

MASTER HANDBOOK PASTORAL COUNSELING

Biblically grounded, integrative and safe care



GERARD FELLER

Copyright

© 2026 Gerard Feller

Author: Gerard Feller

Title: Pastoral Counseling Handbook

Subtitle: Bible-based, integral and safe guidance

First edition 2026

All rights reserved.

Nothing in this edition may be reproduced, stored in a computerised database or made public, in any form or in any way, without the prior written consent of the rightholder, except where permitted by law.

This manual is intended for equipment and pastoral guidance. It does not replace medical, psychological, psychotherapeutic or psychiatric diagnostics and treatment. In case of acute insecurity or severe physical or mental illness, professional assistance is necessary.

Bible quotes and pastoral applications should be carefully read in their context. Spiritual interventions are only applied with free and informed consent.

Accountability and scope

This manual helps pastoral workers to carefully guide people from a biblical view of the human person. It connects spiritual distinction with attention to body, psyche, relationships, context and professional care. The main idea is simple: good pastoral counseling seeks truth and grace, works relationally, tests hypotheses and protects the freedom and security of the counselee.

The book does not make a medical or psychiatric diagnosis and does not replace a doctor, psychologist, psychotherapist or psychiatrist. Pastoral assessment means here: together a preliminary and testable description of the help demand, forces, risk derivatives, beliefs and appropriate follow-up steps. In case of doubt, consultation or reference shall be made.

Bible texts are applied pastorally and are not used as a quick explanation for illness, trauma or behaviour. Prayer, Scripture, confession, forgiveness and prayer of liberation are only used with permission. No spiritual intervention justifies coercion, cessation of treatment or accusing the assistant.

For whom this book is meant

- Pastors, elders, deacons and pastoral teams.
- Christian counsellors, coaches and volunteers working within their expertise.
- Municipalities that want to make policies for intake, security, cooperation and aftercare.
- Counselees and neighbors who want to understand what careful pastoral care means.

How to use this book

Part one deals with basic posture and diagnostics. Part two develops the main domains. Part three describes interventions, boundaries and cooperation. The annexes contain forms, checklists and a compact crisis protocol.

Contents

1. Calling and boundaries of pastoral counseling
2. A biblical view of the human person and healing doctrine
3. Spiritual assessment
4. Intake and pastoral working hypothesis
5. Communication with wisdom
6. Relational brain skills
7. See what God sees
8. The conscience
9. Psychosomatic and chronic pain
10. Trauma shame and forgiveness
11. Deliverance Ministry
12. Distinctive complementary care
13. Crisis alert and referral
14. The counselling process in practice
15. Cases and exercises
16. Annexes and worksheets
17. Sources

1 Calling and Boundaries of Pastoral Counseling

Pastoral counseling is a ministry of attention, truth, prayer and community. It becomes reliable when the counsellor can offer both proximity and limitation.

The pastoral basic position

The counselee is not a project and not a collection of symptoms, but a man before God. The counsellor listens before he indicates, asks before he prays and tests before he concludes. He makes room for grief, doubt and silence without immediately correcting them. Hope is not the same as a quick solution; hope can also mean that someone does not have to suffer alone and receives appropriate care step by step.

Expertise and power

A pastoral title does not give authority to make medical diagnoses, modify medication, treat trauma or replace psychiatric crisis care. Power inequality requires transparency: explain purpose, method, confidentiality, reporting, consultation and complaints route. Avoid double relationships, financial dependence and secrecy that threatens security.

Consent

Ask explicit permission for prayer, touch, presence of a team member, contact with family or traders and discussing sin, forgiveness or spiritual struggle. Permission is a process. An earlier yes does not remain yes when someone freezes, dissociates, gets scared or wants to stop.

Current professional orientation

The WHO MHGAP Directive of 2023 emphasises recognition and evidence-informed treatment of, among other things, depression, anxiety, psychosis, substance issues, stress-related complaints and suicidality. Pastoral workers do not need to treat these conditions, but must be able to recognise signals and organise cooperation. Trauma-informed work emphasizes security, reliability, cooperation and freedom of choice.

2 A biblical view of the human person and sound doctrine

Healthy doctrine not only constitutes ideas, but teaches people to live in truth, grace, connectedness and responsibility.

The sound doctrine

Introduction

Pastoral counseling represents biblical thinking about health. God's Word has the pretence of being healthy. Many Christians often only think of prayer in biblical health. Of course, that is also very important. But the Bible also appeals to us on our responsibilities when it comes to obtaining and preserving our health. In several texts in the Old and New Testament there is talk about the healthy-making influence (Greek: "Hygiainousa"). In 1Tim. 6:3-4 (NBV) it says: "If anyone preaches another doctrine and does not follow the sound (holy in NIV) words of our Lord Jesus Christ and the doctrine of godliness, then he is blown up, though he knows nothing..." See also 1Tim. 4:3, Titus 2:1 and Psalm 107:20.

Now health is a concept on which the content and meaning are rather different. The definition of the WHO, the World Health Organisation, is: "A state of complete well-being." According to others, this definition is outdated, because it allows almost everyone to be regarded as a patient. A more contemporary term for health is the ability to adapt and direct in the light of physical, emotional and social challenges of life. It emphasizes that it is much more about being or becoming the potential healthy, even if there is a disease (1). Machteld Huber, a health psychologist, was consulted by treatment professionals, policy makers and patients and found out various aspects of health: physical functions, mental functions and experience, the spiritual/existent dimension, quality of life, social participation and daily functioning.

Biblical view of man

This holistic approach to health comes close to biblical thinking about this. The Bible defines health and even life always in relation to God. Man is above all a moral being. From that relationship with God, all the above dimensions get a biblical healthy content. Although often in health a distinction is made between body (physical), soul (relation of fellow man and himself) and mind (relation with God), man remains an inseparable unity in his complex creation. Nowadays it is well known that sufficient movement and good nutrition also have a big influence on our health. Maybe later in another article more about that. Now I want to focus on the relationships within and outside of man where healthy teachings are highlighted in the Bible.

According to the biblical standard, modern man, through increasing secularization and individualization, by losing contact with his surroundings, with God, fellow man and creation, is always in danger of becoming unhealthy. This despite the development of medical science. The inner relationships are also increasingly devalued. Biblically, after the fall of sin, there is an increasing disintegration of the inner relationships between spirit, soul and body. This leads to a degeneration of inner cohesion. And therefore a removal of the biblical overall picture of health.

Through the gospel of Jesus Christ, the restoration of contact with God and the indwelling and connectedness of the Holy Spirit, there are opportunities for man to become biblical healthy. That goes through a process and obviously requires time. Perfect eternal health, a gift of grace from God, is attained only in the future in heaven with a perfect (sinless) and glorifies body in a perfect connection with God and His creation. In this article I would like to make it clear that in the biblical sense one can only get and stay healthy by constantly learning and practicing, putting into practice.

Practising health

Health must be learned! Many Christians do not realize that the understanding or recognition of theoretical and intellectual knowledge does not yet guarantee a biblical responsible health-making effect. Rebirth is an important basis, but does not mean that someone is healthy in the biblical sense. Only the practice of the new man (e.g. 2:14; 4:24), the new software "gymnazo" (Rom.12:1.2) has healthy effects. What we know must be put into practice step by step, and we must become meat and blood.

In principle, biblical health can only work if two essential conditions are met. First of all, the old relationships and habits and standards must be recognised as wrong and negative, and this must lead to the understanding that new biblical relationships are needed. One must learn to come to a completely different thought and action, which is led by God and often goes against what we usually think and do. You are completely different (Eph. 4:20). It is about that your mind and your mind must be constantly renewed and that you must attract the new man who was created according to God's will in true righteousness and holiness. In addition to intellectual insight, change of mind requires a decision of will and then an actual practice process to put it into practice (12).

Learning the way of discipleship

Knowledge and learning processes have a common denominator, a common goal, namely Jesus Christ Himself. We must learn to live His life. In Luke 9:23 it says: "Whoever wants to come after Me (Jesus) must deny himself and take his cross daily and follow Me. For whoever wants to keep his life (read: old life) will lose it, but whoever loses his life for the sake of Me (new identity) will retain it.

The basis of biblical health is the new identity in Christ! "With Christ I am crucified: I no longer live, but Christ lives in me" (Gal. 2:20).

Our learning process is to live in that new identity of Christ. This means: learning to live as Christ in the aforementioned dimensions of our health. The learning process of imitation also needs model examples, people who have gone the way of Jesus in their lives. In addition, Christian aid workers, coaches, pastoral workers can encourage people to follow the path of Jesus. In the magazine Promise we have often paid attention to the "Life Model". This model uses a biblical holistic model of health. In addition to the often enthusiastic reactions to this euro-theological model, the criticism is sometimes expressed that it would not be biblical. In this article I also want to show that the learning process of the new human being to become healthy has everything to do with the skills mentioned in the Life Model.

Learning to live in the new identity

Central to the Bible and the Life Model is the confession and guarding of the new identity in Christ. In the hierarchical functioning of brain centers, the centre of identity (in the prefrontal cortex) is at the top of the chain of command (2). The most important factor of health is to behave according to your identity (as God intended). In all possible and difficult situations you remember who you are in Christ and think about it and act accordingly. Or in other words, "What would Jesus have done?" (WWJD). Not by an effort of the old man, but be guided by the Holy Spirit. This is not natural, for the born-again Christian must learn to lay down and put on (Rom. 13:12; Col. 3:12; Heb. 12:1). Intellectual knowledge alone is not enough. After all, skills must also be trained and dragged in. If that is not the case, the reborn man will not behave according to his identity in Christ but to the flesh, so live in his old nature. Christians must learn to live and act in the new identity of Christ. Dying to the old identity is an important condition. Since we have come to the understanding that one died for all. So they all died so that those who live would no longer live for themselves, but for Him who died for them and raised up. See inter alia 2 Cor. 5:15 (NBG) (7).

Keeping the old man to death is an important skill that must be learned and practiced (in terms of the Life Model: dragged into the fast circuit of the right brain function). So no autonomy, self-righteousness, self-

deviation, boundless freedom or a-morality. We must learn by practicing to become "actors" of the Word and not only hearers, for then we would deceive ourselves" (Jas. 1:22).

Learning intimacy with God

The first skill a reborn Christian must learn is to develop intimacy in a personal prayer with Christ, led by the Holy Spirit and the Word of God. A. W. Tozer encourages an intimate conversation with God (3). Lord teach me to listen. Teach me to pray like Samuel: "Speak, Lord, your servant listens." Let me learn to listen to Your voice despite all the sounds of the world in and around me. Often this is done by the Word of God, the Bible, sometimes by other believers or by circumstances. Anyway, we must also learn to understand and test that voice of God.

Speaking in euro-physiological terms, this listening to God is a skill of "the fast circuit..." If it is only adopted for notification by the slow circuit of the left brain, it lacks the emotional context and connection needed to store the learning process (4). The ability to stay relational with God (and then with others) is to learn despite difficult feelings such as sadness, anger, fear, shame, disgust and despair. But more about that later.

According to Psalm 34, God will answer a seeker. The postmodern man is generally superficial, easily irritable, impatient, uncertain, autonomous, knows better and clings to his own assumptions. Psalm 34 indicates that God wants people to seek Him, for then He will answer, and that when they see Him (see) He will give joy, that when they fear Him (taking into account Him) He will then provide for their needs. This is not a single moment but a (learning) process (12).

Learn to practice conscience before God and people

In the Bible, conscience occupies an extremely important place, both in the liberation and redemption of all man and in communication with God and getting to know His will. The skill of carrying you to your identity in Christ despite all the challenges of the old man, is also mentioned in the Bible as self-control (2 Peter 1:6). Biblically speaking, self-control is a fruit and also a trait of the Holy Spirit. In rebirth the Holy Spirit makes indwelling in our heart, mind (consciousness) and is attached to it forever (Rom. 8:35). The precious blood of Christ cleanses the spirit of man, his intuition, and conscience (Hebrews 9:14). It cleanses our consciousness of dead works to serve life the God.

The Life Model's "eurotheology" claims that the control center of our (new) identity is seen by most scientists as being in the prefrontal cortex. The centre assesses incentives and reacts according to the identity of the decanoate itself. In other words, this is a good process of synchronization between inside and outside, no matter what happens. Often emotions occur as joy, sadness, fear, anger, shame, disgust, despair and humiliation. Sometimes they come from within and sometimes they are called by others around us.

When our control center is undeveloped and unorganised, the synchronization process does not go well and we can lose control of our lives because of these strong emotions. However, if our control center is strong and well trained, then we are able to remain ourselves regardless of the intensity of these feelings. The conscience tells us whether the relationship with God and the fellow man is pure, whether our thoughts and actions come from our own will or from God. In spiritual growth, you can see that the two are getting closer and closer. Thus can the Holy Spirit speak to a believer, for example to Paul: "I speak the truth in Christ, my conscience testifies with the Holy Spirit" (Rom.9:1). An important secret of a victorious healthy Christian life is a pure, pure conscience. In Acts 23:1 Paul says to the Jewish council, that he walked before God with a pure conscience (see also 2 Tim. 1:3). This, however, is a matter of exercise, in which every Christian must be able (Acts 24:16). An important aspect that is mentioned in the Bible when exercising the conscience before God and men (which belongs together) is found in 1 Peter 3:15.16: "Holy in your hearts, as Lord, always willing to answer to all those who ask you for account of the hope that is in you, but with gentleness and fear, and with a good conscience, that by all the evil that is spoken of you, those who reproach you for good walk in Christ, may be ashamed.

Important aspects such as identity formation, impulse control, socialization, self-control, group identity, processing experiences of knowledge and culture, developing empathy, synchronization and practical brain research, and of course not least spiritual life fit seamlessly into a biblical analysis of conscience and about health. Of course, the biblical vision is decisive and not just scientific research (8).

Learn to relax and return to happiness

"Let the peace of Christ reign in your heart, for to this you are called as the members of a body " (Col.3:15). Come to Me, you who are tired and burdened, and I will give you rest (Mat.11:28). Building joy is not usually considered a spiritual task. Joy is rarely seen as an important instrument in character changes. Yet Jesus spoke of joy as an important part of His teaching and a central feature of prayer. These things have I spoken to you, that my joy may remain in you, and your joy may be perfect (John 15:11). But now I come to thee and speak this in the world, that they may have full My joy in themselves (John 17:13).

From the functioning of the brain, joy stimulates the growth of the brain involved in character formation, strengthening identity and moral behaviour. If we have the intention of changing the character by brain changes, it is best developed and perpetuated by joyful relationships. Joy is as powerful as when we experience pain. It makes us feel good when someone likes to be with us when we suffer. When we fall into the arms of a friend who, like us, hastened to the emergency room, waiting for a loved one to survive, we cry of relief, but it is joy. There's someone with us, we're not alone. Joy makes us happy with people who are happy and crying with people who cry, we feel deeply connected.

Perhaps because of the lack of appreciation for this relational character of joy, we are inclined to see our spiritual development as a lonely experience and therefore not see joy as a spiritual activity. Returning to joy in the Life Model is one of the most important skills to be learned (9). After all, we may rejoice in the Lord at all times (e.g. Luke 1:47; Phil. 4:4). Often untrained and not well organized brains stick to depression, fear, loneliness and hopelessness for a long time. Often people have not learned to build capacity in feelings and to process it in their brains. We do not often see Christians practicing and developing joy. The presence of too little joy may have to do with this, but it is much more the result of the fact that we cannot hold joy.

The joy we have accumulated in the natural course of our lives is comparable to warmth that escapes easily through open windows and doors in a non-isolated house. It is easy to fall in love, but much harder to hold joy and to prevent divorce. It's easy to excite people for the church, but it's harder to keep them there. These are the relational skills needed to prevent loss of joy; these skills are more difficult to learn than the relatively simple principles for building joy. In the Life Model, this function is referred to as practicing at level 3, the right cingula cortex, the so-called "mother's heart" (2).

Learning process: learning to suffer

It is important to learn to suffer in a good way. Usually we try to prevent suffering. We can distinguish different capacity to suffer from a baby, child, adolescent, older and oldest. In the Bible suffering is often linked to love. Whoever loves must also learn to suffer (1 Peter 4:13). The more you share in Christ's suffering, the more you should rejoice, and the more exuberant your joy will be when His luster is revealed. If you participate in Jesus' life, you will also participate in His feelings, and that also means suffering in this world. When you are connected in love, you also have part in the suffering of the other. In Rare Leadership (10), Jim Wilder shows how Jesus suffered on the cross and yet showed His perfect love:

He thought of His mother's need and arranged for John to become her family.

He prayed on the cross for those who crucified Him: Father, forgive them.

He connected in a relational way with the thief next to Him on the cross and played the role of Savior for him. (He behaved according to His identity).

He endured the fury and ridicule of his opponents and was not tempted to aggression.

He referred to the Word of God, His Father, to remember who He was.

He remained in all pain in a relational mode with His heavenly Father.

Although Jesus was also God, He suffered fully as a man (Phil.2:5-7). Also read about the suffering of the creeds in Hebr.11.

To learn to suffer in a biblical and good way, we can learn to remain relational in difficult circumstances. Related to God and to fellow man. The relationship is always more important than the problem. One can keep in constant contact with the thoughts and experiences of the other while expressing the emotions. Any emotion must be recognized with the intention of achieving a better attachment, a commitment to the other, that is also a biblical motivation. The relational circuits (RC) must remain active and one must be prepared to pause if necessary for processing by the other, with the aim of improving the relationship. This does not mean that we always agree with the other, but that we stay in touch with the other's thoughts and feelings. This principle gives us insight into the extent to which one can return to joy from the aforementioned six unpleasant emotions with an individual, family, group or culture. A misguided, poisonous... motivation is often the cause of the inability to return from those six unpleasant emotions to joy. If our relational brain does not know how to maintain a relationship during such a feeling, it wants to leave it alone and one is unable to awaken that peace. We are often trying to avoid painful feelings, and this even becomes a pattern of motivation in our relationships with others (6).

Learn health by practicing the brain

The effort to react from the new identity in Christ is explained neurophysiologically in the Life Model because the nucleus battery bus is not under control. This is the pleasure center in the brain that plays an important role in positive experiences such as desire, motivation, passion and satisfaction. In a healthy functioning of the brain, the identity center controls this pleasure center; in biblical terms, it is called self-control. Self-control of the nucleus accumbens means that we have to control the brain pain and our hungover center. By delaying reward we learn to tame this center, the nucleus accumbens and resist our desires and urges.

When children learn to tame their desires before puberty, they have an easier learning process by time when the sex hormones are going to affect the nucleus because they are even more difficult and irritating to control, and therefore sexual self-control is more difficult to exercise. Untrained brains of adolescents find pain a horror, and find delay of pleasure mind-killing and tormenting. Therefore, masturbation seems better in their view than having difficulty building a relationship with a partner. They want satisfaction as soon as possible. Also born-again Christians are often addicted to all kinds of things: alcoholism, smoking, too much food, masturbation, porn, money, power, status etc. From the point of view of Christian identity, the Holy Spirit can help curb the pleasure center. Self-control is the fruit of the Holy Spirit. This must also be practiced (2 Peter 1:10). In 2 Pet 2:19b it says: "Of which one is controlled, of which one is enslaved" (See also John 8:34).

Faith communities can also help addicted people through buddies, small groups with spiritual exercises such as prayer and worship, engagement, joy, and parts of their lives. For example, addicts can grow in relationship with God and each other to develop a spiritual fruit: self-control. Now that's a healthy factor!

Learn to be healthy by fighting the evil!

In James 4:7,8 it says: "Provide resistance to the devil, and he will flee from you." Come near to God, and He will come near to you. The learning process of self-control, and control of Christian identity over often wrong drives of the nucleus accumbens is, as said, a struggle or practice and learning process in which the old man must die and the new man will rule. That old man is ruled by Satan. He is a spiritual reality that rules the old man. To think from and behave in that new nature, we must also learn to fight against that evil with the spiritual armor. Get the armor of God to stand against the devil's tricks. Our struggle is not against men but against heavenly princes, the rulers and the rulers of darkness, so against the evil spirits

in the heavenly spheres. Therefore take up the weapons of God to resist on the day of evil in order to be able to maintain a well-prepared stand (Eph. 6:11-13).

Learn to live healthy in a community

Faith communities are often equipped to tackle the wide range of human problems, because they confess the transcendent reality to God, who is able to heal and restore man from the most devastating traumas, addictions and failures. We live in a broken world in which many people struggle with existence, never attain adult maturity and often opt for self-destructive solutions. Yet man is created with a nature to resist the attacks of the world, and has the ability to become that person God wants him or her to be.

Adulthood is attaining one's by God given and intended possibilities. It means developing skills and talents and using them in a good way, while growing optimally in the development of our individual plans. What is true for the maturity of the individual is also true for a community of faith. To achieve the unique potential of the God-given plan, one must choose to develop the skills that are effective in a process of growth and change. Real spiritual communities grow spiritually through a process of constantly focusing on the real needs of suffering people in their midst and environment. A spiritually mature community can meet the need of people to bind within a context of sensual, personal relationships they love (11).

Gymnazo = Practice.

The Bible is realistic about new behaviour principles, standards and program performances. They must be trained for as long as they are until it has become a habit, a lifestyle in all sectors of life. We often make it much too easy by slipping back into our old standards after a one-time experience of a new program. That is why the Bible calls us to gymnazo in various places. The Greek word can be translated with (in) practice, cut (Heb.2:11). In neurological terms: be trained for just as long so that a skill of left brain function is anchored in the right brain. During the practice process to become healthy, there is often a relapse. Often relapse also represents another possibility to reset. In His great longsuffering and love, God exalts Himself over us, raises us up, comforts us, fights with us, carries our burdens and blesses us with His presence. Biblical health is therefore also a constant practice and learning process in which we also want to be helpful as a foundation Promise.

Notes

1 <https://www.actiz.nl/membernet/topics/health/public/new-definition-health>

2 <https://www.complementary-health.nl/articles-jim-wilder>

3 <http://www.gutenberg.org/ebooks/25141>(to be downloaded free)

4 <https://www.complementary-health.nl/articles-complementary>

5 <https://www.complementary-health.nl/articles-complementary>

2 <https://www.complementary-health.nl/articles-jim-wilder>

See similar texts: 2 Cor. 4:11; Gal.2:20; Acts 20:24; 21:13; 1 Cor.15:31b

<https://stichtingpromise.nl/pastoral-care/the-conscience.htm>

<https://stichtingpromise.nl/jim-wilder/joy-changes-everything.htm>

Rare Leadership, Moody Publishers, Chicago 2016; ISBN 13 978-0-8024-1454-0, available in the web shop of St. Promise.

<https://stichtingpromise.nl/jim-wilder/addiction-and-addiction.htm>

Bible dealing with stress, part 2 Psychosomatic aspects by Kurt Blatter

3 Spiritual Assessment

Diagnostics in pastoral care is not a label but a careful process of listening, discerning, checking and planning.

Pastoral assessment

A working hypothesis across five connected domains



Figure 1 The integrated diagnostic process

Work with multiple hypotheses at once. A sleepless, anxious counselee can grieve, be physically ill, have a traumatic response, relate to unsafe life, experience conscientiousness or carry multiple factors at the same time. A spiritual statement must never be fixed in advance. The question is not just what someone has, but what happens, what this means, what safety demands and what help is appropriate.

Spiritual assessment

Introduction

In health care there is a development in diagnostics where more and more attention is paid to relational, process-based human beings. This is a good development because it is increasingly opposed to the reductionism in the care in which, in the case of complaints, people almost look at it as a machine in which some must be replaced occasionally. Although in theory every self-respecting health worker rejects this reductionism, practice is often different. Despite interdisciplinary consultation, protocols in healthcare, and our expertise training, thinking about health remains very limited. One still divides complaints and diseases into somatic, society or psychic. The almost one million chronic and disabled people in the Netherlands often fall prey to this idea. Often the what is called "psychic" patients struggle for a "somatic"

recognition in patient and interest associations. This is because for many people this is better placed in the market than something that would be between the ears.

Gradually, in increasing brain research, almost everything is between the ears, but in a different way than is generally thought. All neurological, psychological, hormonal and organic interactions are co-ordinated by our brains in an interactive, hierarchical manner. It is precisely in modern brain research that the boundaries between our "hardware" and our "software" appear to fade. One is increasingly looking for a view of the human person which can form a framework for this thinking and these diagnostics. In modern health psychology one is increasingly looking for the relationship between psyché (and mind) and body. Unfortunately, this thought is often filled in by the Zen or Tao philosophy because from that philosophy of life one has published the most in this field. Christians who think from a biblical point of view should know much more about these relationships are left behind. Of course, the Bible is not a medical manual, but there is much in it about the intentions of God with man. Health is also relatedly formulated in biblical terms, the relationship to God, fellow man, nature and human relations according to spirit, soul and body. (Gen 2:7, Gen 2 (:?), 1 Thess. 5:23). Many Christian workers in care know that there is a distinction in the Bible between the psychic and the spirit of man. And yet this science hardly has a place in the diagnosis of their actions.

Measuring is knowing

In a conversation I had with a number of Christian psychologists last year, it was stated that in their diagnostics they did not take into account the spiritual world and the position of people in it in any way, simply because it would be hard to measure. It has been pointed out that there are many excesses in this area. On the one hand one believes that spiritual life has an important relationship with what is called "psychic suffering." On the other hand one cannot objectify it and therefore one does nothing with it. Now indeed a great modesty fits us in this field because only the Spirit of God can guide us so that we can compare the spiritual with the spiritual (1 Cor. 2: 13). For example, it is clear that sinful behaviour can also cause all kinds of complaints (Ps. 32: 4). Also for every Christian it is clear that our spirit, brought to life, must be cleansed and defended for the fallen spiritual world to us and in us. Often one sees a monocausal thinking in which in mental health biological or genetic deficits are not taken into account trauma felines or psychosocial weaknesses. For example, in the case of a sprained ankle, ghosts can be ejected as a single cause of trauma. Because of this tremendous complexity of man's creation, many Christians also fall into a reductionism, in fact denying not only the influence of the evil but also unwillingly forgetting the positive, healing, empowering, merciful and blessed influence of God through Jesus Christ. The possibilities of resisting the evil in Him and overcoming the reign of sin is something that is not included in the treatment protocols. Christian aid workers hide behind the secularization in the care, but forget that on the other hand the spirituality of Tao and Zen and the new age advance, and increasingly integrate into regular care. As a starting point to counter this decay, I would like to briefly mention a number of benchmarks that give us insight into spiritual life and which can be measured to some extent by questionnaires and conversations to a greater or lesser extent.

The Engel Scale

One of the first measuring instruments I saw was the Angel scale, which J. Lucasse has been published in the book: "God is powerful." In this is the 0-line of measuring, the rebirth, the certainty of faith to be a new creation in Christ. The scale gives an insight into the process-wise what is indicated here in eight steps to achieve that rebirth. Then, in five to eight steps, insight is given into how this faith can integrate in a healthy way into that human being into a healthy, psychosocial being, which is directed at God, the fellow man and nature as God intended. Of course, you can't draw some medical conclusions right here, but it indicates how to determine a mental position.

THE ENGEL SCALE

GOD'S WORK AND THE WITNESS'S TASK

HUMAN RESPONSE



Questions related to the image of God

The conscious or unconscious interpretation framework of how one places oneself or one's complaints depends heavily on three factors: the image of God, the image of man and the world. In order to measure one's mental health and the influence this has on his complaints pattern, we will need to do more research into one's image of God. The Bible says that we get to know God through Jesus Christ, the Holy Spirit and the Bible, the Word of God. The question: "Who is God to you now?" is a very important question. Some will answer this question to what they think the therapist's expectations are, others from their sense of that moment (depressive counselees), others from their education and cultural backgrounds (father image). Others will clearly indicate their spiritual position (see also Angel's scale). Often one already gets in touch with the clergy. And often people will also hear: "He means nothing to me," or "I would like to know Him." Rom. 1: 22,23 also gives a number of possibilities:

To be wise, they have become foolish and have replaced the majesty of the incorruptible God with what resembles the image of a transitory man, of birds, of four-legged and creeping animals.

Because the question of who God is before you can be answered in numerous ways, it is important to check it against biblical criteria.

The second question must then be: Who is Jesus Christ to you now? Jesus Christ is God who has also become human and who is the expression of the essence of God. ((Hebr. 1:3; John 14:1,11; John 17:2)

The third question about the image of God may then be: "In the Bible, the Lord Jesus has many names and titles, emphasized in the list below 5 topics that appeal to you most in Jesus.

Which name or title speaks to you most by Jesus Christ?

Savior Messiah Son of God God Rabbi

Healer Judge Light of Life Word of Life Creator

Father (eternal) Brother

The Way The Truth Life The Resurrection The 1st and the last

The Word The Justice

The Chosen One

The (high) Holy Vine

The King Lord Lord of Hosts The Lion of Judah Son of man

Sun of Justice Son of David Blinking Morning Star Bread of Life First

Lamb of God Friend The Door Ruler Source of Life

The grain of wheat Master The Promised Servant Prince of Peace

Strong God Wonderful Counsellor Elohim Adonai Jehovah

victor Suffering Servant The Christ The Rock The Foundation

The Cornerstone The Anointed Hail God's Grace God's Fuller of Faith

Wisdom God's Head of the Body Firstborn The Beginning The Bridegroom

The Beloved The king of centuries Picture of the invisible God The invisible Middleman

Savior The Teacher Suffering Knech Affected Glory God's Prince of Life

Faithful and Truthful Saviour The Almighty The Truthful

Other like:

Has the questioner had experiences in his life, which he attributes to God and, if so, which and how did he interpret them and what significance they have to him in the here and now? Does he see himself as bad or good, lost or accepted, passively dependent on God's grace or with his own gifted possibilities and will to develop it together with God and others? Does he think black /- white, if yes, about what?; should he be perfect himself, or is there room for growth, relationships, openness, giving and receiving?

Questions concerning the Holy Spirit

These questions have particular significance for the communication that counselees experience in their relationship with Jesus Christ.

What does the Holy Spirit mean to you now?

Do you pray often, and are prayers answered?

Which prayers do you pray most?; see schemes).

Do you get dreams, visions, images that you think are God's?

Have you received spiritual gifts from God, which one? (1 Cor. 12). An extensive gift test was developed by Christian Schwartz, published by Gideon publishers in Hoornaar.

Types of prayer

The Face of God seek Ps. 27:8 (cf. Rom. 3:11), Ps. 25:11-15, 2 Kon. 19:14-15, 2 Kron. 7:14, Neh. 1:4

The Lord Jesus into your heart Op. 3:20, Heb. 4:16, Heb.10:19-24

Confession of sins 1 John 1:9, John 14:15-17 and 25-27

God give glory to Luke. 18:10-14, Acts 16:25, Matt.6:9

pouring out our hearts before God Ps. 62:9, 1 Sam. 1:15

Be still before God Ps. 62:6, Ps. 131:2, Rom. 8:26,27

Power received Eph. 1:17-19, Luke. 22:40,46 Isa. 40:31, Matt. 26:41

Wisdom received Jer. 33:3, Jas. 1:5, Gal.5:25

Change Luke. 9:28,29

Promise to God 1 Sam. 1:11, Ps. 56:13

Ask for a sign Judg. 6:17-21, cf. Luke 11:29-32

Parts of a prayer

Praise and Praise Ps. 40:14, Matt. 26:30, Acts 16:25, Eph. 5:19, Col. 3:16, Ps. 30:5, Neh. 11:17, Ps. 103, Ps. 50:23, Matt. 6:13, Op. 5:12,13, Ps. 30:5

Thanks Ps. 50:23, 2 Cor. 9:12, Eph. 5:20, Phil. 4:6, Col. 2:7

Petition Dan. 6:12, Eph. 6:18, Phil. 4:6, 1 Pet. 3:8-12

Prayer for kings, those in authority 1 Tim. 2:1-4

For the preservation of people Rom. 10:1

In tribulation Acts 12:5, Phil. 1:19

For healing Jas. 5:14-16

For the enemy Matt. 5:44, Luke. 6:28

For brothers and sisters Phil 1:4, Col 1:9

Forms of prayer

Personal Prayer 1Sam. 1:10-15, Matt. 6:5-6, Matt. 14:23

Corporate prayer Luke 1:10, Acts 1:14, Acts 2:42

Led prayer Matt. 26:26, Acts 20:31-36

Open prayer gathering Acts 2:41-47, Eph. 5:18-21

How are we supposed to pray?

