever even one of these kinds of *love* is missing in any marriage, for example, an abnormal relationship exists, according to the Bible. None of these should be given priority over any of the others. De Bruyn (1993:104,168) describes the three kinds of *love* indicated by Scripture as follows:

- *Erotic love (eros)*: This is the physical and sexual attraction to each other (Gen. 3:16c; Prov. 5:18-19; Eccl. 9:9; SS. 7:7-8; 1 Cor. 7:2-5,9). The sensual and sexual are emphasised. Barclay (1976:49) finds that *eros* is never used in the New Testament at all.
- *Friendship love (philia)*: Here the accent is on being friends and companions, an association based on shared faith and, consequently, mutual responsibility, and on evidence of mutual goodwill and intimacy. This *love* of friendship indicates a kind of *love* in which two people are linked in close friendship so that they are truly bosom friends. This indicates a very confidential relationship between two people.

- *Self-sacrificing/denying love (agape)*: This is not *love because of* but rather *love in spite of*. This *love* is the strongest possible kind of *love* between two people. It is a kind of *love* with a definite task and purpose. It is *love* willing to work hard and sacrifice a lot for the sake of the *loved* one. *Agape* love is the form of love that most reflects personal choice, referring not simply to pleasant emotions or good feelings but to willing self-giving service (Rom. 5:8). In the same way, the most extreme sacrificial choice a loving person can make is to “lay down his life for his friends” (John 15:13). The apostle John expresses those two truths together in his first letter (1 John 3:16). The true power and meaning of this kind of *love* is shown clearly in the relationship between Christ and His church. Barclay (1976:50) is of the opinion that it is a feeling of the mind as much as of the heart; it concerns the will as much as the emotions. It describes the deliberate effort – which one can make only with the help of God – never to seek anything but the best even for those who seek the worst for a person.
- *Storge*: According to Barclay (1976:50) this means affection and is particularly indicative of the *love* between parents and children.

MacArthur (1987:165) states that for believers, *love* is not an option but a command (Eph. 5:2). Yet the command cannot be fulfilled apart from the Holy Spirit, the source of this and all the other manifestations of spiritual fruit (Rom. 5:5). It is for such “*love in the Spirit*” that Paul gave thanks for the believers in Colossus (Col. 1:8).

Joy:

The second manifestation of the fruit of the Spirit is joy. *Chara* (joy) is used some 70 times in the New Testament, always to signify a feeling of happiness that is based on spiritual realities (MacArthur, 1987:166). Barclay (1976:50) agrees that the characteristic of this word most often describes that *joy* which has a basis in religion (cf. Ps. 30:11; Rom. 14:17; 15:13; Phil. 1:4,25).

According to Louw & Nida (1989:302) *joy* is:

- ἡαρότης, ητος f: a state of happiness characterised by being cheerful:

“happiness, cheerfulness”. ὁ ἐλεών ἐν ἡαρότητι “whoever shows kindness must do it with cheerfulness” (Rom. 12:8). In some languages “cheerfulness” may be expressed idiomatically as that “one’s heart is laughing” or “one’s eyes are dancing”.

- ἡαρός, ἁ, ὄν: pertaining to being cheerfully happy - “happy, cheerful, one who is happy”. ἡαρον γαρ δότην αγαπα ὁ θεός “for God loves the one who is cheerful as he gives” (2 Cor. 9:7).

See also the definition of “rejoice/rejoicing” by Louw & Nida above in 2.5.

Joy is the deep-down sense of well-being that abides in the heart of the person who knows all is well between himself and the Lord. MacDonald (1995:1894) describes joy as contentment and satisfaction with God and with His dealings; Christ displayed it in John 4:34. MacArthur (1987:166) concludes that it is not an experience that comes from favourable circumstances or even a human emotion that is divinely stimulated. It is not the *joy* that comes from triumphing over someone else in competition. It is a *joy* whose foundation is God (Barclay, 1976:50): it is God’s gift to believers (Neh. 8:10). According to MacArthur (1987:166) joy is a part of God’s own nature and Spirit that He manifests in His children.

Although *joy* is a gift of God through His Spirit to those who belong to Jesus Christ, according to MacArthur (1987:166) it is also commanded of them (Phil. 4:4; cf. 3:1). Because *joy* comes as a gift from Him, the command obviously is not for believers to manufacture or try to imitate it. The command is to gratefully accept and revel in this great blessing they already possess (Rom. 14:17).

According to McGrath & Packer (1998:280) God does not love depression and doubt. He hates doctrine that does not strengthen, and also heavy and sorrowful thoughts; but he loves *cheerful* hearts. He sent his Son not to oppress us with heaviness and sorrow but to *cheer* up our souls in him.

Peace:

Louw & Nida (1989:247) defines *peace* as:

εἰρήνη, ης f: a set of favourable circumstances involving peace and tranquillity – “peace, tranquillity” εἰ εἰδώς ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τα πρὸς εἰρήνην “if you knew in this day those things related to peace” (Luke 19:42); προπέμψατε δε αὐτόν ἐν εἰρήνῃ “send him on his way in peace” (1 Cor. 16:11). The meaning of “peace” or “tranquillity” may be expressed in some languages in a negative form, for example, “to be without trouble” or “to have no worries” or “to sit down in one’s heart”.

If joy speaks of the exhilaration of heart that comes from being right with God, then peace (*eirene*) refers to the tranquillity of mind that comes from that saving relationship. The verb form has to do with binding together and is reflected in the modern expression “having it all together”. Everything is in place as it ought to be (MacArthur, 1987:166-167).

According to Barclay (1976:50) in contemporary colloquial Greek this word (*eirene*) had two interesting usages. It was used of the serenity which a country enjoyed under the just and beneficent government of a good emperor; and it was used of the good order of a town or village. Villages had an official who was called the superintendent of the village’s *eirene*, the keeper of the public *peace*. Barclay (1976:50) continues that in the New Testament *eirene* stands for the Hebrew *shalom* and means not just freedom from trouble but everything that makes for a man’s highest good. Here it means that tranquillity of heart which derives from the all-pervading consciousness that a person is in the hands of God.

Peace is usually defined in negative terms such as the “absence of tension” or “living without hostility”. When peace is regarded only as the absence of conflict or tension, people may feel that the way to peace is in manipulating their circumstances to eliminate stress (Briscoe, 1994:24).

According to Briscoe (1994:24) Augustine of Hippo captured a more biblical view of his definition of peace as “the tranquillity of order”. MacDonald (1995:1894) points out that *peace* could include the peace of God as well as harmonious relationships among Christians. For the Christian, there are three applications of the experience of peace. The Christian has “peace with God”, or *spiritual order*; “peace on earth”, or *relational order*; and “the peace of God” or *psychological order*. True peace is that overall sense of well-being that comes from knowing that ultimately our lives are in God’s control (Briscoe, 1994:24).

Patience:

Makrothumia has to do with tolerance and longsuffering that endures injuries inflicted by others, the calm willingness to accept situations that are irritating or painful (MacArthur, 1987:167). MacDonald (1995:1894) is of opinion that longsuffering is *patience* in afflictions, annoyances, and persecutions. Its supreme example is found in Luke 8:22-25. Barclay (1976:50) finds that generally speaking the word is not used of *patience* in regard to things or events but in regard to people. Louw and Nida (1989:307) give the following information on the word:

μακροθυμία, ας f: a state of emotional calm in the face of provocation or misfortune and without complaint or irritation – “patience”. μιμηται δε των δια πίστεως και μακροθυμίας κληρονομούντων τας επαγγελίας “but imitators of those who through faith and patience inherited the promises” (Heb. 6:12); υπόδειγμα λάβετε, αδελφοί, της κακοπαθείας και της μακροθυμίας τους προφήτας “fellow believers, take the prophets as an example of suffering and patience” or “ ... patience in the face of suffering” (James 5:10). In a number of languages “patience” is expressed idiomatically, for example, “to remain seated in one’s heart” or “to keep one’s heart from jumping” or “to have a waiting heart”.

God himself is “slow to anger” (Ps. 86:15) and expects His children to be the same. According to MacArthur (1987:167) just as believers should never “think lightly of the riches of [God’s own] kindness and forbearance and patience” (Rom. 2:4): they should themselves manifest those attributes of their heavenly Father.

Believers are commanded to emulate their Lord's patience (Col. 3:12), especially with fellow believers (Eph. 4:2). Like Timothy, all Christian teachers and leaders are to minister "with great patience" (2 Tim. 4:2).

According to McGrath & Packer (1998:281), by this fruit people not only bear adversity, injury, reproach, and so on, but also wait patiently for reparations of those who have done them wrong.

A person should reproduce this loving, forbearing, forgiving, patient attitude of God towards themselves in all their dealings.

Kindness:

Chrestotes relates to tender concern for others (MacArthur, 1987:168). It has nothing to do with weakness or lack of conviction but is the genuine desire of a believer to treat others gently, just as the Lord treats them. Jesus Christ's *kindness* is the believer's example (Matt. 11:28-29; 19:13-14). Barclay (1976:51) indicates that *kindness* and *goodness* are closely related. *Chrestotes* is also commonly translated *goodness*. MacDonald (1995:1894) asserts that kindness is *gentleness*, perhaps best explained in the attitude of the Lord toward little children (Mark 10:14).

Louw & Nida (1989:749) offer the following explanation:

ηπιος, α, ον: pertaining to being gentle, with the implication of kindness – "gentle, kind". δούλον δε κυρίου ού δει μάχεσθαι, αλλα ηπιον ειναι προς παντα "the Lord's servant must not quarrel; he must be gentle toward all" (2 Tim. 2:24).

MacArthur (1987:168) stresses that just as the Lord is kind, so His servants are commanded not to "be quarrelsome, but [to] be kind to all" (2 Tim 2:24). and just as He does with all the other manifestations of His divine fruit, the Holy Spirit gives God's children kindness (2 Cor. 6:6).

Those who want to be true followers of the Gospel must not be sharp and bitter but gentle, mild courteous and fair-spoken, which encourages others to delight in their company (McGrath & Packer, 1998:281).

Goodness:

Agathos has to do with moral and spiritual excellence that is known by its sweetness and active kindness (MacArthur, 1987:168). Paul helped define this virtue when he observed that “one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die” (Rom. 5:7).

Louw & Nida (1989:299) describe goodness in the following terms:

χάρις, ιτος f: a favourable attitude toward someone or something – “favour, good will”. εχοντες χάριν προς όλον τον λαόν “having the good will of all the people” or “all the people were pleased with them” (Acts 2:47); εύρες γαρ χάριν παρα τώ θεώ “for you have found favour with God” or “for God is pleased with you” (Luke 1:30).

According to MacDonald (1995:1894) goodness is kindness shown to others. As with every grace the Spirit provides, believers are commanded to exemplify goodness (MacArthur, 1987:168). The Christian needs that goodness which at one and the same time can be kind and strong.

Faithfulness:

Pistis is the manifestation of the fruit of the Spirit that pertains to loyalty and trustworthiness (MacArthur, 1987:169). Barclay (1976:51) concurs that *pistis* is common in secular Greek for *trustworthiness*. It is the characteristic of the man who is reliable. Because Jesus Christ was faithful, He:

“emptied Himself, taking the form of a bondservant, and being made in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross”. And because of the Son’s faithfulness, the Father “highly exalted Him, and bestowed on Him the name which is above every name.” (Phil. 2:7-9).

MacDonald (1995:1894) is of the opinion that faithfulness may mean trust in God, confidence in one’s fellow Christians, fidelity, or reliability.

According to Louw & Nida (1989:376) faithfulness should be interpreted as follows:

πιστεύω; πίστις, εως f: to believe to the extent of complete trust and reliance – “to believe in, to have confidence in, to have faith in, to trust,

faith, trust”.

The “servants of Christ, and stewards of the mysteries of God” are to be like their Lord in being “found *trustworthy*” (1 Cor. 4:1-2). “Be *faithful* unto death,” the Lord assures His followers, “and I will give you the crown of life” (Rev. 2:10).

Gentleness:

Praotes is the most untranslatable of words (Barclay, 1976:51). According to Barclay (1976:51) *praotes* has three meanings in the New Testament: 1) It means *being submissive to the will of God* (Matt. 5:5; 11:29; 21:5). 2) It means *being teachable*, being not too proud to learn (James 1:21). 3) Most often of all, it means *being considerate* (1 Cor. 4:21; 2 Cor. 10:1; Eph. 4:2).

From Louw & Nida (1989:749) the following is clear:

πραύτης, ητας f; πραυπαθία, ας f: gentleness of attitude and behaviour, in contrast with harshness in one's dealings with others – “gentleness, meekness, mildness”.

πραύτης: μετα πασης ταπεινοφροσύνης και πραυτητος “be always humble and meek” (Eph. 4:2). πραυπαθία: δίωχε...ύπομονήν, πραυπαθίαν “strive for ... endurance and gentleness” (1 Tim. 6:11). In a number of languages “gentleness” is often expressed as a negation of harshness, so that “gentleness” may often be rendered as “not being harsh with people,” but gentleness may also be expressed in some instances in an idiomatic manner, for example, “always speaking softly to” or “not raising one's voice”.

For MacArthur (1987:169) *praotes* includes the idea of gentleness, but is usually better translated *meekness*. Of the nine characteristics of the fruit of the Spirit, this one and the one following do not apply to God as God. The Old Testament never refers to God as being meek, and in the New Testament only the Son is spoken of as meek, and then only in his incarnation (MacArthur, 1987:169). MacArthur (1987:169) agrees with Barclay (1976:51) that *praotes* in the New Testament is used to describe three attitudes.

Although He was God, while He lived on earth as the Son of Man, Jesus was “gentle [*praotes*] and humble in heart” (Matt. 11:29; cf. 21:5; 2 Cor. 10:1). *Gentleness*, according to MacDonald (1995:1894), is taking the lowly place as Jesus Christ did when He washed His disciples’ feet (John 13:1-17).

According to McGrath & Packer (1998:282) *gentleness* is when a person is not easily provoked to anger. Aristotle defined *praotes* as the mean between excessive anger and excessive angerlessness, the quality of the man who is always angry at the right time and never at the wrong time (Barclay, 1976:52).

Like their Lord, believers are to actively pursue *meekness* and *gentleness* (1 Tim. 6:11) and to wear them like a garment (Col. 3:12). Many occasions in this life provoke people to anger, but the godly overcome them by *gentleness*.

Self-control:

Egkrateia is the word which Plato uses of *self-mastery*. According to Barclay (1976:52) it is the spirit which has mastered its desires and its love of pleasure. It is used of the athlete’s discipline of his body (1 Cor. 9:25) and of the Christian’s mastery of sex (1 Cor. 7:9). It has reference to restraining passions, lust, appetites and temper. MacDonald (1995:1894) agrees and expresses the opinion that *self-control* means literally holding oneself in. People’s lives should be disciplined. According to MacArthur (1987:169) as with meekness, however, this grace does not apply to God, who obviously does not need to restrain Himself. Perfect holiness possesses perfect control.

Louw & Nida (1989:751) offer the following information:

ἐγκρατεύομαι; ἐγκράτεια, ας f: to exercise complete control over one’s desires and actions – “to control oneself, to exercise self-control, self-control”.

ἐγκρατεύομαι: πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται “everyone who competes in an athletic contest (or “in the games”) exercises self-control in all things” (1 Cor. 9:25).

ἐγκράτεια: διαλεγόμενου δε αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας “he went on discussing goodness and the exercising of self-control” (Acts 24:25).

In His incarnation, Jesus Christ was the epitome of self-control. He was never tempted or tricked into doing or saying anything that was not consistent with His Father's will and His own divine nature. Again like Jesus Christ, believers should "exercise self-control in all things" (1 Cor. 9:25; cf. 7:9), "applying all diligence, in [their] faith [to] supply ... self-control" (2 Pet. 1:5-6).

The following "seed thoughts" (one thought for each verse) is given by Hendriksen (1968:228) as a summary:

- v. 22 – Love heads the list of virtues.
- v. 23 – The true Christian is loyal to his God, gentle to his neighbour, and has himself under control, all this as the result of God's grace.

2.8.3 Galatians 5:24-25

In v. 24 Paul offers the theological basis for the imperative and promise in v. 16, that those who walk by the Spirit will not carry out the desire of the flesh, as that is spelled out in the dreadful picture in v. 19-21 (Fee, 1999:455).

The appeal in v. 25 to conform our behaviour to the Spirit wraps up what has been said in vv.16-14 about life in the Spirit over against the flesh - repeating with different imagery the imperative to walk by the Spirit, now in the light of the description of Spirit life in vv. 22-23 and on the basis of our having received life through the Spirit (Fee, 1999:454; 2001:170).

MacDonald (1995:1895) is of the opinion that "if" in the context of v. 25 carries the thought of "since". Since people have eternal life by the work of the Holy Spirit in them, they should live out the new life by the power of the same Spirit. The law never could give life, and was never intended to be the Christian's rule of life.

According to Fee (1999:457) the Spirit is thus the key to affecting the realities of v.24 (death to the flesh) and vv. 22-23 (the fruit of the Spirit) in everyday life.

Hendriksen's (1968:228) "seed thoughts" (one thought for each verse) may again be offered as a summary:

- v. 24 – Be in practice what one are (has confessed to be) in principle.
- v. 25 – One derives all one's strength from the Spirit. Then let the Spirit lead one in every phase of one's life and conduct.

2.9 GALATIANS' RESPONSE TO SINFUL EMOTIONS

Galatians 5 does not tell people what emotions they should have, but show them the results of those emotions, which is a sign of the proper handling of emotions – a tree is to be judged by its fruit. However, sin is a reality in every Christian's life. "If we claim to be without sin, we deceive ourselves and the truth is not in us," John warns believers (LASB, 1991). In fact, he goes on to say, "If we claim we have not sinned, we make him [God] out to be a liar, and his word has no place in our lives" (1 John 1:8,10). This is further confirmed in James 3:2: "we all stumble in many ways".

If Christians were not subject to sin they would not need "the full armour of God" in order to "stand against the devil's schemes" (Eph. 6:11). Nor would they need to heed James's warning about being tempted and carried away by their lusts or his admonition to "get rid of all moral filth and the evil that is so prevalent" (James 1:14, 21).

The great struggle within every Christian is between the sinful nature and the Spirit (Trask & Goodall, 2000:168). Paul said that "they are in conflict with each other" (Gal. 5:17). This sinful nature opposes the interests and desires of the Spirit.

Hatred, such a sinful nature, may according to Trask & Goodall (2000:170) refer to hostilities between individuals or between communities; discord or quarrelsomeness make people look for opportunities to be disagreeable; jealousy can cause people to resent someone's success; fits of rage or explosive anger would include out-of-control anger or outbursts; and envy denotes a grudging attitude that cannot bear to even think about someone else's success or prosperity.

MacArthur (1987:174) is of the opinion that sin not only affects the believer himself but also God and others, including believers and unbelievers. Sin results in loss of confidence and loss of inner joy, peace, and all the other fruit of the Spirit. Offner (1999:6) argues of the opinion that nothing attracts unbelievers and believers alike to God as much as seeing a life lived out in love, joy, peace, gentleness and so forth, even though that person may be suffering. A life exhibiting these beautiful qualities

can be a powerful tool of evangelism as well as for promoting harmony and unity in the body of Jesus Christ.

According to Bulkley (1993:343) the Bible describes three conditions of the human mind: the *natural mind* (also described as “depraved”), the *carnal mind*, and the *spiritual mind*. The natural mind is the human without God: “The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned” (1 Cor. 2:14). Though he is aware of the existence of God and His moral laws, he chooses to ignore God, hoping that He will go away.

Having given man freedom of choice, God allows man to choose his mindset. The contrast between sinful thinking and spiritual thinking is explained in Romans 8:5: “Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires.” Paul goes on to picture the inevitable results of the two different ways of thinking: “the mind of sinful man is death, but the mind controlled by the Spirit is life and peace” (Rom. 8:6).

The second type of mind described in the Scriptures is the *carnal mind*. This describes a person who has knowledge of God but is still living in obedience to his old nature (Bulkley, 1993:348). Paul describes such people as “those who live according to the sinful nature [and] have their minds set on what that nature desires” (Rom. 8:5). Their hearts become hard through the deceitfulness of sin (Heb. 3:13) and the *worries* of life (Matt. 13:22). They fall back in their former patterns of sin, and as a result “both their minds and consciences are corrupted” (Titus 1:15). Paul pleads with the Galatians, “It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery” (Gal. 5:1).