In spirit and truth and love John 4:24

In Jesus' name and according to His will John 15:16, John 16:23-26, 1 John 5:14

In faith, Matt. 17:15-21, Heb. 11:6, Jas. 1:6,7

Without hate and in unanimous love Matt. 18:19,20

With perseverance Luke 18:1, Eph. 6:18, Col. 1:9, 1 Thess 5:17

Intellect 1 Peter 4:7, 1 Cor 14:14,15,

In the Spirit 1 Cor. 14:14,15, Jud. 20

Simple Matt. 6:7,8

I prefer that the patient himself prays and lets him experience what this does to him, what thoughts, memories and feelings this evokes to him. Often he can express himself in prayer more deeply than in "face to face" contact with the therapist. His resistances and conflicts also emerge more clearly. The therapist can also discuss this and this deepens the therapeutic process. In other patients, however, prayer gives a lot of fear, or it evokes deep feelings in the patient, which he cannot yet handle. The therapist should therefore be able to assess whether the patient wants to and can handle this.

The therapist can also pray for the patient from a psychotherapeutic point of view. He can then choose, depending on the patient's capacity, whether he supports, prays in support, which strengthens the patient's self-esteem, does not do him alone, protects and wears him, and in which he can use metaphors (images). Or he can choose to pray more insightful, discovering, in which things are called by name (e.g. traumas), feelings are called up, insight is prayed and more open, listening to God and yourself, things are prayed through.

If he chooses for the first form, then after conversation is often unnecessary and undesirable. If he chooses the second form, then conversation is always necessary to discuss what the prayer has called, and even during prayer it must be kept in mind.

As has been said, my experience is that through prayer, in the right way and time used as a tool, the contact is deepened and the patient dares to open himself more to the difficult path of self-examination, not only in relation to God and the other. He thus gets to know himself and God more and more and this experience has become dear to me.

Questions related to the Bible, the Word of God

What does the Bible mean to you?

Is this book for you legislative, guiding or a possible example?

How much do you read or study in the Bible?

Is the Bible a Word of God or a Word of God to you?

Are there texts in the Bible that have a special meaning for you?

Sometimes Bible texts can also be used very selectively, negatively with counselees. Colored by their backgrounds and upbringing or by their emotional disturbances, the negative raptures are repeatedly highlighted, often wrongly identifying themselves with the greatest sinners, or people who have committed sin against the Holy Spirit. Others are once again superspiritual. They are only fixed on positive thinking and, for example, on the gospel of prosperity. It is important for counselees to understand how spiritual reality has penetrated into earthly reality. This reality is far from everyday life in the relationships that people have in their family, family, work, church, society, health, finances, leisure and so on. In his book "Stress Part 2, psychosomatics," Kurt Blatter states that this is a biblical field of tension.

There is a balance between earthly reality (AR) and spiritual reality (GR). We confess that we are celestial citizens and walk in Christ in heaven and at the same time we have a life as inhabitants of this earth. On the one hand we confess that we are wrinkleless and clean in Christ (Eph. 1:4) and on the other hand the Bible says that if we say that we do no sin we lie (1 John 1:8). This gives a field of tension that some people are likely to escape by becoming a spiritual person. They express all kinds of pious texts and say that they experience God's voice many times a day, but everyone in their surroundings sees that all social and humane duties and relationships in earthly reality fail. An example of such a flight is someone who has neglected in his family, who endures antisocial and selfishly towards his environment and experiences all kinds of tension, and whose model of explanation of his complaints is that he is being spiritually attacked, because we are living in the end. The scale then continues to spiritual reality and there is no balance with earthly reality.

With others, the scale of earthly reality passes, they see only their shortcomings, weaknesses and sins, and have hardly any awareness of the grace of God.

But even in the event of severe illness, spiritual reality can be disturbed and the sick person falls into despair and misery. Moreover, overspirituality also occurs and the reality and consequences of the disease are hardly taken into account. The biblical secret is an integration of spiritual reality into earthly reality or, as Paul says in Colossian letter, we must look at the (earthly) things from above where Christ is, for our life is hidden with Christ in God.

Questions relating to the ratio of AR and GR

Do you know a regular prayer life, quiet time?

Does God also have a place outside your church life, in your work, family, relaxation?

Do you experience that God speaks to you in what way? Can you explain in a few words what mercy means to you?

How do you handle problems/complaints/stress mentally?

Do you understand God's plan with your life?

The conscience as a spiritual measure

In modern psychology and guidance, the function of conscience is often labeled as prehistoric. A long time ago, this narrow-minded guilt and sense of sin were dealt with. The conscience is seared and the word guilt is replaced by the Hindu concept of maya or ignorance. Precisely because one no longer knows the difference between mind and soul, conscience is often formulated as a system of standards and values on a psychosocial level, as it is formed by the influences of education, culture and past. Unfortunately, the conscience works in many people, but in the Bible the conscience as a spiritual organ has a much higher purpose. The conscience occupies an extremely important place, when it comes to the liberation and redemption of all mankind. By exercising the conscience in the relationship with God and the fellow man one can also experience and experience fellowship with God. Also, practicing and becoming sensitive to conscience is an essential condition to know the will of God (Phil. 1:9). Sin debt and the influence on our psyche and body is certainly one of the important components in psychosomatic complaints. Because there is little knowledge of the biblical meaning of the conscience as the main spiritual organ among many Christian aid workers, we go a little deeper into its meaning.

Christ fulfills forever (according to the order of Melchizedek) a High Priesthood in the inner Sanctuary, in which He sanctifies our lives with His life and blood. Therefore, we have the boldness to stand before God through the cleansing blood of Jesus. If our conscience is pure, so without unconfessed conscious sins, we can experience the full community and deep inner joy through the Holy Spirit.

Hebrews 10:22 (SV) says: "Thus let us go with a true heart (spirit), in full assurance of faith, our hearts being cleansed of evil conscience, and the body being washed with clean water." A guilty conscience is constantly being charged. Community with Christ is obstructed and paralyzed. If our conscience is not right, our approach to God is cramped, because we cannot truly believe that God has something against us. It deprives us of freedom to fellowship with Christ. Therefore, a Christian in his conscience must be cleansed of charges, completely cleansed by blood, so that there is really no more charge. (Rom. 8:33,34) If we remain aware of sins, our mind always focuses on getting rid of those sins and there is no power left for heavenly things. The neglect of the voice of the Holy Spirit in our conscience creates a carnal walk of life. The conscience tells us whether the relationship with God and the fellow man is pure, and whether our thoughts and actions come from our own will or from God. With spiritual growth, you can see that these two are getting closer and closer. Thus can the Holy Spirit speak to a believer; e.g. to Paul: (Rom. 9:1): "I speak the truth in Christ, my conscience testifies with the Holy Spirit..." If we hear the admonishing voice of the Holy Spirit, we must immediately confess our sins, and never try to cover them.

Suppression of conscience

Many Christians do not cover this up and often have two ways to suppress conscience.

By arguing their conscience and justifying their actions. This method assumes that all that seems wise is also the will of God. The decision by your own knowledge what the will of God is. However, conscience determines what is God's, not our mind. Therefore, we must not live out of the mind, but through the will of God. In the first place, the mind must be led by the Holy Spirit. Statements can satisfy the mind, but not the conscience. As long as the cause of the conviction has not been removed, the conscience continues to press charges until it is hardened or seared.

(1 Tim. 4:2) and one no longer has any real boldness towards God. It leads, among other things, to psychosomatic complaints.

The second wrong method is to do other things to relieve conscience. Many Christians no longer want to hear the inner voice and run into other things (including good, so-called. "spiritual works"). Instead of doing God's will, they do good-looking things. For Christ, however, this has no spiritual value. God is not about our sacrifices, but about our obedience to His will. Rest in our conscience we cannot create ourselves, but get that when we walk in the Spirit, we listen to Him and obey Him. Thus must our inner

voice often lead us to humility, in which through concrete guilt (1 John 1:9) we come to sanctification, cleansing and obedience. This promotes spiritual growth. The touchstone is therefore to what extent we hate sin (not secretly cherish it) and how sincerely we want to do the will of the Lord. If a child of God is faithful in this fight against his own sins, and faithfully follows conscience, the unconscious sins will also increasingly be covered. The Holy Spirit will give us the ability to understand and learn more and more from the law written in our hearts by Christ (Hebrews 10:15 and 17; Hebrews 8:10).

A pure conscience

An important secret of a victorious Christian life is a pure, pure conscience. In Acts 23:1 Paul says to the Jewish Council, that he walked before God with a pure conscience (see also 2 Tim. 1:3). However, this is a matter of exercise, in which every Christian must be able (Acts 24:16). Ultimately, the praise or criticism of people around us can always be seen with some scepticism. They often don't see the heart. A Christian should not primarily use the testimony of others or of himself as a test for a good life, but the testimony of our living conscience, in which God

Speak for yourself. That is our only measure. "For this is our fame, the testimony of our conscience, that we have been wrong in the world in holiness and purity of God, not in carnal wisdom, but in the grace of God (2 Cor. 1:12). Although Paul may well have provided an impressive record of service, he is well aware that only the fact that there is a heavenly High Priest who cleanses his sins is a basis of life. All fame is excluded. In addition to a one-time cleansing by the bath of rebirth (Titus 3:5) to preserve, a constant cleansing of our conscience is required, which takes place, when we have confessed and cleansed the sins that the Holy Spirit indicates to us through conscience. Walking in holiness and grace of God.

Thus one can only understand the will of the Lord in life (Romans 12:1 and 2). An important aspect that is mentioned in the Bible when exercising conscience before God and men (which belongs together) is mentioned in 1 Peter 3:13,17: "Holy in your hearts, as Lord, always willing to answer to all those who ask you for account of the hope that is in you, but with gentleness and fear, and with a good conscience, that in all the evil that is spoken of you, those who reproach you for good walk in Christ, may be ashamed. For it is better to lead, if the will of God demands it, doing good than doing evil. Suffering for the sake of the Lord Jesus Christ is a grace in the Word (Col. 1:24 and 1 Peter 2:19). This is not a form of asceticism or self seeking suffering, but a suffering that arises, after following God's voice in our conscience. With a clear conscience, we learn better and better the voice and will of God. Sometimes this can mean that we follow a different path than bystanders, yes, even brothers and sisters expect of us. It may even lead to imprisonment, torture and death (Rom. 8:36). Nevertheless, the absolute condition is to remain in the rest of Christ: "If you hear his voice, do not harden your heart" (Hebrews 4:7b). Only a good conscience before God, and men bring good testimony. Let us not be afraid (1 Peter 3:15) by

malice and threat from the other side, even though people are trying to fight this good testimony. It will certainly not work (verse 16b). Good behaviour can't affect a bad conscience, and malice can't disturb a good conscience.

Conscience and knowledge

The good conscience cannot be separated from a strong faith. If conscience is damaged, the faith is damaged at the same time. "The purpose of all admonition is love from a pure heart, from a good conscience and an unfaithful faith" (1Tim 1: 5). The conscience can be seen as an organ of our faith! God hates sin, for His glory is in His infinite holiness. He cannot tolerate sin for a single moment. If a believer does not separate himself from what his conscience reveals as God-enemy, he will lose fellowship with God. All admonitions in the Bible can only be described as absolutely necessary. None is given to meet the desire of the flesh. No one can experience prayer interrogations and fellowship with the Lord through the Holy Spirit unless he commits his sins and works of the flesh. How can we ponder the directions of God when the voice of conscience accuses us?

A pure conscience does not mean that the conscience is better than before, or that many bad things have been cleaned up. It means that with confidence we may come near Christ. If we remain in the Spirit and follow the voice of our conscience, we must consider that the conscience is bound by knowledge. The conscience was the "organ" by which we distinguished the evil from the good. Knowledge is different with every believer. Some have much, some have less knowledge. This is often determined by education and environmental factors. That is why we cannot focus on the other's standards. A sin unknown to us does not affect the community of a believer. Christians who are young in faith often think that their lack of knowledge (knowing) affects their fellowship with Christ. It is important to realize that God not only requires knowledge of His will (how important it is) from us, but above all obedience to His will. If that is guaranteed, there is community even if there are unconscious sins. These unconscious sins are then under the cover of the blood of Christ, but always recognize the importance of confessing even small-minded conscious sins! A sin can long exist as unconscious sin and then be made aware by the Holy Spirit. Although the conscience is of great importance, we must not lose sight of the fact that it cannot be the measure of our sanctification, because it is so closely interwoven with our knowledge. Christ Himself is our only measure of sanctification, but when it comes to communion with God, the function of conscience is important.

A good conscience

A good conscience means that we have achieved a direct goal, but not yet the ultimate goal. Thus, the measure of our behaviour is growing with increasing Scripture knowledge and

mental experiences. Only if we grow in increasing knowledge, even in an increasing sanctification, will our conscience not charge us. However, if we start to measure our past behaviour with our conscience today, our conscience will condemn us, even though we had fellowship with God in that former situation.

Conscience is therefore a mutual measure of sanctification, and if we fail to meet that measure, we sin. The Lord wants to tell us so much, but through spiritual immaturity in our spiritual knowing, he must wait so long to make things clear to us.

Conscience and judgment: God deals with his children depending on the situation. Because

There are different levels of knowledge, something that is hardly a sin for many Christians can be a grave sin for other believers. That's why we shouldn't judge each other

(Luke 6:36). Only the Father is able to assess our correct level of knowledge. He doesn't expect adult male strength in infants! Christ does not seek experiences of "old men" among young people in faith. He wants obedience (in existing knowledge). If the Holy God has not yet made clear to us our unconscious sins, how can we, on the basis of our conscience, condemn our brother, who may be in that moment

conscience has a level of knowledge, what we ourselves had five years ago? If we really want to help people, we should not impose detailed obedience requirements, but always advise them to follow the voice of their conscience. If they surrender their will to God, they will receive to the same extent the light of the Holy Spirit, and then

obey. When a Christian surrenders his will to God, he responds to the will and expectation of Christ at that time, so that his conscience is reflected. We must not get into a cramp, and tire ourselves of understanding truths far beyond our present spiritual "capacity." If we want to listen to Christ today, He is pleased with us. Of course, it should not prevent us from understanding the Truth that the Holy Spirit wants to reveal to us.

A weak conscience

We had already established that the measure of our sanctification is Christ and not our conscience. The conscience can be seen as a criterion for our acute sanctification. If we

Listening to our consciences, we have achieved what is now to be achieved. That is why our conscience takes such an important place in our daily walk. If we don't follow the directions of our consciences, it'll sue us. This results in a loss of peace and a loss of peace.

temporary interruption of fellowship with God. Then the question remains: How perfect is our conscience? We have already seen that our conscience is limited by knowledge. Therefore, it is important to realize that there is a great distinction between the measure of our conscience and the absolute measure of the Holy God. In addition, we have to

To distinguish things:

The conscience only touch what it knows. This is part of the full reality, and leaves other things (temporarily) that may not be within the will of the Lord. Christ and also more mature Christians know how imperfect we are, and yet we often continue our old path through lack of light. However, this imperfection is bearable, because God does not condemn it.

The limited knowledge of our knowledge can bring our conscience to a condemnation that Christ does not condemn. Does this mean that we can no longer trust the guidance of the Holy Spirit? Certainly not. Many things that can still be done with a right conscience are perceived as sinful by others who do not yet have knowledge. This is often a result of the spiritual immaturity of the relevant believer. This does not mean that there would now be two different standards for Christians. It only shows that for the assessment of good and evil, the situation of every believer also relates to his or her development.

Diagnostics of conscience

In diagnostics it is important to examine to what extent conscience is healthy as a measure of spiritual life. The conscience can be hardened, branded, too weak, or remodelled. Is there real guilt or false guilt and on what basis? This is not a question of legal aspects for a believer, for Jesus died for all the sins of a believer, thus there is no condemnation for those who are in Christ Jesus (Rom. 8:1). The guilt is much more about cleaning with the water bath of the Word. Not as in Tit. 3: 4-7 to the one-time water bath of rebirth, but to our cleansing of our feet (John 13) that we need because we often pollute ourselves in our daily life walk. If we confess our sins (1 John 1:9) He is faithful to forgive us our sins, not that we may then enter into heaven, for that is accomplished through the accomplished work of Jesus, but through that cleansing of the word, we experience and experience the nearness and fellowship of God again, and he is not far away behind a copper-brained sky.

Does anyone come to the belief that something is right or wrong because of the tree of knowledge of good and evil (your own thoughts, education, trauma), or has this judgment been born by the real fellowship with God, the voice of the Holy Spirit and tested by the Word of God. The trap of conscience is moralism and legalism. The solution is the Bible and God's voice through our spirit, the covenant with which He has committed Himself to us and the promise that He will place His laws in our hearts. God's Spirit fulfills the law in us. Of course we would like to stress that this must be tested by the Bible, because the Holy Spirit does not contradict himself. Knowledge without surrender to God (humiliation, submission of our mind to God's Spirit) is "dead" knowledge. Besides knowledge, prayer life is an important means of knowing God's will. Sometimes it's also a quest for God's will in your life. The devil is a prosecutor and often wants to talk to believers (false) guilt.

Points of conscience

Formed by moralism or legalism? Spiritual struggle? By the prosecutor's office, or by the meat preparation?

Formed by prayer life and what kind of prayer? Entered by only education or culture related?

Indicated by God's Word and what biblical pronouncement? Influences of trauma complications, diseases (depressions) or the past?

Obedience to God's will? Operation of the Cross, distinction between the old and the new life?

Spiritual assessment of occultism

In another article I have already discussed these diagnostics extensively (Promise, July 2000)

Coming from a biblical view of the human person to correct diagnostics is generally a cautious process. Many symptoms or symptoms are often judged either only physically or only mentally. In the article above, I have mainly mentioned the physical, psychosocial and paranormal symptoms, now I focus mainly on the mental functions. Of primary importance is not the wish list of a confidant with the demand for liberation from all complaints and pains, or a satisfaction of all needs. But what are the biblical goals now?

Reconciliation with God. "By grace ye are saved (total man), by faith, and that not of yourselves, it is a gift of God" (Eph. 2:8). See also Rom. 5:1, Rom. 8:4. "And all this is from God, who has reconciled us with Himself through Christ and given us the ministry of atonement" (2 Cor. 5:18). This is biblical life unlike biblical death. The main goal is not the liberation of demons (although important in themselves), but atonement by grace with God through the life of Jesus Christ.

Change in our entire being. Not only do you reduce demonic complaints, but change into the image of Christ. "As we now possess these promises, beloved ones, let us cleanse ourselves of all defilement of flesh and of spirit, and thus complete our holiness in the fear of Christ" (2 Cor. 7:1). See also sanctification and change into: 1 John 3:3; 1 Thess. 5:23, 1 Thess. 4:3, Col. 1:22. There must be a transformation of the image of Satan into Christ (Eph. 4:17,18; Rom. 8:2).

Fight to live. "For the mind of the flesh is death, but the mind of the Spirit is life and peace; therefore, brethren, we are guilty, but not of the flesh to live according to the flesh. For if ye live according to the flesh, ye shall die, but if ye kill by the Spirit the workings of the body, ye shall live: 8:6,12,13). See further Phil. 2:1-5. Conflicts are often no longer prepared for battle and think that God does all the change by a magic wand.

Life is linked to suffering. "If we are children, then we are also heirs, heirs of God, and fellow heirs of Christ, for if we share in his suffering, that is also to share in his glorification" (Romans 8:17). See also Phil 3:10, 1 Peter 4:1,13,16,17.

There is a culture of death in our society (think of pleasant near-death experiences, euthanasia, abortion, saint worship). Many Christians do not realize that suffering is part of the life of Christ. The battle is soon abandoned. Christians must also be able to live with shortages and weaknesses (Phil. 4:12-14; 3: 8).

The devil's influence can work on all aspects of being human. Due to bondage and or indwelling of demons there can be signs on a spiritual, psychological and physical level. There are also often parapsychic phenomena that manifest. Of course, the upcoming list is a COLLECTION SYMPTOMS of occult charged people. Preventing one or even more symptoms is not always a conclusive evidence of demoniatriy. The actual test will eventually be the confrontation with Christ (in the believer, e.g. the counselee). In another article we hope to come back to this.

Possible mental consequences

Resistance to Christ (Mark 1:24, 5:7; Matt 8:29; Luke 4:34, 8:28; Jess 8:21)

Resistance to fellowship with Christians.; e.g. celebration of supper)

Resistance to the Holy Spirit (insensitive, blunt, 2 Thess. 2)

No resistance to sin (sorted conscience), inner curses, blasphemous thoughts, mockery, spiritual pride, lawtiscism, fanaticism, religious delusion, hardening against the judgments of God.

Difficult with prayer. No desire for prayer, unable to concentrate, sleep spirit under prayer.

Resistance to faith. Hard disbelief, disbelief, anger towards others who repent, no growth of faith, no peace, no joy... Unrest in reading unmasking literature about occultism.

Lack of discernment from spiritual currents, spiritual blindness, openness to all kinds of unbiblical ideologies, religions, foolishness, mysticism, gnosticism and modernism (Ex. 20:1-6; 1 Cor. 10:20-22).

Resistance to believers (mocking, running away, calling out believers).

Sometimes there is resistance to religious objects; \, e.g. cross, Bible, songbook, etc..

No growth in faith.

In diagnostics to determine whether occult factors are present it is especially important to diagnose the decline in spiritual life. This is diagnostically the most important means of investigating the effects of coming into contact with the occult. In addition to the physical and psychosocial consequences these contacts have, the consequences for spiritual life are the most important. Unfortunately, many people rarely experience this, mostly because they barely have spiritual life and do not notice the decline in it. It is therefore important to also ask about spiritual change over time, when it comes to prayer life, Bible reading, church visit, spiritual distinction and so on. Of course a diagnosis will also have to be supported in the possible other consequences in the physical and psychosocial field.

From: Complementary care from a biblical perspective G. Feller

Conditions for spiritual assessment at the aid worker.

In addition to all possible techniques and methods for spiritual assessment, it is of the utmost importance to pay attention to the mental health of the aid worker. Although we are trying to make spiritual diagnostics somewhat measurable, an aid worker must realize that he or she is dependent on the guidance, wisdom and understanding of the Holy Spirit throughout the process of diagnostics. It will have to move in the complex field towards what is really important now. The aid worker cannot follow his routine, but will have to actively open himself to the guidance of the Holy Spirit in diagnostics. A healthy, spiritual life is a condition. The paramedic will have to pray for sensitivity to know where it comes from. If the personal spiritual life of the counselee is less, then it will undoubtedly have a great influence on the extent to which the Holy Spirit can touch the most important things. Of great importance is that the counselee is not above but next to the counselee, in the realization that he also lives out of the grace of God.

4 Intake and Pastoral Working Hypothesis

A good intake slows down enough to see safety and coherence, but remains practical.

Step 1 Presenting concern and framework

Note who is asking for help, who is referring, what the counselee wants and what expectations exist. Explain what pastoral care does and does not offer. Ask for ongoing treatment and medication without advice.

Step 2 Safety

Ask directly for self-harm, thoughts of death, a plan, means and previous attempts. Also ask for violence, threat, stalking, child safety, intoxication, severe confusion, voting with orders, sudden neurological phenomena and unexplained physical deterioration. Direct questions don't bring ideas to anyone; it makes care possible.

Act safely and refer

Pastoral care remains close while respecting its limits

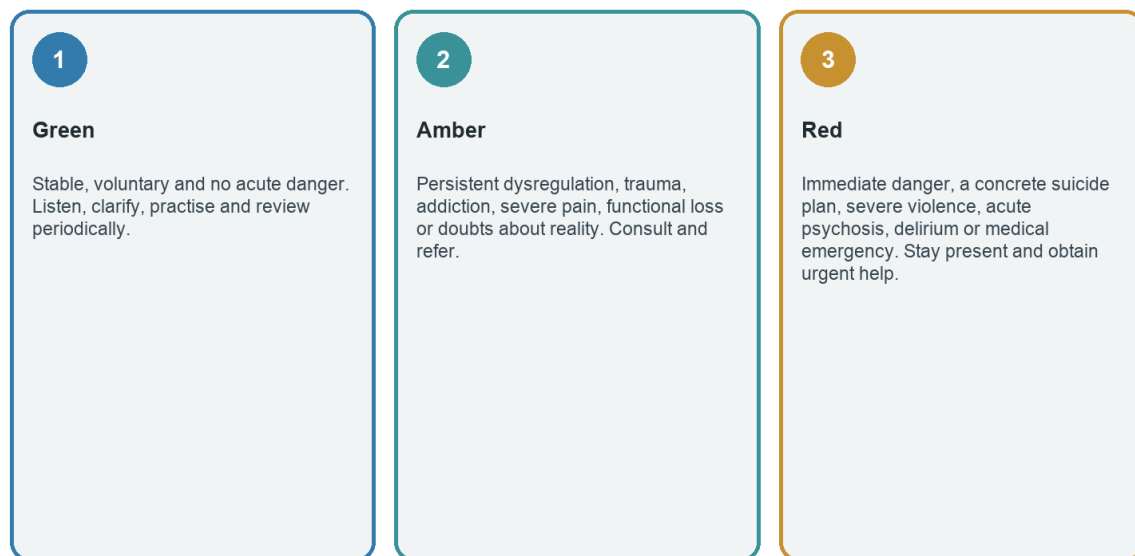


Figure 2 Traffic light for action and reference

Step 3 Seven domains

- Physical: health, pain, sleep, nutrition, drugs, medication and medical assessment.
- Psychological: mood, anxiety, trauma, compulsion, reality testing, cognition and regulation.
- Relational: attachment, family, conflicts, loneliness, support and power relations.
- Social and practical: living, work, finance, migration, discrimination and legal pressure.
- Spiritual: God's image, faith practice, hope, doubt, fellowship and spiritual struggle.
- Conscience and values: guilt, shame, responsibility, recovery and moral injury.

- Functionalities and resources: daily life, skills, strengths and existing care.

Step 4 Formulating

Put together in plain language: what is the central aid question, what factors attract or sustain, what protective factors exist, what risk exists and what is the next feasible step? Please enter the summary to the assistant questioner: Do you recognize yourself in this and what am I missing?

Step 5 Plan and evaluation

Formulate one to three goals that the aider himself supports. Speak frequency, duration, exercises, prayer, consultation and evaluation date. If after a few conversations no movement arises, the risk increases or the problem is outside the expertise, organize a warm reference.

5 Communication with Wisdom

Proverbs connect words to heart, character, timing and community.

Communicate wisely

A pastoral conversation cycle inspired by Proverbs



Figure 3 The pastoral conversation loop

Communication in the book Proverbs

Spr. 18:21 - On the tongue lie both death and life, whoever prefers one of them, will reap the fruits thereof.

Introduction

The Book of Proverbs gives us the application of the wisdom of God, who created heaven and earth, to the different facets of life in this world of confusion and decay. God determines us in this Bible book by His immeasurable grace by applying His Wisdom to the circumstances of our practical life. He shows us with His insight the consequences of all the ways in which a man could walk. To someone who is subject to the Word, means are given to avoid the way of his own will and foolishness of the heart. The heart alone is incapable of understanding the scope of many acts, which it gives us. Proverbs determine us in the Wisdom and Caution to protect us. The book Proverbs contains many lessons about communication. It's a practical and poetic book, it's not about "Oneliners" but about the knowledge and wisdom of the Lord (Spr. 8:8-9). We must not forget that it is part of all Scripture, which Paul says is inspired by the Holy Spirit and useful to teach and educate. Christ is the far personification of the wisdom of God, as can be read in Proverbs 8.

God communicates through the Word (the Logos) and the Holy Spirit who writes the words in our hearts. Only after we have received that Spirit can God fully communicate through the Word. In Proverbs 1:1-4 we see that He wants to teach us as a Father. Proverbs say there's a close relationship between our hearts and our words. In Proverbs 6:14, this is expressed with the saying: "What our hearts are full of, our

mouths are running." In Proverbs there is always talk of holding the words in our hearts (Spr. 4:20-27). This means that the words must come from our deepest innermost, or simpler words: words we believe. For this we must fill our innermost with the words of God, led by the Holy Spirit. After all, faith comes from hearing the Word of God. Sp. 16:23 expresses it as follows: The heart of a wise man makes him speak wise words, and they are an abundance of wise lessons. The Proverbs of Solomon is not a book of "tips" and "tricks" but communication that is strewn with faith. Your words spoken in silence to yourself, to your heart and mind, or pronounced out loud to others, are the symptoms of your heart's diagnosis. Not what goes into the mouth makes man unclean, but what comes out of the mouth!

1. Our words have power!

They can sow discord or bring healing.

12:18 - Some slap around like a sword with their hurtful words, but what the sage says does not hurt and is beneficial. A person who speaks the truth always stands, deceit is only a temporary matter, because fair is the longest.

Words can cause harm or give life.

Sp. 11:9 - The hypocrite brings down his neighbor with his words, but the righteous shall not be deceived nor deceived by such a hypocrite.

Spr. 15:4 - Healthy words are like a tree of life; but wrong words do harm.

2. The source of our words is important

They must be rooted in truth

Spr. 6:12 - A rascal and a traitor can easily be recognized; all you have to do is listen to him.

Spr. 6:14 - What his heart is full of, his mouth runs over.

They're not allowed to produce battle. Of course, it doesn't mean anyone can't have conflicts. They shouldn't make that fight bigger.

Spr. 17:14 - The beginning of an argument is like a dike breaking through; so stay out of it before you and others are mixed in.

Spr. 20:3 - It is an honor for a man to avoid quarrels; only a fool interferes in disputes.

Spr. 26:21 - As coals burn the fire and the wood burns the fire, so does a quarrel seeker burn disputes.

3. We need to learn the skill to listen effectively

- Well, kids listen to me. Don't let your heart stray.

Spr. 8:33 - Listen to my lessons and become wise; do not withdraw from my teachings

Spr. 20:12 - The Lord has made many things, eyes to see with and ears to hear with.

Spr. 15:31 - Those who listen to constructive rebukes are in wise company.

Sp. 18:13 - Whoever answers before the question is spoken is considered a fool.

Spr. 18:15 - He who is wise desires to increase in knowledge; he is spicy in wise words.

Spr. 15:32 - Anyone who rejects the reprimand is failing himself, but he who listens gets understanding and wisdom.

Spr. 19:20 - Listen to advice and reprimand, so that you will eventually be wise.

4. We are encouraged to think before we speak

Sp. 16:32 - A patient man is better than a strong man, and he who controls himself well is stronger than the man who takes cities.

Spr. 21:23 - Those who restrain their mouths and tongues are free from problems.

Spr. 26:4 - Do not go into the words of a fool, or you will descend to his level.

Spr. 29:20 - Do you know anyone who speaks rashly? Such a person is even dumber than a fool.

Spr. 15:28 - A righteous thinks before he speaks, a godless squirt full of dirty language.

5. We need a proper timing of our words.

Spr. 15:23 - An appropriate answer makes the speaker happy and what is a word good in time!

25:11 - Good and appropriate words are like golden apples on silver bowls.

Spr. 21:23 - Those who restrain their mouths and tongues are free from problems.

Spr. 15:1 - A gentle answer soothes anger, but a tactless statement evokes anger.

6. We can talk too much.

Sp. 10:12 - Hate leads to unrest and quarrels; however, love covers all human failure.

Spr.11:13 - He who spreads gossip reveals secrets; but a tactful and trustworthy man covers such a thing.

Spr. 13:3 - He who compels his tongue preserves life; but lightly speaking is punished.

Spr. 17:27,28 - A man who uses his mind well restrains his tongue; he is thoughtful and perceptive. For a fool that keepeth his mouth shut is worn out wisely, thought wisely, because he speaketh nothing.

Sp. 18:2 - A fool does not need understanding, his foolish heart lies open.

Sp. 20:19 - A gossip announces things that should remain hidden; therefore do not interfere with people who provoke you to speak.

7. The tone makes the music

Spr. 17:9 - Whoever has been treated unjustly, but does not make a fuss about it, promotes love. But whoever pulls out old cows, even loses his best friend.

Spr. 15: 1 - A gentle answer soothes anger, but a tactless statement evokes anger.

The Lord helps with the right tone and answers

Spr. 16:1 - A man may intend anything, but the Lord determines the course of events.

Spr. 25:15 - A guardian of authority can be persuaded by a kind patience; a kind word can even spoil the hardest heart.

8. Our communication must be true

Sp. 12:17 - Whoever speaks the truth clearly shows what has happened; but a false witness distorts the matter.

Sp. 12:19 - Someone who speaks the truth always stands; deceit is only a temporary matter, for honest is the longest.

12:22 - The Lord abhors lies, but he who truly lives finds grace in God's sight.

Spr. 16:33 - Kings must love justice, they love people who are righteous.

Spr. 19:5 - A false witness shall not be acquitted; a liar shall not escape his punishment.

Spr. 26:18 - Whoever without cause throws around his arrows and threats like a raging one, is like someone who cheats on his neighbor and then says, "Oh, I did it for a joke, didn't I?"

Spr. 19:5 - A false witness will not be acquitted, a liar will not escape his punishment

9. Find good advisors./ Advisors 11:14, 15:22,

Spr. 24:6 - Because by proper consultation you can decide the war to your advantage, reliable advisors are the basis of victory.

Spr. 1:25 - My counsel has been laid down beside you, and my admonition has been rejected

Spr.1:30 - They ignored my advice and shook over My admonitions.

Spr. 19:20 - Listen to advice and reprimand, so that you will eventually be wise.

Spr. 20:18 - Good advice carries out thoughts. Tie the battle only after consultation.

Sp. 22:19,20 - I pass these wisdoms on to you, so that you learn to trust the Lord in everything. Have I not written to you high things, full of wise counsel and deep understanding?

Spr. 27:9 - Scented oil makes the heart happy, just like the good advice one friend gives the other.

10. Tell me what people need to hear, not just what they want to hear.

Spr. 29:5 - A man who puts his neighbor's syrup around the mouth deceives him.

Sp. 28:23 - Whoever is reprimanded will find that it does him good, and that it is better than when he is spoken to the mouth.

Spr. 27:6 - The rebuke of someone who loves you is motivated by friendship, but kindness of someone who hates you comes from deceit.

Spr. 14:25 - An honest witness can save lives, a false witness can chase someone into death by deceit.

Spr. 9:8 - Do not punish the scoffer, for then he will hate you; but punish a wise man, and he will thank you.

11. Use edifying and constructive words

Spr. 15:4 - Healthy words are like a tree of life, but wrong words do harm.

Sp. 16:24 - Friendly statements are like a honeycomb, sweet for the mind and medicine for the body.

Sp. 12:25 - Concerns make a man's heart sad, but an encouraging word makes it happy again.

12. Guard against sinful anger

Sp. 29:11 - A fool screams with anger, a wise man rules himself and comes to rest.

Spr. 26:26 - Even though someone tries to mask his hatred, his evil intentions will come to light.

Sp. 8:13 - Respectful awe of the Lord means that you hate the wrong, pride, pride, and wickedness; I also hate a filthy mouth.

Spr. 17:19 - Anyone who likes to fight and argue, show love for sin.

Sp. 14:17 - A hothead does stupid things quickly, and a man who does mean things is hated.

13. Don't be out for revenge.

Spr. 20: 22 - Do not say that you will avenge injustice, rather wait for the Lord, for He will help you.

14. Be humble

Sp. 14:21 - Whoso looketh down upon his neighbor sineth, but happy is he who hath mercy on those who have trouble.

Spr. 16:19 - It is better to be modest with friendly people than to share the spoils with proud people.

Sp. 29:23 - Pride comes before the fall, but a humble man is appreciated.

15. Have fear of the Lord

Spr. 3:7 - Do not go down on your own judgment, but fear the Lord and get the wrong way.

13:13 - He who despises the word of God and his teachings is expensive; he who fears the commandment will find God's grace.

Spr. 24:21 - Fear the Lord and the king, my son, do not join rebels and rebels.

Sp. 28:14 - Happy is he who fears the Lord, but he who rebels is thrown into ruin.

Spr. 31:30 - Appearance is deceptive and disappears, but a woman who fears the Lord deserves admiration and praise.

16. Honestly acknowledge mistakes and sins

Avoid self-righteousness and acknowledge that you make mistakes.

Sp. 14:9 - Every fool will hide his sins, or perhaps not lift them heavily, but sincere people come forth honestly for what they did wrong.

Spr. 18:21 - On the tongue lie both death and life, who prefers one of them, will reap the fruits thereof

Summary of Proverbs Principles: Obstacles and Keys to Good Communication in Marriage and Relationships (unknown source)

Key verses in Proverbs are:

Spr.1:7 The fear of the Lord is the beginning of all knowledge, the foolish despise wisdom and discipline.

Spr.9:10 The fear of the Lord is the beginning of wisdom, and the knowing of the High Saint is understanding.

Obstacles:

A Materialism

If we consider material matters more important than God, it will harm our marriage.

Our relationship with God affects our relationship with our partner, when we think only about material matters we exclude God.

Material goods are not the only form of love, and do not replace them. Jer can't buy love

We must attach greater value to speaking the truth than expressing love to our relationship in material matters.

B A critical attitude

One major obstacle in communication with the other is that we quickly tend to take the other's measure, to (judge).

As with everything, we must judge justly.

C Anxiety

If there are many prejudices, we're afraid to open up to the other.

If our partner has trouble with a correction, it's hard to open up to the other.

D Manipulation

Jingles, pouting, intimidating or retreating to get attention and your will.

No one likes to be manipulated and it only breeds resistance and distrust.

E Obsessiveness

We live in a busy world, and we don't give priority to the important things.

Our partners need to know they have our attention.

F Numbness

Sometimes our marriage and our relationships become a drag.

Nothing changes, from our speech, food, clothes to the places we go.

Happy relationships seek new things they can do together.

G Dishonesty

This is destroying our marriages.

The trust that must be there is thwarted, even the smallest lie is recognized.

Keys for effective communication

A Be familiar with the other

Know the preferences of the other.

This is only possible if you spend time together.

B Be loving and merciful

We must not recompense evil with evil.

We must unconditionally love the other, even if your partner doesn't.

C Be transparent

If you want your partner to love you intensely, you need to open yourself.

There's no room for something the other doesn't know.

D Be trustworthy

E Be positive; if something is not important, forget it

F Be sensitive

If we don't experience it that way, that doesn't mean the other person feels it the same.

We must accept the other's feelings, and help him/her with this.

G Be effective in communicating. Notice the (non-verbal) signals of the other, sometimes that means something other than what is said. (See the article on body language of the Lord Jesus on the Promise website)

H Be good at listening

In many places it says that Jesus says: "He who has ears must listen."

Don't jump to conclusions, but listen to everything first.

I Be abundant in prayer.

It's hard to argue with someone you pray for.

We come to rest during prayer and remember how to approach our partner.

How are we supposed to fight properly?

A Clarify the main issue

Let it be clear what you're arguing about.

Often we argue about different things.

B Repeat the words of the other

Often you hear in a discussion: That is not what I say or mean.

We must make an effort to find out exactly what the other means and what his/her intentions are.

C Choose the right time

Don't use arguments like ammo when it suits you.

Just before bedtime is usually not the best time.

D Think before you speak.

Think about whether discussion on this subject will be successful.

Spr. 17:14 - The beginning of a fight is a dike that breaks through.

E Try to fix something

If you get angry: do not sin!

F attack the problem, not your partner

Make a distinction between the behaviour and the person

G Sometimes it is good to hold each other during a discussion

Don't let go of something if you haven't prayed for it together.

The Proverbs were taken from different translations. Translations of Proverbs. That's because it's about small sense units where the larger context is missing.

Things God hates in Proverbs

Violent people (Spr. 3:31)

Pride, lie, murder, intrigue, eager to do evil, false testimony, sow discord (Spr. 6:6-19)

Those who are unfaithful (Spr. 12:22)

The sacrifice of the wicked (Spr. 15:9)

The thoughts of the wicked (Spr. 15:26)

Those who are proud (Spr. 16:5)

Those who judge unjustly (Spr.17:15)

The way of the wicked (Spr.15:9) / Gifts to bribe/corruption Spr. 15:27 / Cheated scales, so deceit in trade Spr. 11:1; 16:11; 20:10 / Unrighteous profits Spr.1:19

From: Life, practical lessons from the Book; Young blood Heerenveen, 2001

Contradictions in communication in the book Proverbs

Knowledge (of the Lord) versus ignorance

Wisdom versus folly

Clarity versus confusion

Truth versus Lies and gossip

Understanding against Incomprehension

Trust versus Mistrust

Freedom versus bondage

Growth versus Stagnation

Maturity versus immaturity

Similarity to Twist, opposing

Unity versus division

Proximity to Disposal

Intimacy versus Distance

Brotherhood versus Enemy

Community versus contempt

6 Relational Brain Skills

People recover not only by proper information, but also by safe connection, co-regulation and repeated exercise.

Neuroscientific language can be helpful as a working model, but should not suggest more certainty than research allows. Terms like right brain, relational circuits and synchronization are sometimes widely used in the source articles. In this manual we read them as images for integrated functioning, not as simple localizations or diagnostic facts.

The importance of developing relational brain skills

© by Gerard Feller

Introduction

Over the last few decades, knowledge of the way the brain works has increased considerably. Through the development of all kinds of scans, there is more and more knowledge about neurophysiology, the way our brain works. Many studies focus on the integration of left and right hemispheres. The importance of thinking as a dominant function of the left hemisphere is known to many. Less known is that the development of underlying relational skills of the right brain determines our way of thinking and giving content to our identity and emotional skills. Many what we call unconscious are learned skills that are activated much faster than conscious thinking in the brain. It is striking that many conditions for healthy development are also biblical values. For example, a good joyful individual and group identity, a capacity to unwind in difficult circumstances, self-control, connectedness and good handling of borders. In the past, in various Christian circles, much emphasis has been placed on developing thinking without paying attention to the indispensable relational skills of the right brain. The Life Model, which is published regularly in this magazine, provides for this gap. One has formulated 19 relational brain skills that are necessary for (spiritual) adulthood. God has also created man in relationships, with Himself, with other people, in our individual environment, but also with relationships within man himself. Mind you, it is by no means the intention to eliminate the thinking that would be very unbiblical, but precisely to facilitate good thinking through a healthy development of the qualities and skills of the right brain. In this article, I do not want to develop these skills, but I want to emphasise their importance much more. (In the previous magazine I worked out a skill: Seeing with your heart, the heart of Jesus. In the future, we hope to name more skills and characterise bibles)

The investigation of António Rosa Damásio

António Rosa Damásio is a Portuguese neurologist and writer who has lived and worked in the US for decades. He is best known for his book *Descartes' Error: Emotion, Reason, and the Human Brain*. He describes the biological basis of the functioning of the brain. He studied, among others, people who had strong personality changes after brain damage. He discovered that the changes in the right brain were mainly responsible for this. People looked more and more self-centred and functioned less relationally. It was not until the 1990s that brain scans made it possible to do further research. One could study the functions of the brain in living people, including by increasing blood circulation as a signal of activity of a certain brain part. In particular, the centre responsible for character and for norms and values was studied. This is the same center that is responsible for controlling emotions and dealing with relationships. The functioning of this prefrontal cortex determines our identity and controls all our possibilities, often before we even make those choices aware. We have to be careful to label the brain as the only source of our identity, but it certainly largely determines the limits of the functioning of our identity. We confess our identity as Christians from our faith, but we cannot deny that the limitations of our identity play a major role in the brain. For example, we can be very anxious, despite the fact that we know by faith we do not have to be anxious. Only people who have never seen the effects of damaged brains doubt this proposition.

The theory of dr. Allan Shore

Dr. Shore from the University of Los Angeles studied results of scientific research on the brain for over 17 years. He has made an important contribution to research into the development of our identity. He described, among other things, the importance of the skills in which the right brain is mainly involved. He discovered that identity and character is primarily related to people who are happy to be with us. Relational skills are copied into the young brain (growing child) in a joyful context, as it were of a parent brain (educated). This process is a reciprocal process, it is a communication in the brain that goes faster than our conscious thoughts and that we consciously do not grasp directly. This is called the fast-track circuitry in our brains. The relational skills are well developed or poorly developed here. The relational identity is the center of who we are, and must always be updated to the extent we learn to further develop these relational skills in joy.

Brain skills are often synonymous with biblical values

The development of identity in a joyous community is one of the core values of the Bible. Christian faith is not only an intellectual assumption of a number of dogmas, but certainly also a relationship with the living God and relationships in a loving, protective community of believers in which joy, peace (shalom) and merciful, friendly relationships are central. Christians are not only supposed to form joyous communities, but also to have a loving, protective influence on their (unbelieving) environment. Dr. Shore published books that provided a neuroscientific basis for the core values of the Bible. Just as in a belief development character and skills need to be developed, so must the brain learn skills, not only in the intellectual field but above all in the fast-moving circuit.

The fast circuit

We are inclined to name anything that goes faster than our consciousness as an auto-make. But that doesn't mean that this automatism isn't taught in our brains. Because it's happening so fast, we don't consciously remember learning first. These automatically learned processes in our brains are for example: our identity, motivation, emotional control, our ability to focus on something, our conscience and value system. These skills that are mainly related to our identity and emotional intelligence show a much faster brain activity than our conscious thinking. We often assume that others have the same skills as us, but that is very different in practice. The conscious thinking, mostly located on the left brain, is called the "Slow Circuit". Slowly is only very relative because it is updated five times a second. The outside of the brain is covered with the so-called grey fabric, the more inner is integrated with the white fabric. The identity process, for example, that we know who we are and how we react in certain situations, is faster in the brain, namely six times per second. The speed of our brain's gray dust dynamometer is very flexible and adapts to a new reality. However, if something needs to be absorbed deep in the brain, the brain creates certain habits (skills), a sucking drag response in known situations. These recessed habits should be taught for at least one month so that the brain can anchor these nerve patterns and reactions in the tocopherol-white substance. Once the habit or skill is well integrated into the white fabric it goes even 200 x (!) faster than in the grey fabric. Since the average person in the Netherlands watches television more than three hours a day and faces another 4 hours a day with a text-based communication device such as iPad, computer, mobile etc., it is likely that the communication skills of his right brain will disappear faster than the rainforests in the world. If we understand the skills and habits of the white substance, we know that they go much faster than our conscious. Good dragged, sustainable habits in the fast circuit allow us to quickly return from stress to joy and rest (recovering relationships), quickly after every peak emotion in a crisis reminding ourselves who we are and how to react in such situations from better self-control. In a poorly trained skill circuit we will struggle with all these skills and make a great appeal to our (slow) conscious thinking and often stay entangled in circles thinking which eventually leads to uncontrolled emotions and behaviour.

So there are two different systems that we might call too simplistic the left and right brain. Simplistic because the integration of these systems is normally linked in a very special way. The system that is dominant on the left side is the slow circuit. This makes conscious thoughts possible. It is ideal for management. Its most important task is results-oriented, providing explanations and solutions to the problems we face. In addition, there is therefore the fast circuit. Her most important work is relationship-oriented, and, as mentioned earlier, largely determines our identity and control of our emotions. The fast part doesn't listen to words but observes what people do. This also explains that we sometimes feel a presence before we think of a person.

Slow circuit

Management system

5 Hz, 5 Hz, 5 Hz, 6 Hz

Activate in conscious condition

Left brain hemisphere dominant

Follows the master system "Defined individual identity"

It invents strategies "Determining group identity"

Resolves problems at

Performs long-term planning

Optimizes Results.....

An example of different working brain dominance

Marcus Warner, president of the "Deeper Walk International," gives an example of a different dominant system in his book *Rare Leadership*. He was talking to some pastors who complained about the youth that left the church. They discussed how to make the church attractive to the youth again. Through this management-thinking the leaders got caught up in the slow circuit. The result was that the solutions to get the youth back into the church were always focused on programme performances. They were just messing around with a left dominant thinking that was focused on results and only on troubleshooting. As Marcus focused more on his fast right brain, he noticed that their problem had little to do with programming. The solution was much more in the area of relationships. There were few young people in the church who had a relationship with an older one. Adults and elderly barely worked on a relationship with the youth in the church. The result was that the youth felt isolated and not connected to the church. If you want to keep young people in church, you have to make them feel involved, appreciated and loved. Which music group plays and what kind of program is in the service, has little to do with that. Marcus handled it carefully, he didn't make the pastors angry or afraid by saying that if they didn't otherwise they would have lost the youth forever. But he began to make them aware of the relational involvement. He also used curiosity as an important tool and asked them: "Have you ever looked at this problem from the church community's (group) identity and the fact that they feel at home and appreciated instead of planning new programs?" Eventually - to start with - the relationship between the pastors was already more involved in this conversation. For the sake of clarity, his point was not to disable the mind, but to come from a skillful faster circuit.

Therapy and rapid circuit failure

Most therapies pay little attention to skill training and therefore apply the same method for everyone. Most of the relational skills of the brain are part of the affect regulation, processing reality and identity formation, which is the basis on which higher skills are built. When elementary relational functions such as interactive emotional regulation are missing or disturbed, the higher brain functions will not function properly or be stressed. For example, we can observe that someone is working quite well when he or she is alone, but that in the presence of others relationships are often under pressure and emotional regulation, the relaxation in a relationship, repeatedly failed. If this is to be understood correctly, we must realise that therapists must master the complete list of relational skills as an important condition for doing their job well. Training of therapists should aim to identify weaknesses in this area and learn how to acquire and pass on the missing skills. Successful therapy is based on knowing relational skills needed for human-to-human communication, from brain to brain. Clinici should be trained to change the structure, chemistry and functional configuration of the brain, thus developing new skills and giving them priority.

In order to produce and communicate relational skills of the brain, a mutual awareness of trained and untrained brains must be created. This mutual consciousness is called "interjectivity" in psychoanalytic literature. In the work of Daniel Siegel MD this is called "mindsight". The brain systems necessary for this communication are referred to by Karl Lehman MD as "Relational Circuits". He's discovered a simple way to know if those circuits are active at some point. To know how to access it and stay in it, you will have to work on this communication from moment to moment by developing empathy, conditional communication, motivation, mutual awareness, emotional regulation and practicing relational therapies and solving trauma complications. What kind of brain skills are we talking about? A complete list of the 19 skills can be found on André Roosma's website: [http://www.12accede.nl/Negentities-to-florate JimWilder.pdf](http://www.12accede.nl/Negentities-to-florate%20JimWilder.pdf) For example, the second skill we need is the ability to relax in relation to ourselves and to others. And to synchronise our state of mind with others, and the ability to unwind quickly in a state of great excitement and not be overwhelmed by others. This latter skill trains the vagus nerve and is necessary to prevent domestic violence, child abuse and violent sexuality.

Healthy leadership and the fast circuit

"RARE Leadership, 4 uncommon habits for increasing Trust, Joy and Engagement in the People you lead" is an interesting book, written by dr. Jim Wilder and Dr. Marcus Warner in 2016. RARE is an acronym for the 4 major brain skills of successful leaders. The R is from Remain Relational (Stay in a relational mode), A is from Act like Yourself (Stay true to your identity), R is from Return to joy (If you are emotionally stimulated, learn to get peace and peace again quickly), E from Endure hardships well (Learn to endure hardships). RARE leaders learn to find relationships more important than problems, and reduce the chances of a final break. They inspire their followers to recover from strong negative emotions and they guard the unity in their teams by reminding people, who are overwhelmed by strong negative emotions, of their identity. They train adult followers in the process of care and appreciation of their relational skills. Leaders can only communicate relational skills as they have, otherwise they function out of fear and hinder the growth of their followers. Good leaders acknowledge their own limitations and do their utmost to work on themselves and others in their available time. Giving priority to joyful skills also means placing the emphasis on personal growth as an indispensable part of successful leadership. Studies have shown that effective leaders are joyful, relational and creative, much more than leaders who are just problem-oriented, anxious and rigid. That means their relational brain is well trained and skilled. Only good information, a good education and charisma doesn't immediately make someone a good leader. Relational leaders with emotional intelligence often pass on a successful work.

Leadership of God

Christians who are used to merely inventing the guidance of God from the slow conscious circuit will have difficulty in allowing God into the fast circuit of the brain where they cannot constantly consciously follow God in all His actions. Their main objection is that they see allowing God into the entire brain as a charismatic gift or an unnecessary new addition to the Bible (speaking of God). Dr. Dallas Willard, author of the book "In search of Guidance" (later on a newer edition the addition "In hearing God"), notes that God leads the thoughts of His children in various special and active ways. Knowing God's voice and being led by the Holy Spirit is the legacy of God's people. Much more than being afraid when we seek God's guidance, we have to expect it from our knowledge of the Bible. Of course, we have to test everything, but dare to expect God to actually lead. In John 10:27 it says: "My sheep listen to My voice, I know them and they follow Me." The Greek Word for knowing here is ginosko (NT1097). Ginosko is a personal relational knowing, it stands for knowing, recognizing, understanding, or fully comprehending. It is not just an exchange of information but more an experience of knowing that comes from a relational connection and interaction. The word ginosko is also used in Marc.5:29 where the blood-flowing woman marked "to" her body that she was cured of the ailment for good.

Dallas Willard stated that the Life Model is the best method in which God is centered and leads to a recovery of many damaged congregations. The most important condition according to Dallas Willard is love for people. In a loving, compassionate and merciful congregation, not only learned leaders with all kinds of titles are an important condition, but leaders who are spiritually mature and actively and consciously focus on God's guidance. Adulthood is nothing more than a well-functioning system of relational skills from which God's guidance is constantly sought. In the Life Model, this is called "Immanuel Lifestyle". The three main concerns of the Life Model are:

- *Development of a multi-generational individual with a group identity. Involvement of different age groups

- * An Immanuel lifestyle in which, through the interactive presence of God in the present, our relationships are brought in accordance with Him.

- *Replacement and development of relational skills of brain functions like these are lacking in individuals, communities and cultures.

Relational properties in the Bible.

When you examine the word koinonia (friendhood brotherhood) in the Bible, it is always embedded in a relational and joyful, friendly and merciful union. The friendship in a koinonia community is a commitment

forever. This covenant goes even further than "to death we are separated" and increasingly changes us to "we" (in Christ) instead of "I." Read 1 Cor.1:8-10:

It is also He who gives you the assurance to the end that you will not be blamed on the day of our Lord, Jesus Christ. God, by whom you are called to be one with His Son Jesus Christ, our Lord, is faithful. Brothers and sisters, in the name of our Lord Jesus Christ, I call you all to be united, to avoid rifts, to be completely one person in your mind and conviction. In the coinonia we learn better relationships with the help of the Holy Spirit. (2 Cor. 13:13) Our service and ministry are created by coinonia (Gal. 2:9). It is aware of the other's needs and encourages each other's burdens (Gal. 6:2). Sometimes also with sharing in suffering (Phil 3:10). John goes one step further and designates the sharing and learning of character formation in relational bondage a sign that our sins are forgiven: "But if we go our way into the light, as He Himself is in the light, then we are connected and the blood of Jesus, His Son cleanses us from all sins" (1 John 1:7).

Relational right brain skills of Jesus as an ideal example

(From: The perfect emotional life of Jesus, by Gerard Feller)

In all the gospels we are impressed by the relationship of Jesus to God. He stood with God in a community of life, and he was polite, and that was enough. His knowledge of God flowed out of His association with God. When He spoke of God, He spoke in full awareness of God's presence. He knew as no one God's Word, His left and right brain must be perfectly synchronised. It is not true that He had to practice a heroic faith, despite all the contradiction He endured. No, before Jesus, God was not a question. He was constantly aware of the presence of God. To speak with Lehman: "His relational circuit was always on, even up to the cross!" John calls the actions that Jesus did: signs, which were supposed to be images of His spiritual life (John 2:11; 20:30). These signs were not sorcery, but were always in the service of spiritual, moral purposes, and of His love. This serving love controlled His actions. They testified to perfect relational skills. Take, for example, touching the sick. At that time, a deaf mute was more the object of dismay than pity. Jesus approached people with a loving heart and a friendly touch (Mark 7:33). Jesus, having meaningful contact with the sick, especially blind and stupid, was loving. How much loving warmth should His hand not have radiated to the dead daughter lying on the bed? (Mark 5:41). His body language was not made, but completely consistent with his sinless soul.

At the time of the capture, the judicial staff returned for His body language of word, glance and form (John 18:6). By the scribes and Pharisees He tested the dull conscience of them by taking their glance at the healing of the man with the shriveled hand (Luke 6:10). How was His anger, which made way again for deep sorrow (Mark 3:5). In Marc. 10:23 His eyes worked to impress the apostles on the dangers of great wealth. Then there was another look in verse 27 to comfort them and to emphasize that nothing is impossible with God. Jesus knew the power of His eyes. In the night of betrayal, Jesus led Peter through His glance to the saving exit of deep repentance (Luke 22:61). With special attention He has observed the natural phenomena. He saw the sparrows on the roof (Matt. 10:29), the flowers in the garden (Matt. 6:28), the tailor when adjusting (Matt. 9:16), the children who sit on the market and cry out to each other (Luke 7:32) Jesus had a perfect metaphor, fitting to One who had perfect body language.

He gave himself a badge (Matt. 22:19), He placed a child in the middle (Matt. 18:2), He pointed with a finger at the lilies in the field and the birds (Matt. 6:26,28), on the fishing net on the shore of the sea (Matt. 13:47) and on the Seeder and the field (Matt. 13:3). He gave visual education through symbolic actions. The apostles had to learn to be the least, and before that He took a linen cloth and a basin and washed their feet (John 13:14). They had to know he was going to die. He broke the bread that was a sign of his body before their eyes (Matthew 26:26). They had to know that He had to die for them, and for that He gave them the broken bread, that they might eat it. They had to know where He was, and therefore He went up to heaven before their eyes (Acts 1:9). Jesus is in heaven as in the believers, omnipresent by His Spirit. The ounce of Jesus was always one of compassion, love and mercy. His relational mode was always on. His kindness and kindness made the parents bring their children to Him, so that He could

touch them (Matthew 18:12). A sunny kindness had accompanied Him in all His ways, and though Judas would betray Him with a kiss, He blamed Simon the Pharisee for not giving Him a kiss (Luke 7:45). The old oriental way to join a greeting with a kiss became a Christian custom (Rom. 16:16, 1 Cor. 16:20, 1 Peter 5:14).

Jesus always remained true to His identity in very intense emotions!

The control center of our brain (prefrontal cortex) has set itself the goal of reminding us how we can react as ourselves in all circumstances. In other words, this is a good process of synchronization between inside and outside, no matter what happens. As soon as something happens, emotions appear like joy, sadness, fear, anger, shame, disgust, despair and humiliation. Sometimes they come from within and sometimes they are called by others around us. When our control center is undeveloped and unorganised, when we have not learned relational skills, the synchronization process is not going well and we can lose control of our lives because of these strong emotions. We can be overruled by strong emotions, and therefore react differently than we would like according to our identity. For example, we could respond to aggression with aggression. This was by no means the case with Jesus! Even in His most intense pains and emotions on the cross He remained Himself. He didn't get traumatized, he didn't answer aggression with aggression. On the contrary, He called His Father to forgiveness! To be able to do this requires a perfect spiritual life and perfect control of all the 19 skills mentioned above.

Literature:

Chris M. Coursey: Transforming Fellowship, 19 brain skills that build joyful community. Shepherd's House Inc. P. O. Box 2376 East Peoria IL61611, 2016 (. ISBN 978-1-935629-21-4) (

Marcus Warner and Jim Wilder: Rare leadership, 4 uncommon Habits for increasing Trust, Joy, and Engagement in the people you lead. Moody Publishers, Chicago 2016 (also available in the Stichting Promise webshop)

In the transformation zone. Archippus Books, Enschede 2016 (. ISBN 978-9011-00-1)

[http://www.12acede.nl/Negentien-skills-to-florate JimWilder.pdf](http://www.12acede.nl/Negentien-skills-to-florate-JimWilder.pdf)

See also the many articles of dr. Jim Wilder on the website of <https://www.complementary-health.nl/>

Lehman, Karl (2011). The Processing Pathway for Painful Experiences
www.kclehman.com/download.php?doc=131

Lehman, Karl (2011). Outsmarting Yourself. Libertyville: The Joy Books (ISBN 978-0-9834546-9-4)

<https://stichting-promise.nl/jim-wilder/ten-important-skills-of-therapists-dl-1-en-2>.

7 Seeing What God Sees

Spiritual perspective does not mean that pain is denied, but that the counselee learns to look from God's character, promises and calling.

See what God sees, look with your heart.

Introduction

One of the biggest problems in personal lives, but also in congregations, is a lack of spiritual maturity. This often causes relationship problems and even church tears. Immature among members but also in the leadership of churches and Christian institutions often have disastrous consequences. (1) In the book "Jim Wilder" and other books of the Life Model, the spiritual development process is discussed in detail.(2) As I have described in another article, natural development in maturity has many similarities with spiritual

development.(3) The Life Model mentions 19 brain skills that lead to lasting and spiritual and joyful changes in relationships and character formation.(4) The special feature of the Life Model is that it elaborates growth in spiritual maturity in a very practical way in communities. In a recently published book by Chris M Coursey these skills are described and practiced. (5) This for the purpose of finding peace and joy by being aware of the nearness of God; in this article I want to describe skill 13: "See what God sees, look with your heart" from my own study in this field.

Immature in the brain (6)

Hopelessness, chaos and reactive action characterize immaturity. The immature control center in the brain (prefrontal cortex) doesn't know how and what to focus our attention on and so wastes the most valuable of our brains, namely our attention! Immature is built on bad timing, it pays attention to the wrong things at the wrong time. Immature develops because it tries to process tasks necessary for development at a wrong time and order. In other words, it is not trained and synchronized in its development. A good order of training with a well-timed introduction of evolving tasks creates hopeful and creative thoughts. This way our brains focus their attention to solve the problem, other than choosing the escape route of avoidance. Poorly timed, evolving steps lead to hopelessness and chaos. Instead of perseverance, the brain chooses to escape from the problems without solving them. Words become tempting to achieve quick results and not walk the path of understanding. Unadults are often blocked in their reactions to others or by circumstances. Some admit too often, while others stop too often. As a result, circumstances often determine what gets their attention, and what is important to them. Due to lack of control, narrowness and hopeless reactions, there are many specific skills that they lack in their capacity.

The best way of a growing brain is a gradual increase in complexity throughout life. As our identity grows, more and more parts of our lives fit together into a whole, and start working together in a well-played way. We act and feel like our home is the same as our home when we were younger, we were different at school, playing or at home. We change when we're watched. We were afraid if we were in front of a large group or if our clothes or hair were confused.

Stress, fear, guilt, confusion and concern are signs that our identity is not coherent. If our explanations for who we are, and how life works always change depending on the situation, we are inconsistent. When powerful emotions come into play, they put great pressure on our inadequate statements of our behaviour. Our statements no longer work in favour of something we can no longer deny.