In 1 Corinthians Paul describes the spiritual mind. He says that the spiritual man has “the mind of Christ” (2:15,16). It is “the mind controlled by the Spirit” (Rom. 8:16). According to Paul, the spiritual mind will have several characteristics: “The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness

and self-control.” (Gal. 5:22-23). These qualities are a result of conscious choices to submit to the Holy Spirit (Bulkley, 1993:350). It is further explained in Galatians 5:24-25: “Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit.”

According to Bulkley (1993:350) Peter touches on this process of sanctification when he says that God’s grace (His provision for our needs) and peace (a serenity of mind) are available through “the knowledge of God and of Jesus our Lord” (2 Pet. 1:2). This is a mental as well as a spiritual process. Peter lists a sequence of qualities the spiritual mind should have: faith, goodness, knowledge, self-control, perseverance, godliness, brotherly kindness, and love (2 Pet. 1:5-7). Paul also summarises the descriptions of a spiritual mind: “The fruit of the light consists in all goodness, righteousness and truth.” (Eph. 5:9).

Christians should strive in their daily emotional lives to live up to these qualities, because these qualities form the basis for a person’s emotional make-up. In this, they are lead by the Holy Spirit.

Fee (1999:447) explains that: “As the fruit of the Spirit, love spells the end to ‘hostilities, strife, jealousy, and outbursts of rage, selfish ambitions, dissensions, factions, envies’, and the like.” Therefore, children of God should strive to live together in love, to live out the fruit of the Spirit, showing faith in their emotions.

Paul encourages people to not be anxious about anything. However, there is a legitimate concern for a healthy kind of “fear” that is not necessarily sin (Briscoe, 1994:58). If someone is facing an abusive situation, that person needs some healthy anxiety to help him fight for survival. There are also some kinds of emotional depressions and phobias that are biologically based and can be treated medically.

However, those who are habitual worriers, who live in a fog of anxiety, need to recognise the clear command not to be anxious. This does not mean that they will suddenly stop and never be anxious or fearful again. It does mean that in the degree to

which people can respond positively when anxieties loom large, they will increasingly discover more peace permeating their mind and relationships. The *peace* of God does not simply happen. As with all aspects of the fruit of the Spirit, it follows from our obedience to God's commands and with his enabling (Briscoe, 1994:58).

2.10 PRELIMINARY CONCLUSION TO CHAPTER TWO

In this chapter the Old and New Testament were studied to find scriptural examples of the harmful and selfish role that emotion played in the lives of key biblical figures - Adam, Cain, David, Jonah, the disciples, Judas and Martha - and compared to the constructive emotional life of Jesus Christ in order to provide guidelines for addressing emotional issues. Galatians 5:19-25 was also explored to find out what the Bible has to say about emotions and to summarise the key teachings.

The Bible is filled with examples of the emotional experiences, reactions, responses, suffering, outbursts and expressions of biblical figures. The word *anger* appears literally hundreds of times in Scripture. Other emotions, such as fear, sorrow, joy, and peace are also mentioned throughout the Scriptures. Satan is devastatingly effective in using the weapons of guilt, rejection, fear, embarrassment, grief, depression, loneliness and misunderstanding.

Few human emotions are as distressing and painful as feelings of *guilt* and personal disapproval. Since the voice of the conscience speaks from inside the human mind, people cannot escape its unrelenting abuse for their mistakes, failures and sins.

Despair is the result when people focus on the difficult circumstances around them without looking to Jesus Christ for help. As long as people look away from every other object to Jesus only, they can experience a supernatural life. But the minute they become occupied with themselves or their circumstances they begin to doubt.

God does not love depression and doubt. He hates doctrine that does not strengthen, and also heavy and sorrowful thoughts; but he loves cheerful hearts. He sent his Son not to oppress us with heaviness and sorrow but to cheer up our souls in him.

Anger can be very destructive and must be ruled or it will rule. Uncontrolled *anger* quickly becomes a destructive tyrant. When people invite God to help them identify the causes of their *anger* and take corrective measures, *anger* can become a servant rather than a master in their lives.

Worry never accomplishes anything - except to make people ill or ineffective. *Worry* can be time - consuming, almost obsessive, behaviour. *Worry* can thwart the work of the kingdom. Jesus Christ has the perfect solution for *worry*. Instead of worrying, He invites people to put their faith and trust in God's provision and care. This can free people from the anxiety that is caused by *worry*.

People who live with chronic or acute physical or emotional pain have a Saviour who truly understands. Far from sitting in the heavens simply feeling sorry for sick and sinful humanity, He clothed Himself with humanness. When people come to Christ with their hurts, He reaches out with human arms, truly understanding how people feel. He is able to help people. Christ does not always take away the pain, but He does tell people to bring it to Him.

In addition to possessing a divine nature, Jesus Christ was also flesh and blood, a human being. He thus shared with people the full range of human emotions. His emotions reflect the image of God without any deficiency or distortion.

Jesus felt compassion; He was angry, indignant, and consumed with zeal; He was troubled, greatly distressed, very sorrowful, depressed, deeply moved, and grieved; He sighed; He wept and sobbed; He groaned; He was in agony; He was surprised and amazed; He rejoiced very greatly and was full of joy; He greatly desired, and He loved.

The things which brought forth sadness or joy to the heart of our Lord were not the mundane matters of this world, to which people's emotions are generally tied. Rather, He operated upon a plateau that far transcends that which is characteristic of those who know only this earthly environment.

God gave people emotions as a motivational tool. If people's beliefs are healthy, their emotions will be powerfully positive. Christianity is intended to create a rich emotional life. The door to that is trust. Correct trust in biblical realities leads to a positive emotional explosion.

Good emotions are strong feelings that impel people to take right action. In fact, without emotions, very little would be accomplished. The real danger with good emotions is not how they are expressed, but *not acting on good emotions*. It is very damaging to a Christian to have strong emotions without acting on those emotions in an appropriate way.

Galatians 5 describes the absolutely crucial role the Spirit plays in Paul's understanding of Christian existence. The key element of Christian conversion is the Spirit, dynamically experienced, as the fulfilment of the promise to Abraham. Indeed, the Christian experience of the Spirit sets the believer off from all other existences, which is alternatively seen as "under Law" or "carrying out the desire of the flesh".

Paul united the idea of fruit with the indwelling life of Christ through the Spirit in His expression "the fruit of the spirit". He also left no room for doubt about what he meant when he described the fruit in great detail: "But the fruit of the Spirit is, love, joy, peace, patience, goodness, faithfulness, gentleness and self-control...". The fruit of the Spirit is the visible "sign" that emotions are good and God-honouring.

The great struggle within every Christian is between the sinful nature and the Spirit. Paul said, "They are in conflict with each other". This sinful nature opposes the interests and desires of the Spirit.

In conclusion, the key to ethical life, including everyday behaviour in its every form, resides in the fundamental Pauline imperative: "Walk by/in the Spirit, and you will not fulfil the desire of the flesh". Although the flesh is still about, and stands in mortal opposition to the Spirit, Christ's death has brought about people's death to the flesh.

2.11 BASIS-THEORETICAL PERSPECTIVES ON FAITH-BASED EMOTIONS

The basis-theoretical perspectives on faith-based emotions may be summarised as follow:

- When God created people, He gave them emotions.
- Negative emotions are sin.
- Jesus Christ shared with people the whole range of emotions.
- Emotions are God-given.
- Galatians 5 explicate the outward sign of emotions.
- The Holy Spirit plays a crucial role in the expression of emotions.
- Emotions without faith can be destructive and damaging.

This chapter dealt with the basis-theoretical perspectives on faith-based emotions The next chapter will cover the meta-theoretical (psychological, medical, anthropological and philosophical) viewpoints on faith-based emotions.

CHAPTER THREE

META-THEORETICAL PERSPECTIVES ON FAITH-BASED EMOTIONS

3.1 OBJECTIVES

The objectives of this chapter are to review the viewpoints of the scientific disciplines of psychology, medicine, anthropology and philosophy regarding emotions and the role emotions play in people's lives. A secondary objective is to examine how the experimental group experience emotions in faith by means of semi-structured interviews.

3.2 INTRODUCTION

Robert Plutchik's book; *Emotions and Life: perspectives from psychology, biology and evolution*; will be referred to frequently in this chapter. This is a recent (published in 2003) and standard work which is very relevant to this study.

According to Hillman (1997:3) from all the evidence at hand the concept of emotion has become central to the issues of our time. In the various fields and sciences of contemporary life, one comes up against this concept of emotion, which is used to refer to a crucial problem in each area. Moursund (1993:27) concurs with this by pointing out that emotions are an integral and inevitable component of every difficult problem. Hillman (1997:6), however, indicates that from a review of a recent volume of some six hundred pages written by many hands and devoted entirely to the subject of "feelings and emotions", it was concluded that science are still far from a solution, and that there is no consensual definition regarding feelings and emotions. Plutchik (2003:xvii) agrees and is of the opinion that despite the obvious importance of emotions in daily life, the topic of emotions has not received the attention it deserves in academic writings.

Anderson, Cowling & Miller (1999) explain that for many years, researchers in psychology focused on what seemed to be the *rational* and what could be directly observed through physiology. Emotion was neglected as it was seen as more part of the mind than the body. The role of emotion in how people think was not well

understood. Many researchers saw emotion more as a deterrent to investigation of the things that made humans rational.

For a number of reasons, the study of emotions has become one of the hottest research areas in social psychology (Anon. s.a). As the social sciences matured in the post-war years, emotions were often regarded as some peripheral “error term” in their rational choice models of decision-making. These natural events, occurring involuntarily, supposedly remained outside of the realms of intelligence, language, culture, and of free will. They were feelings that were to be controlled if not suppressed. These feeling states were not about to be so easily explained away (Anon. s.a). Emotions have the power to override even the most rational decisions.

Scientific interest in the emotions underwent something of a renaissance in the 1990s (Evans, 2001:xiii). Anthropologists have begun to question their previous views on the cultural relativity of emotional experience. Cognitive psychologists have abandoned their exclusive focus on reasoning, perception and memory, and are rediscovering the importance of affective processes.

3.3 PSYCHOLOGICAL, MEDICAL, ANTHROPOLOGICAL AND PHILOSOPHICAL PERSPECTIVES ON EMOTIONS

The perspectives on psychology, medicine, anthropology and philosophy will be discussed interchangeably without always indicating the specific disciplines (cf. 4.2.4).

3.3.1 A possible definition of emotions

Examination of published papers and books show that many definitions of the word emotion have been proposed over the past 120 years. This is one of the reasons why the study of emotions is so difficult.

The words “emotion” and “feeling” are often used interchangeably, but a feeling is not an emotion. According to Harvey a feeling is a representation of a given *affective* state that could incorporate physical manifestations, such as pain or other physical sensations (cf. Powell & Pfeiffer, 1997). Therefore, feelings can incorporate emotions, but emotions cannot incorporate feelings. Emotions can be caused by a specific

physical sensation. In its most basic sense feelings are affective states. They are states of mind caused by emotions and interpretations of people's perceptions in reality.

In 1884, James, one of the most influential figures in the history of psychology, defined emotion in the following way: "My theory is that the bodily changes follow directly the perception of the exciting fact and that our feeling of the same changes as they occur is the emotion" (Plutchik, 2003:19). This definition was basically concerned with the question of sequence - that is, with the issue of which comes first: the feeling of an emotion or the bodily changes associated with it.

John Watson, the founder of Behaviourism as a psychological movement, defined emotion as follows in 1924: "An emotion is a hereditary *pattern-reaction* involving profound changes of the bodily mechanisms as a whole, but particularly of the visceral and the glandular systems" (Plutchik, 2003:19). In this definition, Watson introduced the idea that an emotion involved changes in the whole body, that these changes showed different patterns for different emotions, and that all these reactions were based on innate systems.

Chaplin (1985:151) defined emotions as an aroused state of the organism involving conscious, visceral, and behavioural changes. Emotions are therefore more intense than simple feelings, and involve the organism as a whole.

Andrew Ortony and his colleagues provided a definition of emotion that reflects the so-called cognitive orientation of some psychologists in 1988. He suggested that: "Emotions are valenced reactions to events, agents or subjects, with their particular nature being determined by the way in which the eliciting situation is construed." (Ortony *et al.*, 1988:25). The term *valence* is used in the sense of positive and negative, and therefore the definition implies that an emotion involves a pleasant or unpleasant feeling. This definition also focuses on the issue of interpretation of events.

Richard Lazarus (Lazarus, 1991:210), a psychologist, suggested that emotion "includes overall an appraisal, outcome action tendencies, a psychological response pattern, and a subjective experience ... all this is translated into coping processes that enter the chain after appraisal". This definition suggests that appraisals are key aspects

of emotion, that emotions are patterned reactions rather than disorganised events, and that emotions are closely related to coping processes that attempt to solve problems in an individual's life (Plutchik, 2003:20).

Powell & Pfeiffer (1997) proposed the following operational definition of emotion: "...an emotion is a complex series of cerebral processes that do not exist outside the realm of our psyche. These processes include the secretion of specific neurotransmitters and the firing of specific synapse that produce a reaction within the depths of one's frontal cortex and are left up to our own interpretation. They are a response to a specific stimulus or set of stimuli. They have the power to control one's thoughts and behaviours, but one's emotions are not made up of behaviours."

According to Wilson (1999:392), the word *emotion* is derived from the Latin *emovere*, meaning to move. The dictionary also says that emotions are "a complex, usually strong subjective response...involving physiological changes as a preparation for action". Meyer (1997:13) agrees with this and explains that because of their complexity, emotions are not easy to explain, which sometimes makes dealing with them difficult.

Goleman (1995:289) is of the opinion that *emotion* refer to a feeling and its distinctive thoughts, psychological and biological states, and range of propensities to act.

On the basis of these definitions, it may be said that emotions are triggered by people's interpretations of events, that they involve reactions of most if not all of our bodily systems, that they can be disruptive of ongoing activity, and yet somehow adaptive (Plutchik, 2003:22). Emotions communicate information from one person to another, and they express different feeling states. They may have something to do with survival of the individual and the species, and they may be based on hereditary or genetic processes that influence the way the brain works.

Emotions are the most personal of processes and are unique to each individual (Powell & Pfeiffer, 1997).

3.3.2 Dichotomies characterising emotions

According to Plutchik (2003:5) there are various dichotomies that characterise emotions. One dichotomy is between *reason* and *emotion*, with emotion often being described as *passion*. The assumption is often made that emotions are irrational and that an individual is not responsible for his or her behaviour while under the influence of intense emotion. Some courts of law recognize a “crime of passion” defence, and some recognise that a crime committed during an intense emotional experience is mitigated by this “brief insanity”.

Another dichotomy that is sometimes discussed in the literature is whether emotions are *disorganising* or *organising*. Plutchik (2003:6) argues that emotions can be both. If an event occurs that seems important to an individual, a complete change of direction or action may occur with the result that one ongoing activity is stopped and another begun. This appears as the disruption of one focus of attention, but it becomes an organised effort to create another focus of attention. According to the National Institute of Mental Health (NIMH, 2001) emotions – love, fear, anger, desire – give colouration and meaning to everything in life. Emotions are indispensable whenever one chooses to pursue one goal and not another.

Emotions are also sometimes described in terms of the dichotomy of *active* (deliberate) versus *passive* (Plutchik, 2003:6). A passive occurrence of an emotion might be experienced if a person saw a child being beaten or witnessed a death at the scene of an accident. In such situations, the observer generally does not believe he or she has deliberate (active) control over the appearance of his or her own emotions. It is seldom, if ever, possible for an individual to decide to have an emotion and simply create it. Sometimes, however, it is possible to think about a situation (e.g., an injustice) and thus create an emotion. Plutchik (2003:6) is of the opinion that emotions are generally triggered by particular events or thoughts or appear “out of the blue”. Another dichotomy often considered in relation to emotions is whether they are *adaptive* or *maladaptive* (Plutchik, 2003:6). If a person becomes so frightened that he or she is “frozen to the spot” and is unable to move in the face of an attacker bent on assault, then this seems to be maladaptive. On the other hand, emotional reactions can be useful. Angry behaviour can often intimidate a rival and allow the angry person to

gain what he or she wishes. Anger can also energise an individual to work harder to obtain a desired goal.

Some writers have stated that the essence of an emotion is that it is a *conscious* subjective experience that can be communicated to others. According to Plutchik (2003:7) many investigators have, however, noted that there is a great deal about emotion that is *not fully accessible to consciousness*. Both moods and emotions can occur without a recognisable stimulus. People are often feeling “blue” without knowing why. They may report feeling nothing at all while people around them may see signs of depression, rage, or jealousy.

Emotions are commonly described as being either *negative* or *positive* (Plutchik, 2003:7). Emotions such as fear, anger, disgust, and sadness are usually thought to be negative, whereas emotions of joy, interest, and love are described as positive. Positive emotions are thought to be good or desirable whereas negative emotions are usually described as bad or undesirable. According to Plutchik (2003:8) a number of writers have questioned the use of positive and negative metaphors. One reason is that it is not always evident which emotions fall into each category. A number of authors have pointed out that all emotions play an adaptive role in human life and from that point of view are essentially positive. Fear motivates withdrawal behaviour in the face of perceived danger, anger motivates the obtaining of survival-related resources, and sadness tends to engender supportive behaviour of friends, relatives, and one’s community at times of loss.

3.3.3 Basic emotions

Over the centuries many philosophers and psychologists have proposed lists of basic emotions (cf. 3.3.4). Between the 3rd and 11th centuries, Hindu philosophers stated that there are eight basic or natural emotions (Plutchik, 2003:69). These have been translated as (a) *sexual passion, love, or delight*; (b) *amusement, laughter, or humour*; (c) *sorrow*; (d) *anger*; (e) *fear or terror*; (f) *perseverance*; (g) *disgust*; and (h) *amazement* (Schweder & Hoidt, 2002 as quoted by Plutchik, 2003:69).

The French philosopher René Descartes (1596-1650) assumed that there were only six primary emotions or, as he called them, passions, and that all others were composed

of mixtures of these six or derived from them. He suggested that *love, hatred, desire, joy, sadness, and admiration* were primary emotions (Plutchik 2003:69).

The Dutch philosopher Baruch Spinoza (1632-1677) assumed only three primary affects: *joy, sorrow, and desire*; all others were assumed to spring from these (Plutchik, 2003:69).

The British philosopher Thomas Hobbes (1588-1679) suggested that there were seven simple passions: *appetite, desire, love, aversion, hate, joy, and grief* (Plutchik, 2003:69).

Darwin's book on the expression of emotions does not explicitly say which emotions are primary and which are mixed (Darwin, 1872/1965). The chapters of the book deal with seven clusters of emotions that he believed can be identified both in animals and humans. These chapters are titled *Low Spirits, Anxiety, Grief, Dejection, Despair; Joy, High Spirits, Love, Tender Feelings, Devotion; Reflection, Meditation, Ill -Temper, Sulkiness, Determination; Hatred and Disdain; Contempt, Disgust, Guilt, Pride, Helplessness, Patience, Affirmation and Negation; Surprise, Astonishment, Fear, Horror; and Self Attention, Shame, Shyness, Modesty, Blushing* (Plutchik, 2003:69).

William McDougall, a British psychologist, in his textbook of social psychology published in 1921 assumed seven basic emotions: *fear, disgust, wonder, anger, subjection, elation, and tender feelings* (Plutchik, 2003:70).

Goleman (1995:289) states that researchers continue to argue over precisely which emotions can be considered primary. Some theorists propose basic families, although not all agree on them. The main candidates and some of the members of their families:

- *Anger*: fury, outrage, resentment, wrath, exasperation, indignation, vexation, acrimony, animosity, annoyance, irritability, hostility, and, perhaps at the extreme, pathological hatred and violence
- *Sadness*: grief, sorrow, cheerfulness, gloom, melancholy, self-pity, loneliness, dejection, despair, and, when pathological, severe depression

- *Fear*: anxiety, apprehension, nervousness, concern, consternation, misgiving, wariness, qualm, edginess, dread, fright, terror; as a psychopathology, phobia and panic
- *Enjoyment*: happiness, joy, relief, contentment, bliss, delight, amusement, pride, sensual pleasure, thrill, rapture, gratification, satisfaction, euphoria, whimsy, ecstasy, and at the far edge, mania
- *Love*: acceptance, friendliness, trust, kindness, affinity, devotion, adoration, infatuation, *agape*
- *Surprise*: shock, astonishment, amazement, wonder
- *Disgust*: contempt, disdain, scorn, abhorrence, aversion, distaste, revulsion
- *Shame*: guilt, embarrassment, chagrin, remorse, humiliation, regret, mortification, and contrition

According to Goleman (1995:290) the argument for there being a handful of core emotions hinges to some extent on the discovery by Paul Ekman, an anthropologist at the University of California at San Francisco, that specific facial expressions for four of them (fear, anger, sadness, enjoyment) are recognized by people in cultures around the world. Ekman distinguished between basic (universal and innate) and higher cognitive (universal, but exhibit more cultural variation) emotions (Evans (2001:6).