Then the two halves of our brains won't sync. Our statements (left hemisphere) are not complex or consistent enough to bring our experiences together (right hemisphere). The problem is too intense to ignore. We feel pain and confusion.

Faced with unsynchronised brain halves, people will always try to believe more than they can. This often makes them more rigid, narrow-minded, not flexible or compulsive. Others will try to synchronize their thoughts through emotions and experiences. Synchronizing does not mean letting our emotions and experiences become our whole reality, it means more that we are trying to achieve the intrinsic explanations of reality. By synchronising our emotions, we learn to suffer properly and yet remain the same consistent person, through all the increasingly difficult and complex situations. Paradoxically, those who synchronize with their emotions develop a better structure than those who merely structure their thoughts. You think stress, guilt, fear and confusion aren't very painful and you're right. However, by far the majority of fragmented identities suffer from more painful conditions. Growing towards maturity means that the demands that come towards us are synchronized in our development so that we remain hopeful, focused and controlled as we learn new skills. Each stage of development is the correct learning of new skills while the development of these new skills must be synchronised with the best age needed for growth. Instead of always reacting to others about our circumstances, we act in a way where we are and remain. Our control centers are well trained.

Mindsight. (What's your helicopter view?)

The psychiatrist Daniel J. Siegel wrote a groundbreaking book about mindsight. (7) Mindsight is a new way of looking at thoughts, brains, relationships and consciousness. Our thoughts determine our experiences and vice versa. Daniel Siegel shows how we can literally reprogramme our brains, so that we can learn to think differently and influence our mental and emotional experiences. Through the method Siegel calls mindsight, you learn to look at your thoughts and feelings from a distance. (self-reflection) In his opinion you create a new consciousness. He talks about the triangle of well-being formed by the mind, the brain and relationships. A remarkable book in itself. Although it is certainly not a Christian book, Siegel is also looking for the meaning of the spirit of man and his influence on our thinking and behaviour. However, many of the practical examples of the book could be filtered biblical if we defined the spirit of man among Christians as the consciousness that has the ability to communicate with God's Spirit. Hence there are truly innovative changes possible in a Christian life. The problem is recognizable, we Christians too are often stuck in limited thinking and understanding of our personal experiences of faith. From the Bible we recognize the broad lines of God's plan with us and the world. Often we interpret situations and relationships from our own mind and forget that it is precisely the characteristic of Christians that we are connected in fellowship with God and live with our spirit linked to God's Spirit and in that sense always have to align our thinking, feeling and behaviour more and more with Him. An adult Christian becomes increasingly dependent on Him as he walks with God, instead of being able to cope with all situations and problems alone. In that sense, Siegel is right that sometimes we have to learn to distance ourselves from our own thinking. Bible translated: We need to learn more and more to be aware that we need to adapt to what God says through the Holy Spirit, how to respond to situations and relationships and problems. How to seek his will and become more sensitive, then He can think and renew our brains. That's about the same thing that Coursey describes as a skill to learn to see what God sees, look with your heart.

Is there a reality?

Reality is a much discussed topic these days. One believes more from a postmodernist mind in a perception of reality and hardly in an existing reality. Elon Musk the promoter of the automatic electric car and the organizer of a future Mars journey doesn't even believe that there is a reality, but that we live in a simulation program as filmed in the Matrix. (8) Also in Hinduism we learn that we live in a false world. (Maya) But the Bible teaches that there is indeed a real world created by God. A world that we can not only comprehend with our own mind and senses, but as it says in Hebrews 11:1.3: "The faith lays the foundation of everything we hope, it convinces us of the truth of what we do not see. Through faith we come to the understanding that the world is organized by the Word of God, that thus the visible origin of the non-visible One can see the reality of the world when we are connected to the Spirit that created the world. For this, it is necessary that we always seek contact with that Holy Spirit and always focus on Him in situations, relationships and stress conditions. That does not happen in a Christian life itself, but is a skill we must learn.

Biblical examples of perception and interpretation

In 2 Kon6: 8-23 it is about Elisha's performance in the war against Aram. The king of Aram thought he had a traitor in his midst who betrayed his war strategy to the king of Israel. But it was Elisha the prophet who in prayer with God always saw the plans of the king of Aram and warned the king and the people of Israel. The Arameans decided to surround Dotan, the city where Elisha was hidden with a great army, in order to kill him. When Elisha's servant rose up in the morning and went out, he saw the city surrounded by an army of chariots and horses. Elisha said, "Do not be afraid, we are with more than them, and he prayed that God would open his servant's eyes to the real world. And he saw that the camp of God that protected Elisha was much greater, and saw that the hills that surrounded Elisha were full of horses and chariots of fire.

Elisa saw the real reality, only through contact with God. When she wanted to kill Elisha, Elisha prayed if the Lord would blind them and led them to the other city in Samaria. Then their eyes were opened again.

They were in the power of the king of Israel. He asked the prophet Elisha, "Shall I kill them?" (Vs21) Then the spiritual maturity of Elisha who says: "Do not kill them, have you captured them with your own weapons, that you would kill them?" Set them a meal so that they can eat and drink and let them go back to their lord. From that moment on, the Aramean gangs stopped raiding Israel. Through his communication with God, Elisha realizes that the army of God is much greater than what appears in the visible world. That it is visible in his prayer for his servant, Elisha knows, he does not have any proof. He relies on the Invisible. And when he has given his enemies within his power, he makes another strange decision in the eyes of the common mind at that time. He doesn't tell them to die, but even feeds them and then releases them. That is a decision he motivates as being of God, by his adult identity and ability to see his stress and world from the perspective of God he gives this advice to the king of Israel. Because he listens to him and God and obeys in a special way, God's Word says that from then on no Aramean bands invaded Israel!

For example, there are many examples of biblical heroes who have learned to see what God sees, looking with their hearts. such as King Jechizkia 2Cron.32(:7,8), Dan.10:7, 1Joh.4:4 Or Paul who as trapped in the dungeon of Rome says: I am a prisoner in Christ (Eph.3:1) That is his reality because he has learned not only to look at the visible things and to judge his situation from the perspective and reality of God. Many of us would not have this perspective in that situation. It testifies to Paul's maturity that he has that vision.

Look at Jesus, the leader and completer of our faith. For the joy that lay ahead before Him, He took a cross upon Himself, and counted not the shame: Now He sits on the right side of God's throne. Jesus is the perfect example of a perfect human being who did not see on the visible, but who, through his constant communication with the Father, saw and learned the real reality in the visible and invisible world to be obedient and to become dependent to see as the Father sees. The knowledge that in his life He is fully connected with the Father in heaven made that He comes to that mature decision. In his complete dependence on the Father he finds his strongest identity. In Romans 6 verse 5, the State translation states that the believer has become a plant with Christ, a unit of life, its consciousness and learning to act on it is a skill that leads to a strong identity, namely: "See what God sees, look with your heart, look with faith eyes."

Learning that skill: to see as God sees.

This is a learning process. That means that we do not acquire that skill by a single prayer. We need to practice that skill. Each on our own level. We will not all have to endure the trials of Paul and Stephanus, for example. The last one saw the sky open the moment he was stoned. (Acts 7:56) But we must first learn to bring our small and great problems to God in our quiet time but also just throughout the day. We must learn to walk the way to Him. Imagine if you read this a problem for what you have. This may be a problem with your health, finances, a relational problem, depressed thoughts or anything else that is affecting you. Do you have an example? What is the most natural way to tackle the problem? Most people will keep thinking about the problem until they've solved it. If that doesn't work, the problem gets bigger and bigger. The problem is going to control them, as it were. Some will even struggle with the problem overnight, with the result that the problem is getting bigger. It is getting more and more attention, and if we cannot solve it, we risk being flooded by the problem. Do you recognize that?

We've seen before that you need to take a little distance from your problem and look at it from a different perspective. That other perspective is for a Christian, the perspective of Christ. Col.3:1-3 says: "If then you are raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Considers the things that are above, not those that are on the earth. For you have died and your life is hidden with Christ in God. We then come into his ability to solve the problem or give us strength to deal with it in a good way. In the scheme Christ is presented as the good shepherd who takes the lost sheep on his shoulders and the Father who takes his child on his arms. Yes, you may say that is easy to say, but the practice is more aggressive. That's right, it's a skill you need to learn. In the second picture you see that we must learn to go to Christ via the diagonal. To learn that properly, you must do two things. First of all, make an act by suggesting that you entrust your problem to God. Ps. 37: 5 Return to the Lord, and

trust in Him, and He will make it. Ps. 125:1 says: "Whoever trusts in the Lord is like Mount Zion, who does not waver, but remains in favour of altoos." "That trust is a learning process in addition to the act of will, we must learn to trust Him in every way, it is not by itself. We have seen that the Bible sees our new life as a plant, a unit of life with Christ. If that plant is fed properly, it will produce fruit in the long run. Gal 5:22 identifies that fruit that includes self-control, patience, love but also trust (s) (Greek: pistis).

If we practice making the detour through him to our problems we will gain more confidence as a result. Trust that goes far beyond our natural thinking and puts us in the possibilities of God. In Psalm 84:5-8: it is also so well put. "Blessed are those who dwell in your house, who praise You at length (Thankfulness is another brain skill) Blessed is the man whose strength is in You. In whose hearts are the ways. As they travel through a valley of dominion it turns for them into an oasis, rich blessing descends like rain. More and more powerfully they continue to appear before God in Zion. The way is the heart or spirit of man to the heart or the Spirit of God. That road must be paved. At first, that road is difficult. Compare it to a forest path where there are many bushes, only when there is a lot of walking, it becomes easier to pass. So it is with the path to the heart of God, only when we have the ability to walk that path much can we see our problems and circumstances from the heart of Jesus, looking with our heart. From that position the Lord can tell us whether or not we should act and how. (Compare the way Elisha acted) Sometimes that leads to a definitive miraculous solution, sometimes God gives us strength to endure the thorns in the flesh.

Consequences of learning this skill

We realize that we often only see part of reality in a problem. We often ask God for advice in a specific situation. Lord, what can I do in this problem with that annoying colleague, neighbor and so on? We become aware that we are present in some situations with a certain purpose. Lord will you help me see my friend, child, known with your eyes. Often we find comfort and experience rest in difficult moments one day. By looking with the heart of Jesus, when Jesus respond, we are also able to react with complete self-control, after all, that is the fruit of his Spirit, his Heart. When I remember the moments when God spoke to me in the past, it is easier to make contact here and now through prayer and or thanksgiving. This can also be done during the day, at our work, on the street, at home in the church. Sometimes God gives us wise words that are just needed in a situation. Sometimes God shows his proximity through humor. My father-in-law's name is Nagtegaal. A reverend my wife and I had come to believe in was working in his garden. He was used to speaking to God and saying to God: "How beautiful it would be if I saw a nightingale!" At the same time, my father-in-law said: "Yes, here with Nagtegaal!" That was the beginning of our conversion story! God can encourage us through the beauty of nature where we can be aware of his creative power. Through the love we have to our children we can become aware of God's infinite love towards us, as his children. In Mat. 17:2-7, Peter, James and John were out with Jesus. Suddenly He changed shape, his face shone like the sun and his clothes became white as the light. Suddenly Moses and Elijah appeared. In verse 7 it says that Jesus came closer to touching them and said "Stand up you don't have to be afraid" They looked up and only saw Jesus. Much more happened in reality and Jesus showed this to his disciples. They tasted something of heavenly reality while they were still in their earthly bodies. Maybe our daily experiences aren't always comparable to these mountaintop experiences. But when we are actively in conversation with Jesus, he will be able to show us more and more what He sees. Seeing with the heart of Jesus. (Ps 36:10)

1) In <https://stichting-promise.nl/jim-wilder/imature-leadership.htm> you can read what happens when someone with weak Christian Identity is in charge of a community of faith.

2) Dr. E. James Wilder, with joy being man: grow to maturity, 448 p., sewn broched. ISBN 97890790110118. Sales price: € 24.95.

3) <https://stichting-promise.nl/pastoral-topics/joyful-identity-in-the-face-of-god.htm>

4) <http://www.12acede.nl/Negentien-skills-to-florate> Jim Wilder.pdf

(5) Chris M. Coursey, Transforming Fellowship, 19 Brain skills that build joyfull community 267 pp. isbn 978-1-935629-22-4 issued by Shepherd's House inc. available via Promise's webshop

6) <https://www.complementary-health.en/articles-jim-wilder>

7) Daniel J. Siegel Mindsight, the psychology of the new consciousness. 2010 Publisher Spectrum isbn 9789049103903, 352 pagina. €16.30 The author is a well-known professor of applied psychiatry at the University of California and co-director at the Mindfull Awareness Research Center. He already wrote more about interpersonal neurobiology and psychology

8 <http://www.topics.nl/maybe-life-we-really-in-the-matrix-a3418875themorning/?context=playlist/m-best-of-science-58ba46/?utm>

8 The Conscience

The conscience demands formation, truth and mercy. A loud inner voice is not automatically God's voice.

Discern the conscience

Not every inner accusation has the same source or needs the same response

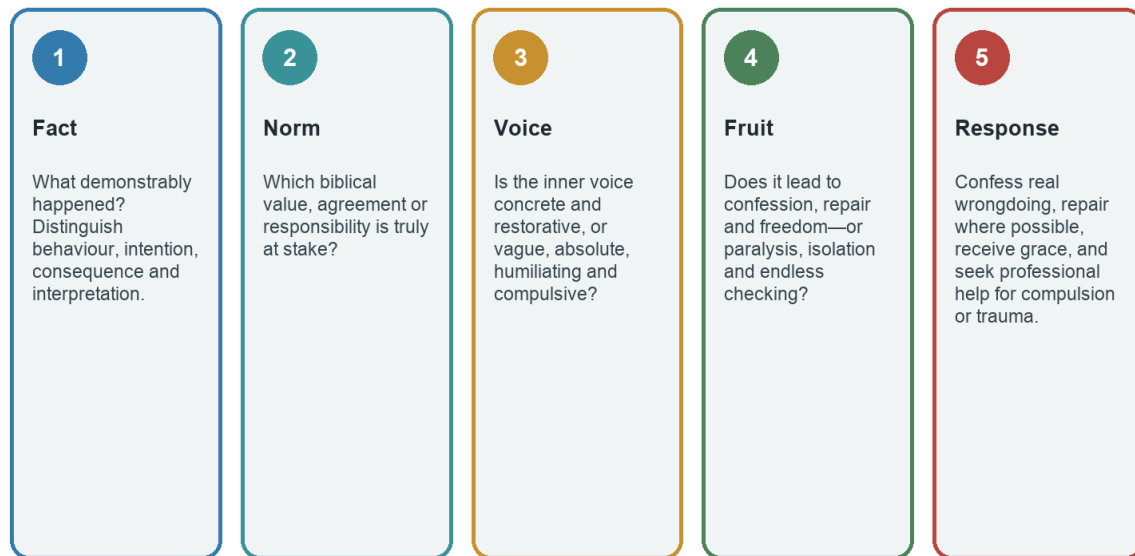


Figure 4 Five questions in case of conscience

Make a distinction between concrete guilt, relational shame, traumatic conditioning, scrupulosity or coercion, fear of rejection and spiritual abuse. Healthy belief is concrete, proportional and focused on recovery; toxic charges are often vague, total, repetitive and without end. For hours of checking, repeated reassurance search or crippling religious compulsion, referral for appropriate assessment and treatment is appropriate.

The conscience

© by Gerard Feller

Introduction

In Christian pastoral care there seems to be an increasing tension between pastoral care, psychology and recently neurophysiology. In the past the moralist and ethical side was emphasized, for example in the pastoral care of Jay Adams in which sin, confession and sanctification represented almost all the solutions of spiritual problems. Later, many Christian aid workers abandoned this one-sided ethical approach and focused much more on psychology, especially developmental psychology, statistics, and became increasingly entangled in humanist psychology. In recent years problems have been increasingly seen as a result of biochemical changes and brain disorders due to developments in brain sciences and genetics. Helping gets more complex, for example, do you have to approach alcoholism as a sin problem, a symptom of an untreated trauma or as a neurological or genetic problem? Or precisely as a complex problem in which various causes and aspects play a role, and what does that matter for guidance? Should

assistance be fragmented in different disciplines that often have a different view of the human person, or is there a holistic biblical model? In this article I want to explore the place and function of conscience in this field of tension.

Definition

The conscience (German: Wisdom, Greek: syneidèsis, Latin: conscientia, i.e. "knowing with or with itself") compares an educated or innate ethical standard with a practical situation. In education the conscience is developed because experience shows that human tendencies can be kept in check. The conscience could also be called the spiritual ability to (judge). The inner awareness of good and evil, the collective or unconscious proposals and concepts, to which man assesses the moral value of his own actions, the consciousness of duty, in so far as it even confronts natural desires and desires. Biblically, the inner awareness of good and evil is strongly related to the relationship and communication with God. Adam and Eve took from the forbidden tree of knowledge of good and evil, and set for themselves their own thoughts and reflections as standards. The Tree of Life, connected with God in Christ, is the perfect source of knowledge. In the Bible, conscience occupies an extremely important place, both in the liberation and redemption of all man and in communication with God and getting to know His will. In Hinduism and Buddhism and related humanist psychotherapies, conscience is no longer related to, for example, guilt towards God, but it does not get the burden of the concept of maya or ignorance, being enlightened, and that case is much closer to a development problem than to moral responsibility.

Development of conscience.

Every man has a conscience, the realization that you can't do everything. It's imagined in cartoons as an angel sitting on your shoulder whispering all kinds of things. Little kids already have a conscience but no impulse control yet. Society, your faith and education also play a major role in developing your conscience. Toddlers are prohibited only if their father or mother has forbidden anything. This is called an external conscience. Later, they're gonna talk to themselves admonishingly when they do something they can't. But do what is not allowed. Around their third year, the conscience of the natural human being develops which soon blames others, for example the dog who did something. This isn't conscious lying, but lying for fear of punishment. Around the fourth year, children often know what is and isn't allowed, and at the sixth the conscience really develops. Until the seventh year, it is difficult to distinguish between fantasy and reality. From the seventh year onwards, the child must learn self-control, for example the concept of deferred remuneration. An experiment where kids were told candy and it was said that if you leave it for 5 minutes, you'll get twice as much in 5 minutes. Children who controlled this best turned out to be much more successful in society.

We will further see in this article that self-control is also an important factor in brain development, conscience formation and throughout life. If someone can hold on to his identity, overcome all sorts of primitive urges, such as unbridled sex, aggressive and strong feelings, all kinds of passions and me-direction, by acting in spite of all these temptations to his own self, then there is self-control. In the brain physiology and control of our feelings, the prefrontal cortex is very important and would play a decisive role in the interactions and relationships of thalamus, amygdala and cingula, and in the mind of man. This should lead to a perfect biochemistry in which the rewards-neurotransmitters.

Conscience in the Bible

This skill of self-control of impulses is biblical considering fruit and property of the Holy Spirit. After Adam and Eve had taken from the tree of knowledge of good and evil, the consequences were ultimately murder and manslaughter and threatened to destroy humanity's own lack of morality and conscience. Knowledge outside God leads to death, unlike knowledge (community, participation in) in God. Knowledge without God is characterized in the Bible as folly. The fool says in his heart: "There is no God." Through the gospel of Jesus Christ, the fool can be wise again by the wisdom of God, who is foolish before the world,

by the cross (1Cor. 1:24,25). At rebirth, the Holy Spirit makes indwelling in our heart, mind (consciousness) and is eternally attached to it (Rom 8:35). The precious blood of Christ cleanses the spirit of man, his intuition, and conscience.

How much more will the blood of Christ, who thanks to the eternal Spirit has been able to dedicate himself as a sacrifice without blemish, cleanse our conscience of deeds that lead to death, and sanctify it for service to the living God (Heb. 9:14).

When Adam and Eve sinned, they felt guilty and hid from God. Thanks to the gospel of Christ we can boldly go to God. Thus Christ fulfills forever (according to the order of Melchizedek) a High Priesthood in the inner Sanctuary, in which He sanctifies our lives with His life and blood. Therefore, through the cleansing blood of Jesus we have the boldness to stand before God. When our conscience is pure, without unconfessed conscious sins, we can experience the full community and experience deep inner joy through the Holy Spirit. "So, let us proceed with a true heart (spirit) in full assurance of faith, the body being washed with clean water" (NBV Hebrews 10:22) A bad conscience is constantly being charged with obstructing and crippling fellowship with Christ. If our conscience is not right, our approach to God is cramped, because we cannot truly believe that God has nothing against us. It deprives us of freedom to fellowship with Christ. Therefore, a Christian in his conscience must be cleansed of charges, namely by the blood (the life of Christ) completely cleansed, so that there is really no more charge (Rom. 8:33,34). If we remain aware of sins, our mind always focuses on working that way and there is no power left for heavenly things. The neglect of the voice of the Holy Spirit in our conscience creates a carnal walk of life.

Conscience and knowledge

A pure conscience does not necessarily mean that the conscience is better than before. It means that through the honest and sincere confession of sins we may come with confidence in Christ's presence. If we remain in the Spirit and follow the voice of our conscience, we must consider that the conscience is bound by knowledge. The conscience was the organ with which we could distinguish the evil from the good. Some have much, some have less knowledge. This is often determined by education and environmental factors. That is why we cannot focus on the other's standards. A sin unknown to us does not affect the community of a believer. Christians who are young in faith often think that their lack of knowledge (knowing) affects their fellowship with Christ. It is important to realize that God not in the first place asks knowledge (knowledge of the tree of good and evil) of us, but obedience to His will.

Conscience and judgment

God deals with His children depending on the situation. Because there are different levels of knowledge, something that is hardly a sin for many Christians can be a grave sin for other believers. That is why we should not judge each other (Luke 6:36). Only the Father is able to assess our level of knowledge. He doesn't expect adult male strength in infants! Christ doesn't seek experiences of old men in youth in faith. He wants obedience (based on one's existing knowledge). If the Holy Spirit has not yet made clear to us our unconscious sins, how can we, on the basis of our conscience, condemn our brother, who may at that time have a level of knowledge in his conscience, what we ourselves had five years ago? If we really want to help people, we should not impose detailed obedience requirements, but always advise them to follow the voice of their conscience. When they surrender their will to God, they will receive to the same extent the light of the Holy Spirit, and then obey.

Conscience and empathy

Paul indicates in different places in the Bible that he exercises his conscience for God and for people (e.g. Acts 24:16). That practice of conscience for people has a lot to do with empathy. An important condition for developing a good conscience is empathy. In addition to a cognitive awareness of right and wrong, a development must have taken place in which it has been learned to give a feeling to events and actions. If

this doesn't happen, someone won't see the difference between a major crime and a minor crime. One can develop a narcissistic personality or an anti-social personality disorder, which one used to call psychopathy. Someone knows that they are wrong, but there is no fault, no regret, no shame. An extreme example is a serial killer who has no conscience. Empathy is the empathy in the other, which means that you can think up and feel what your actions are doing to someone else. Emotions often determine what you eventually do or not do. If you have the experience that something psychologically hurts, next time you'll be inhibited from doing the same thing, which is pain as it were an inner punishment. Freud claimed that conscience arises when a child acquires the social standards of parents and society. In sociology that is called socialization. Other scholars claim that the conscience is closely related to the survival of a group or tribe one is part of. The philosopher Kant was very firm in his view: conscience is not the result of social processes, but it belongs to man as an autonomous moral person. To Kant, conscience was a proof of the existence of God (Die Critiek der Praktischen Vernunft). In a way, Rom.2: 15 also speaks about this: "They show that what the law requires is written in their hearts. Their conscience bears witness to this, and their thoughts, which accuse them over and over again or exonerate them also on the day that according to my gospel God will judge the hidden acts of man, by Christ Jesus " (Willibrord translation).

But Nietzsche has no message to the conscience. It's only faith in authority! For Nietzsche the free spirit stands "Jenseits von Gut und Böse"! Jan Kerkhofs, emeritus professor at the faculty of divinity in Leuven, says about the conscience: "Growing into an authentic self-sustaining and..conscience are connected."

Conscience as brain function

The development of the conscience we have previously approached psychologically in this article is also neurophysiologically approachable. I use here the article Emotional synchronization from the book "While joyfully man his pedigree of dr. Jim Wilder. The control center - the assessment mechanism, in a sense our conscience (GF) - of our brain has set itself the goal of reminding us how we can react as ourselves under all circumstances. The control center of our identity is seen by most scientists as something in the prefrontal cortex. That's that part you tickle on your head when you say someone's crazy! The centre assesses incentives and reacts according to the identity of the decanoate itself. In other words, this is a good process of synchronization between inside and outside, no matter what happens. As soon as something happens, emotions occur as joy, sadness, fear, anger, shame, disgust, despair and humiliation. Sometimes they come from within and sometimes they are called by others around us. When our control center is undeveloped and unorganised, the synchronization process does not go well and we can lose control of our lives because of these strong emotions. However, if our control center is strong and well trained, then we are able to remain ourselves regardless of the intensity of these feelings. The preparation for handling all these emergencies takes place during the first two years of a child's life, at least if it can fall back on a good relationship and relationship with mother or educator.

Let me give you a short tour of the four levels of the control center. The careful synchronization of brain activity is learned in stages. Each stage represents a level of the control centre. From the bottom to the top, this structure works as a large learning machine.

To understand how this is done, I need to explain a little more about the anatomy of our brains. First of all, it is important to know that the cortex is the part of our brain in which the conscious processes take place and on which our will affects. When we find that the upper two levels of the control center are in the cortex, this means that the processes that take place here give us an option. On the other hand, the lower two levels of the control centre are below the cortex. This means that these parts are in our subconscious. So we cannot influence this with our will. Furthermore, our control center is mainly located in the right half of our brains, at the place where our feelings and creativity are located. This means that the control center in a situation where there are tense emotions will primarily seek a solution where peace and joy are experienced again. This strong focus on emotional recovery causes a child to act in a relational way when he is upset. He is enabled to regulate, calm his feelings and return to a state of joy, at least if he has learned how to do all this.

The right hemisphere has an important characteristic that affects the way the control centre is trained and functioning. For example, the memories stored here have in common that we are unaware of this when they are addressed. If we want to carry out an action, we need to remember the skill that is needed for this. The only way I can hold and drink a glass of water is to learn how to do this and then recapitulate how I did this before. But when I drink a glass of water, I am completely unaware of this memory. All I'm thinking is I'm drinking.

In the same way, the control centre remembers who we have learned to be and how we have learned to act, but we do not think: "I remember who I am." The only thing we think about if we think about this is: "This is how I am." The careful synchronization of brain activity is learned in stages. Each stage represents a level of the control centre. From the bottom to the top, this structure works as a large learning machine.

Level One is about the most basic connections. These connections are very specific and sensory. When Level One asks for mother, Father doesn't have to come. If, on the other hand, Father wants, Mother has checked again. Level One is located below the cortex, and thus has its own will. Level One determines who is in demand and who doesn't impress. Our deepest pain and joy come from Level One. This is our liaison center. When the signal's on, the signal's on. If it's off, it's off. We could therefore also call Level One our connection switch. When it's on, it radiates from our face: "I want you!"

Level Two is located just like Level One below the cerebral cortex. Here lies the assessment center, where our experiences are labeled with the appreciation: good, bad, or scary. Once Level Two has formed an opinion on something, it will not change. Level Two functions in that respect as the emotional brain for Level One and only cares about what it thinks of something or someone. Except for someone in a coma, Level Two is always alert. The amygdala (see illustration 1) normally causes fear conditioning, for example that someone experiences an uncomfortable feeling when he knows that he is not doing something and remembers what punishment is attached to it. Children in whom anxiety conditioning did not appear to work at the age of three, were more convicted at the age of 23. (The amygdala therefore has a great influence on the judgment or conscience through memory, which is then further interpreted by the prefrontal cortex. GF)

Level Three is the main synchronization area of the control centre. It is located in the cerebral cortex and is therefore open to interaction with other people, especially with those with whom we have established a bond. Level Three is the emotional brain for two people, that is, it can only synchronize with one other person at a time. The ability to do this is gained between the second and ninth months in the life of a baby and in the relationship with the mother.

Level Three synchronizes a lot of things. Under the guidance of an involved mother or educator, it learns to synchronize the lower and higher levels of the brain, i.e. both the levels below and the levels in the cortex.

Level Three not only synchronizes the different brain lobes. The brains of the baby and the mother are also synchronized here. This is why Level Three is also called the mother memory, because here a synchronization takes place with the mother. When mother and child are aligned in this way, this means that Level Three of the mother is downloaded to the child's mother memory. The more developed brain of the mother copied herself into her baby, including what she knows and the way her brain is built up. (Synchronization with others has a lot to do with developing empathy, which, as discussed earlier, plays a major role in the development of conscience. GF)

Level Four is our conscious identity center. This is the part of the brain that sees itself as me. Level Four has the name: orbital prefrontal cortex (orbital means under the eye socket, prefrontal means at the front of the brain, cortex means the cortex part of the brain). Here are our capacity for flexible thinking, moral behaviour, personal preferences, and self-awareness. (It assesses all information from feeling and thinking and can be defined in that sense as our conscience. GF) The orbitofrontal cortex knows it's me who is active and living his life. It is the upper level of the control center and.... if all levels are well trained and developed... This ability of Level Four to continue to exhibit flexibly organized behaviour in the face

of a high degree of excitement or tension is what Sroufe calls "a key feature of a stable person". Level Four is the place where the ability to organise flexibly is located (as far as Jim Wilder, the entire article can be read on Promise's website).

The bad conscience is detectable in the brain

Conscienceless killers do not have a functioning frontal cortex that regulates their aggressive emotions. They react directly to their emotions. If a killer does have a normal working prefrontal cortex and can therefore reason that something is not right, a poorly working amygdala can still stand in the way of normal reasoning. According to Raine, an English neuroscientist, many unscrupulous people have low heart rate. The level of excitement, stimulation is lower than usual. As a result, situations are sought to raise that level. A low heart rate in this category means a lack of fear. People are less concerned about the consequences of their actions. According to Raine, the ultimate kill brain is seen with three abnormalities: a larger layer driven by reward, a smaller amygdala that does not respond to punishment and a poor functioning of the prefrontal cortex. A murderer can still react unscrupulously, have no pity for his victims, and afterwards do not repent for his act. He knows it's wrong, but he doesn't have a feeling about it because of a bad working amygdala. In that sense, he also feels no difference between big or small mistakes. Because of the lack of empathy he will respond in a narcissistic way only to his own needs and not feel what he is doing to the other. Psychopathic killers feel no guilt and regret. A biblical term is a branded (scored, numb) conscience.

Conscience as function and exercise in the relationship with God.

Earlier in this article we described how one is born again and the Holy Spirit connects with that believer. The good conscience is then formed by the Holy Spirit who writes the law in his heart. There is a wonderfully beautiful analogy to the way in which a mother naturally gives joy to the baby by non-verbal contact and builds an identity (of love, being wanted, etc.) through the interactions with the baby. Gradually, the identity of the baby puppy, the toddler, becomes more and more shaped by the interactions of the educators. This is similar to how Christian identity is built up. By coming before God over and over again, just as a baby baby is constantly coming before the mother, so the Holy Spirit will teach us to develop an identity in faith in Christ. This is because we constantly synchronize ourselves with God, cleanse our consciences and come before his throne (presence), and teach us to focus on Him and thus build an identity similar to Christ. The Old Testament blessing expresses this beautifully:

May the Lord bless you and protect you. May the Lord make the light of His face shine upon you and be merciful to you. May the Lord turn his face to you and give you peace (Numbers 6:24-26).

Our conscience is practiced by always searching for the tree of life (Christ) instead of the tree of good and evil, our own standards or those of our environment. Always seeking His face is our conscience, based on His joy (Ps. 4:7-8; Ps. 89:16; Ps. 34:5; Ps. 21:7, Heb. 10:19-22; John 15:9-12 etc.).