In the past three decades, the concept of basic emotions has been embraced by a number of investigators. In a review of this literature, Plutchik (2003:72) provided a table listing the primary emotions that have been proposed; Table 3.1 (next page) is based on this review.

Theory	Emotions
	<i>Evolutionary</i>
Plutchik (1962,1980a)	fear, anger, sadness, joy, acceptance, disgust, anticipation, surprise
Scott (1980)	fear, anger, loneliness, pleasure, love, anxiety, curiosity
Epstein (1984)	fear, anger, sadness, joy, love
	<i>Neural</i>
Tomkins (1962, 1963)	fear, anger, enjoyment, interest, disgust, surprise, shame, contempt, distress
Izard (1972, 1977)	fear, anger, enjoyment, interest, disgust, surprise, shame/shyness, contempt, distress, guilt
Panksepp (1982)	fear, rage, panic, expectancy
	<i>Psychoanalytic</i>
Arieti (1970)	fear, rage, satisfaction, tension, appetite
	<i>Autonomic</i>
Fromme & O'Brien (1982)	fear, anger, grief/resignation, joy, elation, satisfaction, shock
	<i>Facial expressions</i>
Ekman (1973)	fear, anger, sadness, happiness, disgust, surprise
Osgood (1966)	fear, anger, anxiety-sorrow, joy, quiet pleasure, interest/expectancy, amazement, boredom, disgust
	<i>Empirical classification</i>
Shaver & Schwartz (1984)	fear, anger, sadness, happiness, love
Fehr & Russell (1985)	fear, anger, sadness, happiness, love

	<i>Developmental</i>
Sroufe (1979)	fear, anger, pleasure
Teevarthen (1984)	fear, anger, sadness, happiness
Malatesta & Haviland (1982)	fear, anger, sadness, joy, interest, pain
Etude (1980)	fear, anger, sadness, joy, interest, surprise, distress, shame, shyness, disgust, guilt

Table 3.1

These theorists all agree that there are a few emotions that qualify as primary emotions (Plutchik, 2003:72). *Fear* and *anger* appear on every list. *Sadness* (or its synonyms *grief*, *distress* or *loneliness*) appears on all but two lists. *Joy* (or near equivalents such as *love*, *pleasure*, *elation*, *happiness*, or *satisfaction*) appears on every list. Less commonly cited as primary emotions are *surprise*, *disgust*, *curiosity*, *expectancy*, *shame*, and *guilt*. Spradlin (2003:23), however, includes some of these in his list of primary emotions: *joy*, *love*, *interest*, *sorrow*, *surprise*, *fear*, *disgust*, *guilt* and *anger*.

Plutchik (2003:72) believed that there are at least four physiologically based primary emotions: fear, anger, sadness, and satisfaction. He argued that the rationale for considering them as primary is that they can be observed (or inferred) in most animals, that they are universally found in all cultures, that they appear early in the course of human development, and that they are associated with distinct autonomous patterns of physiological changes.

3.3.4 Theories of emotions

According to Plutchik (2003:22) the existence of multiple definitions of the word emotion is paralleled by the existence of many different “theories” of emotion. Most of these theories tend to be somewhat narrow in focus and are usually concerned with one or two major issues.

The contributions to the understanding of emotions come from many sources (Plutchik, 2003:92). Some represent laboratory studies in which the participants’ emotions are manipulated by means of deceptions of various kinds. Other studies

depend on ratings of or interviews with children and their parents at different ages and settings. Many investigators are now concerned with identifying parts of the brain that are activated during emotional experiences. Anthropologists who have been especially interested in the diversity of language terms that exist in different cultures and the problem of translation have now carried out many investigations. Sociologists have contributed their insights into emotion, particularly through their concerns with status and power as determinants of affect states. Ethnologists continue to study the behaviour of animals in natural settings. Clinicians, both psychologists and psychiatrists, are studying emotional disorders and how psychotherapy can recognise and use emotions to effect change. Wilson (1999:393) states that emotions are composed of sensory, skeletal, motor, autonomic, and cognitive components. The early theorists focused on the autonomic and skeletal motor phenomena because they were observable. According to Wilson (1999:393) recent work strongly suggests that the feeling of the emotion, the sensory component, may be reflexively elicited at the rhinencephalic level.

According to Anon. (2001) the first influential theory of emotion in modern times – the *James-Lange theory* – was formulated independently in the 1880's by both American psychologist and philosopher William James and Danish physiologist C.G. Lange (1834-1900). Both scientists arrived at the view that the physiological manifestations of emotion precede the subjective ones – rather than trembling because people are afraid, the people are afraid because they tremble. Even though the brain responds to a threatening situation by activating peripheral responses, people do not consciously experience the emotion until these responses are activated. Thus, the central nervous system itself does not actually produce the emotion. Over the following decades, this theory drew widespread response and criticism.

According to Powell and Pfeiffer (1997) problems involving this theory are that not all visceral activity elicits an emotional response, and that an emotional response to a given stimulus is almost immediate where as physical manifestations can take some time. Andersen, Cowling & Miller (1999) show that one of the main criticisms of this theory is that there is very little difference between the physiological patterns of

arousal in a number of emotions such as anger, fear and sadness, yet a person's facial expression, body reaction and the way people rate the experience differ a lot.

At the end of the 19th century William James proposed that a person, after perceiving a stimulus that somehow affected him or her, endures disturbing physiological changes such as palpitations, shortness of breath, anxiety, etc. (Do Amaral & De Oliveira, 1998). It is precisely the acknowledgement of these symptoms (by the brain) that creates the emotion. Stating it in a different way, it could be said that physical sensations are the emotion.

An alternative model of emotional experience was formulated in 1927 by *Walter Cannon (1871-1945)*, who proposed that emotions originate in the central nervous system. Cannon argued that the nerve impulses first pass through the thalamus, from which subjective responses are routed through the cerebral cortex, directly creating the experience of fear at the same time that physiological responses are passing through the hypothalamus (Anon. 2001). The Cannon-Bard theory, whose name reflects later modifications by Phillip Bard, delineated the psychological and physiological components of emotion as simultaneous and argued that the experience of emotion comes directly from the central nervous system.

According to Powell & Pfeiffer (1997) this theory is excellent in that it defines how an emotion is experienced within the confines of the brain. It is similar to the James Lange theory, yet it does not incorporate a behavioural aspect.

Some more recent theorists have once again moved closer to the James-Lange model. The 1962 *Schachter-Singer theory* restores James's emphasis on the interpretation of physiological responses but adds another element – a cognitive evaluation of what caused the responses (Anon. 2001). This theory thus contradicts James's assertion that emotion is communicated solely on the basis of physical feedback, asserting that this feedback by itself is not clear enough to specify a particular emotion. Rather, the brain chooses one of many possible interpretations and "labels" the feedback pattern, and it is this labelling that results in the experiencing of a particular emotion.

According to Anderson, et al. (1999) the significance of this theory lies in a person's evaluation of a situation rather than the situation itself. This can be related to stress. It has been argued that the experience of negative stress is usually described in ways associated with emotions such as anger, anxiety, fear, grief and jealousy. These have been described by some researchers as stress emotions. How an individual appraises a situation will affect the emotion they experience. This suggests that it might be possible to reduce the impact of stress by changing people's cognitive appraisal of a particular situation. It also explains why people's ability to cope can vary in different situations.

Robert Plutchik, an American psychologist, postulated that emotions are complex feedback processes that attempt to restore homeostatic balance when certain significant life events create disequilibria. Plutchik's theory of emotions includes three models: a *structural* model that conceptualises the relations between emotions in terms of a three-dimensional cone; a *sequential* model that describes the complex, feedback loops involved in all emotions; and a *derivatives* model that shows systematic connections between emotions, personality, personality disorders, ego defences and coping styles (Plutchik, 2003:116).

The Structural Model

According to Plutchik (2003:103) most (perhaps all) emotions exist at points along implicit intensity dimensions. For example, more intense versions of *anger* would be *rage* and *fury*, whereas less intense forms would be *annoyance* and *irritation*. Emotions also vary in how similar they are to one another. This characteristic is clearly evident in the case of synonyms such as *fear* and *fright*. A third important characteristic that is part of people's experience of emotions is their bipolar nature. People tend to think of emotions in terms of opposites (happiness and sadness, love and hate, fear and anger). It can thus be concluded that the language of emotions implies at least three characteristics of emotions: (a) They vary in intensity, (b) they vary in degree of similarity to one another, and (c) they express opposite or bipolar feelings or actions.

Plutchik combined these three ideas of intensity, similarity, and polarity of emotions by means of a simple three-dimensional geometric model that looks like a cone. The vertical dimension represents intensity of emotion, any cross-sectional circle represents similarity of emotions, and bipolarity is reflected by opposite points on the circle.

By combining the idea of primary/basic emotions (cf. 3.3.3) with the three characteristics of the language of emotion, a three-dimensional structure with eight slices representing the (assumed) basic emotions can be conceptualised as seen in figure 3.1 (Plutchik, 2003:103).

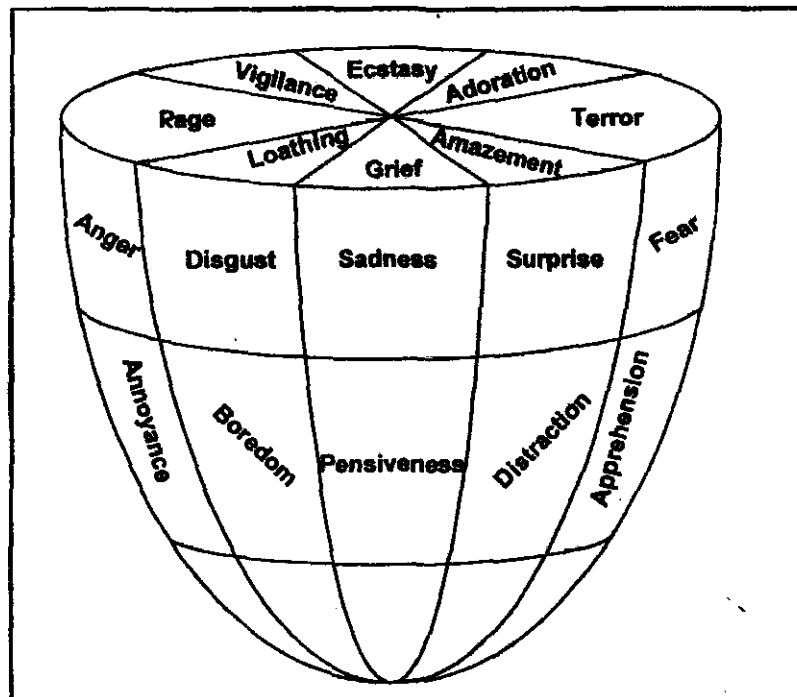


Figure 3.1 – multidimensional model of emotions

A cross-section through this multi-dimensional model of emotions produces an emotion circle for a midlevel cross-section on the intensity dimension as shown in figure 3.2.

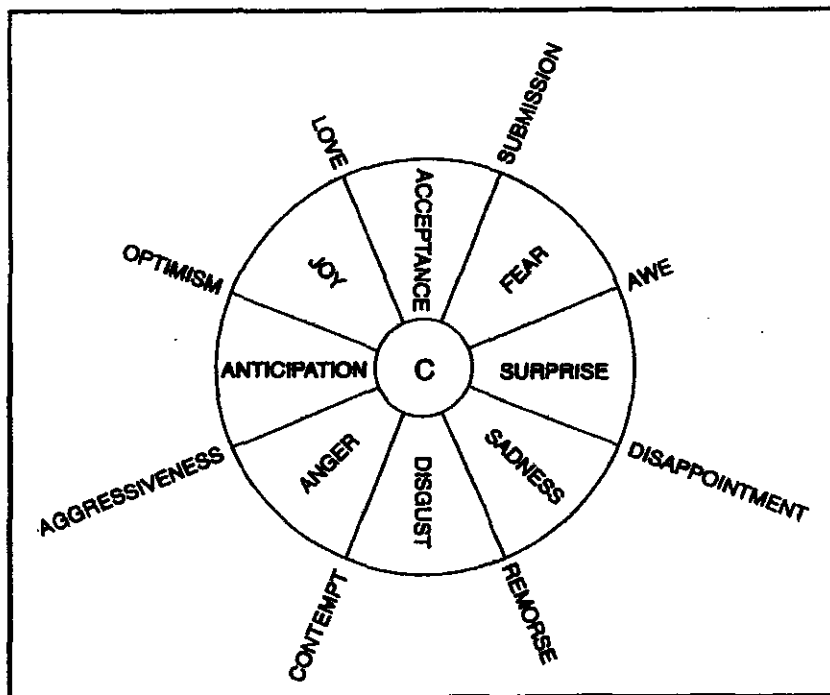


Figure 3.2

According to Anderson, et al. (1999) these basic emotions are made up by four pairs of opposites: joy and sadness, acceptance and disgust, fear and anger and surprise and anticipation. The mixture of joy and acceptance produces the mixed emotion of love. The blending of disgust and anger produces the mixed emotional state of hatred or hostility. Such mixtures have been called primary dyads in the theory (Plutchik, 2003:104). By mixing two or more emotions at different intensity levels, it is possible to create hundreds of terms representing the language of emotions.

An important idea stemming from the structural model is the fact that many of the terms that judges used in describing mixtures of the emotions are the words that are typically used to describe personality traits (Plutchik, 2003:104). From the point of view of this theory, emotions and personality traits are intimately connected, and in fact, personality traits may be considered to be derived from mixtures of emotions.

The Sequential Model

To date no definitive answers have been found regarding the question of which comes first, the feelings of an emotion or the physiological changes. Plutchik (2003:106) states that a major reason for this lack of closure is the fact that emotions are not simply linear events. In contrast, clinicians have indicated that emotions are circular

or feedback processes. These feedback processes change the relation between the individual who experiences the emotion and the stimulus or event that started the process in the first place.

Plutchik (2003:106) is of the opinion that events need to be interpreted in order for them to have an effect on the individual. The psycho-evolutionary theory assumes that following the cognition or interpretation, a feeling state occurs as well as a physiological state of arousal, if appropriate.

Feeling states tend to be followed by impulses to action. Such impulses may be expressed by tensions in the muscles, by facial expressions, by clenching of the fists, or by preparations for running, attacking, or yelling (Plutchik, 2003:107). According to Plutchik (2003:107) such overt behaviour is, however, not the end of the emotion process. Such behaviour generally has an effect on the stimulus or condition that started the chain of events in the first place. Overall, this process is a kind of homeostatic process, but one that is carried out by behavioural rather than internal changes. This process is called the *behavioural homeostatic feedback system*. From this point of view, an emotion is not simply the feeling state but the entire chain of events including the feedback loops.

Figure 3.3 depicts this process in general terms. Feedback loops may influence the impulses to action, the feeling states, the cognitions, as well as the initiating stimulus. This process is what leads to the idea that feelings and behaviours can affect cognitions, just as much as cognitions can influence feelings (Plutchik, 2003:107). Also implied by the model is the idea that the term *feelings* is used to represent subjective, reportable states such as joy, sadness, anger, or disgust, whereas the word *emotion* is used in a much broader sense to refer to the entire chain of events that include feelings (cf. 1.1.1), but also cognitions, impulses to action, display behaviours, and the various loops that occur; an individual may not be consciously aware of some of these components.

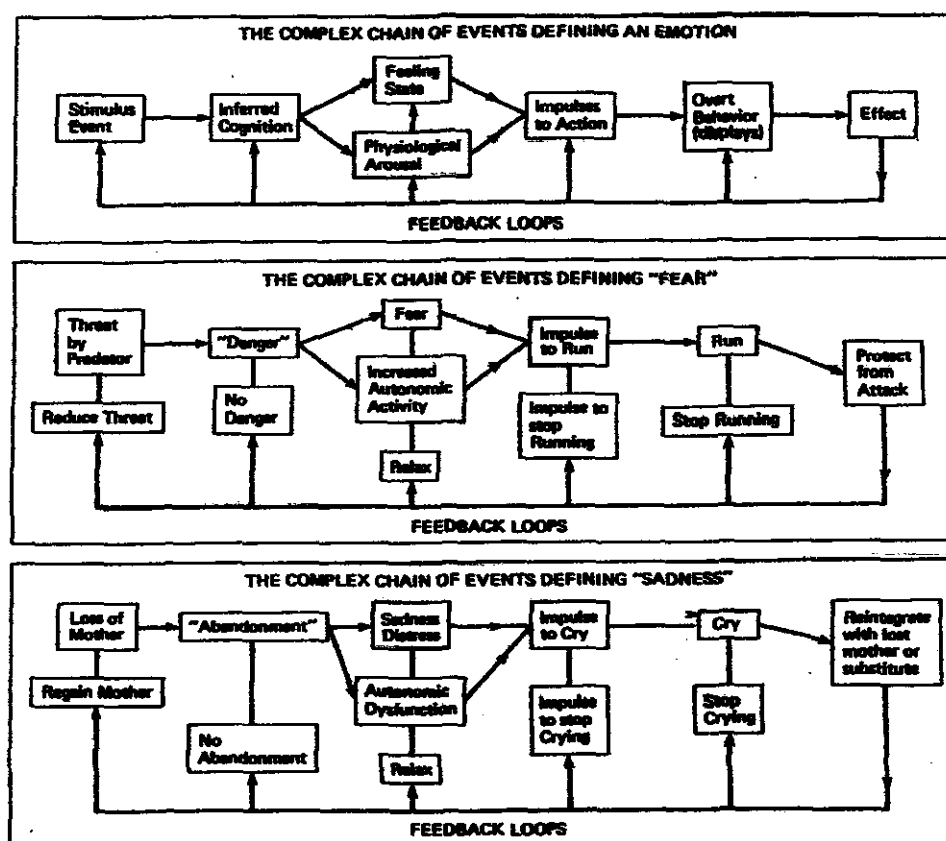


Figure 3.3 – illustrations of the complex chain of events defining an emotion

The Derivatives Model

The term *derivatives* is used in three senses. First, it can mean that certain human behaviours are seen in lower animals. Second, it can mean that certain behaviours seen in adults are derivatives of certain behaviours seen in infants. A third meaning of the concept is the idea that certain concepts are derived from other, more primitive events or concepts (Plutchik, 2003:109).

According to Plutchik (2003:109) when emotions occur in persistent or repeated form in an individual over long periods of time, people tend to consider them as more or less permanent (dispositional) characteristics of the individual. The tendency is then to use the language of personality traits to describe the person rather than the language of emotional states.

Table 3.2 describes a number of conceptual languages that the psycho-evolutionary theory hypothesises are systematically related to one another. For example, proceeding from left to right across the table, the term *fear* is part of the subjective language of emotions, as are terms like *anger*, *joy*, and *surprise*. The second column describes the function of each emotion. The function of fear is *protection*; the function of anger is the *destruction* of a *barrier* to the satisfaction of a person's needs; the function of sadness is the symbolic reintegration with a lost object in the form of *nurturance*; and the function of disgust is the rejection of a toxic substance or experience. The functions of emotions are described in more detail in 3.3.5.

Subjective language	Functional language	Trait language	Diagnostic language	Ego defence language	Coping-style language
Fear	Protection	Timid	Dependent; avoidant	Repression	Avoidance
Anger	Destruction	Quarrelsome	Antisocial	Displacement	Substitution
Joy	Attachment	Sociable	Hypomanic	Reaction formation	Reversal
Sadness	Reintegration	Gloomy	Dysthymic	Compensation	Replacement
Acceptance	Incorporation	Trusting	Histrionic	Denial	Minimisation
Disgust	Rejection	Hostile	Paranoid	Projection	Fault finding
Expectation	Exploration	Controlling	Obsessive compulsive	Intellectualization	Mapping
Surprise	Orientation	Indecisive	Borderline	Regression	Help seeking

Table 3.2

Examination of the three models, structural, sequential, and derivatives, indicates that many ideas are necessary to provide an understanding of the nature of emotions.