The conscience tells us if the relationship with God and the fellow man is pure. Whether our thoughts and actions come from our own will or from God. With spiritual growth, you can see that these two are getting closer and closer. Thus can the Holy Spirit speak to a believer, for example to Paul: "I speak the truth in Christ, my conscience testify with the Holy Spirit..." (Rom.9:1). An important secret of a victorious Christian life is a pure, pure conscience. In Acts 23:1 Paul says to the Jewish council, that he walked before God with a pure conscience (see also 2Tim. 1:3). This, however, is a matter of exercise, in which every Christian must be able (Acts 24:16). Ultimately, the praise or criticism of people around us can always be seen with some scepticism. They often don't see the heart. A Christian should not primarily use the testimony of others or of himself as a test for a good life, but the testimony of our living conscience, in which God himself speaks. That's our only measure. "For this is our fame, the testimony of our conscience, that in holiness and purity of God, not in carnal wisdom, but in the grace of God, we have wronged the world (2 Cor. 1:12). Although Paul may well have provided an impressive record of service, he is well aware that only the fact that there is a heavenly High Priest who cleanses his sins is a basis of life. All fame is excluded. In addition to a one-time cleansing through the bath of rebirth (Titus 3:5) for

preservation, we need a constant cleansing of our conscience, which takes place, when we confess and cleanse the sins that the Holy Spirit by conscience indicates to us. Walking in holiness and grace of God. Thus one can only understand the will of the Lord in life (Romans 12:1,2).

An important aspect that is mentioned in the Bible when exercising the conscience before God and men (which belongs together) is found in 1 Peter 3:13,17: "Holy in your hearts, as Lord, always willing to answer to all those who ask you for account of the hope that is in you, but with meekness and fear, and with a good conscience, that in all the evil that is spoken of you, those who reproach you for good walk in Christ, may be ashamed. For it is better to lead, if the will of God so demand, doing good than doing evil. Suffering for the sake of the Lord Jesus Christ is a grace (Col. 1:24). This is not a form of asceticism or self seeking suffering, but a suffering that arises after following God's voice in our conscience. With a clear conscience, we learn better and better the voice and will of God. Sometimes this can mean that we follow a different path than bystanders, yes, even brothers and sisters expect of us. It may even lead to imprisonment, torture and death (Rom. 8:36).

Nevertheless, the absolute condition is to remain in the rest of Christ: "Today, if you hear his voice, do not harden your heart" (Heb. 4:7b). Only a good conscience before God, and men bring good testimony. Let us not be deterred (1 Peter 3:15) by malice and threat from the adversary, even though people try to fight this good testimony. It will certainly not work (verse 16b). Good behaviour in other matters cannot affect a bad conscience and malice cannot disturb a good conscience.

Practice conscience in sensitivity to the fellow man

We have already stated that conscience must also be practiced, not only to God but also in relation to fellow man. That is practicing the right biblical empathy that is so important to conscience. That relationship of conscience is explained in the Bible by Paul on the basis of the sacrificial flesh in those days. Many things done by, for example, grown-ups, Christians according to the will of God, can become a sin if they are simply copied by suckers. More knowledge brings with it a stronger conscience, and thus greater freedom, while a lesser knowledge as a cause of a weak conscience is often leading to large restrictions. This is clearly indicated in the first Corinthian letter, when it comes to our attitude towards the sacrificial flesh (1 Cor. 8:4). Some thought the gods were nonexistent, because there is only one God. For them it was meaningless that the flesh was sacrificed to idols. At least it could be eaten. But others, who had long been entangled in idolatry, saw a strong connection between the sacrificed flesh and the god himself.

They didn't want to eat it, because their conscience was weak, and that's why they were contaminated by eating idol flesh (verse 7). The Apostle Paul makes the different points of view clear on the basis of the state of knowledge of conscience (verse 7). The first had more spiritual light and did not sin when they ate of the offering flesh. Because their conscience didn't sue them. The latter did not have this knowledge (inner certainty) and felt guilty when they ate and became guilty. This shows that a greater knowledge can increasingly condemn us, but it can also counter a condemnation of our conscience! We must therefore continue to pray God for knowledge, because otherwise we will remain united in our consciences, but that knowledge must remain in humility at the same time, otherwise we will become carnal again like the Corinthians.

As long as our knowledge is inadequate and conscience is suing us, we must obey this voice at all costs. It does not help to philosophize that a particular matter is not a sin. That does not give us the right and the freedom to act against our consciences. Mind you, our conscience is an acute measure of the guidance of God within us. We can obey or sin on it. What is condemned by conscience is also condemned by God.

So far, we've only talked about outer things like food. However, when it comes to spiritual things, our level of knowledge can show similar differences. God acts with us according to our spiritual age. Young believers are often concerned with outer things: clothing, food. When young Christians want to follow the Lord, He often desires them to organize the outer things in obedience. If after that there are more experiences with the Lord, it seems as if our freedoms become more. But it is precisely the roadward

Christians who face a great danger. Their conscience is so strong that it is likely to sink into non-sensitivity. Young believers who want to serve the Lord heartily obey in many things, because their conscience is sensitive and easy to guide by the Holy Spirit. Older believers often have so much knowledge that they run the risk of overestimating things with their minds and thereby reducing the sensitivity of their consciences.

They are tempted to come to choices only with their minds. So they become insensitive to the Holy Spirit. This is a hard blow to their faith. It often takes the freshness from the walk of a believer and causes distance and paralyzes spiritual absorption. Although knowledge is therefore very necessary, we will not have to follow it alone. If we do not pay attention to what intuitively condemns our conscience, and instead put our knowledge, we walk in the flesh. Who has not also experienced that our conscience became restless from something that our knowledge considered legitimate? Knowledge is obtained by searching our minds, but which is not always led by God's Spirit. So it can happen that knowledge and conscience conflict with each other. Let all who want to walk spiritually practice themselves in a pure conscience before God and for men, so that there is full boldness to enter into the inner sanctuary, through the blood of Jesus.

Finally

When we set out all the points of view about the development and functioning of the conscience, many sociological, psychological and neurophysiological factors appear to support the Biblical view of conscience. Important aspects such as identity formation, impulse control, socialization, self-control, group identity, processing experiences of knowledge and culture, developing empathy, synchronization and brain research, and of course not least spiritual life fit seamlessly into a biblical analysis of conscience. Of course, the Biblical vision is decisive and not scientific research. The conscience in the Bible is drawn from a spiritual dimension in which man is connected to God. That connection manifests itself in the great creation that man is after spirit, soul and body. God is the creator of our body, our mind and our brains! He is given all honor: "May the God of peace himself sanctify your life in every way, and may all your spirit, soul and body be purely preserved at the coming of our Lord Jesus Christ" (1Thess. 5:23).

Literature consulted

Watchman No: The Spiritual man, isbn 90-5719-049 Publisher: Importantia Publishing.
www.importantia.com Dutch edition 2002

Dr. Jim Wilder: Being a man with joy, growing into maturity. Archippus publishing house, 448 p., sewn broched. ISBN: 9789079011018, € 24,95. www.archippus.nl containing the article on emotional synchronization which can also be read on the website of Promise (articles Jim Wilder)

<https://en.wikipedia.org/wiki/conscience>

Bram Bakker (psychiatrist):: Conscienceless education. Article in AD of 20 March 2010

Dr. H. Double dam: Awareness and vision of reality.<http://www.ecclesianet.nl/?page=16485230>

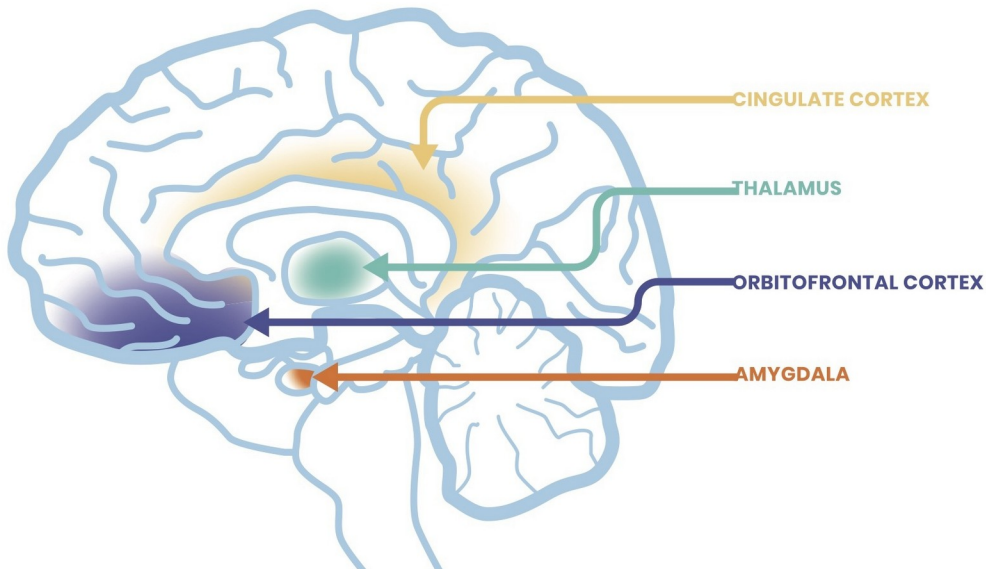
Dr. Adrian Raine: The Anatomy of Violence <https://crim.sas.upenn.edu/people/faculty/adrian-raine>

Jan Kerkhofs (emeritus prof. in Leuven): The conscience. Lannoo nv Tielt Belgium. isbn 9789020947632

The control center of our brains. Copyright: Jim Wilder / Illustration 1 shows us the brain structures that are often associated with the four levels of the control center. There is still some uncertainty as to where some functions start and end, but there are many indications that they focus on the places indicated on the map. Level One uses the thalamus and what is known as the deep limbic structures, such as the basal ganglia. Level Two mainly takes place in the amygdala. The cingular cortex or bark contains the mother memory of Level Three. Most attention in science is focused on the orbital prefrontal cortex of Level Four. Together these structures are called the limbic system.

Especially important is the so-called Judge Orbital Prefrontal Cortex (from now on shortened by ROPC) Right means the right hemisphere, orbital means under the orbital socket, so behind the right eye, prefrontal means at the front of the brain, cortex means the cortex part of the brain. A human being is born without this area and it can grow to 35% of the size of the entire brain in 18 months. This growth depends on the stimulation of the brain in this field, when it is not developed or stimulated, you often find atrophy, or degradation.

THE CONTROL CENTRE AND FOUR LEVELS OF THE BRAIN



9 Psychosomatics and Chronic Pain

Body and mind constantly affect each other. That doesn't make complaints imaginable and doesn't make guilt moralised.

The biopsychosocial and spiritual cycle

Symptoms remain real when several systems contribute

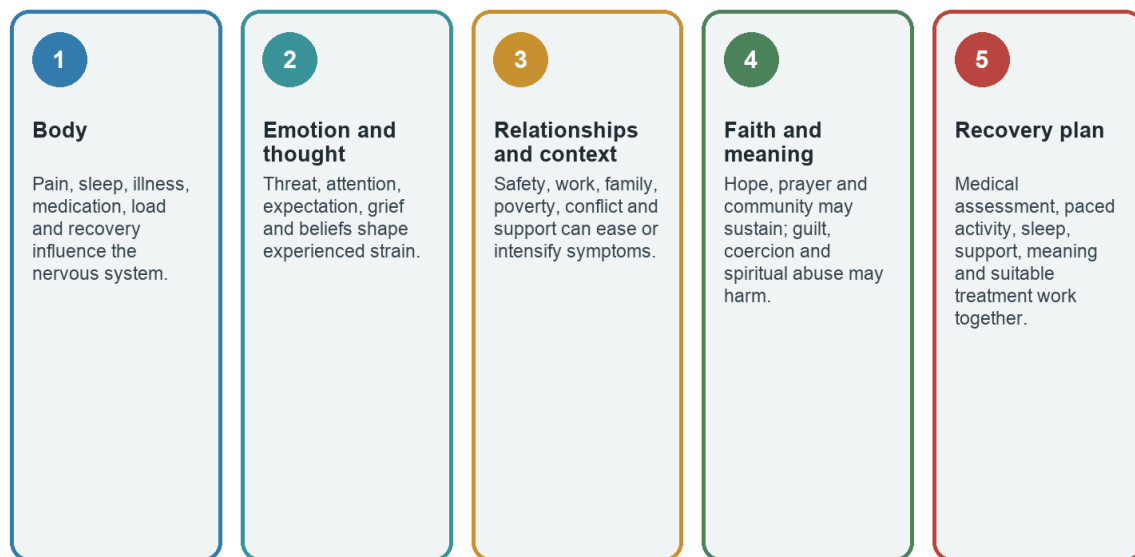


Figure 5 An integral view of physical complaints

New, increasing or unexplained complaints require medical assessment. Chronic primary pain may exist without one sufficient physical explanation, while chronic secondary pain is related to an underlying condition; both may occur simultaneously. The severity of pain cannot be read from scans alone. A plan takes into account sleep, load, mood, anxiety, relationships, meaning and physical disorders.

NICE recommends a personalized assessment of all chronic pain and a joint care and support plan. Pastoral care can accompany meaning, hope, mourning, relational support and questions of faith, but does not claim that confession or liberation replaces medical treatment.

Psychosomatic in chronic pain

A revolution is taking place in the medical world, which is unprecedented in history. A great paradigm shift, a major shift in thinking, which will turn the nature of healthcare completely upside down in the coming years. Thought about the health of the 'whole human' was at first only an item of an eccentric esoteric or an alternative new age thinker, now the body-mind-healing is the largest growth area, also in scientific research.

Many modern diseases, such as allergies, RSI, burnout, fibromyalgias, chronic nonspecific neck, shoulder and back problems, auto-immune disease, M. E., stress and migraine can no longer be explained and treated from the reductionist view of the human person, which was the last centuries common in the West.

More and more is known about the interactions between mind and body. For example, a lot of research has been done on the neuropeptides, the protein compounds in cells, which are the messengers of the

human emotions in his body. More and more is known about the biochemical correlations of emotions, their relationships and interactions with the brain and the immune system and their consequences on human physical and psychological functioning.

Also the role of consciousness and subconscious becomes increasingly important. Increasingly, the call for a framework, an integrated view of the human person, in which these processes can be explained. Unfortunately, this gap is more and more filled by Taoist, Hindu and esoteric models, which, while clearly revealing the shortcomings of the reductionist thinking, bring people into a dangerous spiritual tension.

More than ever, Christian specialists, aid workers, scientists, theologians and psychologists need to work together 'cross-border' and test current developments and develop biblical models.

In a series of articles, we want to analyze the great possibilities this revolution brings.

The reductionist mechanical view of the human person

The French philosopher René Descartes has had a major influence on the development of the view of the human person in health care over the last two hundred years. He is called the 'father' of rationalism, the view that thinking, (understand, reason) is the main source of knowledge.

Descartes separated the soul from the body. This also had to do with agreements with the Roman Catholic Church about the spheres of influence of church and science. The soul, mind and emotions would be the domain of the church, and science focused on the mechanical, biological and chemical aspects of man's being.

It is incredible how far Western science has come with this 'reductionist model'. In Cartesian thinking, man was increasingly divided into small parts. More and more isolated, specialised areas of health research have been developed, focusing increasingly on a smaller area of human function. A skeptic put it this way: 'We know more and more about an ever smaller area, until we know everything about nothing!'

In addition to the undoubtedly many blessings that we still encounter in today's healthcare, we are increasingly seeing a development in thinking about health in relational, processive and system-oriented thinking. The great high-tech developments also require great financial sacrifices, often at the expense of the 'normal' care.

Modern diseases

Many modern diseases cannot be explained by the reductionist thinking. Take, for example, RSI (Repetitive Strain Injury). It's complaints that cause the biggest absenteeism in the West! They are often chronic muscle and fatigue complaints, which are often caused by long-term, cyclical repetitive movements, especially among VDU workers, musicians, painters, cashiers, post-sorters, conductors, etc. The most famous in this list is the mouse arm.

If you're going to look at these symptoms from a reductionist view of the human person, you'll find that the physiological load of the forearm muscles, which are constantly used when clicking the mouse, is actually minimal. Of course, ergonomic aspects (seat, relaxation, responsible furniture) play a role here, but you can hardly explain the complaints, which even make many people severely disabled or disabled.

RSI, on the other hand, is common among hard workers, who regularly shift psychological and fatigue limits irresponsibly; a known phenomenon in our stress-rich society. (The Netherlands has on average the highest workload of all Western countries) RSI should be seen much more as a neurological system disease combined with a mental problem.

Many years of motion poverty and psychological and mental overload can cause complaints, which relate to the muscles/peeses (orthopedia) and nerve systems, both the conscious, as well as the unconscious or vegetative nervous system, the immune system. But also emotional complaints, psychological pressure and mental problems.

People do not quickly heal with a period of rest, as is often prescribed from a mechanical mind. A diagnosis, which is made only neurological or orthopedic or psychological, will fail. Often patients are sent from the neurologist to the rheumatologist, who in turn says it is a neurological problem. Rather, one will need a holistic approach according to spirit, soul and body, in order to recover.

Not only R. S. I, but also fibromyalgia, depression, psychosis, chronic back/neck complaints, allergies, intoxication, T. M. S. (tension myositis syndrome), (reflex) dystrophys, M. E., whiplash and many more complaints will have to be seen from other perspectives in the future.

Strangely enough, among the patient groups mentioned, there is a struggle whether their symptoms are purely physical or have a psychogenic cause. Many anxiously try to explain their problems only from a physical pathology, because the psychogenic and spiritual facets of the problem are often in the taboo sphere and many experience that their otherwise real (physical) complaints are not approached seriously enough by counselees. This also has to do with the reductionist thinking.

Body - Mind - Healing

Much has been published about this in recent years by Herbert Benson, Deepak Chopra, Norman Cousins, Dennis Jaffe, Lawrence LeShan, Steven Locke, and many others, all from different disciplines. Dr. John Sarno, professor of Clinical Rehabilitation Medicine in New York, has written important books in recent years such as: 'Healing Back Pain' and 'The Mindbody Prescription'; books, which publish new insights into the spirit-body relationship and which are partly supported by new research results in the field of microbiology.

Sarno assumes that what we are aware of is a small part of what is happening in our body. Most processes take place unconsciously. We often think that our decisions are only about the conscious, but this is just the tip of the iceberg. Many influences have the things of our past, how things are 'stored' in our body, from different biological, chemical and psychological learning processes.

We are all under psychological and spiritual pressure, which is also physically experienced. Often we are not aware that many unconscious feelings and fears are automatically physically translated by our brains to prevent us from becoming aware of these 'threatening' feelings. It is a big mistake and medical blunder this as a mental or emotional weakness!

They're not abnormal reactions, but Sarno says the brain creates pain or another physical symptom to avoid severe violent emotional explosions. These symptoms are not physical substitutions for bad feelings. They're not self-torment for bad thoughts and guilt either. But you could say: they are players in a strategy, which aims to focus attention on our bodies to escape dangerous feelings in our unconscious.

The unconscious is often illogical and irrational, it often reacts directly. Many people choose, if they had the choice between solving difficult feelings and intense physical pain, for the first. That is logical, but the emotional system does not always react as logical, but more from patterns and learning processes and patterns from the past. This is not altered by pschyco-pharmaceuticals. These processes are not altered by influencing brain chemistry, which is a symptomatic treatment.

Mindbody or psychosomatic symptoms serve a certain purpose. If you treat this only symptomatically, man's mind and brain will produce a different symptomatology.

An example of the often unconscious strategy of the mind is the following: The number of ulcers has declined considerably over the last ten years. This is not because of the better gastric acid inhibitors that have been developed, but because a stomach ulcer has gradually become synonymous with a stress complaint and the social 'no longer accepted' has an ulcer.

Another example: A woman, who has been camping with a certain type of migraine for 20 years, hears from her therapist, that this form of migraine often has to do with a hidden pent-up anger. When she started thinking about this seriously, she stated that for the first time since all these years she had no headaches!

This is not the same as the conversion hysteria Freud described. Allan Walters, a Canadian neurologist, prefers the term "local psychogenic pain," because most patients were not hysterical, but the nature of their pain was more emotional. Edward Shorter, a medical historian at Toronto University, says in his book 'From Paralysis to Fatigue', that mindbody symptoms are subject to fashion and to what is 'legalized' by most doctors as physical.

It is of course also interesting to examine from a Christian perspective whether all these processes are about displacement or whether there are also spiritual bonds involved in these 'choice' of the mind, such as 'modern' diseases. I myself have noticed this regularly in many psychosomatic complaints, for example in some people with dystrophys and migraine complaints. Which, of course, doesn't mean that every dystrophy has an occult component. Furthermore, there are psychosomatic complaints due to sinful behaviour. In Psalm 32 David expresses that his bones are languishing under his wailing and that he felt a heavy pressure on himself day and night.

Neurophysiology of Mind Body processes

Candace Pert, a known molecular biologist in America, has initiated the discovery of the fact that the brain itself produces morphine, called endomorphins. At first, she thought that these endogenous morphins only occurred in the neck and brain stem, because until recently the spirit of man was sought.

She made the amazing discovery that these morphins and similar substances occurred not only in the brain, but also in the immune system, endocrine system and throughout the body. These molecules are part of a psychosomatic communication network. It turned out that the information flows through the body and spreads through it, and they stimulate the receptors on the wall of each cell. You can imagine:

Each cell contains millions of satellite dishes. All processes in the body are initiated by messenger molecules, many of which are peptides, such as endorphins. Each peptide consists of different of the 23 existing amino acids; a peptide like insulin even consists of a few hundred amino acids. Suddenly it appeared that the neuropeptides and their receptors were biochemical correlates of emotions. Or more simply put: It is the material manifestations of the emotions. The reception is a physical process between the receptor and the peptide.

Once the connection is made, the receptor, a large complex molecule, begins to squirm and causes a physical reaction. There are ions flowing in and changes are taking place. Eventually the brain receptors perceive that, what happens, as an emotion. The peptides are a kind of radar signals from the brains, the receptors capture them and give the emotions a physical quality, for example by opening or closing the blood vessels in the face.

Neuropeptides are released in the most diverse state of mind. There are peptides for every emotion, such as anger, anger, laughing, etc. Body and mind appear to be much more connected than was suspected until recently. Now scientists, who deal with immunology, hardly cooperate with neurologists, but in the body brain and immuum system are closely connected and communicate extensively.

Endorphins, which are in the brain and cause euphoria for example, were suddenly found to be in the immune system! It turned the whole reductionist thinking upside down: mood-changing substances in the immune system. As a result, the mind of man appears to communicate not only with the brain, but with every cell of the body. This also seems to me to be a biblical fact: that the mind is an integrated character of man who sits and connects to every cell.

Better than the reductionist view of the human person, where the mind would only be in the brain stem or in the heart. The neuropeptides are therefore chemical messengers, who move in the body and produce a physical reaction by their presence. It's the messengers and communicators of mind and body. It's a fascinating idea that emotions can occur in two spheres.

In this context, for example, it has been discovered that people with multiple personality sometimes produce clear physical symptoms ranging per subject. One personality may be allergic to cats or has diabetes, while the other is not.

In this context, it is important to note that most communication in the psychosomatic network is not conscious. There are many emotional messages that do not penetrate the consciousness, but are used to regulating everything in your body. In other words: many emotions are stored in the body! The transfer of information between body and mind is via emotions and largely determines the condition of the immune system. Not according to the "chakka" method of Emile Ratelband, but we will come back to this later.

Psychoneuro - immunology

David Felten, professor of neurobiology and anatomy at Rochester has done a lot of research in psychoneuroimmune. In examinations of people with stress in their lives such as exams, divorce, admission to a nursing home, it could be seen that there was a reduced immune response if they had no confidence in a situation or if they felt lonely.

For example, there is a study of immune reactions and exam stress among medical students, where it appeared that a chronically reduced immune response did not occur among the students who threatened to fail, as you might think, but especially among students who said they were lonely and experienced little social support. Family members and community members will not soon think that they affect the composition and functioning of a patient's nervous system and immune system, but that's how it works. From a pastoral biblical view, this can only be confirmed.

Robert Ader, director of the Behavioural and Psychosocial Medicine department in Rochester, led a groundbreaking experiment that showed that mice could be administered a certain substance to suppress their natural immune system. After discontinuation of this substance, they could then be conditioned to continue to suppress their immune system.

Many interactions, also in body-mind proportions, have to do with conditioned reactions. A simple example: You see a dog walking on the street; you have a dog yourself and you love dogs of that breed in particular; then you get a warm feeling and want to talk to that dog. If dogs don't interest you, there's no neural response. But if you've been bitten recently by a dog like this, you're gonna have a big reaction. The adrenaline starts to flow, your sympathetic nervous system is extremely activated and the pituitary gland secretes stress hormones that affect your immune system. Your heart's beating faster, the eye pupils are dilating, you're ready for a fight or escape reaction. The same dog evokes different reactions in different people.

Long-term presence of stress hormones can result in all kinds of diseases. One of the hundreds of examples is that this presence can lead to the death of some brain cells, especially in the elderly. The first phenomenon of arterial calcification is often a reduced blood supply. In the brain, the cells are affected by the stress hormone. The combination of decreased blood supply plus stress hormones and increased activity of neurotransmitters causes a worsening of the problem.

What happens, for example, in the case of elderly people who are already at risk when they are in hospital and exposed to all kinds of stress factors? Due to their concern the production of stress hormones is greatly stimulated. And every time in the hospital they come into contact with all kinds of microorganisms like staphylococcal and streptococcal. However, we need to be extremely careful with conclusions on how to manipulate this conditioning. Often only a kind of positive thinking is "too short".

For the beneficial effects of the so-called guided fantasy, this is visualizing that anti-cells kill a tumour cell, a technique followed in many alternative cancer therapies, no evidence has been found. (Margaret Kemeny)

David Spiegel did a fairly well-known study in women with breast cancer. Women only received regular medical treatment from one group, while the other received help and support from a self-help group. The last group indicated that they could do better and that they had richer lives, but they also proved to live longer. If someone invented a drug that would bring this effect, it would be world news! For me it is a confirmation that brotherly love and pastoral care are extremely important in serious illnesses.

While you now often see that it is a neglected area in many Christian communities, where only medical power pushes oneself away. Great progress has been made in treating various types of cancer. That is precisely why a combined attention is of great importance to the patient.

Biblical Psychosomatics

As already mentioned, the call for an integrated framework, in which you can accommodate all body-mind relationships, is growing. The Bible claims to be this framework. (Gen.1:26 and 2:7; 2. Tim.3:16, 1. Thes.5:23) The inspired Word of the Creator gives a minute picture of who man is, what his purpose is, what his problems are, and how a way of faith is passable for a restoration of spirit, soul and body.

In Rom 6.7.8 the inner problem is drawn, in the book Proverbs we find so many wise 'body mind' lessons. Just as so much oriental mysticism, gnosticism and religion is creeping in in integral medicine, Christian scientists and aid workers have to test and develop these developments from Biblical starting points. In medicine one is looking for the spirit of man and his integration into the body.

According to the Bible, there is a direct connection between taking account of God and our physical well-being: Spr.3:5-8 "Trust in the Lord with all your heart, and do not support your own understanding. Know him in all your ways, and he will make your paths straight. Do not be wise in your own eyes, fear the Lord, and turn away from evil; it will be medicine for your flesh, and aphid for your bones."

Therefore the Holy Spirit exhorts us in Proverbs 4:10 "Hear my son, and accept my words, that your years of life may be multiplied." Conversely, it can be said that a carnal walk of life of a born again Christian can shorten his life on earth. Initially, according to the Bible disease and death is the result of sin(n).

Of course, I do not want to claim that the life span of a Christian right is proportional to the degree of life by the Spirit. For this reason, the Bible gives plenty of other reasons of being sick, for example by sins of another, by circumstances, so that the works of God may become public (John 11:14) and as disciplinary measures (Heb.12:5), by the (polluted) environment, in which also the fallen forces of nature play a role from the fall, and not least because of our genetic decline.

God wants to heal us through Jesus Christ, all man by spirit soul and body. The Bible has healing words (1. Tim.6:3) and a healing doctrine (2. Tim.4:3) Spr. 4:20-22 "My son, observe my words, incline your ear to my sayings; do not let them depart from your eyes, keep them deep in your heart. For they are lives for whom they find, FEELING FOR THEIR GANSE BIRTH."

Inner peace, resulting in a long and happy life, is obtained according to the Bible by maintaining God's commandments. Spr.4: 4 "Keep my commandments, that you may live." This is not a welfare gospel, or medicine according to "Christian magic," for in this life there is also room for trouble, suffering and struggle. Often guilt is a cure for psychosomatic complaints.

In Psalm 32, a man is mentioned, who pushes away his problems and especially his guilt. "For as long as I was silent, my bones faded under my wailing all day: for day and night thy hand pressed heavily upon me, and my marrow dried up as in summer heat" (verse 3.4).

It is a striking picture of psychosomatic complaints: depression (your hand pressed heavily on me), life fluids (joint fluid, saliva, etc.) drying up in the body, it seems as if the aging process is rapidly increasing. It is strange that this old psalm so links the physical and inner state. At the same time, it clearly indicates the way not to enter such situations or, if we are already in them, to be radically liberated from them.

The road we must always go is the way to God. Not in the sense that we have to 'jam' about our troubles (verse 3b), but: "Therefore every pious one prayed to You at the time that You are found." (verse 6a) The Lord will appear not to be a judgmental or avenging God, but a merciful God, as He revealed Himself in Christ Jesus, the Savior. He will be a cover-up for us and a refuge for our troubles (verse7) and even greater: He will surround us with jubilants of liberation. He will teach us and teach us the way we must go. (verse 7b,8) Spr.15:13 says: "A happy heart makes the face cheerful, but through heart suffering the spirit

is defeated. Or else in Spr.17:22: "A cheerful heart promotes healing, but a defeated spirit causes the bones to wear off."

Reductionism in pastoral care?

In addition to the fact that the last 100 years the secular pastoral care of reductionist thinking can be accused, it is also good to put our hand in our own 'Christian' (evangelical) bosom. Also in the pastoral care there was and is hardly feeling with the physical and psychological aspects of our humanity. Do we as Christians also have answers to the modern diseases, as I mentioned in the introduction? Diseases, which are by far the biggest problem in health care.

What do we know about the mental and psychological and biological interactions of, for example, fibromyalgias, or RSI? Can we address people with numerous types of fatigue syndromes specifically in their mental and physical problems, or do we limit ourselves to 'stereotype archetypes' of the pastoral care. In many pastoral typologies, the clock clasps from extreme psychological models to extremely spiritual. Larry Crab's latest books also testify to movements in this field. Many pastoral methods turn away by increasing the deficits of others.

In America, methods are again, all of which emphasize the spiritual, and hardly have any insight into other factors that play a role in health care. Also in evangelical aid we must become increasingly aware of our reductionist view of man, a view which the Bible does not share. At the same time, we realize that perhaps we are at the beginning of a whole new era, in which the explosive increase in knowledge and experiences of many disciplines must be filtered, tested and extracted. This can only happen from the Word and the Spirit and the brothers and sisters whom God has given us.

In the upcoming Promise songs I would like to put a few more articles, in which I want to make a modest contribution to this process. If you feel addressed by this article in any way, or want to respond, I am highly recommended.

>Literature:

Bil Moyers: Health and mind, the healing effect of the mind. Teleac, Van Holkema & Warendorf 1994 Houten

Joe E. Sarno: The mindbody description, Warner Books 1998 New York.

E. Shorter: From paralysis to Fatigue: A history of psychosomatic illness in the modern era. The Free Press, New York 1992

D. Chopra: Quantum healing Bantam Books 1989 New York

D. W. Swanson: Chronic pain as a third pathologic emotion American journal of psychiatry 141 (1984) 210-214

Charles R. Solomon: Handbook to happiness Tyndale house, Wheaton, Illinois 1989

Kurt Blatter: Bible dealing with stress; 2 psychosomatic aspects, St Promise Oudewater 1999

Section 2

In the previous article we were able to take note of the increasing interest and research into the treatment of the whole human being, the mind-body healing. In this follow-up, I would like to pass on some findings on psychosomatics. It is certainly not a scientific treatise, but I hope that pastor and (para) medical workers will respond to this, so that together a Christian concept of body mind healing can be sought.

Scope and history of The Problem

Modern (psychosomatic) diseases such as RSI T. M. S. (tension myositis syndrom), chronic muscle problems, fibromyalgias make up eighty percent of complaints that make people disabled. In the U. S. A. alone, this costs more than 140 trillion dollars in a year. RSI is also the main complaint for absenteeism in the Netherlands. If you compare these diseases with someone who has been well-revalidated after paralysis of the legs, you can say that in the latter example a 'reasonable quality' of life and work is possible, while someone with chronic pain is often physically and/or psychologically unable to work. Dr. John Sarno, prof. of clinical rehabilitation medicine in New York has been looking for a clear pathology of chronic pain for years. He was one of the first to realize that the primary target in the body was the muscle and not the bone, as so many researchers in recent decades thought.

This was often motivated by the fact that the bone was easier to photograph and easier to examine than the muscle tissue. Others believed the muscles were more painful because they were weaker, shorter, sprained or strained. Many chronic complaints were explained orthopedic or neurological and the 'closing post' was often the spine. About twenty-five years ago, there was an unlikely connection between different disciplines such as chiropractors, manual therapists and, for example, physiologists. The latter had previously criticized chiropractors as unscientific. But now the osteopaths and chiropractors were 'recorded' in the orthopedic family, psychiatrists, physiotherapists, neurosurgeons and so on.

What this 'family' had in common was the thought that the cause of chronic muscle problems was found in the vertebrae and relations with the muscles and that some kind of physical intervention was necessary to cure the disease. Surgery is one of the most drastic interventions, but at the same time a very often used option. Many structural, chronic inflammations, responsible for the pain, were and are treated with a large number of steroids and non-steroidal medications.

Research And Assessment of Chronic Pains

The investigation of chronic pain is a huge industry both in the USA and in the Netherlands. A different view and investigation of chronic pain would be a direct financial catastrophe for many. Sarno discovered that 88% of his chronic patients had a history of small gastrointestinal diseases, such as gastric acid, symptoms of a ulcer, hiatus hernia, spastic and or irritated intestines, migraine, headache, eczema, frequent urination, etc.

Although all doctors admit that these symptoms are related to psychogenic or emotional problems, there are, for example, few physicians who believe that unconscious, suppressed emotions can cause these important chronic symptoms. Sarno says he has been experimenting for years with migraine patients with typical light-visualization at the beginning of the headache. He told his patients that "repressed anger" might be a cause of the problem and advised the next time at the beginning of the light sensations to think what anger they were trying to suppress. Many have already responded positively.

It is an important aspect in every therapy but also in the 'psychodynamics' of chronic pain, that knowing and assuming an emotional role in the development of complaints is of great importance. It is well known that hardworking, conscientious, perfectionists are destined for T. M. S. and RSI, but more about that later. Often physiotherapy and ergotherapy are used as solutions, usually with only temporary results.

Most therapy means improving poor blood circulation in the muscles and nerves (wall) Treatments with heat and or UKG (ultrashort wave) UG (ultrasound) etc. often lead to a temporary effect because the circulation improves only temporarily. However, most blood circulation is controlled by the vegetative (autonomous, unconscious) nervous system. There is something in the brain that affects this process, which reduces blood circulation in areas elsewhere in the body in a few milliseconds. This means a reduction of oxygen in the tissues and is almost certainly the cause of many chronic pain.

Research by modern researchers confirms that there is a mild oxygen deficiency in muscle and nerve tissue, according to dr. Sarno. He indicated that these complaints were based on a Classical PSYCHOSOMATIC CONDITIONAL PROCESS.

This implies that if you really and fundamentally want to improve the pain, you need to focus more on a brain process than a local touch point! It's precisely because of the tremendous intertwining of the vegetative with the emotional life of a human being. Only it is a pity that decades of thinking differently, words like psychological and emotionally have gotten a different content in healthcare, namely as if something strange is happening to you.

Also the word psychosomatic has a wrong charge to most people, because they think there's nothing going on, you fool around or you fool around. (also inspired by the concept of hysteria such as Freud gave content) This while, especially with psychosomatic complaints, clear physical complaints and processes of change can be measured. Stanley Coen a well-known psychologist confirmed that TMS and RSI often have an (unconscious) defence strategy to avoid attention to fearful and suppressed feelings. If this is true, you could call TMS even the most common emotional impairment in the west!

Physiology of Chronic Pains

We have already mentioned in the previous article the studies of Candace Pert, which clearly demonstrated the interconnectivity of emotions with the neurological. Fear, unprocessed feelings, resentment, anger has via neuropeptides (the psychosomatic messengers) and vegetative many relationships with the unconscious system. These feelings are mostly processed in the brain through the limbic system. The unconscious part of the mind of man stimulates the brain to all kinds of 'abnormal' reactions, in the motor, sensory and sensory system (see diagram). These symptoms are the result of brain activity alone!

Edwin Shorter, a medical historian from Toronto, claims in his book 'From paralysis to Fatigue', that the mind-body choices, which are often unconsciously reflexive, are based on what is 'legalized' by the doctors as a physical complaint. This is fashionable! Today, this is called ASI, ME, fibromyalgia, carpal tunnel syndrome, TMS, etc.

Despite all the technology of scanners and other medical research equipment, medical science has only discovered a fraction of the brain function. How does the brain think? How is language used? And how does the brain use creative properties? What choices are made how? How does the mind affect the brain? In other words, even at the most basic level, we still know little. Therefore, the idea that the brain can also cause physical phenomena, something that most psychiatrists and physiologists do not believe is not wrong in advance.

The crucial point is that the symptoms of the above-mentioned modern diseases are largely not the result of damage, disease or physical trauma. But that certain brain centers 'stain' cells in the periphery, which can prevent symptoms of weakness, pain and tingling. This is called a conversion reaction. It's like the brain decided that the psychological reactions weren't convincing enough as disease and decided to stimulate processes that lead to physical changes.

Another example of a strong sample of the brain was already recorded by Henry Beecher during World War II. This was about painlessness. He noticed that heavily wounded front soldiers hardly needed painkillers or morphine. The soldiers were so 'glad' that they got it out alive, and that they didn't have to go to the horrors of the front, that they had significantly less fear and pain. Similar injuries in civil life would cause much more pain.

The hypothalamus is essential in this process of trickery and deception of the brain. The result is RSI or TMS in all its qualities. These symptoms easily lead to dysfunction of the immune system and may lead to over-response (allergy) or lack of reaction (viable for infections such as colds or yeast infections). See schedule.

To date, however, many doctors and psychiatrists have used the concept of 'schematicisation', meaning that people communicate physical complaints without a physical pathology at their root. This thought is unbearable for many people with the above mentioned complaints. It suggests that there would be no real basis for their pain.

However, it has been shown above that there is a real pathophysiology of muscles, nerves and tendons. Displacement of the brain from many emotional reactions results in pathological changes. However, many aid workers and behavioural therapists prefer only to give medical treatment and behavioural therapy, rather than engage in (unconsciously, repressed) emotional life of patients. That's a shame, according to dr. Sarno in his book 'The Mind-body description', because this is the beginning of the physical complaints.

So the brain causes chronic muscle pains, RSI, TMS. This is because the autonomic, involuntary nervous system, local blood flow, involuntary opening and closing of blood vessels, influences. This leads to reduced oxygen uptake in the tissues with the above symptoms. These are proven facts, for example in people with fibromyalgias.

Often we also find such symptoms on the shoulder heads and low back, complaints that are hardly susceptible to therapy (medicines, steroids, physiotherapy). They are often not recognized as complaints caused in the above manner. It goes without saying that before reaching such a conclusion, other pathology must first be excluded! But as I said, most of the possibilities that remain are often misguided! High blood pressure due to repressed emotional factors is also achieved via vegetative.

Research In the Netherlands

In the Netherlands too, more is gradually becoming known. It is becoming clear that RSI fibromyalgia and TMS complaints, in addition to the high static load of adverse postures (ergonomics) and physical task stress, such as smell, noise and poor relief, also play an increasingly important role in many mental factors such as time pressure, memory load and especially emotional factors.

Gerard P. v. Galen of the Nijmeegs Institute for Cognition and Information (NICI) has found that people with a higher 'anxst score' (Spielberger's test) have an additional problem in controlling their muscles. Studies at 45 VDU workers with RSI and 45 VDU workers without RSI show that the RSI monitor worker is significantly perfectionist than the VDU worker without RSI. Work speed, performance improvement lead to a perfectionist going down, because he has to meet the high demands of himself and others (overtime, no breaks).

Sub assertivity is a known symptom in chronic pain. This explains why in countries like Greece, where the (western) work stress is not so well established, fewer RSI patients occur. Courses with as their items: time management, strategy training, stresscoping are important, but much more will have to be sought for 'the game of trickery and trickery' of the brain, in which processing and repulsion of emotional life plays a major role.

These often unconscious conditioning processes encourage serious chronic diseases such as RSI and TMS. By overly 'short' reductionist thinking, complex formation patterns via psyche, brain, vegetative nervous system and immune system are overlooked. Information about these diseases helps to improve the patient's perception, allowing him to focus even better on the often emotional and psychological sources of the onset of these diseases. In a next article I want to highlight this from a biblical perspective and give an impetus to a Christian model of Body-Mind Healing.

Literature:

Dr. John E. Samo, The Mind-body description. 1998 warner Books, New York.

S. J. Coen, Between author and reader. 1994 Columbia University Press, New York

C. Fert, Molecules of emotion. Scribner 1997, New York

E Shonfer, From paralysis to fatigue: A history of psychosomatic illness in the modern era. The free press 1992, New York and Toronto

S. Reichijn, Neuroendocrine- immune interactions, New England journal of medicine 329 <1993> 1246-1253

J. E. Sarno, Healing the backpaine, warner books 1991, New York

Gerard van Galen, Stress, neuromotor noise and human performance, a theoretical perspective. Journal of experimental psychology: Human perception and performance, 23, 1299-1313 by Gemert, 1997

G. v Galen, G. P. Smits-Engelismans, B. C. M. Meulenbroek, R. G. J & Bloemsaat, G. (1999) About movement, stress and possible mechanisms behind the mouse arm and other forms of repetitive strain injury RSI, Yearbook Physical Therapy Kinesotherapy 1999 pp 1-34 Houten/Diegem Bohn Statleu van Loghum

M. D. F. Eijssden v. Besseling, Samama-Polak A, Treatment and prevention of RSI, Assen: van Gorcum 1998

Huppes G. ea, Handbook RSI, The Hague: Sdu Publishers 1999

Glossary:

Hypothalamus:

Lower part of the intermediate brain, the highest integration center between the nervous system and the endocrine (hormones) system and production site of many hormones. The hypothalamus also plays a role in controlling temperature, blood pressure, hunger and thirst.

Conditioning process:

Building conditional reflexes, they are learning processes that are (un) consciously stored in body, soul and mind; a small incentive is enough to initiate the whole process.

Limbic system:

brain center closely connected to the hypothalamus and cerebral cortex; it enables the thoughts to influence the emotional expressions and vice versa. Together with the amygdala or almond core, it forms the rhinencephalon or limbic system.

Autoimmune disease:

These are diseases, which are often associated with the presence of anti-bodies against body's own substances.

vegetative nervous system:

is the unconscious nervous system, so that which is not under the direct control of our will. It consists of an activating system, the sympatic and an inhibiting, soothing system, the parasympathetic.

10 Trauma Shame and Forgiveness

Trauma-informed pastoral care builds on safety and prevents retraumatisation.

Safety before exploration

Do not ask for detailed re-experience when you are not trained. Help orient someone in the here and now, let choice exist, predict what you will do and respect limits. Silence, freezing, accompaniment or confusion can be signs of disruption and not consent.

Shame

Guilt says I did something wrong. Shame says I'm wrong and I'm not part of it. Pastoral care really designates evil without making the identity of the person coincide with it. In the case of victims, responsibility lies with the perpetrator; pressure to find his own share can damage again.

Forgiveness

Forgiveness is not denial, reconciliation without security, restoration of trust without scrutiny or duty to keep in touch. It can be a spiritual process in which revenge is released and justice is entrusted to God and competent authorities. Reconciliation requires truth, responsibility, change and security. In the event of abuse, borders are often a form of wisdom.

Spiritual abuse

Signals include absolute claims to God's voice, prohibition of contradiction, threats of curse or loss of salvation, isolation, forced confession, sexual or financial exploitation, and stopping professional assistance. Document facts, protect potential victims and follow ecclesiastical and legal reporting routes.

11 Deliverance Ministry

Deliverance ministry focuses on Christ, freedom and discipleship and must be voluntary, testable and safe.

Deliverance ministry with safeguards

Christ-centred, voluntary, accountable and connected with appropriate care



Figure 6 Safeguards for deliverance ministry

Theological place

The New Testament talks about the victory of Christ and about spiritual struggle. Christian traditions differ in interpretation and practice. These differences require modesty. No counsellor can determine, based on unusual behaviour, only that a demonic cause is present.

Differential assessment

Religious experience can also occur in trauma, psychosis, disassociation, epilepsy, sleep deprivation, intoxication, withdrawal symptoms, neurological illness, mourning or cultural belief practices. Listen to its own meaning, assess safety and organise medical or psychological assessment when signals give rise to this. Pastoral care and treatment can co-exist.

What not to do

- Do not stop medication or discourage professional help.
- No suggestive questions that assume memories or hidden sins.
- No screaming, fixing, locking, humiliating, filming or physical contact without explicit permission.
- No secret team without surveillance, reporting or complaints route.
- Do not involve children without appropriate permission, security and expertise.

- Promising no result and no lack of faith as an explanation for lack of recovery.

A sober approach

Start with permission, a secure setting and a shared purpose. Simply pray for peace, truth, protection and freedom in Christ. Invite the counselee to give his own words of faith, limits, confession or distance from harmful practices. Stop on disruption. Close with orientation, practical aftercare and a follow-up appointment. Discuss complex situations in supervision and with competent traders after permission.

Core from the supplied source

The source of liberation pastoral care emphasizes inner healing, breaking false thought patterns, removing supposed legal bases and prayer for liberation. In this manual, these themes are embedded in today's safety principles: no causal certainty without scrutiny, no compulsion, no replacement of care and always attention to trauma, autonomy and aftercare.

12 Discerning Complementary Care

Complementary care demands the same sobriety as other interventions: what is promised, what proof is there, what risk derivatives exist and does it fit within faith and law?

Four tests

- Truth: Are claims verifiable and are borders called fair?
- Safety: are contraindications, interactions, training and complaints routes clear?
- Freedom: Is there informed consent without fear, pressure or dependence?
- Fruit: does the approach support responsibility, community and appropriate medical care?

Red flags

- Warranty on healing or one explanation for almost all complaints.
- Encouragement to stop diagnostics, medication or treatment.
- Secret knowledge, uncontrollable energy claims or continuous costly pathways.
- To blame the patient when there is no improvement.
- Sexual, physical or financial behaviour across borders.
- A handler who refuses criticism, second opinion or cooperation.

The supplied edition Complementary care in the light of the Bible provides a broad theological and pastoral reflection on view of the human persons, health, communication, conscience, relational skills and treatments. For up-to-date use, specific medical claims must always be made through recent professional guidelines and individual medical assessment.

13 Crisis Recognition and Referral

A crisis is not a time for comprehensive mental analysis, but for security, proximity and rapid appropriate assistance.

Suicidality

Ask clearly: Are you thinking of killing yourself? Do you have a plan, time or means? Have you tried before? What's stopping you now? Don't leave anyone with immediate danger alone, remove resources only if you can safely and call 911. In the Netherlands 113 Suicide Prevention is available 24 hours a day via 113, free via 0800-0113 and via chat. Contact with general practitioner or crisis service is necessary for professional assessment.

Psychosis and severe confusion

Do not discuss the content of delusions or confirm them. Acknowledge the fear, speak quietly, reduce incentives and ask for orders to harm themselves or others. Acute insecurity, severe agitation, catatonia, sudden confusion or inability to self-care requires immediate assessment. A sudden delirium could be a medical emergency.

Violence and abuse

Protect victims, do not make joint conversations with coercion or partner violence without specialized risk assessment and do not promise absolute secrecy. Follow the applicable reporting code and security procedures. In case of immediate danger, call 911.

Warm referral

Explain why additional expertise is needed, offer to call together, give with permission a core summary and remain pastorally involved without duplication of treatment. When you return, ask what the handler advises and vote prayer or exercises.

14 The Counseling Process in Practice

A trajectory remains clear when each phase has a clear goal.

Phase 1 Contact and safety

Build trust, clarify expectations, screen risk derivatives and make agreements about borders and privacy.

Phase 2 Story and formulation

Listen to events, meanings, patterns, relationships, faith and physical factors. Get together and test.

Phase 3 Objectives

Choose small, observing goals: sleep better, discuss one conflict safely, make medical appointment, learn to recognize shame or activate support.

Phase 4 Interventions

Use listening, psycho-education within competence, Scripture, prayer, exercises, relational recovery and collaboration. Dosing and evaluating.

Phase 5 Completion

Name growth, relapse signals, resources and follow-up care. Completion is not abandoned; it strengthens healthy autonomy and community.

Session calendar example

- Short security check and important changes.
- Looking back at the previous appointment and exercises.
- Joint choice of one focus.
- Explore, summarise and, where appropriate, allow an intervention.
- What does the assistant take and what is one feasible step?
- Identify appointments, risk assessments, referral and evaluation date.

15 Cases and Exercises

The cases train hypothesis formation without explaining too quickly.

Pain and guilt

A woman in chronic pain thinks God is punishing her. The counsellor acknowledges the reality of pain, asks for medical care, examines the image of God and the concrete basis of guilt, and helps distinguish grace from vague charge.

Practice questions: Which risk derivatives should be excluded first? Which two or three hypotheses do you keep open? What does permission require? What is beyond your expertise? Which first step is small enough?

Voices and deliverance

A man hears orders after several nights without sleep. The pastor does not confirm a demonic diagnosis, asks for danger and drug use, turns on general practitioner and crisis care the same day and remains quietly present.

Practice questions: Which risk derivatives should be excluded first? Which two or three hypotheses do you keep open? What does permission require? What is beyond your expertise? Which first step is small enough?

Relational conflict

A couple escalates quickly. The counsellor exercises slow, summarize and pause. In the event of signs of coercion or violence, joint sessions shall not continue without a specialised assessment.

Practice questions: Which risk derivatives should be excluded first? Which two or three hypotheses do you keep open? What does permission require? What is beyond your expertise? Which first step is small enough?

Spiritual abuse

A council member has been told that doubt is rebellion and treatment disbelief. The counsellor restores freedom of choice, appoints abuse of power, helps find safe support and refers to trauma and anxiety complaints.

Practice questions: Which risk derivatives should be excluded first? Which two or three hypotheses do you keep open? What does permission require? What is beyond your expertise? Which first step is small enough?

Conscience

A younger man prays for hours for fear that one wrong word destroys salvation. The counsellor gives no endless reassurance, explores compulsion patterns and refers to evidence-based treatment, while pastoral work is on a merciful image of God.

Practice questions: Which risk derivatives should be excluded first? Which two or three hypotheses do you keep open? What does permission require? What is beyond your expertise? Which first step is small enough?

Study exercise on identity

Knowing who you are in Christ gives direction and strength. Book at least half an hour per week for this exercise for a number of weeks. The goal is not to use texts as loose slogans, but to carefully read, ponder, pray and apply one Scripture section in its context.

1. First read the sections in this manual on biblical view of the human person, assertiveness and new identity. Then read the method of this exercise twice in peace.
2. Choose from the Scriptures below one text that attracts your attention.
3. Read the chosen text in its full biblical context. Note to whom the words are addressed, what situation is described and what promises or assignments are actually in the text.
4. Ask in prayer if God wants the meaning of the text to penetrate your heart and mind. Thank Him for what the text about Christ, grace, vocation and connectedness shows.
5. Rewrite the text in your own words. Describe images and comparisons and record any conditions or assignments.
6. Write on which thoughts, feelings and memories the text evokes. Note also what encourages, sheds or raises questions.
7. Read your processing aloud as thanksgiving. If you wish, share her with a trustworthy person who can listen carefully without filling in the meaning for you.
8. Date your notes and repeat the exercise weekly with a different text. Look back a few weeks ago: what truth is becoming clearer and what concrete change is growing?

Scriptures on identity in Christ

Matthew 5:13 I am the salt of the earth.

Matthew 5:14 I am the light of the world.

John 1:12 I am a child of God.

John 15:1 and 5 I am a branch of the true vine, and live out of Christ.

John 15:15 I am a friend of Christ.

John 15:16 I was chosen by Christ to bear fruit.

Romans 6:18 and 22 I am freed to serve God and righteousness.

Romans 8:14-17 I am God's child and co-heir with Christ.

1 Corinthians 3:16 and 6:19 I am the temple of God: his Spirit dwelleth in me.

1 Corinthians 6:17 I am connected with the Lord.

1 Corinthians 12:27 I am a member of the body of Christ.

1 Corinthians 15:10 By God's grace I am who I am.

2 Corinthians 5:17 I am a new creation in Christ.

2 Corinthians 5:18-19 I am reconciled with God and called for atonement.

Galatians 3:26-28 I am by faith a child of God and one with others in Christ.

Galatians 4:6-7 I am not a slave but a child and heir.

Ephesians 1:1 I am sanctified in Christ and dedicated to God.

Ephesians 2:10 I am God's work, created in Christ to do good.

Ephesians 2:19 I am with God's household.

Ephesians 4:24 I may live from the new man in righteousness and holiness.

Philippians 3:20 My citizenship is in heaven.

Colossians 3:3-4 My life is hidden with Christ in God; Christ is my life.

Colossians 3:12 I have been chosen, sanctified and loved by God.

1 Thessalonians 5:5 I am a child of light.

Hebrews 3:1 and 14 I share in the heavenly calling and have part in Christ.

1 Peter 2:5 I am a living stone in a spiritual house.

1 Peter 2:9-10 I belong to God's people and am called to make known his light.

1 John 3:1-2 I am God's child and live in the hope of what I will be.

1 John 5:18 I am born of God, and live under his custody.

Personal processing

Which words in this text affect me the most and why?.....

What does this text say in its context about God, Christ and my identity?.....

What old belief is this corrected?.....

What concrete step fits this truth?.....

Who can I safely share this discovery with?.....

16 Appendices and Worksheets

Use forms as reminder, not as a replacement for a human call.

Annex A Intake form

Reason and demand for assistance.....

What do you hope to change?.....

Physical health sleep medications and agents.....

Mood fear trauma coercion and reality testing.....

Relationships live work finance and security.....

History of faith God's image prayer community and spiritual care.....

Conscience guilt shame forgiveness and recovery.....

Strong side support and previous help.....

Suicide self-harm violence and acute risk.....

Current professional care and consultation consent.....

Joint summary objectives and evaluation date.....

Annex B Short safety plan

My warning signals.....

What I can do myself to buy time.....

People and places giving distraction or rest.....

People I ask for help.....

Professional contacts general practitioner crisis service 113.....

How dangerous substances become temporarily less accessible.....

Reasons to stay and appointments for the next 24 hours.....

Appendix C Supervision questions

- What facts do I know and what interpretations do I add?
- What hypothesis gets too much attention?
- What does this assistant call in me?
- Is there a power or conflict of interest?
- What should I discuss, document or refer?
- Is the assistant free to say no and stop?

Appendix D Checklist for every session

- Safety checked where relevant.
- Target and clearance clear.
- No intervention outside of competence.
- Bible and prayer are not used as leverage.
- Concrete follow-up and evaluation.
- Required reporting completed safely.

17 Sources

The articles provided form the primary substantive basis. Current sources have been added for safety, trauma-informed work, chronic pain and mentally integrated care.

Sources supplied

Feller, G. Communication in the book Proverbs.

Feller, G. Spiritual assessment.

Feller, G. See what God sees.

Feller, G. The sound doctrine.

Feller, G. Complementary care in the light of the Bible.

Feller, G. and Heystek, K. Deliverance ministry.

Feller, G. Psychosomatic in chronic pain.

Feller, G. Relational brain skills.

Feller, G. The conscience and spiritual growth.

Current and additional sources

World Health Organization. Mental Health Gap Action Programme guideline for mental neurologic and substance use disorders. Third edition 2023. <https://www.who.int/publications/b/70678>

World Health Organization. mhGAP Evidence Resource Centre.

NICE. "Chronic pain primary and secondary in over 16s NG193.

SAMHSA. Trauma Informed Approaches and Programs.

113 suicide prevention. Suicide thoughts and helpline.

American Psychological Association. Handbook of Spiritually Integrated Psychotherapys. [https://www.apa.org/pubs/books/handbook-spiritually-integrated psychotherapys](https://www.apa.org/pubs/books/handbook-spiritually-integrated-psychotherapys)

American Psychological Association. Can religion and spirituality have a place in therapy.

PART II MASTER PROGRAM IN PASTORAL COUNSELING

Deeper training, practical framework and workbook

This master edition builds on the manual in Part I. It links biblical theology, spiritual distinction, relational expertise, psychosomatic knowledge, ethical limitation and cooperation with professional assistance. The term "Master" indicates an advanced level of study and equipment; this book does not provide a legally recognized degree and does not make the pastoral supervisor qualified for medical or psychological diagnostics.

Contents of Part II

Chapters	Learning Line
18.10.2012	Definitions, Biblical health thinking, view of the human person, boundaries and ethics
21.10.2014	Diagnostics, communication, psychosomatics, conscience, guilt and shame
25.10.2012	Identity, growth, relationships, assertiveness, prayer, breath, relaxation and climate
30.10.2003	Professional cooperation, liberation, new man, flesh and spirit, church
34.10.37	Decision route, 36-week curriculum, practice test and worksheets
38.10.39	Floor reader and extensive literature

Learning outcomes

- Formulate a coherent Biblical view of the human person and recognize reductionism.
- Perform a pastoral intake, screen safety and formulate a preliminary working hypothesis without claiming a clinical diagnosis.
- Guilt, guilt, shame, conscience, trauma and spiritual questions carefully distinguished.
- Prayer, Scripture, silence, breath regulation and relaxation only targeted, transparent and with permission.
- Organise boundaries, confidentiality, reporting, supervision, referral and cooperation professionally.
- Design, implement, evaluate and complete an accompanying plan in time.

Master model for pastoral counseling

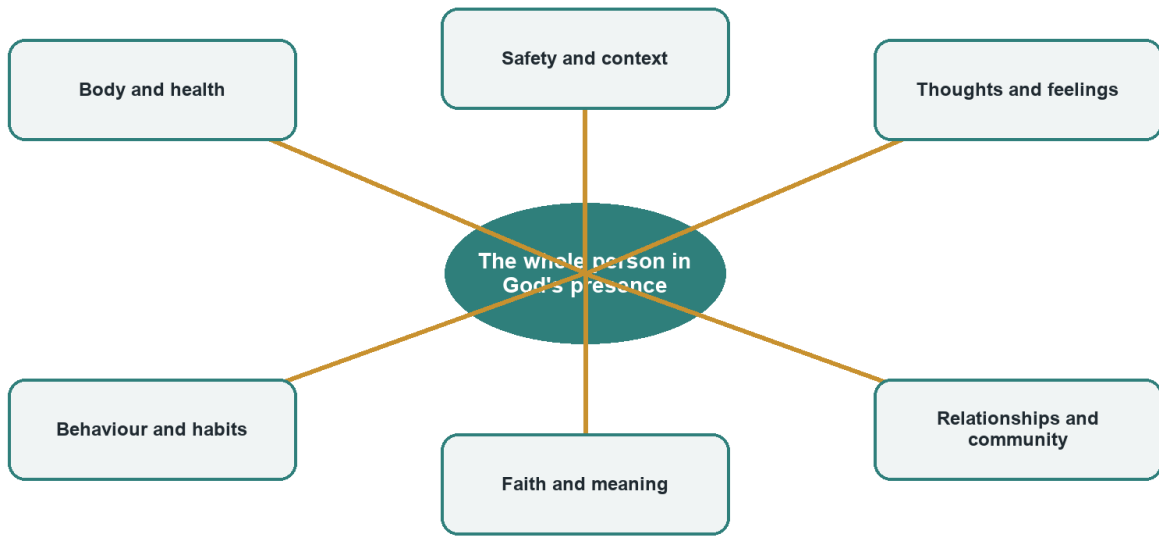


Figure 7. Six domains remain distinguished and connected.

18 Definitions, epistemology and professional identity

Pastoral care and counselling

Pastoral care is the broad, often community-oriented care in which proximity, ritual, Scripture, prayer and practical support come together. Pastoral counseling is a more targeted, conversational form with explicit goals, agreements and evaluation. Spiritual guidance focuses on learning to recognize God's presence and to form a life of imitation. Psychotherapy and medical treatment are regulated professional domains with their own powers. Overlap in interview techniques does not make these professions interchangeable.

Biblical and empirical knowledge

Scripture is normative for faith, character and Christian hope, but is not an anatomical manual or classification system for psychiatric disorders. Empirical knowledge describes patterns, probabilities and treatment outcomes, but does not independently determine the meaning or destiny of man. Good integration requires both obedience and intellectual modesty: a pastor identifies what he believes theologically, what he observes, what the counselee experiences and what is still unknown.

Working definition

Pastoral counseling is a limited, consent-based form of Christian guidance in which a counselee in a safe conversation investigates his story, relationships, physical and psychic capacity, behaviour and belief, with a view to truth, responsibility, comfort, restoration of connectedness and concrete imitation. It shall work on and, where necessary, together with professional care.

Practical checklist

- What do I actually know, what do I interpret and what do I not know?
- What biblical line is really relevant and do I read the text in context?
- What freedom of choice does the assistant questioner have and is consent explicit?
- What are the risks, limits of jurisdiction or referrals?
- What small step, date and form of support do we agree on?

Reflection and exercise

9. Describe a case without names and orders facts, interpretations and open questions in three columns.
10. Formulate two competing working assumptions and note which given any hypothesis would weaken.
11. Choose one Scripture section, read the context and describe both consolation and possible abuse risk derivatives.
12. Practice a permission question, a boundary sentence and a warm reference in role-play.
13. Discuss the case in supervision and note what you learn in your own attitude.

19 Biblical Thinking About Health and the Human Person

Health as capacity and gift

Health is more than the absence of complaints. It includes the ability to respond within real vulnerability, receive meaning, maintain relationships, bear responsibility and accept help. Biblically speaking, health is not merit and disease is not an automatic proof of disbelief. Creation, fall, salvation and completion together give the framework: the body is well created, life is broken, Christ carries and renews, and complete wholeness remains eschatological hope.

Created unity

Genesis 2:7 draws man as a person formed of dust and living by God's breath. Biblical words like body, soul, mind, heart, mind and conscience are overlapping windows on the whole human being. They must not be simply transformed into separate organs of a mental anatomy. This unit vision prevents both biological reductionism and spiritualisation of physical complaints.

Image of God

Dignity does not depend on performance, cognitive ability, independence or health. Man and woman bear God's image and receive a relational royal priestly calling. In Christ, true humanity becomes visible and the believer is renewed. This determines the tone of assistance: never objectify, shame or control, but connect truth and mercy.

Practical checklist

- What do I actually know, what do I interpret and what do I not know?
- What biblical line is really relevant and do I read the text in context?
- What freedom of choice does the assistant questioner have and is consent explicit?
- What are the risks, limits of jurisdiction or referrals?
- What small step, date and form of support do we agree on?