3.3.5 Functions of emotions

Emotions play a fundamental role in life. They help people to form relationships, experience growth, and evaluate performance. They help people to learn and sometimes prompt people to quit, fight, cry, lie, and/or hide (Fisher, 1998). People

could not appreciate life if they could not feel emotions. People often cannot pick and choose the emotions they feel, but they try to select how they display them.

According to Spradlin (2003:19) researchers do not all agree on exactly what emotions seem to be for and what good they can do a person, but they share a general area of agreement. Spradlin (2003:19) gives a summary by emotion experts Greenberg and Pavio (1997), that captures some generally agreed upon main functions. Emotions:

- prompt and organise us for action;
- give us important information about what's going on in a given situation;
- are for motivating;
- are for communicating to others; and
- are fundamentally adaptive.

According to Goleman (1995:4) socio-biologists are of the opinion that people's emotions guide them in facing predicaments and tasks too important to leave to intellect alone – danger, painful loss, persisting toward a goal despite frustrations, bonding with a mate, building a family. Each emotion offers a distinctive readiness to act; each points a person in a direction that has worked well to handle the recurring challenges of life.

Most emotions have a logical place, depending on the situation. Fisher (1998) postulates that if people can consider what emotions are trying to tell them, then they can often help people to understand how to address the issues. Instead of responding in a reactive manner, people need to learn how to respond in a proactive manner.

According to Fisher (1998) there are two major viewpoints regarding the development of the human race: creationism and evolution. Creationism centres on the belief that the "Creator" made people as they are. Evolutionism asserts that over a long period, people have adapted to their surroundings and became the humans of today. If people believe in creationism, then they more easily accept the idea that all emotions are

natural and serve a purpose. The challenge is then to understand each emotion and master their meanings.

In daily life, emotional arousal may have beneficial or disruptive effects, depending on the situation and the intensity of the emotion (Anon. 2001). Moderate levels of arousal increase efficiency levels by making people more alert. However, intense emotions - either positive or negative - interfere with performance because central nervous system responses are channelled in too many directions at once (cf. 4.2.4). The effects of arousal on performance also depend on the difficulty of the task at hand; emotions interfere less with simple tasks than with more complicated ones.

According to González, et al. (1998) all living organisms have perceptive mechanisms that allow them to recognise those stimuli that are significant for their survival. But perception only solves a part of the survival problem, because perception just recognises the stimuli and identifies them. However, living beings also need some kind of mechanism to know if what they have perceived is favourable for their survival. Wukmir (1967), in González, et al. (1998), proposed that emotions are this mechanism. Emotion is an immediate answer of the organism that informs about the degree of favourability of the perceived situation. If it seems to favour its survival, the living being experiences a positive emotion (happiness, satisfaction, desire, peace) and it experiences a negative emotion (sadness, disillusion, sorrow, anguish) when the situation seems to be unfavourable for its survival.

According to Plutchik (2003:333) various studies suggest that fear and anxiety have certain adaptive functions and in many dangerous circumstances may contribute to the possibility of survival.

As indicated in Chapter 2, God gave people emotions as a motivational tool (Peitz, 1998). Basically, emotions are to people what steam is to a train's engine. Emotions are getting people chugging. Good emotions are strong feelings that impel people to take right action. In fact, without emotions, very little would be accomplished. The real danger with good emotions is not how they are expressed: the real danger is *not acting on good emotions*. It is very damaging to a Christian to have strong emotions

without acting on those emotions in an appropriate way. The functions of emotions from a biblical perspective have been described in more detail in chapter two.

3.3.6. Facial expressions and emotions

Ways of expressing emotions may be either innate or culturally acquired. Certain facial expressions, such as smiling, have been found to be universal, even among blind persons, who have no means of imitating them (Anon, 2001). Other expressions vary across cultures. For example, the Chinese stick out their tongues to register surprise, in contrast to Americans and other Westerners, who raise their eyebrows and widen their eyes. In addition to the ways of communicating various emotions, people within a culture also learn certain unwritten codes governing emotional expression itself - what emotions can be openly expressed and under what circumstances. Cultural forces also influence how people describe and categorise what they are feeling. An emotion that is commonly recognised in one society may be subsumed under another emotion in a different one. Some cultures, for example, do not distinguish between anger and sadness. Tahitians, who have no word for either sadness or guilt, have 46 words for various types of anger.

Ekman & Friesen (1971), as quoted by Plutchik (2003:155), concluded that certain facial expressions are generally associated with particular emotions. However, they emphasised that cultural factors and learning may influence emotional expression.

Several theories have attempted to explain emotional expressions (Plutchik, 2003:147). Peripheral theories assume that feedback from facial expressions influences emotional feelings. Central theories assume that facial expressions reflect inner feeling or brain states. Functional theories assume that the facial expressions are communications that attempt to influence a social encounter regardless of inner feelings.

Peripheral theories assume that the muscles in the face (i.e., near the periphery of the body) generate sensory feedback that is evaluated to produce emotional feelings

(Plutchik, 2003:176). These muscular responses are organised at sub-cortical centres where specific programs for each distinct emotion are assumed to be stored.

Central theories assume that facial expressions reflect inner emotional states; that is, people cry or look sad when they are grieving and smile when they feel pleased (Plutchik, 2003:176). From this point of view, facial expression is a *readout* of inner feeling states. According to Plutchik (2003:176) various studies in which attempts were made to correlate facial ratings of emotion with self-reported emotional states, the correlations were often low. A problem with this central view of facial expressions is that many people often show little or no facial expressions, even though they report experiencing emotions. Another issue that arises in connection with a central theory of facial expressions is that there are large numbers of emotions, as well as mixtures of emotions, for which no discrete facial pattern is known (Plutchik, 2003:177). Many people also deliberately prevent their face from revealing any emotions if it is to their benefit to do so.

The **functional theory** of facial expressions assume that facial expressions reflect intentions or attempts to influence or regulate a social encounter, regardless of inner feelings (Plutchik, 2003:177). It is evident from observations of infants that they cry when they are hungry, tired, or in pain, and they smile when a mother or caretaker arrives. From a similar functional viewpoint, the cry face is a signal that one needs or wishes help. The threat face is an indication that one is ready to fight or that one has the ability to fight. According to Plutchik (2003:178) this view of facial expression does not imply that emotions do not exist or that the face does not show emotions at times. Rather it assumes that in most situations, people and animals use facial (and other) displays to try and influence others so they may get what they want.

In conclusion it can be said that facial expressions are imperfect communicators of emotional states. Emotions and facial expressions are only partially related, and the connections between the two classes of events are subject to many disrupting influences (Plutchik, 2003:181). Evidence exists to support the idea that certain facial expressions can be seen in many different cultures in fairly similar forms; this implies that there is a genetic basis for some facial expressions of emotion.

3.3.7. Emotions and the brain

Areas of the brain that play an important role in the production of emotions include the reticular formation, the limbic system, and the cerebral cortex (Anon, 2001). The reticular formation, within the brain stem, receives and filters sensory information before passing it on to the limbic system and cortex. The limbic system includes the hypothalamus, which produces most of the peripheral responses to emotion through its control of the endocrine and autonomic nervous systems; the amygdala, which is associated with fear and aggressive behaviour; the hippocampus; and parts of the thalamus. The frontal lobes of the cerebral cortex receive nerve impulses from the thalamus and play an active role in the experience and expression of emotions.



Figure 3.4 - The four lobes of the human cerebral cortex. Each lobe is associated with different processes (Barlow & Durand, 1995:51).

Lindsey in his discussion of emotion links the drives for sleep, sex, nutrition, and psychomotor activity to emotion (Wilson, 1999:393), because of their relationship to the reticular activating system. Psychopathological observations would support this linkage. Emotional states that are prolonged almost always result in aberrations in the intensity of these biological functions. These functions or drives give rise to behaviours that are specific for the drive. Thus, they can be considered tonic emotions, since they move the organism to specific behaviours.

While the physiological changes associated with emotions are triggered by the brain, they are carried out by the endocrine and autonomic nervous systems. In response to fear or anger, for example, the brain signals the pituitary gland to release a hormone

called ACTH, which in turn causes the adrenal glands to secrete cortisol, another hormone that triggers what is known as the fight-or-flight response, a combination of physical changes that prepare the body for action in dangerous situations. The heart beats faster, respiration is more rapid, the liver releases more glucose into the bloodstream to supply added energy, fuels are mobilised from the body's stored fat, and the body generally goes into a state of high arousal. The pupils dilate, perspiration increases while secretion of saliva and mucous decreases, hairs on the body become erect, causing "goose pimples," and the digestive system slows down as blood is diverted to the brain and skeletal muscles. These changes are carried out with the aid of the sympathetic nervous system, one of two divisions of the autonomic nervous system. When the crisis is over, the parasympathetic nervous system, which conserves the body's energy and resources, returns things to their normal state (Lindsey, as quoted by Wilson 1999:393). Some of the other chemicals involved in emotion are cortisol, serotonin and endorphins (Spradlin, 2003:34).

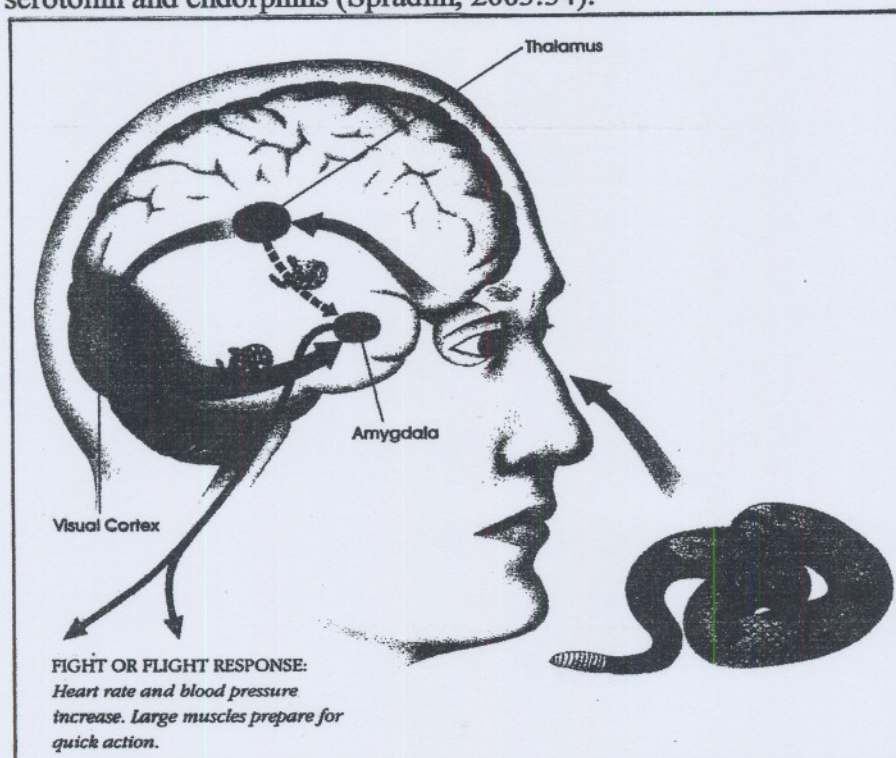


Figure 3.5 - Fight-or-flight response (Goleman, 1995:19)

According to Do Amaral & De Oliveira (1998) it is important to stress that all the following structures interconnect intensively and none of them is the sole responsible for any specific emotional state. However, some contribute more than others to this or that kind of emotion.

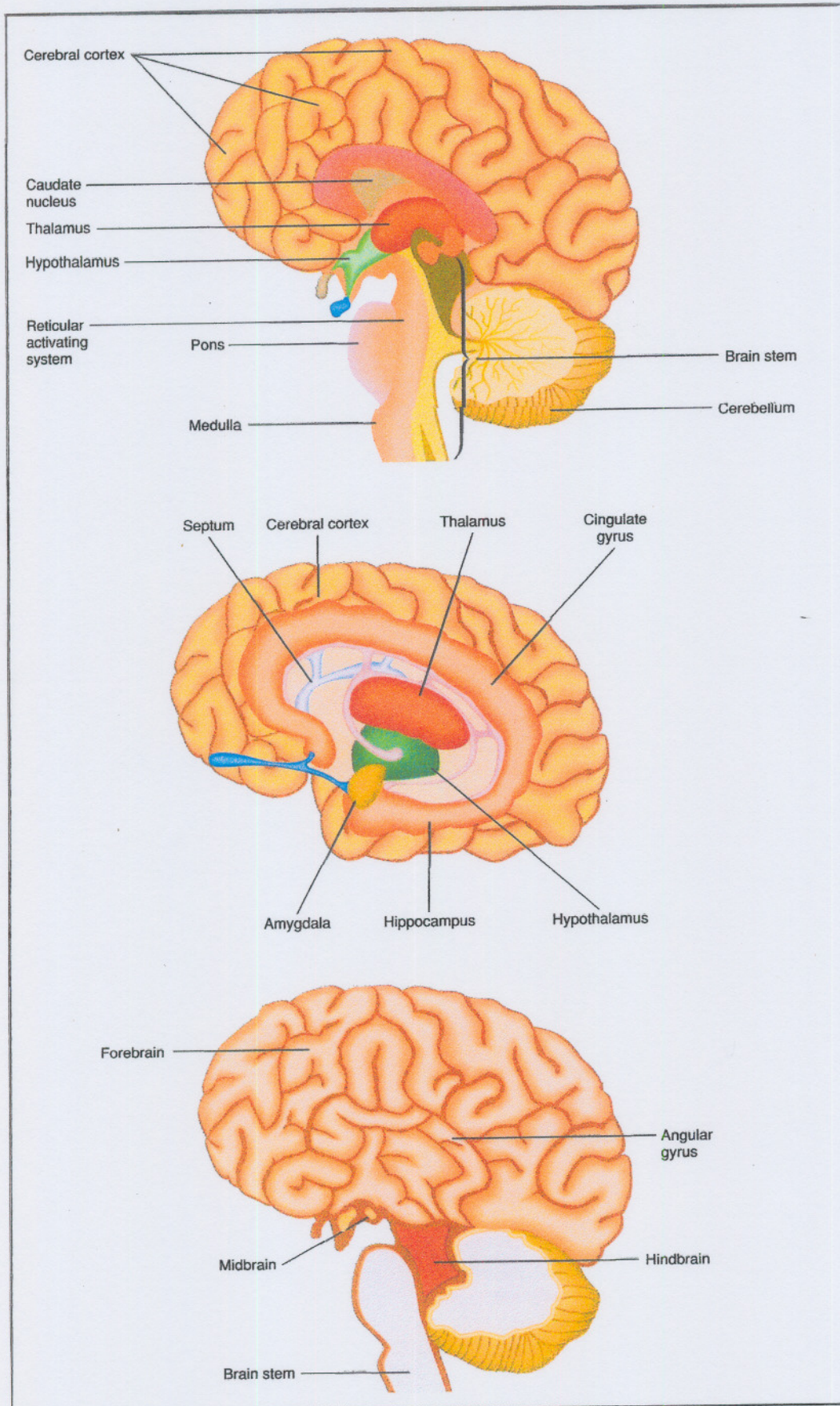


Figure 3.6 - Structures of the brain (Barlow & Durand, 1995:49)

The best-known structures of the limbic system according to Do Amaral & De Oliveira (1998) are:

- **Amygdala**

A little almond shaped structure, deep inside the antero-inferior region of the temporal lobe, connects with the hippocampus, the septal nuclei, the prefrontal area and the medial dorsal nucleus of the thalamus. These connections make it possible for the amygdala to play its important role on the mediation and control of major affective activities like friendship, love and affection, on the expression of mood and, mainly, on fear, rage and aggression. The amygdala, being the centre for identification of danger, is fundamental for self-preservation. When triggered, it gives rise to fear and anxiety that lead the animal into a stage of alertness, getting ready to fight or flight. Experimental destruction of both amygdalas (there are two of them, one in each hemisphere) tames the animal, which becomes sexually non-discriminative, deprived of affection and indifferent to danger. The electrical stimulus of these structures elicits crises of violent aggression. Humans with marked lesions of the amygdala, lose the affective meaning of the perception of outside information, like the sight of a well-known person. The subject knows exactly who the person is, but is not capable to decide whether he likes or dislikes him or her.

- **Hippocampus**

Is particularly involved with memory phenomena, especially with the formation of long-term memory (the one that sometimes lasts forever). When both hippocampi (right and left) are destroyed, nothing can be retained in the memory. The subject quickly forgets any recently received message. The intact hippocampus allows the animal to compare the conditions of a present threat with similar past experiences, thus enabling it to choose the best option, in order to guarantee its own survival.

- **Thalamus**

Lesion or stimulation of the medial dorsal and anterior nuclei of the thalamus are associated with changes in emotional reactivity. However, the importance of these nuclei on the regulation of emotional behaviour is not due to the thalamus itself, but to the connections of these nuclei with other limbic system structures. The medial dorsal nucleus makes connections with cortical zones of the pre-frontal area and with the hypothalamus. The anterior nuclei connect with the mamillary bodies, and through

them, via fornix, with the hippocampus and the cingulated gyrus, thus taking part in the Papez's circuit.

- **Hypothalamus**

This structure has ample connections with the other prosencephalic areas and the mesencephalus. Lesions of the hypothalamic nuclei interfere with several vegetative functions and some of the so-called motivated behaviours, like thermal regulation, sexuality, combativeness, hunger and thirst. The hypothalamus is also believed to play a role in emotion. Specifically, its lateral parts seem to be involved with pleasure and rage, while the median part is likely involved with aversion, displeasure and a tendency to uncontrollable and loud laughing. However, in general terms, the hypothalamus has more to do with the expression (symptomatic manifestations) of emotions than with the genesis of the affective states. When the physical symptoms of emotion appear, the threat they pose returns, via hypothalamus, to the limbic centres and, thence, to the pre-frontal nuclei, increasing anxiety. This negative feedback mechanism can be so strong as to generate a situation of panic. As it will be seen later on, the knowledge of this phenomenon is very important, for clinical and therapeutic reasons.

- **Cingulate gyrus**

It is located in the medial side of the brain between the cingulate sulcus and the corpus callosum (principal fibre bundle connecting the two cerebral hemispheres). There is still much to be learned about this gyrus, but it is already known that its frontal part coordinates smells and sights with pleasant memories of previous emotions. This region also participates in the emotional reaction to pain and in the regulation of aggressive behaviour. Wild animals, submitted to the ablation of the cingulate gyrus (cingulectomy), become totally tamed. The cutting of a single bundle of this gyrus (cingulotomy) reduces pre-existent depression and anxiety levels, by interrupting neural communication across the Papez's circuit.

- **Brainstem**

The brainstem is the region responsible for the "emotional reactions", (indeed, they are just reflex answers) of inferior vertebrates, like reptiles and amphibians. The involved structures are the reticular formation, and the locus coeruleus, a concentrated

mass of nor-epinephrine secreting neurons. It is important to stress that, even in humans, these primitive structures remain active, not only as alerting mechanisms vital for survival, but in the maintenance of the sleep-awake cycle.

- **Ventral Tegmental area**

In the ventral tegmental area, located in the mesencephalic part of the brainstem, there is a compact group of dopamine-secreting neurons whose axons end in the nucleus accumbens (mesolimbic dopaminergic pathway). The spontaneous firing or the electrical stimulation of neurons belonging to that region produces pleasurable sensations, some of them similar to orgasm. Many people who, for a genetic error, have a reduction of D2 (dopamine) receptors in the accumbens nucleus become, sooner or later, incapable to obtain gratification from the common pleasures of life. Thus, they seek atypical and noxious "pleasurable" alternatives, like alcoholism, cocaine addiction, impulsive gambling and compulsion for sweet foods. Certain brainstem structures, like the nuclei of the cranial nerves, stimulated by impulses coming from the cortex and the striatum (a sub-cortical formation), are responsible for the physiognomic: expressions of anger, joy, sadness, tenderness, etc.

- **Septum**

The septal region lies anteriorly to the thalamus. Inside it, one finds the centres of orgasm (four for women and one for men). This area has been associated with different kinds of pleasant sensations, mainly those related to sexual experiences.