Reflection and exercise

14. Describe a case without names and orders facts, interpretations and open questions in three columns.
15. Formulate two competing working assumptions and note which given any hypothesis would weaken.
16. Choose one Scripture section, read the context and describe both consolation and possible abuse risk derivatives.
17. Practice a permission question, a boundary sentence and a warm reference in role-play.
18. Discuss the case in supervision and note what you learn in your own attitude.

20 Boundaries Ethics and Safe Pastoral Care

Recognising power

A pastor possesses relational and spiritual influence. A counselee can take words about God's will more than ordinary advice. Therefore, role clarity, free consent, testability and avoiding double relationships are essential. Sexual or romantic approximation, financial dependence, secrecy that protects abuse and spiritual coercion are incompatible with safe care.

Confidentiality and its limits

Before the substantive conversation, explain what remains confidential, who can view files, how long data is kept and when information is to be shared due to serious security, legal obligations or consent consultations. Never promise absolute secrecy. In advance, discuss with minors and dependent adults the limits of autonomy and protection.

Competence and supervision

Work only within training, experience and role. Supervision is not a sign of weakness, but a protection against tunnel vision, rescue, counter-transfer and spiritual self-overestimate. Note decisions, doubts, consultations and follow-up agreements sober and factual.

Practical checklist

- What do I actually know, what do I interpret and what do I not know?
- What biblical line is really relevant and do I read the text in context?
- What freedom of choice does the assistant questioner have and is consent explicit?
- What are the risks, limits of jurisdiction or referrals?
- What small step, date and form of support do we agree on?

Reflection and exercise

19. Describe a case without names and orders facts, interpretations and open questions in three columns.
20. Formulate two competing working assumptions and note which given any hypothesis would weaken.
21. Choose one Scripture section, read the context and describe both consolation and possible abuse risk derivatives.
22. Practice a permission question, a boundary sentence and a warm reference in role-play.
23. Discuss the case in supervision and note what you learn in your own attitude.

21 Assessment Intake and Pastoral Formulation

No clinical diagnosis

The pastor shall not make a DSM or medical diagnosis unless he is authorised to do so separately. He can signal, organize and make a pastoral working hypothesis. Formulator probabilistic: "The complaints seem to be related to...", "We must rule out...", "Professional assessment' is appropriate.

Seven domains

Ask systematically for body and medication; thoughts and perception; feelings and regulation; behaviour and use of resources; relationships and security; faith, image of God and church; living, work, money and cultural context. Ask also what does help, what strengths exist and what previous care has been received.

Differential discernment

A similar phenomenon may have multiple explanations. Voices may be associated with psychosis, trauma, disassociation, sleep deprivation, means, neurology, cultural religious language or a combination. Guilt may indicate concrete responsibility, coercion, depression, abuse or a strict conscience. Examine multiple hypotheses before a spiritual conclusion is drawn.

Safety

Ask directly and quietly for suicidal thoughts, plans, means, previous attempts, violence, abuse, neglect, psychosis and acute physical signals. Direct questions do not cause suicidality; it opens up room for judgment. Do not leave the person alone in case of acute danger and organise appropriate help immediately.

Practical checklist

- What do I actually know, what do I interpret and what do I not know?
- What biblical line is really relevant and do I read the text in context?
- What freedom of choice does the assistant questioner have and is consent explicit?
- What are the risks, limits of jurisdiction or referrals?
- What small step, date and form of support do we agree on?

Reflection and exercise

24. Describe a case without names and orders facts, interpretations and open questions in three columns.
25. Formulate two competing working assumptions and note which given any hypothesis would weaken.
26. Choose one Scripture section, read the context and describe both consolation and possible abuse risk derivatives.
27. Practice a permission question, a boundary sentence and a warm reference in role-play.
28. Discuss the case in supervision and note what you learn in your own attitude.

22 Communication from a Biblical Perspective

Listening like love

James quickly connects listening, slowly speaking and slowly becoming angry. Proverbs emphasize truth, timing, meek tone, advice and avoiding gossip. Biblical listening is not passive: it receives the story, checks it carefully and responds in such a way that the other is actually seen.

Microskills

Use open questions, short reflections, summaries, emotional names, silences and scale questions. Ask permission before offering a Bible text, prayer or confrontation. Check meaning: Do I understand what you're saying?

Confrontation and recovery

Confrontation serves truth and relationship, not the discharge of the guide. Name concrete behaviour and consequences; avoid labels. Leave room for response and recovery. Where there is a difference in power, violence or abuse, both sides are not automatically just: protection and responsibility go before swift reconciliation.

Practical checklist

- What do I actually know, what do I interpret and what do I not know?
- What biblical line is really relevant and do I read the text in context?
- What freedom of choice does the assistant questioner have and is consent explicit?
- What are the risks, limits of jurisdiction or referrals?
- What small step, date and form of support do we agree on?

Reflection and exercise

29. Describe a case without names and orders facts, interpretations and open questions in three columns.
30. Formulate two competing working assumptions and note which given any hypothesis would weaken.
31. Choose one Scripture section, read the context and describe both consolation and possible abuse risk derivatives.
32. Practice a permission question, a boundary sentence and a warm reference in role-play.
33. Discuss the case in supervision and note what you learn in your own attitude.

23 Psychosomatics and Chronic Symptoms

Genuinely physical

Psychosomatic doesn't mean imagined. Physical processes, attention, expectation, emotions, behaviour and social context influence each other. Medical unexplained complaints are not medically unreal. A pastor does not make a causal leap from stress or sin to illness.

SCEGS Plus

Order the conversation along Somatic, Cognitive, Emotional, Behavioural and Social, and add Faith/Family and Safety. Ask what doctors have investigated, what alarm symptoms exist and how complaints affect daily life. Stimulate medical follow-up as needed.

Pastoral contribution

Pastoral care can help with meaning, mourning, hope, limits, relational support, debt award, rhythm of life and loyalty in limitation. The purpose is not to explain every symptom spiritually, but to help the whole person live before God's face and receive appropriate care.

Practical checklist

- What do I actually know, what do I interpret and what do I not know?
- What biblical line is really relevant and do I read the text in context?
- What freedom of choice does the assistant questioner have and is consent explicit?
- What are the risks, limits of jurisdiction or referrals?
- What small step, date and form of support do we agree on?

Reflection and exercise

34. Describe a case without names and orders facts, interpretations and open questions in three columns.
35. Formulate two competing working assumptions and note which given any hypothesis would weaken.
36. Choose one Scripture section, read the context and describe both consolation and possible abuse risk derivatives.
37. Practice a permission question, a boundary sentence and a warm reference in role-play.
38. Discuss the case in supervision and note what you learn in your own attitude.

24 Conscience Guilt Feelings of Guilt and Shame

Four distinctions

Actual guilt concerns concrete responsibility; guilt is an experience that corresponds or does not correspond to facts; shame says I am wrongly punished and threatens connectedness; moral injury arises when one goes deeply against one's own values or is betrayed by authority. Each requires a different pastoral response.

Forming the conscience

The conscience is important but not infallible. It may be weak, dull, overloaded or misinformed. Formation takes place through Scripture in context, community, wisdom, prayer, truth about facts and practice in love. The pastor doesn't take over the conscience.

Recovery Route

In case of actual guilt: concrete appointment, taking responsibility, confess, where safely seek recovery, bear consequences and receive grace. In case of false debt: investigate origin, recognize coercion or abuse, restore boundaries and contextualize promises. Forgiveness must never be used to skip security, justice or mourning.

Practical checklist

- What do I actually know, what do I interpret and what do I not know?
- What biblical line is really relevant and do I read the text in context?
- What freedom of choice does the assistant questioner have and is consent explicit?
- What are the risks, limits of jurisdiction or referrals?
- What small step, date and form of support do we agree on?

Reflection and exercise

39. Describe a case without names and orders facts, interpretations and open questions in three columns.
40. Formulate two competing working assumptions and note which given any hypothesis would weaken.
41. Choose one Scripture section, read the context and describe both consolation and possible abuse risk derivatives.
42. Practice a permission question, a boundary sentence and a warm reference in role-play.
43. Discuss the case in supervision and note what you learn in your own attitude.

25 Identity Renewal and Spiritual Growth

Received identity

Christian identity does not come from self-construction but from creation, vocation and union with Christ. In Christ's name, there is no technique for positive thinking. It includes justification, adoption, community, sanctification, service and hope. Personal history and physical vulnerability do not disappear, but get a new center.

Renewal of thinking

Romans 12 connects received mercy, physical devotion, renewed thought and discernment. Renewal includes truth learning, automatic interpretation tests, organizing desires, practicing new habits and living in community. Thoughts are not magically replaced; they are reformed in relation and repetition.

Testing growth

Not intensity but fruit is the primary test: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Growth can go hand in hand with grief, relapse and need for help. Avoid a triumphant scheme that reads vulnerability as spiritual failure.

Practical checklist

- What do I actually know, what do I interpret and what do I not know?
- What biblical line is really relevant and do I read the text in context?
- What freedom of choice does the assistant questioner have and is consent explicit?
- What are the risks, limits of jurisdiction or referrals?
- What small step, date and form of support do we agree on?

Reflection and exercise

44. Describe a case without names and orders facts, interpretations and open questions in three columns.
45. Formulate two competing working assumptions and note which given any hypothesis would weaken.
46. Choose one Scripture section, read the context and describe both consolation and possible abuse risk derivatives.
47. Practice a permission question, a boundary sentence and a warm reference in role-play.
48. Discuss the case in supervision and note what you learn in your own attitude.

26 Relational Skills and Christian Assertiveness

Connected and differentiated

Relational maturity means being able to stay close without losing oneself or the other. Skills include joy sharing, regulating emotions, taking perspective, initiating recovery, treating borders and returning to connection after conflict.

Assertiveness

Christian assertiveness is truth in love: clear yes and no, naming needs and limits, taking responsibility for your own choice and not controlling the other. Self-denial is not the same as self-defeating; service does not exclude boundaries and protection.

Practical script

Usage: When... happens (observable behaviour), I notice... (effect/feeling). I need or request... (concrete). If that is not possible, I choose... (own border).

Practical checklist

- What do I actually know, what do I interpret and what do I not know?
- What biblical line is really relevant and do I read the text in context?
- What freedom of choice does the assistant questioner have and is consent explicit?
- What are the risks, limits of jurisdiction or referrals?
- What small step, date and form of support do we agree on?

Reflection and exercise

49. Describe a case without names and orders facts, interpretations and open questions in three columns.
50. Formulate two competing working assumptions and note which given any hypothesis would weaken.
51. Choose one Scripture section, read the context and describe both consolation and possible abuse risk derivatives.
52. Practice a permission question, a boundary sentence and a warm reference in role-play.
53. Discuss the case in supervision and note what you learn in your own attitude.

27 Prayer Forms Methods and Consent

Prayer as Relationship

Prayer includes worship, thanks, confession, lamentation, intercession, prayer, prayer, silence and Scripture. It is not a means of forcing emotions or producing certainty. Complaints are taught that truth about pain and trust can exist together.

In a counseling session

Ask explicitly whether the counselee wants to pray, pray for himself, want silence or rather finish without prayer. Speak briefly, understandable and non-diagnostic. Do not use prayer to end a conversation, overvote an objection or confirm an unproven spiritual statement.

Discernment

Key impressions to Scripture, character, facts, community, wisdom and consequences. Say "I'll get the thought..." than "God says..." Release the receiver to check. An impression that produces fear, dependence or secrecy requires extra restraint.

Practical checklist

- What do I actually know, what do I interpret and what do I not know?
- What biblical line is really relevant and do I read the text in context?
- What freedom of choice does the assistant questioner have and is consent explicit?
- What are the risks, limits of jurisdiction or referrals?
- What small step, date and form of support do we agree on?

Reflection and exercise

54. Describe a case without names and orders facts, interpretations and open questions in three columns.
55. Formulate two competing working assumptions and note which given any hypothesis would weaken.
56. Choose one Scripture section, read the context and describe both consolation and possible abuse risk derivatives.
57. Practice a permission question, a boundary sentence and a warm reference in role-play.
58. Discuss the case in supervision and note what you learn in your own attitude.

28 Breathing Relaxation and Embodied Attention

Modest objective

Quiet breath and muscle relaxation can reduce arousal and increase attention. They are supportive regulation skills, no treatment for all anxiety, trauma or physical complaints and no evidence of mental maturity.

Safe exercise

Request permission. Leave the person comfortable with open eyes if desired. Invite to a quiet, unforced exhalation that may be slightly longer than the inhalation. Stop in case of dizziness, panic, tightness, pain or disassociation. In pulmonary, cardiac or other relevant conditions: consultation with a competent healthcare professional.

Biblical integration

A short sentence from a psalm can be considered on the natural rhythm of breath, without imagining breath as a sacred technique. The theological emphasis is on received life, God's proximity and physical stewardship. Silence is never imposed on someone for whom inner attention is disruptive.

Practical checklist

- What do I actually know, what do I interpret and what do I not know?
- What biblical line is really relevant and do I read the text in context?
- What freedom of choice does the assistant questioner have and is consent explicit?
- What are the risks, limits of jurisdiction or referrals?
- What small step, date and form of support do we agree on?

Reflection and exercise

59. Describe a case without names and orders facts, interpretations and open questions in three columns.
60. Formulate two competing working assumptions and note which given any hypothesis would weaken.
61. Choose one Scripture section, read the context and describe both consolation and possible abuse risk derivatives.
62. Practice a permission question, a boundary sentence and a warm reference in role-play.
63. Discuss the case in supervision and note what you learn in your own attitude.

29 Therapeutic Climate and Working Alliance

Safety and dignity

A helping climate is characterized by predictability, freedom of choice, cultural humility, empathy, clear boundaries and recovery after misunderstandings. The supervisor does not need to understand everything to be reliable.

Shared goals

Ask what the assistant questioner hopes, what he doesn't want and how progress becomes visible. Make targets small and keyable. Discuss regularly whether the conversations help, harm or stagnate. A good alliance tolerates feedback and change of approach.

Trauma-informed care

Don't unnecessarily ask for detailed trauma stories. Work first on security, stability and choice. Note stifling, dissociation, excessive obedience and sudden confusion. Slow down, orient on the here-and-now and refer for trauma treatment when indicated.

Practical checklist

- What do I actually know, what do I interpret and what do I not know?
- What biblical line is really relevant and do I read the text in context?
- What freedom of choice does the assistant questioner have and is consent explicit?
- What are the risks, limits of jurisdiction or referrals?
- What small step, date and form of support do we agree on?

Reflection and exercise

64. Describe a case without names and orders facts, interpretations and open questions in three columns.
65. Formulate two competing working assumptions and note which given any hypothesis would weaken.
66. Choose one Scripture section, read the context and describe both consolation and possible abuse risk derivatives.
67. Practice a permission question, a boundary sentence and a warm reference in role-play.
68. Discuss the case in supervision and note what you learn in your own attitude.

30 Collaboration with Professional Care

Complementary model

Pastoral counseling can exist alongside general practitioner, psychologist, psychiatrist, physiotherapist, social work and addiction care. It offers religious language, ritual, community and moral-spiritual reflection; professionals offer research and treatments that require specific competence.

Warm referral

Explain why referral is wise, acknowledge possible fear or stigma, find a suitable provider together, help in formulating the request and plan a follow-up contact. Request written consent before sharing substantive information. Stay available within your role.

Medication

Never advise you to stop, start or dose yourself. Discuss concerns as questions to be discussed with prescriber or pharmacist. Mental statements should not undermine necessary medical care.

Practical checklist

- What do I actually know, what do I interpret and what do I not know?
- What biblical line is really relevant and do I read the text in context?
- What freedom of choice does the assistant questioner have and is consent explicit?
- What are the risks, limits of jurisdiction or referrals?
- What small step, date and form of support do we agree on?

Reflection and exercise

69. Describe a case without names and orders facts, interpretations and open questions in three columns.
70. Formulate two competing working assumptions and note which given any hypothesis would weaken.
71. Choose one Scripture section, read the context and describe both consolation and possible abuse risk derivatives.
72. Practice a permission question, a boundary sentence and a warm reference in role-play.
73. Discuss the case in supervision and note what you learn in your own attitude.

31 Deliverance Ministry Prayer and Spiritual Warfare

Theological framework

The New Testament confesses Christ's victory and calls for vigilance, prayer, truth and perseverance. Deliverance ministry belongs under church authority, with humility, scrutiny and aftercare. It must not be a universal explanation for psychological, physical or relational problems.

Safety conditions

No screaming, physical fixation, humiliation, suggestive interrogation, sleep deprivation, forced fasting, disclosure or cessation of care. No service without free permission. Minors and vulnerable adults require additional protection, competent involvement and compliance with reporting and care obligations.

Differential assessment

Psychosis, dissociation, trauma, epilepsy, drug use, sleep deprivation and other conditions may constitute experiences that are interpreted mentally. In the event of danger, serious disruption or doubt, professional assessment occurs. Pastoral prayer can be supportively present without recording a cause.

Aftercare

After an intensive prayer period, rest, evaluation, actual reporting, support from the church community and continuity of professional care are needed. Key fruit about time: more truth, freedom, responsibility, connectedness and self-control.

Practical checklist

- What do I actually know, what do I interpret and what do I not know?
- What biblical line is really relevant and do I read the text in context?
- What freedom of choice does the assistant questioner have and is consent explicit?
- What are the risks, limits of jurisdiction or referrals?
- What small step, date and form of support do we agree on?

Reflection and exercise

74. Describe a case without names and orders facts, interpretations and open questions in three columns.
75. Formulate two competing working assumptions and note which given any hypothesis would weaken.
76. Choose one Scripture section, read the context and describe both consolation and possible abuse risk derivatives.
77. Practice a permission question, a boundary sentence and a warm reference in role-play.
78. Discuss the case in supervision and note what you learn in your own attitude.

32 Clothed with the New Person Flesh and Spirit

No body hostility

Paul's contradiction between flesh and Spirit is usually not body to soul. The body can be presented to God. Therefore, sleep, sexuality, labor and physical care belong to sanctification.

Putting off and putting on

Ephesians 4 and Colossians 3 describe a relational learning process: lying and speaking truth, limiting destructive anger, honest work, constructive speech, letting go of bitterness and occupying themselves with compassion, humility, patience and love. New identity takes shape in repeated practices.

Spiritual struggle

The armor of God emphasizes truth, justice, peace, faith, salvation, Word and prayer. This language does not justify fighting people. The pastor helps to replace the auxiliary enemy images, impulsive action and isolation with vigilant bondage and concrete obedience.

Practical checklist

- What do I actually know, what do I interpret and what do I not know?
- What biblical line is really relevant and do I read the text in context?
- What freedom of choice does the assistant questioner have and is consent explicit?
- What are the risks, limits of jurisdiction or referrals?
- What small step, date and form of support do we agree on?

Reflection and exercise

79. Describe a case without names and orders facts, interpretations and open questions in three columns.
80. Formulate two competing working assumptions and note which given any hypothesis would weaken.
81. Choose one Scripture section, read the context and describe both consolation and possible abuse risk derivatives.
82. Practice a permission question, a boundary sentence and a warm reference in role-play.
83. Discuss the case in supervision and note what you learn in your own attitude.

33 The Importance of the Local Church

Community as a context

Christian growth is church: together worship, learn, eat, serve, confess, carry and hope. A counsellor cannot replace what only a healthy community offers. At the same time, it is not a sufficient response to abuse, psychosis or complex care.

Safe church

A secure church community has codes of conduct, reporting routes, screening and training of volunteers, multiple leadership, complaint procedures and external testability. Forgiveness does not require protection or right. Victims do not determine the reputational damage of an institution; leaders are responsible for transparency.

Recovery and participation

Find appropriate forms of participation that respect capacity. Small, reliable contacts are sometimes more important than quick visibility. Involve the church community only with permission, except where acute security or legal obligations require otherwise.

Practical checklist

- What do I actually know, what do I interpret and what do I not know?
- What biblical line is really relevant and do I read the text in context?
- What freedom of choice does the assistant questioner have and is consent explicit?
- What are the risks, limits of jurisdiction or referrals?
- What small step, date and form of support do we agree on?

Reflection and exercise

84. Describe a case without names and orders facts, interpretations and open questions in three columns.
85. Formulate two competing working assumptions and note which given any hypothesis would weaken.
86. Choose one Scripture section, read the context and describe both consolation and possible abuse risk derivatives.
87. Practice a permission question, a boundary sentence and a warm reference in role-play.
88. Discuss the case in supervision and note what you learn in your own attitude.

34 Integrated Decision Pathway for Every Care Process

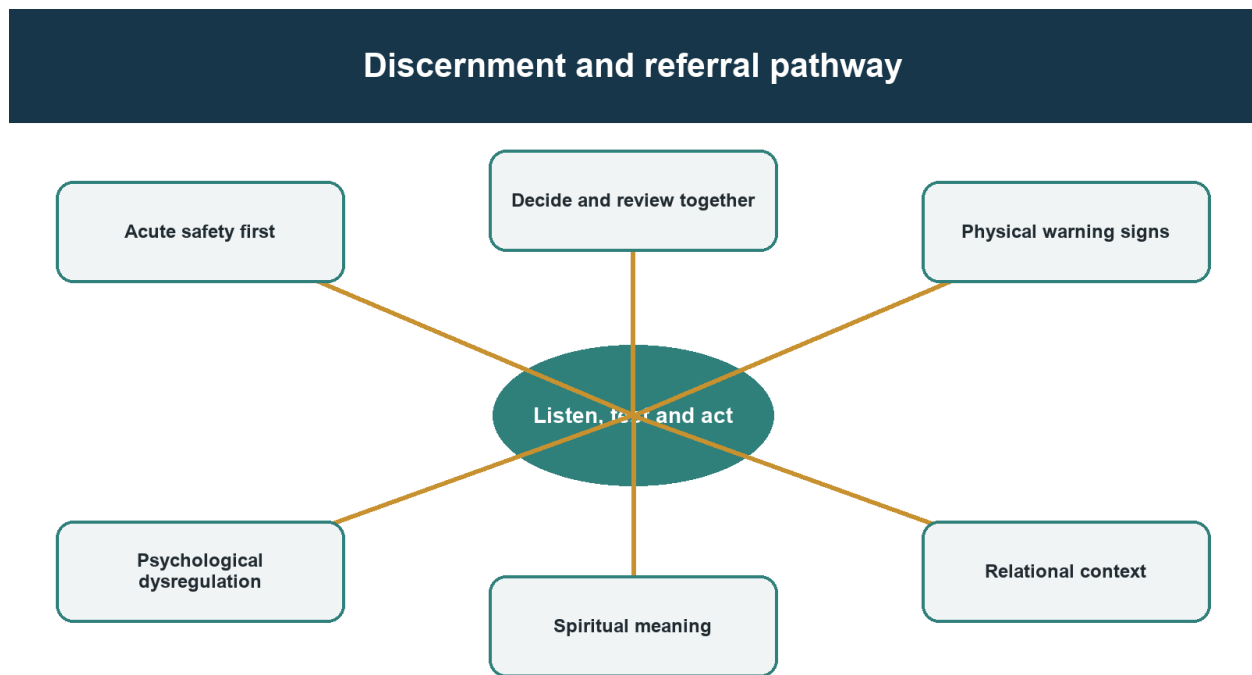


Figure 8. Safety, multiple hypotheses and joint decision.

Phase	Key question	Minimum outcome
1. Framework	What is my role and what does the assistant want?	Consent, limits and contact details
2. Safety	Is there any acute danger or medical urgency?	Action plan, consultation or direct referral
3. Story	What happened and what meaning did it get?	Facts, timeline, forces and context
4. Domains	Which physical, psychological, social and mental factors play?	Multiple formulation
5. Purposes	What should change first and how do we measure that?	Maximum three achievable targets
6. Intervention	What fits purpose, preference, faith and capacity?	Small step with permission
7. Evaluation	Does this help, hurts or stagnates?	Continue, modify, refer or complete

Red flags for immediate escalation

- Active suicide plan, access to resources or unable to guarantee safety.
- Acute psychosis, severe confusion, mania, catatonia or severe loss of reality testing.
- Threatening violence, stalking, domestic or sexual violence, child abuse or neglect.
- Sudden neurological failure, chest pain, severe breathlessness, intoxication or other acute physical signs.
- Severe eating problems, dehydration, abstinence, medication problems or rapid functional decay.

35 Annual Program 36 Weeks of Study Practice and Supervision

This scheme can be used individually or in a training group. Each week includes study, personal processing, skill exercise and supervision. Count on two to four hours a week. Casualties are anonymized and never shared without valid consent.

Week 1: Calling and boundaries

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Write a personal competence profile and three unfinished borders.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 2: Definitions and integration

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Create a concept map of pastoral care, counseling, spiritual guidance and treatment.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 3: Creation and dignity

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Study Genesis 1.1.72 and formulate implications for vulnerability.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 4: Body, soul, spirit and heart

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Compare five human words in their biblical context; avoid anatomical conclusions.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Health and suffering

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Write a reaction to the thesis: disease proves insufficient faith.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 6: intake and permission

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Practice an opening script and request feedback on clarity and heat.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 7

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Create a local social card with general practitioner, Crisis Service, Safe Home and 113.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 8: Pastoral formulation

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Work out one case in seven domains and formulate two alternatives.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 9

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Take a role-play with permission and count open questions, reflections and advice.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 10: Proverbs and communication

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Choose ten spells and translate them to observable conversation.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 11

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Keep a message diary for a week: situation, body, emotion, need and choice.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 12

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Practice an explicit sense of recovery after a slight misunderstanding.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 13

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Formulate three boundaries with the four-part assertivity script.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 14

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: For your own mild complaint, fill in SCEGS-plus without claiming causality.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 15

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Design a conversation in which medical follow-up and pastoral support combine.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 16 Chronic pain

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Describe the difference between pain validation, pacing and bagatellization.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 17: Conscience

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Analyse three examples: justified guilt, false guilt and shame.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 18

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Create a recovery plan with safety, responsibility and feasible redress.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 19

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Write conditions under which reconciliation is not safe or not yet possible.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 20 "Identity in Christ

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Work out the identity study with one text in full context.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 21

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Create a schedule: trigger, automatic thought, truth, alternative and practice step.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 22 Spiritual growth

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Review growth to fruit and loyalty, not intensity of experience.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 23

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Write a lamentation prayer, thank you prayer and short intercession without any directing claims.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 24

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Practice asking permission and a prayer of up to 90 seconds.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 25: Silence and distinction

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Practice two minutes of silence and discuss when silence is not appropriate.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 26

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Guide a volunteer safely in calm breath; gather feedback and stop criteria.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 27

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Rewrite five curious questions to select, non-invasive questions.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 28

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Ask a practice counselee which promotes or reduces safety in your posture.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 29

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Write and practice a warm reference while maintaining pastoral engagement.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 30

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Apply the safety criteria to a fictional case with voices and insomnia.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 31

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Study Galatians 5 and name relational and physical applications.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 32

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Design a cover-up re-enactment exercise from Ephesians 4.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 33

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Key the security policy of a fictional church community on eight concrete points.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 34

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Describe how language, migration, gender, class and ecclesiastical tradition color your interpretation.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 35

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Practice a final conversation with retrospect, fallback plan and free parting room.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

Week 36: Integration and final presentation

Study: read the corresponding chapter in Part I and Part II. Note one theological core, one practical insight, one risk and one question for supervision.

Homework: Present an anonymized case formulation and personal development plan.

Supervision questions: Where did I feel pressure to save or explain? What power did I have? What was the voice of the assistant? What other hypothesis remains possible? Which step is proportional?

Log: date time spent learning income Next practice step

36 Practice Assessment Casework and Competency Portfolio

Final portfolio

- Personal theological positioning (2,000 words).
- Three anonymized case formulations with alternative hypotheses and considerations of reference.
- A recording or observation report of a role-play with self-assessment.
- A local crisis and referral review.
- An ethical dilemma developed from power, consent, security and testability.
- A personal development plan with supervision and training objectives.

Assessment rubric

Domain	Insufficient	Ability	Strong
Biblical integration	Separate texts or firm claims	Contextual and modest	Theologically coherent and correctable
Safety	Risk missed or minimized	Screening and appropriate action	Anticipating, documenting and working together
Relationship	Sending or vague	Empathic and clear	Sustains feedback and restores fractures
Formulating	One explanation	Multiple domains and hypotheses	Dynamic, testable and force-oriented
Borders	Unclear role	Works within competence	Used supervision and system safeguards
Intervention	Non-targeted	Targeted and authorised	Culturally appropriate and systematically evaluated

Cycle of pastoral growth

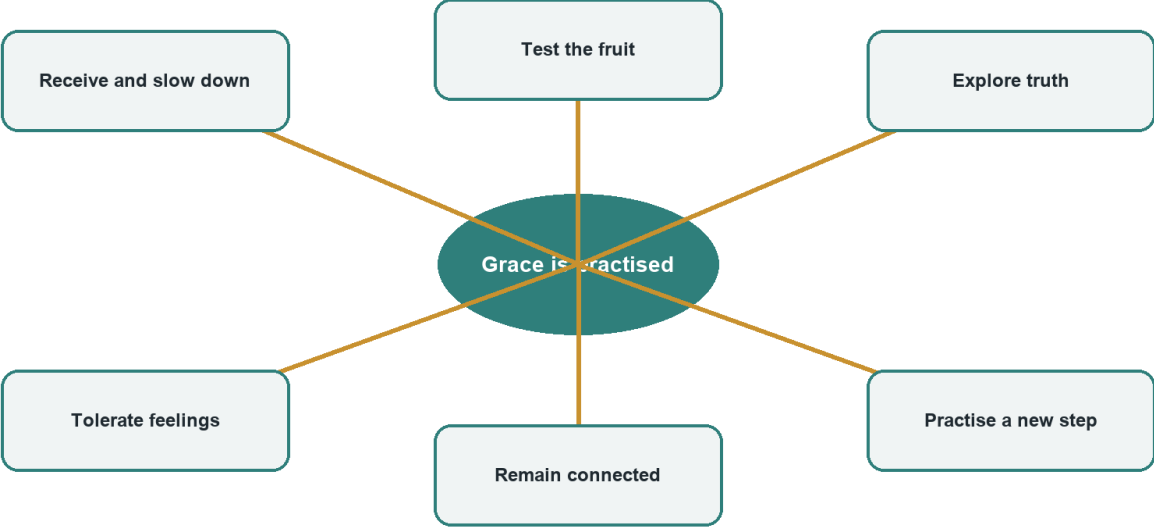


Figure 9. Spiritual growth as a relational practice cycle.

37 Worksheets

Worksheet A: Seven domains intake

Body, disease, sleep, medication and medicines

Thoughts, attention, memory and perception

Feelings, mood, fear, anger and regulation

Behaviour, habits, avoidance and daily rhythm

Relationships, family, church community, work and safety

Faith, divinity, prayer, guilt, hope and meaning

Living, money, culture, law and professional care

Worksheet B: Pastoral formulation

Authentication in words of the assistant questioner

Lead and timeline

Vulnerability factors

Provoking factors

Maintaining factors

Protective factors and forces

Spiritual and moral meaning

Alternative hypotheses

Safety and referral considerations

Objectives, first step and evaluation date

Worksheet C: Prayer and Scripture Permission

Does the assistant want a mental intervention?

Which form fits: silence, own prayer, guidance prayer or Scripture reading?

What words or themes does the assistant want to avoid?

Has the text been read in context?

What freedom does the counselee have to stop or disagree?

How is impact or tax assessed ex post?

Worksheet D: Session review

What was the goal today?

What helped us prove it?

What felt unsafe, unclear or steering?

What new information changes the working hypothesis?

What concrete step does the assistant seeker take?

Who is responsible for follow-up and when?