- **Prefrontal area**

This area comprises the entire non-motor anterior region of the frontal lobe. It underwent a great deal of development during the evolution of mammals. It is especially large in man and in some species of dolphins. It does not belong to the traditional limbic circuit, but its intense bi-directional connections with thalamus, amygdala and other sub-cortical structures, account for the important role it plays in the genesis and, specifically, in the expression of affective states. When the pre-frontal cortex suffers a lesion, the subject loses his sense of social responsibility as well as the capacity for concentration and abstraction. In some cases, although consciousness and some cognitive functions, like speech, remain intact, the subject can no longer solve problems, even the most elementary ones. When pre-frontal

lobotomy was used for treatment of certain psychiatric disturbances, the patients entered into a stage of “affective buffer”, no longer showing any sign of joy, sadness, hope or despair. No traces of affection could be detected in their words or attitudes.

3.3.8 Measurement of emotions

The scientific measurement of emotions is one of the most challenging aspects of scientific endeavour (Villegas, 1997).

How emotions are measured depends on how they are defined and the theories about them. Each different theory of emotion has some implications for assessment of emotions. According to Plutchik (2003:117) cognitive theories usually describe the situational and conceptual triggers of emotional reaction. Motivational theories are likely to direct the researcher’s attention to autonomic changes that occur within the body and are also likely to use facial expressions as indicator of emotion. Psychoanalytic theories imply that measures of emotion that best reflect the unconscious, mixed states typical of humans consist of projective and drawing techniques.

However, because of the increasing overlap of theoretical ideas, there is an overlap of measurement techniques as well (Plutchik, 2003:117). One method involves the use of self-reports of subjective feelings, a procedure that is useful mainly with adults. A second method for judging emotions is through ratings made of the behaviour of an individual. Such ratings can be used with adults, children and people who are mentally retarded. A third way to evaluate emotions is through a rating of the product of someone’s behaviour, for example, an individual’s handwriting or figure drawings. Finally, emotions may be assessed through the use of recordings of physiological or neural changes.

One of the most common, and deceptively simple, ways to measure emotional states in adults is by means of adjective checklists. Such lists consist of a series of adjectives, such as calm, nervous, fearful and bored, that individuals identify as reflections of their current feelings. Plutchik (2003:117) identifies certain problems with this method. One concerns the question of which words to use that is descriptive of current feelings. The second concerns the question of how best to group terms to represent scales or dimensions, and the third concerns the question of how long an

emotion lasts. Despite these problems, adjective checklists for the measurement of emotional states have come into wide use in recent years. Their advantages are that they are usually brief, have obvious face validity, (i.e. they appear to measure emotions or moods), and can be easily self-administered (Plutchik, 2003:120). Their disadvantages include the fact that they are easy to fake. In addition, many of the checklists have no theoretical justification for the particular dimensions or scales that are scored (Plutchik, 2003:121).

In addition to adjective checklists, self-report questionnaire-type scales have been extensively used to assess emotions. Plutchik (2003:123) describes such questionnaires or scales as usually asking the respondent to answer questions of the following kind:

- Are you afraid of snakes?
- Do you lack self-confidence?
- Do you feel lonely and blue?
- Are you able to tell other people what is on your mind?
- Do you easily lose your temper?

The answers to such questions presumably reflect emotional states or emotional traits in a person, depending on the nature of the instructions.

Kroeber-Riel (1986), in Villegas (1997), conceives verbal response as a limited methodology because conscious reporting of emotion is an undeveloped verbal ability and some emotions are linked to memory images that cannot be verbalised. Thus, it is necessary to apply nonverbal methods like brain wave analysis, facial EMG activity, papillary responses, skin responses, voice analysis, heart rate and natural overt bodily responses.

Hunt (1989), in Villegas (1997), concludes in a study that self-reported emotion was better able to recognise believability and comprehension differences, whilst psychophysiological measures were better capable of finding differences in recognition. Both types of techniques may be needed to measure recall.

Rating scales have also been developed for situations where self-reports of emotional states are not possible. These include severely ill psychiatric patients, patients who are mentally retarded, children and infants. Such scales usually require detailed

observation of the behaviour of an individual by experienced judges (Plutchik, 2003:128).

Another approach to measuring emotions depends not on the observation of behaviour but rather on studying the effects or products of behaviour. A well-known example is the Rorschach Ink Blot Test, in which an individual is presented with a series of symmetrical inkblots and is asked to describe what he or she sees in each one. Depending on the images seen and the number of responses obtained, clinical psychologists make inferences about the client's anger, anxiety, hatred, and mental status (Plutchik, 2003:137). One of the more widely used projective measures of emotions is the Figure Drawing Test. In this test, the client is simply asked to draw a male figure and a female figure. Depending on such things as details included on the figures, their location on the page, and the style of the drawing, many inferences are made about the emotions and psychological adjustment of the client (Plutchik, 2003:138).

Because emotions are complex states of the organism that involve feelings, behaviour, impulses, physiological changes, and efforts at control, the measurement of emotions is also a complex process. Many approaches to measuring emotions have been developed. No one method is necessarily better than any other, and all have sources of bias connected with them (Plutchik, 2003:145).

3.3.9. Emotional disorders

Plutchik (2003:311) is of the opinion that a book on emotions could not be considered complete without some discussion on what happens when emotions do not function adequately: in other words, when an emotional disorder exists.

The derangement of emotions is what leads to the profound pain and much of the disability experienced in mental illness (NIMH, 2001). The primary diagnostic tool of the professional counselling community, the Diagnostic and Statistical Manual, now in its fourth edition (American Psychiatric Association, 1994), is used for the diagnosis of mental disorders. Kollar (1997:23) argues that the DSM-IV gives structure to an entire way of perceiving reality. It is offered as a guideline for understanding a counselee. Kollar (1997:208) further reports that the DSM-IV

describes observed emotional problems and gives practitioners a common language when discussing them. This will be referred to again in 5.2.2.

One specific personality disorder is called a borderline personality disorder. This designation is an attempt to describe individuals who show a widespread pattern of unstable emotions, both within the person's image of himself and in his relationships. Moods fluctuate between intense anger and despair to feeling terrific. These moods are not specifically related to a crisis but more likely represent the individual's personality throughout his life up to a point (Kollar, 1997:208).

According to Colbert (2003:xi), a medical doctor, emotional roller coasters sap a person of both physical and psychological health, often leaving both mind and body depleted of energy and strength. The medical facts seem to multiply every year (5.2.2):

- The mind and body are linked. How you feel emotionally can determine how you feel physically.
- Certain emotions release hormones into the physical body that, in turn, can trigger the development of a host of diseases.
- Researchers have directly and scientifically linked emotions to hypertension, cardiovascular disease, and diseases related to the immune system. Studies have also highly correlated emotions with infections, allergies, and autoimmune diseases.
- Specifically, research has linked emotions such as depression to an increased risk of developing cancer and heart disease. Emotions such as anxiety and fear have shown a direct tie to heart palpitations, mitral valve prolapse, irritable bowel syndrome, and tension headaches, as well as other diseases.

Colbert (2003:xii) is of the opinion that it is possible to prevent many of the diseases people dread, by starting with emotional health.

Because of the seemingly carefree nature of their lives, children have been thought not to suffer from mental and emotional disorders (Academic Concepts, 2001). However, studies have indicated that children do, in fact, suffer from disorders

typically thought to occur only in adults. Childhood disorders are likely caused by a combination of many factors.

According to Plutchik (2000b), as quoted by Plutchik (2003:313), from a clinical point of view, patients or clients seek psychological counselling or psychotherapy for one or more of four reasons:

- Patients may experience certain emotions too often or too strongly, such as depression, anxiety, or anger.
- Patients may experience certain emotions too weakly or infrequently. They complain of being unable to show affection, trust, anger, or assertiveness.
- Patients complain of difficulty in getting along with people. For example, parents make them feel guilty, bosses make them feel resentful, children disappoint them, and lovers create anxiety.
- Patients may complain of severe conflict between two or more emotions: between fear and anger; between resentment and wishes for attachment; and between independence and dependence.

In the case of clinical depression or unremitting anxiety, someone feels perpetually trapped in a toxic state (Goleman, 1995:290). If a person keeps stuffing toxic emotions year after year, sooner or later those buried emotions will come pouring out (Colbert, 2003:31).

Two of the most troubling emotions that clinicians see in practice are *anxiety* and *anger* (Plutchik, 2003:333; cf. 4.2.4). Hostility, rage and anger are at the top of the list of toxic emotions that generate an extreme stress reaction (Colbert, 2003:35). Individuals express anxiety in social phobias and panic disorders as well as in other ways. Various studies suggest that fear and anxiety have certain adaptive functions and in many dangerous circumstances may contribute to the possibility of survival (Plutchik, 2003:333).

According to Colbert (2003:13), if the brain interprets physical perceptions as anger, fear, or depression, every immune cell of the body knows that interpretation very quickly.

Anger is a frequent emotional experience, but in extreme forms it may lead to violence toward oneself in the form of suicide attempts or to violence toward others (Plutchik, 2003:333).

Clinicians consider fear to be the central ingredient of anxiety; a state that is believed by many psychoanalytically orientated clinicians to be the basis of neurosis and many psychiatric conditions (Plutchik, 2003:314). Depression rarely occurs without associated fear or anxiety, and anger and aggressive reactions in people are often a result of fear.

According to the American Institute of Stress, between 75 and 90 percent of all visits to primary-care physicians result from stress-related disorders (Colbert, 2003:6). The body cannot differentiate between stress that physical factors cause and stress that emotional factors cause. The consequences of too much unmediated stress are the same regardless of the factors that led to a build-up (Colbert, 2003:4). If the core stress is not treated, the symptoms may become chronic. New, deeper symptoms can also arise: sleeplessness; weight loss or gain; muscle aches, especially back and leg pain; general lethargy or feelings of exhaustion; sluggish thinking; and lack of get-up-and-go or ambition (Colbert, 2003:7).

Colbert (2003:7) is of the opinion that if the core stress is ignored the symptoms can become outright disease - the kinds that require surgery, chemotherapy and radiation therapy, heavy-duty medications, and other serious treatment protocols. Each of these treatments is also a stress producer.

No person experiences an emotion just in his "heart" or in his "mind" (Colbert, 2003:9). Rather, a person experiences an emotion in the form of chemical reactions in the body and the brain. These chemical reactions occur at both the organ level – stomach, heart large muscles, and so forth – and at the cellular level.

3.3.10. Emotional intelligence

The last decade has seen an unparalleled burst of scientific studies on emotion (Goleman, 1995:xi). Most dramatic are the glimpses of the brain at work, made possible by innovative methods such as new brain-imaging technologies.

Drawing on this groundbreaking brain and behavioural research, Goleman (1995:xii) shows the factors at work when people of high IQs flounder, while those with modest IQs do surprisingly well. These factors add up to a different way of being smart - one he terms "emotional intelligence". Emotional intelligence includes self-awareness and impulse control, persistence, zeal and self-motivation, empathy and social deftness. These skills can be taught to children, giving them a better chance to use whatever intellectual potential they have inherited.

According to Goleman (1995:xii) there is growing evidence that fundamental ethical stances in life stem from underlying emotional capacities. For one, impulse is the medium of emotion; the seed of all impulse is a feeling bursting to express itself in action. Those who are at the mercy of impulse - who lack self-control - suffer a moral deficiency: The ability to control impulse is the base of will and character. By the same token, the root of altruism lies in empathy, the ability to read emotions in others; lacking a sense of another's need or despair, there is no caring.

Much evidence testifies that people who are emotionally adept - who know and manage their own feelings well, and who read and deal effectively with other people's feelings - are at an advantage in any domain of life, whether romance and intimate relationships or picking up the unspoken rules that govern success in organisational politics (Goleman, 1995:36). People with well-developed emotional skills are also more likely to be content and effective in their lives, mastering the habits of mind that foster their own productivity; people who cannot marshal some control over emotional life fight inner battles that sabotage their ability for focused work and clear thought.

Peter Salovey, a Yale psychologist, in his definition of emotional intelligence, expanded personal intelligences into five main domains (Goleman, 1995:43):

- *Knowing one's emotions.* Self-awareness – recognising a feeling *as it happens* – is the keystone of emotional intelligence. The ability to monitor feelings from moment to moment is crucial to psychological insight and self-understanding. An inability to notice true feelings leaves people at their mercy.

- *Managing emotions.* Handling feelings so they are appropriate is an ability that builds on self-awareness. People who are poor in this ability are constantly battling feelings of distress, while those who excel in it can bounce back far more quickly from life's setbacks and upsets.
- *Motivating oneself.* Marshalling emotions in the service of a goal is essential for paying attention, for self-motivation and mastery, and for creativity. Emotional self-control – delaying gratification and stifling impulsiveness – underlies accomplishment of every sort.
- *Recognising emotions of others.* Empathy, another ability that builds on emotional self-awareness, is the fundamental “people skill.” People who are empathic are more attuned to the subtle social signals that indicate what others need or want.
- *Handling relationships.* The art of relationships is, in large part, skill in managing emotions in others. These are the abilities that undergird popularity, leadership, and interpersonal effectiveness. People who excel in these skills do well at anything that relies on interacting smoothly with others.

People differ in their abilities in each of these domains; some may be quite adept at handling, say, anxiety, but relatively inept at soothing someone else's upsets (Goleman, 1995:44). The underlying basis for people's level of ability is neural, but the brain is remarkably plastic, constantly learning. Lapses in emotional skills can be remedied: to a great extent each of these domains represents a body of habit and response that, with the right effort, can be improved on.

3.4 FAITH-BASED THEORY

According to Thomas (1989:2) faith, as defined by the Bible, is taking God's promises and acting upon them, not waiting until tomorrow. Through action, faith becomes an unlimited power to extend God's kingdom on earth, and it becomes a blessing to the person whom God uses as His vessel. This will be referred to again in 4.3.

The nature of “*faith*” mentioned in the title of Koenig's book *The healing power of faith* is described by many of his patients as the confident belief in a supreme being,

which most call God. For them, God is loving and accessible. This is a God who listens to prayer, who responds, who desires good for humanity. This is an intentional God who sets goals one can strive toward to reach one's highest potential in terms of physical, mental, and spiritual health – which are not always achieved in that order. Those with faith in this God rarely feel lost or abandoned or experience the psychological anguish one calls “anomie”, a condition this afflicts millions in the fast-paced, affluent world (Koenig, 1999:26).

As indicated in 2.5, God gave people emotions and God has emotions too (Warren, 2002:64). The Bible tells us that God grieves, gets jealous and angry, and feels compassion, pity, sorrow, and sympathy as well as happiness, gladness, and satisfaction. God loves, delights, gets pleasure, rejoices, enjoys, and even laughs (this will again be discussed in Chapter 5).

God gave people emotions as a motivational tool (Peitz, 1998). Seamands (1991:105) concurs that emotions themselves are a very important part of a person's God-given personality equipment. What people do with their emotions determine whether they are wrong or right. How they are handled will determine whether they lead a person to righteousness or to sinfulness.

Wilson (2003) states that God inspired the Bible, and it has truths that are sufficient for salvation, teaching, rebuking, correcting and training in righteousness (2 Tim. 3:14-16). Bulkley (1993:312-319) calls this the four-step process of transformation:

- Step 1: People's belief system is the foundation of their every thought and action. People should understand the character of Jesus so that they will have God's model against which to measure their attitudes and actions.
- Step 2: The second step in the process of permanent change is confronting sin. According to Bulkley (1993:315) it may be called rebuke, reproof, admonition, or any appropriate expression of disapproval of wrong beliefs, attitudes, or actions.
- Step 3: The third step is correction of error in belief, thinking, or action. Putting of the old nature requires an active choice of the one desiring change, but without the supernatural work of God, it is impossible.

Correction begins when a person accepts Jesus as Saviour and Lord. Actual permanent correction can only be accomplished when a person has been born again and has experienced the regenerating work of the Holy Spirit.

- Step 4: Just as correction is a choice of submission that each person must make, so maintaining one's walk with God is a matter of choice. Paul calls this part of the change process putting "on the new self" and indicates that it happens when people are "made new in the attitude of their minds".

Emotions should always be submitted to wisdom (Meyer, 1997:15). The Bible teaches in the first chapter of Proverbs that one is to operate in wise thoughtfulness. One is not to be led by one's feelings, but to be moved by them to show compassion and understanding to those in need (cf. 2 Cor. 1:4). People should let God, through His Word, guide their emotions.

Bulkley (1993:259) writes that all philosophies start with presuppositions. Psychology is a humanistic religion which assumes that man is essentially good and that he contains the power to heal himself, but cannot prove it. Behavioural psychology presupposes that humans are merely highly developed animal forms whose behaviour can be modified by external stimuli, but cannot prove it. Integrationist psychology presupposes the general validity of secular psychological theory and believes that when it is added to biblical concepts, the result is a superior therapy, but they cannot prove it. It is therefore not irrational or unfair for biblical counselling to be based on presuppositions about God, man, salvation and the sufficiency of the Scriptures. Christ is sufficient to heal the troubled heart (Bulkley, 1993:275).

The reason Paul, Augustine, Luther, Knox, Wesley, Spurgeon, Moody, and other preachers were successful in ministering to the needs of generations since the time of Christ is that they had the Word of God, which is the best source of truths about human behaviour (Bulkley, 1993:220). The books of Proverbs; Matt. 18; Acts 6; Phil. 2:3; 2 Tim. 2:14, 24; and a host of other Bible passages give us specific guidelines.

Bulkley (1993:221) writes that according to one psychologist the principles of psychotherapy and psychology have sometimes been so carefully interwoven with biblical principles that the Christian cannot separate the two. There is a growing band of psychologists and psychiatrists warning the churches that they have bought tainted goods, and urging them to re-appropriate a peculiarly biblical wisdom about mental and spiritual health.

Dr. John Kryer, a Denver-area pastor, in an interview with Roger Patrick on Today's Christian (KWFL), singled out several deadly psychological doctrines that contradict the Scriptures (Bulkley, 1993:223):

- The first is the psychological view of the very nature of man. Even under some Christian therapies, man is viewed as a basically good being that is simply dysfunctional (cf. 4.2.5). People should not be called sinners because it would hurt their self-esteem. The Bible, on the other hand, says that all have sinned and have wilfully put God out of mind.
- A second major psychological doctrine is the belief that to heal the damaged psyche of those who suffered abuse, people must return to their past under the guidance of a therapist and embrace their pain. This doctrine is not taught anywhere in the Scriptures. The Bible says to forget what lies behind and press toward the goal.
- A third major error in psychological teaching is that people should follow their hearts – that is, trust their inner urgings and motivations – even when they clearly contradict biblical precepts. The Bible says that the human heart is desperately wicked and that people should not trust themselves. The infallible Word of God should be trusted and obeyed even if people's hearts tell them otherwise.

While some people insist that years of therapy are required to cleanse the troubled soul of painful memories, Paul in Titus 3:5 recommends “the washing of rebirth and renewal by the Holy Spirit” (Bulkley,1993:308). The Bible provides real hope (cf. 4.2.5): “Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead.” (1 Pet. 1:3).

Pargament states that there is scientific evidence suggesting that the “content” of faith can make a difference in its healing consequences (cf. Koenig, 1999:297). Koenig (1999:297) also argues that on the one hand a belief system will probably have positive health effects if it presents God as all-powerful, personal, responsive, loving, just, forgiving, immensely merciful, and understanding. This kind of God encourages love and service and is rooted in an established religious tradition whose leaders are held accountable to others. On the other hand, health benefits are ultimately less likely to come from a belief system that sees God as punishing angry, vengeful, and distant; that encourages unthinking, unquestioning devotion and obedience to a single leader who has absolute power and lacks accountability; and that isolates members from their families and larger community (Koenig, 1999:298).

According to Wilson (2003) the “world” denies the supernatural. Yet years ago the Group for the Advancement of Psychiatry (1968) admitted that evidence of God’s supernatural intervention in the lives of some people with depression resulted in healing. God intervenes in the lives of men to bring about healing. The Lord promised that people would be “filled with power” when the Holy Spirit comes upon them (Acts 1:8). Jesus would not have told His disciples that they were to go out in the world and proclaim the Gospel, heal the sick, cast out demons, and raise the dead if He did not expect them to do so with success.

Wilson (2003) is of the opinion that the same power that Jesus Christ promised is available to professional counsellors today. God gives people His Holy Spirit when they are born again. With Him they receive the power that makes the difference in their counselling. If counsellors surrender absolutely, they are filled with the Holy Spirit and are equipped to do greater things for God.

One of the most powerful interventions that counsellors have is to love their patients with the love of the Lord (Wilson, 2003). The spiritual person has the mind of Christ. Discernment opens people’s minds to understand that God has given them spiritual interventions, and they can be used to bring about healing in their patients because they are anointed with the power of Jesus Christ.

There are some problems counsellors treat that can only be cured with salvation. According to Wilson (2003) in his 54 years of practice, the only alcoholics, drug addicts, sexual addicts, and persons with existential problems who he has seen truly cured, were those who had a radical encounter with Christ. When counsellors evangelise people and they accept Christ, powerful dysfunctional behaviours are eradicated or the potential to eradicate them is received.

A second spiritual intervention is prayer. One can pray for the healing of the body, soul and spirit (Wilson, 2003). People are often afraid that they do not have enough faith to pray for a specific issue. Foster (1998:39) states that this should not be a fear, for the Bible tells us that great miracles are possible through faith the size of a tiny mustard seed. An intervention that is not available to the secular world is inner healing. Seamands (1991:138) defines this as the re-education of the subconscious. Such things as lack of affirmation, or worse – verbal, emotional, and sexual abuse – can be healed with this intervention.

3.5 SEMI-STRUCTURED INTERVIEW FINDINGS

3.5.1 Introduction

Semi-structured interviews were conducted with five counselees to gather information about the role of faith in their emotional life.

3.5.2 Interview findings

Counselee A

Anger

Counselee A (32 years of age and married for 5 years) came for counselling because of an anger problem. She and her husband were constantly having fights and the other night it became so bad that she threw a dinner plate at him. It wasn't the first time. After a while it became clear that A grew up in a dysfunctional family – mom and dad were constantly fighting, without anything ever really getting resolved and when A was 15 her parents got divorced. After all these years A never learned how to resolve a conflict situation effectively. She still carried with her the unexpressed anger from when she was a little girl, which first had to be dealt with.

Counselee B*Anxiety*

Counselee B, a first year student, came for counselling because she wasn't coping with all the stress related with the upcoming exams – she had difficulty concentrating and therefore found it hard to study. She complained of severe anxiety/panic attacks, which included heart palpitations, neck and shoulder spasms, shortness of breath, nausea and a feeling of losing control. She experienced these daily – especially when walking into a classroom or talking to her friends about a test. Her medical practitioner had put her on medication to get the physical symptoms under control, but suggested that B came for counselling to talk about the underlying stress factors.

Counselee C*Depression*

Counselee C called to make an appointment, saying he was just tired of life. When C (43 years old) came in for his session he said that he was diagnosed with bi-polar depression, but that he couldn't cope anymore. All the stresses of everyday life had become too much to bear – family life had become a burden and his business wasn't doing well at all. He is a born-again Christian and believes that God is in ultimate control of a person's life, but he said he couldn't always understand how a loving God can permit negative things, like depression, to have such a huge impact on a person's life – especially a believer.

Counselee D*Fear*

When Counselee D's mom brought her in for counselling, the main problem was her anorexia nervosa. After a couple of sessions it became clear that Counselee D had a great fear of disappointing her parents. D, a 14 year old 6th grade student, had some trouble adjusting to high school. Usually at the top of her class in all her subjects, her maths and science marks had dropped dramatically. She was struggling to get her marks back up. Under pressure from her teachers at school, as well as living in the shadow of her older sister who was doing very well in school and sports, D was very afraid of disappointing her parents and found anorexia to be a great escape for her problems. As soon as her fears were put to rest that mom and dad will always love her no matter what, she started to get a handle on her anorexia as well.

Counselee E*Guilt*

Counselee E, a single 34 year old mother of three, came for counselling because she was carrying with her an enormous amount of guilt. Divorced after the birth of her third child (now 2 years old), E was ridden with guilt because her children were growing up without a father (who is now living in England – the children therefore have very little contact with their father). She had trouble coming to terms with the fact that her marriage was over – although her husband had left her for another woman and wasn't paying enough child support.

3.5.3 Conclusions from the semi-structured interviews

The following conclusions were derived from the semi-structured interviews:

- All the counselees believe in Jesus Christ.
- Although the counselees believe in God, they did not seek biblical solutions when the emotional problems surfaced; or questioned why God allowed suffering.
- With the help of the counsellor, the counselees were able to overcome or cope with their emotional problems by placing all their faith and trust in God.

The table on the following page summarises the interview findings.

	Counselee A	Counselee B	Counselee C	Counselee D	Counselee E
Emotional Problem	Anger	Anxiety	Depression	Fear	Guilt
Role of faith in counselees' emotional life	Believes that God is in control of everything, but when anger rears its head, A had difficulty concentrating on anything else. A needed to confess her childhood anger before she realized that faith in God could replace her anger and instil in her an inner-peace.	At first didn't realize that a lack of faith played an important role in her anxiety disorder. She needed to put her faith and trust back in God's hand in order to overcome her anxiety.	Could not believe God would allow bad things, like depression, to happen to believers. Her faith in God needed to be re-established.	Feared failure which hampered D's spiritual life – she needed a paradigm shift to realize that trust in God was important in overcoming her anorexia and therefore also her emotional problem.	Wasted precious energy on putting herself down for the breakdown of her marriage. Did not focus enough on faith and trust in God. She needed to biblically deal with her guilt in order to put it behind her.

Table 3.3

3.6 PRELIMINARY CONCLUSION TO CHAPTER THREE

The concept of emotion has become central to the issues of this time. Scientific interest in the emotions underwent something of a renaissance in the 1990s. Anthropologists have begun to question their previous views on the cultural relativity of emotional experience. Cognitive psychologists have abandoned their exclusive focus on reasoning, perception, and memory, and are rediscovering the importance of affective processes.

The word emotion is derived from the Latin *emovere*, meaning to move. Emotions are “a complex, usually strong subjective response ... involving physiological changes as a preparation for action”. Because of their complexity, emotions are not easy to explain, which sometimes makes dealing with them difficult.

Emotions are the most personal of processes and are unique to each individual. Emotions are triggered by people’s interpretations of events, involve reactions of most if not all of our bodily systems, can be disruptive of ongoing activity, and yet somehow adaptive. Emotions communicate information from one person to another, and they express different feeling states. They may have something to do with survival of the individual and the species, and they may be based on hereditary or genetic processes that influence the way the brain works.

There are various dichotomies that characterise emotions. One dichotomy is between *reason* and *emotion*, with emotion often being described as *passion*. Another dichotomy that is sometimes discussed in the literature is whether emotions are *disorganising* or *organising*. Emotions are also sometimes described in terms of the dichotomy of *active* (deliberate) versus *passive*. Another dichotomy often considered in relation to emotions is whether they are *adaptive* or *maladaptive*. Some writers have postulated that the essence of an emotion is that it is a *conscious* subjective experience that can be communicated to others. Many investigators have, however, noted that there is a great deal about emotion that is *not fully accessible to consciousness*. Emotions are commonly described as being either *negative* or *positive*.

In the past three decades, the concept of basic emotions has been embraced by a number of investigators.

The existence of multiple definitions of the word emotion is paralleled by the existence of many different "theories" of emotion. Most of these theories tend to be somewhat narrow in focus and are usually concerned with one or two major issues.

Emotions play a fundamental role in life. They help people to form relationships, experience growth, and evaluate performance. They help people to learn and sometimes prompt people to quit, fight, cry, lie, and/or hide. People could not appreciate life if they could not feel emotions. However, many times people cannot pick and choose the emotions they feel, but they try to select how they display them.

Intense emotions - either positive or negative - interfere with performance because central nervous system responses are channelled in too many directions at once. Instead of responding in a reactive manner, people need to learn how to respond in a proactive manner.

If people believe in creationism, then they more easily accept the idea that all emotions are natural and serve a purpose.

Certain facial expressions are generally associated with particular emotions. However, cultural factors and learning may influence emotional expression. Several theories have attempted to explain emotional expressions. Peripheral theories assume that feedback from facial expressions influences emotional feelings. Central theories assume that facial expressions reflect inner feeling or brain states. Functional theories assume that the facial expressions are communications that attempt to influence a social encounter regardless of inner feelings.

Facial expressions are imperfect communicators of emotional states. Emotions and facial expressions are only partially related, and the connections between the two classes of events are subject to many disrupting influences.

Areas of the brain that play an important role in the production of emotions include the reticular formation, the limbic system, and the cerebral cortex. The reticular formation, within the brain stem, receives and filters sensory information before passing it on to the limbic system and cortex. The limbic system includes the hypothalamus, which produces most of the peripheral responses to emotion through its control of the endocrine and autonomic nervous systems; the amygdala, which is

associated with fear and aggressive behaviour; the hippocampus; and parts of the thalamus. The frontal lobes of the cerebral cortex receive nerve impulses from the thalamus and play an active role in the experience and expression of emotions.

The scientific measurement of emotions is one of the most challenging aspects of scientific endeavour. How emotions are measured depends on how they are defined and the theories about them. Each different theory of emotion has some implications for assessment of emotions. Because of the increasing overlap of theoretical ideas, there is an overlap of measurement techniques as well.

The derangement of emotions is what leads to the profound pain and much of the disability experienced in mental illness. Two of the most troubling emotions that clinicians see in practice are anxiety and anger.

The body cannot differentiate between stress that physical factors cause and stress that emotional factors cause. The consequences of too much unmediated stress are the same regardless of the factors that led to a build-up. If a person keeps stuffing toxic emotions year after year, sooner or later those buried emotions will come pouring out.

It is possible to prevent many of the diseases people dread, by starting with emotional health.

Groundbreaking brain and behavioural research shows the factors at work when people of high IQs flounder, while those of modest IQs do surprisingly well. These factors add up to a different way of being smart - one termed "emotional intelligence." Emotional intelligence includes self-awareness and impulse control, persistence, zeal and self-motivation, empathy and social deftness. These skills can be taught to children, giving them a better chance to use whatever intellectual potential they have inherited. Lapses in emotional skills can be remedied.

There is growing evidence that fundamental ethical stances in life stem from underlying emotional capacities. For one, impulse is the medium of emotion; the seed of all impulse is a feeling bursting to express itself in action. Those who are at the mercy of impulse - who lack self-control - suffer a moral deficiency. The ability to

control impulse is the base of will and character. By the same token, the root of altruism lies in empathy, the ability to read emotions in others.

From the semi-structured interviews with the counselees it was concluded that a lack of faith played a key role in the emotional experiences of the counselees.

3.7 META-THEORETICAL PERSPECTIVES ON FAITH-BASED EMOTIONS

The following perspectives on faith-based emotions may be identified:

- Emotions are not easy to explain/deal with.
- There are certain basic/primary emotions.
- There are different theories on emotions.
- Emotions are unique to each individual.
- There are various dichotomies that characterise emotions.
- Emotions play a fundamental role in life and have different functions.
- Facial expressions are imperfect communicators of emotional states.
- Certain areas of the brain play an important role in the production of emotion.
- Recently the importance of emotional intelligence has been recognised.
- Two of the most troubling emotions are anxiety and anger.
- Lack of faith played a key role in the lives of the experimental group.

In this chapter the meta-theoretical perspectives on faith-based emotions were discussed. The next chapter will integrate the different viewpoints on faith-based emotions.

CHAPTER FOUR

INTEGRATION OF THE DIFFERENT VIEWPOINTS ON FAITH-BASED EMOTIONS

4.1. OBJECTIVES

The main objective of this chapter is to merge the different viewpoints on faith-based emotions discussed in chapters two and three.

4.2. BIBLICAL GUIDELINES FOR MANAGING EMOTIONS IN A FAITH-BASED MANNER

4.2.1 Guidelines from the lessons learned about the emotions of biblical figures (cf. 2.3)

The Bible is filled with examples of the emotional experiences, reactions, responses, suffering, outbursts and expressions of biblical figures. In chapter 2 a random cross-section was made to indicate how emotions were dealt with by biblical figures. The examples that have been chosen for discussion deal with some of the more destructive emotions, i.e. guilt, shame, fear and anger. The Bible also shows “positive” emotions (i.e. love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control), but in counselling the more destructive emotions are those that cause problems and the focus in this study will therefore be on those emotions.

Table 4.1 (next page) summarises examples of the emotions experienced by the selected biblical figures, the root causes for the emotional outbursts or experiences, the consequences of the emotional reactions and suggested Christ-like behaviour.

Biblical Figure/s	Destructive emotion/s (cf.1.1.2; 2.3; 5.3.1)	Root cause/s	Consequence/s	Christ-like behaviour (cf. 2.4 and 2.5)
Adam	Guilt Shame Fear	Sin: Disobeying God. Avoiding God Denial Excusing behaviour	Man's separation from God Distressing and painful feelings	Avoidance of sin Confession and repentance
Cain	Uncontrolled, misplaced anger	Jealousy	Murder	Repentance Control anger (be angry, but do not sin)
David	Guilt	Sin: Sexual, murder Withdrawal from God	Murder Feeling sick and tormented Spiritual struggle	Ask Christ for forgiveness and spiritual restoration
Jonah	Misplaced Anger	Selfishness Jealousy Intolerance	Despondency	Rejoice in the repentance of wicked people Consider reasons for anger (Anger for God's causes can be helpful; selfish anger not)

Biblical Figure/s	Destructive emotion/s (cf.1.1.2; 2.3; 5.3.1)	Root cause/s	Consequence/s	Christ-like behaviour (cf. 2.4 and 2.5)
Disciples	Fear Despair	Life-threatening circumstances Doubt Wavering of faith Focus on self	Feeling of inadequacy	React in faith Belief in the power of the Holy Spirit Look at Jesus for help, divine enablement and restoration
Judas	Guilt	Betrayal of Jesus Hopelessness	Alienation from God (died lost) Suicide	Accept the possibility of forgiveness Repent and seek reconciliation with Christ Accept Jesus Christ as Lord and Saviour
Martha	Worry	Concern about appearances – people pleaser Wrong priority Perfectionism Workaholic	Nervousness Impatience Critical behaviour Ineffectiveness Obsessiveness	Faith and trust in God's provision and care Put God first

Table 4.1.

The key guidelines from the lessons learned about the emotional experiences of the selected biblical figures are:

- Avoid, confess and repent sin.
- Control emotions.
- React in faith; trust in God's provision, care and restoration.
- Belief in the power of the Holy Spirit.

4.2.2. Conclusions/Guidelines from the emotional life of Jesus Christ

The key guidelines mentioned in paragraph 4.2.1 can be augmented by looking at the emotional life of Jesus Christ (cf. 2.5):

- Jesus Christ did not sin. Although without sin, Jesus Christ as a man experienced the weaknesses, temptations, pain, and difficulties of human existence. He understands temptation, because He faced it.
- He was psychologically healthy.
- His heart was filled with love and truth.
- He was a good listener.
- The things which brought forth sadness or joy to the heart of the Lord were not the mundane matters of this world.
- Anger could not gain a permanent foothold in His life to poison Him. In the majority of cases where it is used in Scriptures, anger describes God's feelings toward man when man turned away from God.
- God's anger is free from ill-temper.
- God's sovereignty is free from tyranny.
- God's patience is free from indifference.
- His emotions reflect the image of God without any deficiency or distortion.

When people come to Christ with their hurts, He reaches out with human arms, truly understanding how people feel. He is able to help people. Christ does not always take away the pain, but He does tell people to bring it to Him.

4.2.3. Conclusions/Guidelines from Galatians 5 (cf. 2.7-2.9)

Galatians is clearly the Holy Spirit's charter of spiritual freedom for those who have received Jesus Christ as Lord and Saviour (cf. 2.7). It is for those who are struggling to understand grace, struggling to break free from the power of sin, or struggling to give themselves more fully to God. The nine virtues described in Galatians 5 *form the basis for healthy Christian emotions and are the result of healthy Christian emotions.*

Table 4.2 summarises the key teachings from Galatians 5 and the prerequisites for producing the "fruit of the Spirit".

Faith	The Spirit/ Fruit of the Spirit	Works of those who live according to "the desire of the flesh" (sinfulness)	What do people look like who walk in the Spirit?	How to produce fruit of the Spirit
<p>Faith, as defined by the Bible, is taking God's promises and acting upon them.</p> <p>Faith in Christ brings true freedom from sin.</p> <p>Salvation is by grace alone.</p>	<p>By his Spirit, God lives within the believer.</p> <p>Being filled with the Spirit is the absolute sine qua non of becoming a believer in Christ.</p>	<p>Sexual immorality, impurity, licentiousness, idolatry, sorcery, hostilities, strife, jealousy, outbursts of rage, selfish ambitions, dissensions, factions, envies, drunken orgies, revelries.</p>	<p>Do not carry out the desire of the flesh.</p> <p>Are filled with the Spirit (the identity marker" of God's people):</p> <p>Love (love their neighbour as themselves;</p> <p>Experience pleasant emotions or good feelings) i.e. acceptance, trust, passion;</p> <p>Joy (experience deep-down sense</p>	<p>Gift of the Spirit.</p> <p>Saved by faith and walking in the Spirit produces fruit of the Spirit.</p> <p>Those who live by the Spirit will bear the fruit of the Spirit.</p>

Faith	The Spirit/ Fruit of the Spirit	Works of those who live according to “the desire of the flesh” (sinfulness)	What do people look like who walk in the Spirit?	How to produce fruit of the Spirit
<p>Righteousness is “by faith in Jesus Christ”.</p> <p>Through action, faith becomes an unlimited power to extent God’s kingdom on earth, and it becomes a blessing to the person whom God uses as His vessel (cf. 3.3).</p>	<p>Without the Spirit there simply is no genuinely Christian life.</p> <p>People derive all their strengths from the Spirit.</p> <p>The Spirit can effectively deal with the “passions and desires of the flesh”.</p> <p>The Spirit is the key to everything: conversion, ethics, community life, miracles, revelation, eschatology.</p>		<p>of well-being; contentment and satisfaction with God), i.e. excited, happiness, amusement;</p> <p>Peace (experience overall sense of well-being that comes from knowing that ultimately their lives are in God’s control), i.e. content, pensive, loving, serenity;</p> <p>Patience (bear adversity, injury reproach, and so on, but also wait patiently for reparations of those who have done them wrong), i.e. calmness, tolerant, fortitude.</p>	<p>It is the natural product of a life controlled and guided by the Spirit.</p> <p>Faith in Christ brings true freedom from sin.</p>

Faith	The Spirit/ Fruit of the Spirit	Works of those who live according to “the desire of the flesh” (sinfulness)	What do people look like who walk in the Spirit?	How to produce fruit of the Spirit
	<p>The fruit of the Spirit refers to the concrete manifestations of the Spirit’s work in the believer.</p> <p>The fruit of the Spirit form the basis for people’s Christian emotions.</p>		<p>Kindness (show tender concern for others; treat other gently), i.e. compassion, fondness, affection, agreeable;</p> <p>Goodness (show kindness to others), i.e. affectionate, conciliating, open-hearted;</p> <p>Faithfulness (trust in God, confidence in fellow Christian’s, fidelity and reliability), i.e. hope, obedience;</p> <p>Gentleness (submissive to the will of God; teachable; consider others; not easily</p>	

Faith	The Spirit/ Fruit of the Spirit	Works of those who live according to “the desire of the flesh” (sinfulness)	What do people look like who walk in the Spirit?	How to produce fruit of the Spirit
			<p>provoked to anger), i.e. submissiveness, tenderness, compliant, modest, sympathetic; Self-control (restrain passions, lust, appetites and temper; disciplined life), i.e. responsible, forbearance, restrain. These nine virtues describe what people look like who walk by following the leading of the Spirit and <i>form the basis for healthy Christian emotions.</i></p>	

Table 4.2

4.2.4 Conclusions/Guidelines from psychology, medicine, anthropology and philosophy about emotions (cf. 3.3)

- Emotions are triggered by people's interpretations of events, they involve reactions of most if not all of the bodily systems, can be disruptive of ongoing activity, and yet are somehow adaptive
- Most emotions have a logical place, depending on the situation. There are, however, two major viewpoints regarding the development of the human race: creationism and evolution. Creationism centres on the belief that the "Creator" made people as they are. Evolutionism asserts that over a long period, people have adapted to their surroundings and became the humans of today. If scientists believe in creationism, then they more easily accept the idea that all emotions are natural and serve a purpose
- The mind and body are linked. How people feel emotionally can determine how they feel physically. Many investigators have, however, noted that there is a great deal about emotion that is *not fully accessible to the consciousness*. Both moods and emotions can occur without a recognisable stimulus. People are often feeling "blue" without knowing why. They may report feeling nothing at all while people around them may see signs of depression, rage, or jealousy
- Emotions are disorganising or organising
- The assumption is often made that emotions are irrational and that an individual is not responsible for his or her behaviour while under the influence of intense emotion
- Two of the most troubling emotions that clinicians see in practice are anxiety and anger (cf. 5.3.6)
- Clinicians consider fear to be the central ingredient of anxiety; a state that is believed by many psycho-analytically orientated clinicians to be the basis of neurosis and many psychiatric conditions (cf. 5.3.4). Depression rarely occurs without associated fear or anxiety, and anger and aggressive reactions in people are often a result of fear

- Intense emotions - either positive or negative - interfere with performance because central nervous system responses are channelled in too many directions at once (cf. 3.3.5)
- An emotional roller coaster saps a person of both physical and psychological health, often leaving both mind and body depleted of energy and strength
- Certain emotions release hormones into the physical body that, in turn, can trigger the development of a host of diseases
- It is possible to prevent many of the diseases people dread, by starting with emotional health.

4.2.5 Contrasts between the two systems that claim to effect change in people's lives

Christianity	Psychology
<p>Christianity believes that the Bible is the inerrant Word of God and the only absolute source of truth (cf. 3.4).</p> <p>God inspired the Bible, and it has truths that are sufficient for salvation, teaching, rebuking, correcting and training in righteousness.</p>	<p>Psychology believes that truth is where you find it and that man's mind is the final judge. In recent years however, there has been a significant movement towards accepting Christian principles and acknowledging the authority of the Word of God.</p>
<p>Christ is sufficient to heal the troubled heart.</p>	<p>Man is essentially good and he contains the power to heal himself.</p>
<p>Christianity claims that humans can be transformed by the miraculous and mysterious power of God.</p>	<p>Psychology claims that it can transform man by helping him understand, accept, and love himself and use his/her inner resources.</p>

Christianity	Psychology
<p>The Bible points man to God and not to self. God changes man through grace (cf. 5.2.2). Galatians 5 is an essential passage for understanding the biblical concept of the self.</p>	<p>Psychology points man to self. Focus is placed upon the counselee, his suffering and his past and what he can do to change.</p>
<p>There is no scriptural command to return to the past or to reclaim one's self to accomplish real change.</p> <p>The Bible says to forget what lies behind and press toward the goal. Man can be forgiven, cleansed, and healed. The Bible provides real hope (cf. 3.4; 5.3.7).</p>	<p>To heal the damaged psyche, people must return to their past under the guidance of a therapist, embrace their pain, and explore their inner self.</p>
<p>The Bible says that all have sinned and have wilfully put God out of mind.</p>	<p>Man is viewed as a basically good being that is just dysfunctional. People should not be called sinners because it would hurt their self-esteem (cf. 3.4).</p>
<p>The Bible's answer for our guilt is man's repentance and God's forgiveness (cf. 5.3.3).</p>	<p>Psychology's way is for the conscience to be desensitised.</p>

Table 4.3

4.2.6 Conclusions

Many of the secular assumptions about man and human behaviour contradict Scriptural truth, and in numerous cases cannot be substantiated. Christians cannot uncritically trust a counselling system that is based upon non-biblical foundations.

Psychotherapy can make people feel better although only temporarily. However, it does not truly change people if they are not led into Christian maturity. Their thought and behaviour patterns must be brought into conformity to God's Word.

The researcher is of the opinion that the Word of God, as inspired by the Holy Spirit, is the only complete and undisputed source of truth and presents principles which, if followed, will provide the answers for every human problem (cf. 2.7.5).

It is the grace of God that has made people new creations in Christ. People need His presence in their lives to be the kind of people He created them to be. It is only by the grace of God that people can be freed from their past. By the grace of God people are transformed by the renewing of their minds resulting in real change.

Faith in God is the foundation block for emotional control, restoration and healing. God intervenes in the lives of men to bring about healing. The Lord promised that people would be “filled with power” when the Holy Spirit comes upon them. Jesus Christ would not have told His disciples that they were to go out in the world and proclaim the Gospel, heal the sick, cast out demons, and raise the dead (Matt. 10:8) if He did not expect them to do so with success.

4.3. MODEL AND STRATEGY FOR PLACING EMOTIONS IN A FAITH-BASED CONTEXT (cf. 3.4)

4.3.1. Introduction

The goal with this model is to show how counselees can be moved from experiencing emotional pain to a place where God can accomplish what only He can accomplish. It is God who is at work in people. The Spirit shows Jesus Christ to people through the gospel, unites them to him by faith, and indwells them to change them “into his likeness” by causing “the fruit of the Spirit” to grow in them. The Holy Spirit lives within the heart of the true Christian, providing the power to obey God’s Word, convicting of sin, teaching and leading into all truth and providing comfort in time of distress.

It is acknowledged that actual permanent healing can only be accomplished when a person has been born again and has experienced the regenerating work of the Holy Spirit.

The model embraces the necessity and rewards of placing and managing emotions in a faith-based context. *Faith is the most important element in life – for without it, it is impossible to please God.* At the core faith is an act of trust. Faith is believing, and more specifically believing in the object of trust.

Counsellors should focus on the root cause of the pain and not on the emotional symptoms or the consequential behaviours of the pain. The premise is that the Bible addresses every emotional problem and presents the essential truths required to bring humans to full maturity.

It is acknowledged that biblical counsellors can glean from psychology some helpful ideas, observations, illustrations, and generic methods with which to communicate God's solutions for man's emotional problems. This is not the same as accepting all psychological assumptions as truths about man's nature, problems, needs and solutions.

4.3.2. Faith-based model for healing damaged emotions

A faith-based model for the healing of damaged emotions would consist of the following components:

- **Choose faith.** People's belief system is the foundation of their every thought and action. The Holy Spirit instils in people this faith. People have a choice as to whether they are going to live by the Spirit or live according to the flesh (cf. 2.8.2). The Bible points man to God. It takes deep personal faith in God and active involvement in a faith community of people to obtain maximum psychological and mental health benefits.

When people accept Jesus Christ as their Saviour, they take on a new life. The ultimate result of Jesus Christ in control of people's lives is that He brings forth fruit – fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

The richness of one's emotional life is directly related to how one trusts God and people. As people trust God, they will develop the capacity to see the encouragement He sends into their lives. As they trust God they will experience the positive emotions that the Spirit of God will produce (cf. 2.2). A person that trusts correctly will have every variety of joy and peace.

Living by the Spirit means that one obeys the Holy Spirit's instructions on how to live. The Holy Spirit has everything in control. The Holy Spirit who lives in people helps them fight emotional battles. The Holy Spirit helps people feel sensitive when they get out of balance; then people make the decision to get back into balance.

The healing power of faith involves a healing of the mind and emotions. If people believe in the triune God, better mental and physical health will naturally follow. It must be stressed that emotional illness does not necessarily mean a weak faith.

The diagram on the following page depicts the central role of faith in healing/managing emotions.

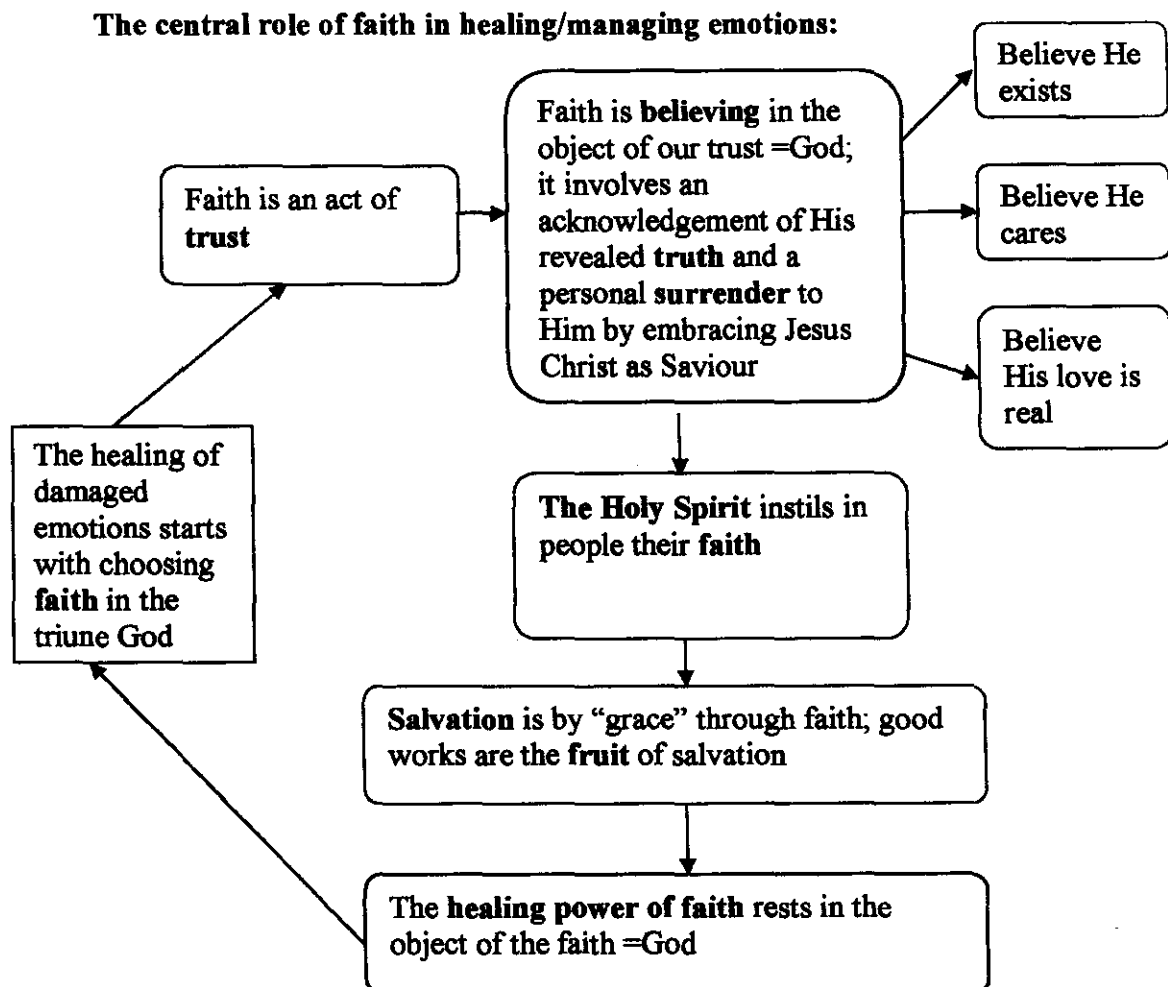


Diagram 4.1

- **Belief in the truth and sufficiency of the Word of God.** When people live by the Spirit they obey God's Word. Christianity believes that the Bible is the inerrant Word of God and the only absolute source of truth. The Bible is inspired by God and profitable for teaching, for reproof, for correction and for training in righteousness. The Holy Spirit is people's guide and wisdom on reading it. The Bible claims to have explanations for man's deepest questions and claims to reveal the motives of the human heart. The Word of God is the best source of truths about human behaviour.

Christianity claims that humans can be transformed by the miraculous and mysterious power of God. The Bible says that man can be forgiven, cleansed, and healed of all his sin. The Bible's answer for people's guilt is man's repentance and God's forgiveness (cf. 5.3.3).

- **Confront sin.** It may be called rebuke, reproof, admonition, or any appropriate expression of disapproval of wrong beliefs, attitudes, or actions (cf. 2.6). Putting of the old nature requires an active choice of the one desiring change, but without the supernatural work of God, it is impossible. Actual permanent correction can only be accomplished when a person has been born again and has experienced the regenerating work of the Holy Spirit (cf. 2.6).
- **Grow in the character of Christ** (become more like Christ) by choosing to do good instead of sin. To understand this people must first identify the characteristics of Jesus Christ so that they will have God's model against which to measure their attitudes and actions (cf. 2.5).

One of the most concise descriptions of his character is the fruit of the Spirit: "When the Holy Spirit controls our lives, he will produce this kind of fruit in us: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control" These nine qualities are an expansion of the Great Commandment and portray a beautiful description of Jesus Christ. Jesus is perfect love, joy, peace, patience, and all the other elements of the fruit embodied in a single person. To have the fruit of the Spirit is to be like Christ.

Just as correction is a choice of submission that each person must make, so maintaining one's walk with God is a matter of choice. Paul calls this part of the change process putting "on the new self" and indicates that it happens when people are "made new in the attitude of their minds".

4.4 PRELIMINARY CONCLUSION ON CHAPTER FOUR

The Bible is filled with examples of the emotional experiences, reactions, responses, suffering, outbursts and expressions of biblical figures. The key guidelines from the lessons learned about the emotional experiences of the selected biblical figures are:

- Avoid, confess and repent sin.
- Control emotions.
- React in faith; trust in God's provision, care and restoration.
- Belief in the power of the Holy Spirit.

Jesus Christ did not sin. Although without sin, Jesus Christ as a man experienced the weaknesses, temptations, pain, and difficulties of human existence. He understands temptation, because He faced it. His emotions reflect the image of God without any deficiency or distortion. When people come to Christ with their hurts, He reaches out with human arms, truly understanding how people feel. He is able to help people. Christ does not always take away the pain, but He does tell people to bring it to Him.

Galatians is clearly the Holy Spirit's charter of spiritual freedom for those who have received Jesus Christ as Lord and Saviour. It is for those who are struggling to understand grace, struggling to break free from the power of sin, or struggling to give themselves more fully to God. The nine virtues described in Galatians *form the basis for healthy Christian emotions and are the result of healthy Christian emotions.*

Intense emotions - either positive or negative - interfere with performance because central nervous system responses are channelled in too many directions at once. An emotional roller coaster saps a person of both physical and psychological health, often leaving both mind and body depleted of energy and strength.

Many of the secular assumptions about man and human behaviour contradict Scriptural truth, and in numerous cases cannot be substantiated. Christians cannot uncritically trust a counselling system that is based upon non-biblical foundations.

Faith in God is the foundation block for emotional control, restoration and healing. God intervenes in the lives of men to bring about healing. The Lord promised that people would be "filled with power" when the Holy Spirit comes upon them. Jesus would not have told His disciples that they were to go out in the world and proclaim the Gospel, heal the sick, cast out demons, and raise the dead (Matt. 10:8) if He did not expect them to do so with success.

This chapter integrated the different viewpoints on faith-based emotions discussed in chapters two and three. The next chapter will propose an integrative model for equipping emotional sufferers to constructively deal with emotions.

CHAPTER FIVE

PRACTICE-THEORETICAL PERSPECTIVES IN EQUIPPING PEOPLE TO DEAL WITH EMOTIONS

5.1 OBJECTIVES

The main objective of this chapter is to propose an integrative model that can be used by pastoral counsellors for placing emotion in a faith-based context and for equipping emotional sufferers to constructively deal with their emotions.

5.2 EQUIPPING EMOTIONAL SUFFERERS TO CONSTRUCTIVELY DEAL WITH EMOTIONS

5.2.1 Introduction

Certain areas of people's lives need specific healing by the Holy Spirit. Because they are not subject to human endeavour, discipline, and willpower, they need a special kind of understanding, an unlearning of past wrong programming and a relearning transformation by the renewal of their minds. Healing of emotional wounds is a process, not something that is achieved overnight by a crisis experience. It requires an investment of time and diligent obedience to God's commands. Fruit always matures and ripens slowly.

5.2.2 Guidelines for biblical counsellors

The following guidelines are identified for biblical counsellors:

- **Study the Scriptures.** The counsellor must have an extensive knowledge of the Scriptures.
- **Explain to the counsellee that:**
 - Emotions are God-given and serve a purpose. Christ experienced emotions too (cf. 2.5).
 - People are helpless to save themselves from their predicament without the help of God. Since one derives all one's strength from

the Spirit, the Spirit should lead one in every phase of one's life and conduct (cf. 4.2.5).

- People should live by their faith and believe everything is possible with God. Worry is meaningless and unproductive. People should believe that in every moment of their lives, God is present and will care for them.
- When the Holy Spirit controls people's lives, they will produce the fruit of the Spirit and become more like Christ, also in their emotional life.
- **Seek to understand the counselee's difficulties.** Listen rather than to spew out advice, encourage rather than to push too hard; love rather than judge.

Ask the counselee to describe the emotion that is causing pain, trouble or suffering. Ask the person why he or she thinks they are feeling these emotions. Focus on the source and origin of the pain: not on the emotional symptoms. Quite often people's present emotional trouble is the symptom of deeper wounds or lies.

- **Pray.** Pray that the Holy Spirit will open the counselee's eyes to see the truth. Cognitively receiving truth will have very little or no impact on releasing a person from the pain in his or her life apart from the intervention of the Holy Spirit, who leads people into all truth. Secular counselling is often based on the false assumption that people can walk in victory simply by choosing to think differently. This is simply positive thinking and self-effort, which are at the heart of works salvation. Many people already logically know why they are in pain, and logically hold the truths they need, but still are in emotional misery and still cannot find their way to freedom.
- **Explain the role of faith in healing damaged emotions.** Use the model (cf. 2.6; 2.7.4; diagram 4.1 and 4.3.2) as a tool to illustrate how faith can ultimately produce "the fruit of the Spirit" and lead to healing and/ or understanding of God's plan with emotional suffering.

- **Refer the counselee to a medical practitioner**, in addition to biblical counselling, if there is any reason to believe that the emotional problem is caused by an underlying medical condition or chemical imbalance (cf. 3.3.9).

5.3 ADDRESSING DESTRUCTIVE EMOTIONS: GUILT, SHAME, FEAR, ANGER AND WORRY (cf. 1.1.1; 2.3 and 4.2.1)

5.3.1. Introduction

People must learn how to deal with destructive emotions biblically and effectively. It is very damaging for a Christian to have strong emotions without acting on those emotions in an appropriate way (cf. 3.3.5). Mishandling destructive emotions, stuffing it, or just trying to “manage” it can lead to conflict, physical, emotional, and mental problems.

The goal is to resolve the personal and spiritual issues behind the destructive emotion and discover the fruit of the Spirit. Those who are alive and free in Christ don't manage destructive behaviour, they overcome it. By confronting and learning to cope with feelings and negative emotions, people could experience liberation and fulfilment and come to enjoy the riches of God's grace.

Destructive emotions, justifiable or not, are often the response to unpleasant situations and people (cf. 2.6). The true Christian is loyal to God, gentle to his neighbour, and has himself under control, all this as the result of God's grace. Emotions as starting point will change in order for the fruit of the Spirit to become more evident.

5.3.2 Guilt and shame

- God has given people feelings of guilt to persuade them to change their way of living, and to seek the relief of His forgiveness. The purpose of guilt is to drive people from sin and help them realise they need God.

- Guilt ranges in intensity from feeling sorry, apologetic, ashamed or regretful to feeling resentful, bitter or remorseful to feeling at fault, culpable, punishable, or deserving condemnation.
- Guilt comes from swallowing one's hurt and anger because one feels expressing one's feelings would confirm that one is a bad person. Sometimes one feels guilty over being angry about someone else's actions. Other times one feels guilty about hurt one actually has caused others.
- Whatever causes people to withhold their feelings, owns them. There is nothing as powerful as being controlled by one's own desires. Long-standing guilt is hard to shake off.
- Few human emotions are as distressing and painful as feelings of guilt and personal disapproval (cf. 2.3.1). Guilt can crush people. Since the voice of the conscience speaks from inside the human mind, people cannot escape its unrelenting abuse for their mistakes, failures and sins.
- Shame is the long-term belief that that what one is or what one has done is bad.
- People who feel ashamed find it difficult to take risks because they feel undeserving.
- The perversion of shame is that it leads people to accept pain and suffering: "*My dishonour is before me all day long, and shame has covered my face*" (Ps. 44:15).

5.3.3. Dealing with guilt and shame

- Be honest and correct the mistake as soon as possible. People should tell others that they have wronged them, and have sought God's forgiveness for this and seek theirs as well. Admitting wrongdoings is a measure of one's goodness and goes a long way toward relieving one's guilt.
- Turn to Christ in repentance and faith and He will forgive people (cf. 4.2.5 and 4.3.2). God's forgiveness for people is not conditional on their forgiving themselves: "*While we were still sinners, Christ died for*

us" (Rom. 5:8). God invites people to own their sins and confess it to Him (cf. 2.3).

5.3.4. Fear and worry

- Fear is the most basic instinct of every living creature (cf. chapter 2). Rational fears are learned and vital for one's survival.
- Phobias are irrational fears that compel people to do irresponsible things or inhibit them from doing what they should. Phobias can indicate a lack of faith in God.
- The core of most phobias can be traced to the fear of death, man, or Satan.

A state of anxiety exists when concern is shown before a specific event. Such concern is normal and moves a person to responsible action. However, people who struggle with a generalised anxiety disorder experience persistent anxiety and worry. The worrying is usually more detrimental than the negative consequences the people were initially concerned about. Depression is often the unwanted companion or consequence of anxiety disorders.

- Worry never accomplishes anything except to make people ill or ineffective (cf. 2.4.3).
- Worry can be time-consuming, almost obsessive, behaviour. Worry can thwart the work of the kingdom.
- Anxiety arises from a state of disconnection (cf. 4.2.4). The primary disconnection is from God, followed closely with being disconnected from the body of Christ and other meaningful relationships.

5.3.5 Dealing with fear and worry

- Increase one's knowledge of God and build a right relationship with Him in order to deal with these emotional problems. Jesus Christ invites people to put their faith and trust in God's provision and care (cf. 2.4.3).

- Remember that renewal of one's mind is essential for sanctification, and the truth will set one free. Freedom cannot be fully accomplished without the presence of God and fellowship in the body of Christ.
- Turn to God for help because He is people's hope, as described in Psalm 42: *"Why are you in despair, O my soul? And why are you disturbed within me? Hope in God, for I shall again praise Him, the help of my countenance, and my God."*
- Keep one's eyes on Jesus Christ's power rather than on one's inadequacies in order to maintain faith when situations are difficult (cf. 2.4.3).
- Fear God and one will overcome all other fears.
- Belief in God to overcome anxiety.
- Cast all one's anxieties on Christ – the ultimate cure – *"because He cares for us"* (1 Pet. 5:7).

5.3.6 Biblical principles about anger

- Anger is a God-given gift (cf. 4.2.4). God created people with the ability to get angry. Anger is inherently neither right nor wrong. The rightness or wrongness is in how it is expressed or directed (cf. 2.6). Feelings can be used to help people and to serve God well.
- People should listen to their feelings, but never allow anger to control them. They should never be compelled to act on their feelings alone: *"Let everyone be quick to hear, slow to speak and slow to anger"* (James 1:19).
- Anger must be ruled or it will rule. Uncontrolled anger quickly becomes a destructive tyrant.
- Do not be hasty to express anger: *"The Lord is gracious, and full of compassion; slow to anger, and of great mercy"* (Ps. 145:8; Jon. 4:2).
- Do not procrastinate in dealing with anger. *"Be angry, and yet do not sin; do not let the sun go down on your anger"* (Eph. 4:26-27). Dissipate

the anger constructively before the heat of the emotion is lost, before too much time passes, and before the best opportunity is gone.

- When people are angry they are much more vulnerable to sin (cf. 2.3.2 and 2.3.4 on Cain and Jonah). When people find themselves emotionally overcome, sin is crouching at the door.
- Anger may be wrong because it is due to sin. There are times when anger is wrong because it is inappropriately based.
- If people are chronically angry they are probably sinning: *"If you are angry, do not let anger lead you into sin; do not let sunset find you still nursing it; leave no loop-hole for the devil"* (Eph. 4:26). The Scriptures teach that persistent anger that makes people bitter and resentful is sin.
- Vindictive anger is wrong. The Scriptures clearly teach that vindictive, malicious anger is wrong: *"Cease from anger, and forsake wrath"* (Ps.37:8).
- Anger may be righteous and absence may displease God. People may be sinning by not getting angry: *"Then the Spirit of God came upon Saul mightily when he heard these words, and he became very angry"* (1 Sam. 11:6). Saul's anger and the resulting action he took was righteous.

5.3.7. Dealing with anger

- Recognise one's feelings.
- Delay taking action until one has thought through the problem and has full control of one's words and actions.
- Pray for guidance.
- Identify the true cause of the anger. If God is invited to help one identify the causes of one's anger and take corrective measures, anger can become a servant rather than a master in one's live (cf. 2.3.4).
- Evaluate whether one's anger is legitimate. God's Word gives powerful counsel when it notes, *"Be angry, and do no sin"* (Eph.4:26).

- Determine a course of action (confront, set limits on behaviour, talk things out, get counsel, compromise when necessary, practice active empathy, pray for the person who has hurt you, choose to pass over the issue).
- Forgive. Forgiveness is a vital part of emotional freedom (cf. 4.2.5).

5.4 PRELIMINARY CONCLUSION ON CHAPTER FIVE

Certain areas of people's lives need specific healing by the Holy Spirit. Because they are not subject to human endeavour, discipline, and willpower, they need a special kind of understanding, an unlearning of past wrong programming and a relearning transformation by the renewal of their minds. Healing of emotional wounds is a process: not something that is achieved overnight by a crisis experience. It requires an investment of time and diligent obedience to God's commands. Fruit always matures and ripens slowly.

Faith-based model for healing damaged emotions:

- **Choose faith.** People's belief system is the foundation of their every thought and action. People have a choice as to whether they are going to live by the Spirit or live according to the flesh.
- **Belief in the truth and sufficiency of the Word of God.** When people live by the Spirit they obey God's Word.
- **Confront sin.** It may be called rebuke, reproof, admonition, or any appropriate expression of disapproval of wrong beliefs, attitudes, or actions.
- **Grow in the character of Christ** (become more like Christ) by choosing to do good instead of sin. To understand this, people must first identify the character qualities of Jesus so that they will have God's model against which to measure their attitudes and actions.

Healing of emotional wounds is a process, not something that is achieved overnight by a crisis experience. It requires an investment of time and diligent obedience to God's commands. Fruit always matures and ripens slowly.

People must learn how to deal with destructive emotions biblically and effectively. It is very damaging to a Christian to have strong emotions without acting on those emotions in an appropriate way. Mishandling destructive emotions, stuffing it, or just trying to "manage" it can lead to conflict, physical, emotional, and mental problems.

In this chapter an integrative model for equipping emotional sufferers to constructively deal with emotions was proposed. Chapter six will offer a summary and conclusion of this study.

CHAPTER SIX

CONCLUSIONS AND SUGGESTED FURTHER RESEARCH

Below the conclusions pertaining to each individual chapter of this study are presented, the faith-based model for biblical counselling which was constructed based on the discussion in the previous chapters is explained and suggestions are made for further research.

6.1 CONCLUSIONS CONCERNING BASIS-THEORETICAL PERSPECTIVES ON FAITH-BASED EMOTIONS

Chapter two traced the roots of emotions back to Jesus. God created people with emotions and He shared with them the full range of human emotions. His emotions reflect the image of God without any deficiency or distortion. The capacity to feel and express emotions is a wonderful gift from God. Emotions impact how one feels, thinks and behaves. God is also emotionally involved with people.

In this chapter the Old and New Testaments were studied to find scriptural examples of the harmful and selfish role that emotion played in the lives of key biblical figures – Adam, Cain, David, Jonah, the disciples, Judas and Martha - and compared to the constructive emotional life of Jesus Christ in order to provide guidelines for addressing emotional issues. Galatians 5:19-25 was also explored to find out what the Bible teaches about emotions and to summarize the key teachings.

The Bible is filled with examples of the emotional experiences, reactions, responses, suffering, outbursts and expressions of biblical figures. The word *anger* appears literally hundreds of times in Scripture. Other emotions, such as fear, sorrow, joy, and peace are also mentioned throughout the Scriptures. Satan is devastatingly effective in using the weapons of guilt, rejection, fear, embarrassment, grief, depression, loneliness and misunderstanding.

Few human emotions are as distressing and painful as feelings of *guilt* and personal disapproval. Since the voice of the conscience speaks from inside the human mind, people cannot escape its unrelenting abuse for their mistakes, failures and sins.

Despair is the result when people focus on the difficult circumstances around them without looking to Jesus Christ for help. As long as people look away from every other object to Christ only, they can experience a supernatural life. But the minute they become occupied with themselves or their circumstances they begin to doubt.

God does not love depression and doubt. He hates doctrine that does not strengthen, and He also hates heavy and sorrowful thoughts; but He loves cheerful hearts. He sent his Son not to oppress us with heaviness and sorrow but to cheer up our souls in him.

Anger can be very destructive and must be ruled or it will rule. Uncontrolled *anger* quickly becomes a destructive tyrant. When people invite God to help them identify the causes of their *anger* and take corrective measures, *anger* can become a servant rather than a master in their lives.

Worry never accomplishes anything-except to make people ill or ineffective. *Worry* can be time-consuming, almost obsessive, behaviour. *Worry* can thwart the work of the kingdom. Jesus Christ has the perfect solution for *worry*. Instead of worrying, He invites people to put their faith and trust in God's provision and care. This can free people from the anxiety that is caused by worry.

People who live with chronic or acute physical or emotional pain have a Saviour who truly understands. Far from sitting in the heavens simply feeling sorry for sick and sinful humanity, He clothed Himself with humanness. When people come to Christ with their hurts, He reaches out with human arms, truly understanding how people feel. He is able to help people. Christ does not always take away the pain, but He does tell people to bring it to Him.

In addition to possessing a divine nature, Jesus Christ was also flesh and blood, a human being. He thus shared with people the full range of human emotions. His emotions reflect the image of God without any deficiency or distortion.

Jesus felt compassion; He was angry, indignant, and consumed with zeal; He was troubled, greatly distressed, very sorrowful, depressed, deeply moved, and grieved;

He sighed; He wept and sobbed; He groaned; He was in agony; He was surprised and amazed; He rejoiced very greatly and was full of joy; He greatly desired, and He loved.

The things which brought forth sadness or joy to the heart of our blessed Lord were not the mundane matters of this world, to which people's emotions are generally tied. Rather, He operated upon a plateau that far transcends that which is characteristic of those who know only this earthly environment.

God gave people emotions as a motivational tool. If people's beliefs are healthy, their emotions will be powerfully positive. Christianity is intended to create a rich emotional life. The door to that is trust. Correct trust in biblical realities leads to a positive emotional explosion.

Good emotions are strong feelings that impel people to take right action. In fact, without emotions, very little would be accomplished. The real danger with good emotions is not how they are expressed, but *not acting on good emotions*. It is very damaging to a Christian to have strong emotions without acting on those emotions in an appropriate way.

Galatians 5 describes the absolutely crucial role the Spirit plays in Paul's understanding of Christian existence. The key element of Christian conversion is the Spirit, dynamically experienced, as the fulfilment of the promise to Abraham. Indeed, the Christian experience of the Spirit sets the believer off from all other existences, which is alternatively seen as "under Law" or "carrying out the desire of the flesh".

Paul united the idea of fruit with the indwelling life of Christ through the Spirit in His expression "the fruit of the spirit". He left no room for doubt about what he meant when he described the fruit in great detail: "But the fruit of the Spirit is, love, joy, peace, patience, goodness, faithfulness, gentleness and self-control ...".

The great struggle within every Christian is between the sinful nature and the Spirit. Paul described them as being “in conflict with each other”. This sinful nature opposes the interests and desires of the Spirit.

The key to ethical life, including everyday behaviour in its every form, resides in the fundamental Pauline imperative: “Walk by/in the Spirit, and you will not fulfil the desire of the flesh.” Although the flesh is still about, and stands in mortal opposition to the Spirit, Christ’s death has brought about people’s death to the flesh.

6.2 CONCLUSIONS CONCERNING META-THEORETICAL PERSPECTIVES ON FAITH-BASED EMOTIONS

Chapter three explored the viewpoints of the scientific disciplines of psychology, medicine and anthropology regarding emotions and the role emotions play in people’s lives. Areas of the brain that play an important role in the production of emotions were reviewed.

The concept of emotion has become central to the issues of our time. Scientific interest in the emotions underwent something of a renaissance in the 1990s. Anthropologists have begun to question their previous views on the cultural relativity of emotional experience. Cognitive psychologists have abandoned their exclusive focus on reasoning, perception, and memory, and are rediscovering the importance of affective processes.

The word *emotion* is derived from the Latin *emovere*, meaning “to move”. Emotions are “a complex, usually strong subjective response ... involving physiological changes as a preparation for action”. Because of their complexity, emotions are not easy to explain, which sometimes makes dealing with them difficult.

Emotions are the most personal of processes and are unique to each individual. Emotions are triggered by people’s interpretations of events, involve reactions of most if not all of our bodily systems, can be disruptive of ongoing activity, and yet somehow adaptive. Emotions communicate information from one person to another, and they express different feeling states. They may have something to do with

survival of the individual and the species, and they may be based on hereditary or genetic processes that influence the way the brain works.

There are various dichotomies that characterise emotions. One dichotomy is between *reason* and *emotion*, with emotion often being described as *passion*. Another dichotomy that is sometimes discussed in the literature is whether emotions are *disorganising* or *organising*. Emotions are also sometimes described in terms of the dichotomy of *active* (deliberate) versus *passive*. Another dichotomy often considered in relation to emotions is whether they are *adaptive* or *maladaptive*. Some writers have stated that the essence of an emotion is that it is a *conscious* subjective experience that can be communicated to others. Many investigators have, however, noted that there is a great deal about emotion that is *not fully accessible to consciousness*. Emotions are commonly described as being either *negative* or *positive*.

In the past three decades, the concept of basic emotions has been embraced by a number of investigators.

The existence of multiple definitions of the word *emotion* is paralleled by the existence of many different “theories” of emotion. Most of these theories tend to be somewhat narrow in focus and are usually concerned with one or two major issues.

Emotions play a fundamental role in life. They help people to form relationships, experience growth, and evaluate performance. They help people to learn and sometimes prompt people to quit, fight, cry, lie, and/or hide. People could not appreciate life if they could not feel emotions. However, many times people cannot pick and choose the emotions they feel, but they try to select how they display them.

Emotions are the most personal of processes and are unique to each individual. Intense emotions - either positive or negative - interfere with performance because central nervous system responses are channelled in too many directions at once. Instead of responding in a reactive manner, people need to learn how to respond in a proactive manner.

If people believe in creationism, they more easily accept the idea that all emotions are natural and serve a purpose.

Certain facial expressions are generally associated with particular emotions. However, cultural factors and learning may influence emotional expression. Several theories have attempted to explain emotional expressions. Peripheral theories assume that feedback from facial expressions influences emotional feelings. Central theories assume that facial expressions reflect inner feeling or brain states. Functional theories assume that the facial expressions are communications that attempt to influence a social encounter regardless of inner feelings.

Facial expressions are imperfect communicators of emotional states. Emotions and facial expressions are only partially related, and the connections between the two classes of events are subject to many disrupting influences.

Areas of the brain that play an important role in the production of emotions include the reticular formation, the limbic system, and the cerebral cortex. The reticular formation, within the brain stem, receives and filters sensory information before passing it on to the limbic system and cortex. The limbic system includes the hypothalamus, which produces most of the peripheral responses to emotion through its control of the endocrine and autonomic nervous systems; the amygdala, which is associated with fear and aggressive behaviour; the hippocampus; and parts of the thalamus. The frontal lobes of the cerebral cortex receive nerve impulses from the thalamus and play an active role in the experience and expression of emotions.

The scientific measurement of emotions is one of the most challenging aspects of scientific endeavour. How emotions are measured depends on how they are defined and the theories about them. Each different theory of emotion has some implications for assessment of emotions. Because of the increasing overlap of theoretical ideas, there is an overlap of measurement techniques as well.

The derangement of emotions is what leads to the profound pain and much of the disability experienced in mental illness. Two of the most troubling emotions that clinicians see in practice are anxiety and anger.

The body cannot differentiate between stress that physical factors cause and stress that emotional factors cause. The consequences of too much unmediated stress are the same regardless of the factors that led to a build-up. If a person keeps stuffing toxic

emotions year after year, the day will come when those buried emotions come pouring out.

It is possible to prevent many dreaded diseases by focusing on emotional health.

Groundbreaking brain and behavioural research shows the factors at work when people with high IQs flounder while those with modest IQs do surprisingly well. These factors add up to a different way of being smart, known as “emotional intelligence.” Emotional intelligence includes self-awareness and impulse control, persistence, zeal and self-motivation, empathy and social deftness. These skills can be taught to children, giving them a better chance to use whatever intellectual potential they have inherited. Lapses in emotional skills can be remedied.

There is growing evidence that fundamental ethical stances in life stem from underlying emotional capacities. For one, impulse is the medium of emotion; and the seed of all impulse is a feeling bursting to express itself in action. Those who are at the mercy of impulse - who lack self-control - suffer a moral deficiency: The ability to control impulse is the base of will and character. By the same token, the root of altruism lies in empathy, the ability to read emotions in others; lacking a sense of another’s need or despair, there is no caring.

6.3 CONCLUSIONS CONCERNING THE INTEGRATION OF THE DIFFERENT VIEWPOINTS ON FAITH-BASED EMOTIONS

Chapter four addressed the practical aspect of this study and pointed out that the Bible is filled with examples of the emotional experiences, reactions, responses, suffering, outbursts and expressions of biblical figures. The key guidelines from the lessons learned about the emotional experiences of the selected biblical figures are:

- Avoid, confess and repent sin.
- Control emotions.
- React in faith; trust in God’s provision, care and restoration.
- Belief in the power of the Holy Spirit.

Jesus Christ did not sin. Although without sin, Jesus Christ as a man experienced the weaknesses, temptations, pain, and difficulties of human existence. He understands

temptation, because He faced it. His emotions reflect the image of God without any deficiency or distortion. When people come to Christ with their hurts, He reaches out with human arms, truly understanding how people feel. He is able to help people. Christ does not always take away the pain, but He does tell people to bring it to Him.

Galatians is clearly the Holy Spirit's charter of spiritual freedom for those who have received Jesus Christ as Lord and Saviour. It is for those who are struggling to understand grace, struggling to break free from the power of sin, or struggling to give themselves more fully to God. The nine virtues described in Galatians *form the basis for healthy Christian emotions and are the result of healthy Christian emotions.*

Intense emotions - either positive or negative - interfere with performance because central nervous system responses are channelled in too many directions at once. An emotional roller coaster saps a person of both physical and psychological health, often leaving both mind and body depleted of energy and strength.

Many of the secular assumptions about man and human behaviour contradict Scriptural truth, and in numerous cases cannot be substantiated. Christians cannot uncritically trust a counselling system that is based upon non-biblical foundations.

Faith in God is the foundation block for emotional control, restoration and healing. God intervenes in the lives of men to bring about healing. The Lord promised that people would be "filled with power" when the Holy Spirit comes upon them. Jesus would not have told His disciples that they were to go out in the world and proclaim the Gospel, heal the sick, cast out demons, and raise the dead (Matt. 10:8) if He did not expect them to do so with success.

6.4 CONCLUSIONS CONCERNING PRACTICE-THEORETICAL

PERSPECTIVES IN EQUIPPING PEOPLE TO DEAL WITH EMOTIONS

In chapter five an integrative model for equipping emotional sufferers to constructively deal with emotions was proposed.

Certain areas of people's lives need specific healing by the Holy Spirit. Because they are not subject to human endeavour, discipline, and willpower, they need a special kind of understanding, an unlearning of past wrong programming and a relearning transformation by the renewal of their minds.

Based on the above research and conclusions chapter five proposed the following faith-based model that has been constructed for biblical counselling:

- **Choose Faith.** People's belief system is the foundation of their every thought and action. People have a choice as to whether they are going to live by the Spirit or live according to the flesh.
- **Belief in the truth and sufficiency of the Word of God.** When people live by the Spirit they obey God's Word.
- **Confront sin.** It may be called rebuke, reproof, admonition, or any appropriate expression of disapproval of wrong beliefs, attitudes, or actions
- **Grow in the character of Christ** (become more like Christ) by choosing to do good instead of sin. To understand this people must first identify the characteristics of Jesus so that they will have God's model against which to measure their attitudes and actions.

The goal with this model is to move counselees experiencing emotional pain to a place where God can accomplish what only He can accomplish.

Healing of emotional wounds is a process, not something that is achieved overnight by a crisis experience. It requires an investment of time and diligent obedience to God's commands. Fruit always matures and ripens slowly.

People must learn how to deal with destructive emotions biblically and effectively. It is very damaging to a Christian to have strong emotions without acting on those emotions in an appropriate way. Mishandling destructive emotions, stuffing it, or just trying to "manage" it can lead to conflict, physical, emotional, and mental problems.

6.5 SUGGESTED FURTHER RESEARCH

The following topics are also relevant and important for biblical and faith-based counselling. However, they were not a direct focus of this research and it is suggested that they be investigated in more detail in future research:

1. The healing power of faith.
2. The consequences of destructive emotions.
3. The role of fear and anger in suicide.
4. The role of the Church in addressing emotional suffering.
5. Counselling the unbeliever experiencing emotional pain.

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