38 Advanced Reader Based on the Supplied Studies

The next reader unlocks the two new author studies thematically. Editorial pageheads and colophons have been omitted; the content remains a source layer next to the synthesis above. In formal publication, final editing of spelling, Bible translation and footnotes is recommended.

38.1 The Biblical View of the Human Person Source Study

Created unity, relational person and embodied hope An extensive biblical-theological and pastoral article
Gerard Feller • comprehensive and updated edition, 2026

Copyright and accountability © 2026 Gerard Feller. All rights reserved. This extensive edition is based on the Biblical Man sculpture Psychosomatiek Part 1.1, originally published as "Biblical Holism in Health Care" (2002). The text has been rebuilt, theologically expanded and provided with renewed illustrations and additional literature. Pastoral and medical boundaries. This article offers theological and pastoral reflection. It does not replace medical, psychiatric or psychological diagnostics or treatment. In case of acute, severe or persistent complaints, assessment by competent professionals is necessary.

Content and reading route

Part I: Foundation: creation, image of God and human unity

Part II: Biblical human words: body, soul, mind, heart and mind

Part III: Brokenness and renewal: sin, Christ, Spirit and resurrection

Part IV: Application: psychosomatics, pastoral care and embodied spirituality The whole person lives in five connected relationships and dimensions.

Preface Who is man? That question is never just theoretical. She touches how we deal with health and illness, guilt and responsibility, sexuality and relationships, limitation and age, prayer and treatment, death and hope. A view of the human person often determines unnoticed what we consider to be "normal," where we seek causes and what form of help we find appropriate. Therefore, a biblical view of the human person is not just a chapter of dogmatics; it is an orientation for church, pastoral care, health care and daily life. This article builds on the section on the biblical view of the human person in Gerard Fellers * Biblical Holism in Health Care* (2002). It describes man in terms of body, soul and spirit, with special attention to Genesis 2:7, 1 Thessalonians 5:23, the temple metaphor and the renewal of man in Christ. These lines are kept here, but placed in a broader exegetical and theological framework. Biblical words like body, flesh, soul, mind, heart and mind often overlap. They should not be treated too quickly as if they were indicating separate organs of a mental anatomy. The central theorem is: the Bible draws man as a created, embodied, relational and responsible unity that lives entirely before God. There are truly distinct dimensions within that unity. Man has. an inner life, a physical existence and a special openness to God. But no part can be understood apart from the whole person. Moreover, Scripture tells not only what man is *is*, but above all of Whom he receives his life, to whom he is called, how he is distorted by sin and how he is renewed in Christ.

1. Why a biblical view of the human person is needed A view of the human person is a coherent answer to questions of origin, identity, dignity, freedom, vulnerability and destiny. Modern culture offers multiple answers. Sometimes man is seen primarily as a biological organism; sometimes as an autonomous consciousness; sometimes as a bundle of desires; sometimes as a product of social structures. Each perspective sees something real, but becomes reductionist when one layer has to explain the whole. The Bible starts differently. Man is not a homemade project, but a creature. He receives existence, breath, place and assignment. His identity is therefore related: he is known by God, addressed by God and placed in front of the neighbor and the earth. Brian Rosner emphasizes that biblical identity is not only created by self-conception, but by being known by God and in Christ to find a received identity [8]. This makes both self-relief and self-rejection. A biblical view of the human person protects against at least four narrows. It opposes materialism that solves mind, meaning and responsibility in biology; against spiritualism that treats the body as lower or incidental; against individualism that forgets relationships and community; and against moralism that explains suffering too quickly out of personal guilt. Man is

physically and spiritually, personally and socially, responsible and debilitating, fallen and called for recovery.

2. Creature from dust and breath Genesis 2:7 is a basic text: God forms man from dust from the ground, breathes life breath into his nose and man becomes a living being. The text doesn't simply say that God places an existing soul in a body. The formed dust body becomes a living *nepheš*: a living person. Man is an earthling and a breathbearer at the same time. His humility lies in the dust; his dignity in God's personal, life-giving actions. The word game between *adam* and *adamah* connects man to the earth. Physicality is therefore not an accident after the fall, but part of God's good creation. Hunger, sleep, senses, sexuality, labor, rest and abstinence belong to the created existence. At the same time, man does not live by himself. Every breath proclaims life received. This double truth prevents both deity of man and contempt of the body. In the source document, Genesis 2:7 is mentioned to describe the relationship between body, soul and spirit: through the union of formed body and divine breath of life the living person arises. That intuition is valuable if it is not hardened to a mechanical scheme. The text presents an event of creation, no laboratory analysis of human components. The emphasis is on the whole man created by God.

3. The image of God Genesis 1:26-28 calls man and woman together image and parable of God. In history, various aspects have been highlighted: mind and freedom, relationality, moral fitness, royal representation and vocation to fellowship with God. These approaches need not be mutually exclusive. The image of God includes who receives man from God and what he may do on behalf of God. In the world of the Old Near East, an image referred to representation of royal authority. Genesis democratizes that dignity: not only a king, but every man carries a representative calling given by God. The mission to rule therefore legitimizes no exploitation. God's own kingship is the norm: creating, organizing, protecting and promoting life. J. Richard Middleton and Carmen Joy Imes work out this royal-priest line [9-10]. The image is also related. Man stands before God, beside other men, and within creation. Isolation doesn't fit his destiny. Man and woman are equal images of God; difference should never be used to reduce the fundamental dignity of a human being. Also illness, cognitive impairment, dementia or unborn life did not raise the dignity received. If the image is linked exclusively to performance, the most vulnerable are threatened. In the New Testament, the image gets a Christian center. Christ is the image of the invisible God (Colossians 1:15). True humanity becomes visible in his obedience, love, holiness, service and physical self-giving. Believers are renewed in his image (Romans 8:29; 2 Corinthians 3:18; Colossians 3:10). So the image is gift, calling and destination.

4. Oneness and distinction Scripture can name man from different angles. Sometimes, "soul" stands for life or the person, "body" stands for the concrete embodiment, "heart" stands for the inner center and "spirit" for the breath of life or the dimension involved in God. These words are meaningful, but overlap their fields. The same activity can be attributed to heart, soul or mind. Therefore, caution is needed when drawing sharp limits. Figure 2. Biblical human words are overlapping viewing windows on the whole person. 1 Thessalonians 5:23 prays that spirit, soul and body are preserved impeccably. The text can be a three-part list expressing completeness, such as the command to love God with heart, soul, mind and strength. Hebrews 4:12 speaks of entering into the separation of soul and spirit, joints and marrow; there too, the all-pervading effect of God's word is central. These texts allow for distinction, but do not simply prove that man consists of three self-functioning substances. At the same time, holism should not be confused with denying innerity or survival with God. The New Testament can speak of dying and being by Christ, and of spirits of righteous. Christians therefore differ on the best anthropological formulation: trichotomy, dichotomy, holistic duality or non-reduce physical holism. John Cooper defends a holistic duality; Nancey Murphy a Christian non-reductive physicalism; Joel Green emphasizes the psychosomatic unity [3-5]. One

careful article acknowledges this conversation without losing the clear biblical essence: God's ultimate hope is not escape from the body, but resurrection of all man.

5. Soul: living, longing and the person himself The Hebrew *nephesh* is often translated into "soul," but regularly designates the living person, the life, the throat or the eager self. Animals are also called living

beings. The soul can be hungry, thirst, love, be sad and die. That language is concrete and embodied. "My soul is often simply "I myself in my deepest desire." The Greek **psychē** takes over various functions. Jesus may call upon life not to want to keep at the cost of faithfulness, and at the same time speak of losing or winning the soul. Context determines whether life, person or inner self is meant. The pastoral gain of this word study is great: care for the soul is not a care for an inphysical piece of man, but attention for the whole life of God. The source study rightly emphasises that thinking, feeling and wanting to be closely related. However, it is prudent not to allocate these assets exclusively to one OTD. The Bible also connects mind with heart, joy with body and mind, and desire with soul and flesh. Human functions work integrated. A thought can trigger physical tension; physical exhaustion can narrow the mind; relational safety can regulate emotions; prayer can open meaning and room for action.

6. Spirit: Breath, judgment and fellowship with God **Rûa** and **pneuma** may indicate wind, breath, principle of life, human mind or God's Spirit. The human spirit is saddened, hardened, renewed or strengthened. She often points to man in his deepest life force and receptivity. However, God's Spirit is not simply a higher human capacity. The Holy Spirit is God who gives life, convinces, sanctifies, comforts and works fellowship with Christ. In the source study used temple metaphor distinguishes court, holy and most holy as image for body, soul and spirit. As an educational image, this can help make it visible that man belongs entirely to God and that fellowship with God wants to organize life. But the metaphor should not be used as anatomical evidence. In 1 Corinthians 3, the church is God's temple; in 1 Corinthians 6 the body of the faithful temple of the Holy Spirit is called. The temple language emphasizes holiness, ownership and presence, not an exact three-part building drawing. Spiritual life is therefore not the same as an intense feeling or intuitive certainty. It includes life from God's promise, obedience, fruit of the Spirit, judgment and fellowship. Psychological processes can also feel strong and immediate. A pastoral guide tests spiritual impressions on Scripture, character, reality, wisdom and the safety of those involved.

7. Heart, mind, will and conscience In the Bible the heart is much more than the seat of emotion. It thinks, considers, plant, remembers, desires, chooses and hardens itself. Proverbs 4:23 calls for the heart to be preserved because from it are the exits of life. The heart is the directional center of the person. Therefore conversion includes not only other ideas or feelings, but a reorientation of desire, trust and action. The mind is neither neutral computing power. Romans 12:2 connects renewal of thought with the discernment of God's will. Ephesians 4 describes eclipsed thinking, hardened hearts and a new walk of life as coherent reality. Truth is not only known in biblical terms, but also loved and done. The purpose of knowledge is wisdom: to see reality in the light of God and to act appropriately. The conscience testifies to good and evil, but is not infallible. It can be weak, stained, malformed or just cleaned. Pastoral care cannot manipulate conscience by giving human preferences the status of God's commandment. Nor is any sense of guilt proof of actual guilt. Need his scripture.uurelijke verklaring, concrete appointment, space for confession where truly evil has been done, and liberation from false or imposed guilt.

8. The body as a good gift The Christian confession of creation, incarnation and resurrection gives the body lasting dignity. God forms the body; the Son becomes flesh; Jesus touches sick, eats, sleeps, weeps and suffers; the grave is empty; the future is physical resurrection. So the body is not a packaging that is eventually discarded. Paul's contradiction between.meat. and. Spirit. is not simply body to soul. **Sarx** may indicate physicality or mortality, but often describes the whole man in rebellion against God. Acts of the flesh include ten inner and relational sins. The Spiritual Body "Spiritual" of 1 Corinthians 15 is not an unsophisticated body, but a body raised and controlled by God's Spirit. The contrast is between perishable and incorruptible, Adam and Christ. Physical care is therefore a form of stewardship, not self-deliverment. Nutrition, sleep, movement, medical monitoring, medication and limitation can be mentally justified. At the same time, health must not be idolized. A human being retains dignity when recovery is not possible. Christian community also carries weak, limited and dying bodies.

9. The human being as a relational being is not good that man is alone. Man is created for reciprocity, language, cooperation, care and community. Identity is personal, but never purely

individual. Family, people, congregation, culture and history form us without fully determining us. Sin damages relationships by shame, accusation, power, violence and withdrawal. Grace not only restores a private bond with God, but creates a people. The New Testament uses physical images for the congregation: one body with many members. Difference is not a threat there, and deviance is not a disgrace. The eye cannot say to the hand that it is not necessary. This relational anthropology has direct effects on health. Loneliness, exclusion, abuse and chronic insecurity can leave physical and psychological traces. Safe community can support strength, meaning and recovery. However, the church community may not replace professional care when specialist diagnostics or treatment is required.

10. **Calling, freedom and responsibility** Man is ordered to work and preserve the earth. Labour is broader than paid work: cultivating, worrying, researching, raising, making and organizing. Calling associates gifts with worship to God and the neighbor. This makes human action meaningful without becoming the basis of dignity. Biblical freedom is not absolute independence. Man is free as a creature: detached from God, bound by body and situation, influenced by habits and relationships, and yet truly approachable. Sin narrows freedom because desire and habit become bound. Grace frees not from created demeanor, but from loving obedience. Responsibility should therefore be carefully applied. Not everything that happens to someone is chosen; not every behaviour is equally free; trauma, addiction, disease, developmental history and social pressure can limit room for action. Understanding influence does not always eliminate responsibility, but requires proportional, truthful and merciful assessment.

11. **Vulnerability, limitation and dignity** Mortality and vulnerability are linked to pain and disruption after the fall, but dependency itself is not sinful. Even before the fall man needed food, rest, fellowship and God. The modern dream of autonomy can make normal dependence feel like failure. The Bible learns to receive, ask, thank and carry. A limitation does not make one an incomplete image of God. When dignity is linked to rationality, productivity or independence, children, people with severe disabilities and people with dementia are placed on the edge. Received dignity precedes wealth. The community has the vocation to set up its rhythm, language and buildings in such a way that vulnerable members really participate. Neither should suffering be romanticized. Jesus has mercy, healing and crying. The Psalms give language to protest and desertion. Christian hope can endure pain without calling her good. She expects God's right, presence and eventual renewal.

12. **Sin as alienation and disintegration** Sin is guilty rebellion against God, but its effect is wider than separate transgressions. It distorts worship, desire, thought, relationships, institutions and physical life. Genesis 3 immediately shows fear, shame, hiding and accusing. Man loses sight of his creature limits and wants to be a source of good and evil himself. Figure 3. The biblical storyline of creation through brokenness and redemption to completion. The source study depicts the fallen man as an order in which the connection with God is broken and the body follows their own direction. As a teaching image, this makes it clear that sin disintegrates. However, it must be avoided that physicality or emotionality itself is presented as lower or more sinful. Sin can abuse religious language, conscience and spiritual ambition. Pride can present itself very spiritually. In the case of physical or psychological complaints, therefore, sin should never be an automatic explanation. Job, John 9 and the crown of thorns of Christ break retribution schemes. Sometimes sinful choices have physical consequences; sometimes one suffers from the evil of others; sometimes biological or unknown factors play. Pastoral wisdom investigates without accusing.

13. **Christ as the true man** The Christian image of man is ultimately christological. In Jesus we see not only God who comes to us, but also true humanity: received life, dependent prayer, obedience, compassion, courage, physical presence and love to the end. He's the last Adam to represent a new humanity. The incarnation confirms the created body. The Son does not take a shining body, but shares hunger, fatigue, pain and mortality. Salvation does not take place outside the body: Christ gives. His body carries wounds and stands physically. Therefore faith and imitation are also

embodied in speaking, eating, serving, respecting borders, sexuality, possession and dealing with power. Oneness with Christ gives a received identity. The believer is not saved by discovering an inner spark, but by being connected to Christ in his death and life. The new man is both personal and common. Renewal of thought, desires, behaviour and relationships results from grace, not self-construction.

14. The Holy Spirit and human renewal The Spirit makes alive, convinces of sin, testifies of childhood, distributes gifts and forms Christ's character. Spiritual renewal encompasses the whole person. Romans 8 connects the indwelling of the Spirit with the future living of mortal bodies. Galatians 5 places fruit of the Spirit in concrete relational behaviour: love, joy, peace, patience, kindness, goodness, faithfulness, meekness and self-control. Figure 4. Renewed synthesis of the original body-soul-spirit-schematics. The original schemes record a movement from God's Spirit to human mind, inner life and body. In a renewed form, this can be understood as transit: God's grace renews trust and judgment, thought is reformed, desires are practiced and the body is made available as an instrument of righteousness. However, the movement is not only from the inside out. Physical and common practices are also the inner life. Spiritual growth is therefore no escape from psychological or physical reality. The Spirit often works by ordinary means: Scripture., community, medical care, therapy, time, sleep, exercise and wise limits. Recognition of means does not diminish God's actions; it confesses that all creation belongs to Him.

15. Resurrection and the destiny of man Biblical hope ends not with an immortal soul in heaven, but with resurrection and new creation. 1 Corinthians 15 connects our future to Christ's physical resurrection. Continuity and change belong together: the same person is incorruptible raised by God's power. This hope corrects both body contempt and body idolatry. The present body is precious, but not absolute; it can become sick, age and die. God doesn't forget the person. The ultimate identity rests in his loyalty that is stronger than dissolution and death. Resurrection hope is public and cosmic. Romans 8 makes creation and believers sigh together for liberation. Revelation 21 speaks of God who dwells with men and knows tears. The goal is restored community, justice and embodied life before God.

16. Biblical human and psychosomatic Psychosomatic researches how physical processes, cognition, emotions, behaviour, relationships and meaning influence each other. A biblical view of the human person supports such an integral look, but adds important guarantees. Man is more than his complaint, more than his brain, more than his family history and more than his religious experience. The mutual influence is visible in Scripture.: fear can make power disappear, grief can be felt physically, hope can give strength, words can hurt or heal. These are wisdom patterns, not universal diagnostic formulas. Sculptures about bone, heart and intestines should not be directly converted into medical causality. A careful assessment starts with safety and somatic severity. Then thoughts, feelings, behaviour, relationships, living conditions and meaning of faith are investigated. No domain has automatic explanation priority. A mental question may be important while simultaneously requiring endocrine, neurological or trauma-related factor treatment.

17. Pastoral guidance of the whole human Pastoral guidance begins with presence, listening and safety. The counsellor does not quickly collect statements, but helps to organize the story. What was physically examined? What emotions and beliefs play? What events, losses or relationships are involved? How does anyone experience God, prayer, guilt and hope? What kind of help is there? The language of body, soul, and mind can open a conversation when used in a flexible manner. It becomes harmful when complaints are ranked in lower bodily... and higher in the mind, or when a pastor claims to know exactly what inner deficiency causes a disease. Humility is part of a biblical image of man: man is understood before God, but the guide is not. Good guidance works together. Acute physical symptoms, suicidality, psychosis, eating disorders, severe addiction, violence or trauma require appropriate professional assessment. Prayer can stand next to treatment. Forgiveness can go hand in hand with boundaries and law. Community can bear without forcing secrecy on abuse.

18. Practice of embodied spirituality Biblical spirituality takes physical form. Scripture is heard and spoken; prayer uses breath, voice and posture; baptism and supper work with water, bread and wine; rest is practiced in time and body; mercy demands hands, money and presence. These practices are not techniques by which God is manipulated, but answers to grace received. The Sabbath reminds us that man does not coincide with production. Sleep and rest are not evidence of spiritual weakness. Fasting can make desire visible, but is unsuitable or dangerous in certain medical conditions or eating problems. Physical practices therefore require wisdom, freedom and sometimes professional advice. Embodied spirituality also includes boundaries. Jesus withdrew, slept, refused some demands, and continued purposefully. Love is not the same as permanent availability. For people with trauma, freedom of choice in contact, prayer posture and group participation can be essential.

19. Assessment rubric framework for theological statements about humans A responsible statement about being human is tested against several questions. Does it do justice to all Scripture, or does it rest on one word or metaphor? Does it hold together creation, sin, Christ and resurrection? Is it protecting the dignity of vulnerable people? Does it recognise both responsibility and influence? Does she promote truth, love and security? Translation and genre also count. Poetry speaks differently than a letter; wisdom describes. patterns, no automatic guarantees; apocalyptic uses symbols; words shift by context. A scheme can support education, but is always smaller than biblical reality. Finally, the fruit must be looked at. A doctrine that systematically leads to body contempt, debt induction, exclusion of disabled persons or rejection of necessary care requires re-examination. Truth can confront, but carries the character of Christ: full of grace and truth.

20. Summary Theorem 1. Man is creature: received life, limited and dependent. 2. Man is the image of God: worthy, relational and called to representation. 3. Man is an embodied unity: biblical human words distinguish perspectives without explaining the person. 4. The body is good and destined for resurrection. 5. The heart is the guiding center of thought, desire and action. 6. Sin alienates and disintegrates the whole person. 7. Christ is the true image and source of new humanity. 8. The Spirit renews all life. 9. Identity has been received: known by God and found in Christ. 10. Pastoral care and care serve all man with truth, humility and cooperation. The biblical view of the human person does not offer a simplistic map, but a rich grammar. It teaches to speak about man without reducing him. Biology matters, but it's not everything. Inner life matters, but does not exist apart from the body. Relationships form us, but they don't determine us completely. Spiritual reality is essential, but does not release us from careful investigation. Hope is concrete because God recreates all man.

Conclusion Man is dust touched by God, a living being that breathes, desires, thinks, loves, works and suffers. He is an image that represents an Other, person who can only exist in relation, sinner who cannot restore himself and creature who receives a new future in Christ. Body, soul, spirit, heart and mind each give a window on this secret, but no window contains the whole house. An adult biblical view of the human person therefore preserves unity and distinction, dignity and humility, responsibility and demeanor, current care and future hope. It invites a health care and pastoral care in which physical facts are taken seriously, feelings heard, behaviour investigated, relationships protected and faith carefully supervised. Above all, it places every man before the God who forms, knows, calls, redeems and raises.

Appendix A.

Key concepts at a glance Understanding Core Meaning Image of God Received dignity and representative, relational calling. Nefesh / psychē Living being, life, desire or the person himself; not automatically a loose immortal part. Rûa's/pneuma Wind, breath, principle of life, human mind or psychic deviance from the context "God's Spirit." Bāšār / sarx Lichamity, kinship and mortality; with Paul also man in sinful judgment. Sōma The embodied self that acts, suffers, serves and is destined for resurrection. Heart / lēb / Cardia Orienting center of thought, desire, choice and moral attitude. Conscience Inner testimony about good and evil that can be formed, distorted and cleansed.

Appendix B.

Questions for study and pastoral care

What view of the human person speaks my language about illness, guilt, identity and recovery?

Do I treat body and inner life as rivals or as coherent dimensions?

Where do I use a biblical word outside its context as a fixed technical term?

How does the image of God protect the dignity of someone with severe limitations?

What role does community, power and security play in the well-being of this person?

What medical or psychological assessment is required before pastoral conclusions are drawn?

How do creation, cross, Spirit and resurrection connect in my vision of recovery?

What concrete practice helps to live embodied in Christ?

Sources and recommended literature [1] Gerard Feller. *Biblical Holism in Health Care*. Old water, 2002. Source document of this article; in particular the section "Biblical view of the human person" [2] Anthony A. Hoekema. *Created in God's Image*. Eerdmans, 1986. *Holistic reformed anthropology and the image of God*. [3] John W. Cooper. *Body, Soul, and Life Everlasting*. Eerdmans, revised edition 2000. *Defence of holistic duality*. [4] Nancey Murphy. *Bodies and Souls, or Spirited Bodies?* Cambridge University Press, 2006. *Non-reductive physicalism and Christian anthropology*. Green. *Body, Soul, and Human Life*. Baker Academic, 2008. *Biblical neuroscience and psychosomatic unity*. <https://bakeracademic.com/products/977880780170357951bbody-soul-and-human-life> [6] Marc Cortez. *Teaological Anthropology: A Guide for the Perplexed*. T&T Clark, 2010. [7] Oliver D. Crisp & Fred Sanders, ed.. *Tea Christian Doctrine of Humanity*. Without academic, 2018. <https://withoutvanacademic.com/products/the-Christian-doctrine-of-humanity> [8] Brian S. Rosner. *Known by God: A Biblical Teaology of Personal Identity*. Without academic, 2017. <https://withoutvanacademic.com/products/known-by-god> [9] J. Richard Middleton. *Tea Liberating Image*. Brazos Press, 2005. *Imago Dei as a royal priestly vocation*. [10] Carmen Joy Imes. *Being God's Image*. IVP Academic, 2023. *Anthropology of the Old Testament*. SCM Press, 1974. *Semantics of nefeš, rûa*. *Bodies and Souls, or Spirited Bodies?* Cambridge University Press. <https://assets.cambridge.org/0527185/9441/excerpt/0752178597441bexcerpt.htm> Bible texts by theme Teama Core texts Creation and unity Genesis 1:26-28; 2:7, 18-25; Psalm 8; 139 Body and dignity John 1:14; 1 Corinthians 6:12-20; 15; Romans 8:11, 23 Soul, spirit and heart Deuteronomy 6:5; Proverbs 4:23; Mattieus 10:28; 1 Thessalonians 5:23; Hebrews 4:12 Image and identity Colossians 1:15; 3:10; Romans 8:29; 2 Corinthians 3:18 New Man Romans 6-8; Ephesians 4:17-32; Colossians 3:1-17 Resurrection and completion 1 Corinthians 15; Philipps 3:20-21; Openbaring 21-22

38.2 Psychosomatics and the Bible Integrated Source Study

BIJBELS-THEOLOGICAL ARTICLE Psychosomatics and the Bible Relationships between faith, behaviour, body and feelings A pastoral and integral approach

Relationships between our faith, behaviour, body and feelings according to a biblical view of the human person Author Gerard Feller Netherlands • 2026

Copyright and colophon Title: Psychosomatiek en de Bible Subtitle: Relationships between our faith, behaviour, body and feelings according to a biblical view of the human person Author: Gerard Feller Published: First composite edition, 2026 © 2026 [Gerard Feller]. All rights reserved. Nothing in this edition may be reproduced, stored in a computerised database or made public, in any form or in any way, without the prior written consent of the rightholder, except for the exceptions permitted by law.

This publication offers biblical-theological and pastoral reflection. It is not intended as a medical or psychological diagnosis and does not replace examination or treatment by competent healthcare professionals. Bible quotes are displayed in common contemporary Dutch and sometimes slightly paraphrased. In formal publication, check the exact wording and mention the Bible translation used. Cover illustration: digitally produced for this publication using generative AI; editorial selection and design by the compiler. Soli Deo gloria

Foreword and publisher Psychosomatic is about the mutual influence of physical processes, thoughts, feelings, behaviour and relationships. The Bible does not use the modern word psychosomatic, but constantly speaks of man as a living one. The heart rejoices, the bones thrive, fear depresses, hope gives life force, tears are seen by God and the body is called to honor God. This article examines that language without making the Bible a medical manual and without automatically assigning physical complaints to personal sin. The starting point is that faith, behaviour, body and feelings can be distinguished, but never completely separate from each other in concrete life. What one believes affects his interpretation of events; interpretations color emotions; emotions and prolonged stress have physical effects; physical condition in turn affects mood, attention and prayer life. At the same time, illness, trauma and mental disorder remain complex realities in which biological, social, mental and personal factors come together. PASTORAL BORDER This article offers biblical-theological interpretation, no diagnosis or replacement of general practitioner, psychologist, psychiatrist or other competent healthcare provider.

In case of persistent or severe symptoms, suicidal ideation, psychosis, acute pain or physical alarm symptoms, professional assessment is necessary. Contents • 1. Psychosomatics: concepts and boundaries • 2. Man as Created Oneness • 3. Heart, soul, mind and body • 4. The body as a good gift • 5. Feelings in the light of Scripture • 6. Faith, trust and inner peace • 7. Behaviour, habits and physical well-being • 8. Proverbs about heart, words and bones • 9. Debt, confession and forgiveness • 10. Suffering is not always personal guilt • 11. Stress, anxiety, grief and trauma • 12. Community, relations and healing • 13. Prayer, Word, Sabbath and physical care • 14. Pastoral guidance and professional assistance • 14.1 Careful balancing in biblical guidance • 15. An integrated model and practical path • Conclusion • Annex: conversational questions and Bible texts • Sources and accountability

1. Psychosomatics: Concepts and Borders A cheerful heart promotes healing, but a defeated mind causes the bone to wear off. Sproverbs 17:22 The word psychosomatic consists of psyche and soma: inner life and body. In contemporary care, it refers to physical complaints that can be influenced by psychological and social factors, but also to the opposite direction: physical illness affects mood, behaviour and meaning. That's not a contradiction between "real" and "real". Pain, tiredness, palpitations, tightness or bowel discomfort are real experiences, even when stress regulation, sleep, anxiety or sadness play a part. A biblical perspective therefore does not begin

with the question of whether a complaint is physical or spiritual, but with the recognition that the whole person suffers. Scripture has no contempt for physical reality. She talks about wounds, fever, exhaustion, hunger, insomnia and tears. At the same time she describes how a broken mind, jealousy, fear or guilt can weigh up physical existence. The language is often poetic and wisdom theological; it gives true life knowledge, but not a one-on-one diagnostic scheme. Three borders are necessary. Firstly, correlation must not be changed into accusation: that tension can increase complaints does not mean that the patient causes the disease. Secondly, a Bible text cannot replace a medical differential diagnosis. Thirdly, spiritual guidance is not a competitor of professional care. God's providence can work through prayer and church, but also through diagnostics, medication, physical therapy, psychotherapy, rest, nutrition and safe relationships. The most fruitful approach is therefore integral. She asks about the body, about feelings and thoughts, about behaviour and rhythm of life, about relationships and social conditions, and about faith, guilt, hope and meaning. No domain automatically gets the last word. Everything is investigated in the light of God's creation, the brokenness through sin, the salvation in Christ and the hope of resurrection.

Scientific context. The biopsychosocial model describes physical complaints as the result of collaborative biological, psychological and social factors. The Dutch SCEGS approach organizes the history along somatic, cognitive, emotional, behavioural and social dimensions. These models are tools for careful research, not a complete vision of man; this article places them within a biblical framework of creation, brokenness, responsibility and hope [1]. 2. Man as created unity Then the Lord God formed man out of dust from the face of the earth and breathed the breath of life into his nostrils. The image is not that a complete soul is temporarily placed in an accidental body. Man is an inspiring body and an embodied person. Earth and breath, demeanor and dignity, come together in one creature. This unity is confirmed by biblical hope. The ultimate goal is not an eternal escape from the body, but the resurrection of the body and the renewal of creation. Christ rises physically; the believer also expects resurrection. This gives the body lasting meaning. It is not just a vehicle of the spirit, but belongs to the person who knows, serves, loves and will renew. Man's unity does not mean that the Bible never distinguishes. She speaks of body, soul, spirit, heart, mind, conscience and power. These words highlight different aspects or functions of the same living person. Sometimes they overlap; sometimes they lay their own accent. One does not do Scripture when one makes a separate part of each word with a fixed anatomical place. For psychosomatics, this is important. The body carries our history: in posture, breathing, vigilance, fatigue and tension. The inner part is formed by physical condition: sleep deprivation makes vulnerable, pain narrows attention, hormones and disease can change mood. A biblical view of the human person expects such interaction, because God has not created a collection of separate compartments but one relational, physical and spiritual being.

3. Heart, soul, spirit, and body Of all that you watch over, watch over your heart, it is the source of your life. **Sproverbs 4:23** In the Bible, the heart is more than the place of feelings. It is the center of desire, thought, choice, memory and moral orientation. From the heart are the exits of life (**Spr. 4:23**). Jesus says that words and deeds come from the heart (**Mark 7:20-23**). Whoever asks about the heart asks about the inner direction of the whole person: what do I trust, what do I fear, what do I worship, what do I long for and how do I decide to act? Souls can indicate life, the person or the eager self. The soul thirsts for God, is bowed down, finds rest and praises the Lord.. Spirits may refer to the breath of life, the human inner strength or the judgment renewed by God's Spirit.. Body. None of these words legitimize a simple hierarchy in which the body would be inferior. The New Testament sometimes speaks of "meat" as a sphere of power of sinful self-direction. That does not mean that muscles, skin and nerves are sinful in themselves. Paul can present the same body as a living ornament and as a temple of the Holy Spirit. The problem is not physicality, but man who turns away from God and brings his possibilities under the dominion of sin. Pastoral calls for precise language. A defeated mind can affect physical capacity, but a defeated vote can also result from grief, neurological illness or exhaustion. A restless heart can signal guilt, but also trauma or an unsafe environment. The heart must be known by God's Word, in prayer and

communion, while the body is carefully examined and cared for. KERN Biblical human words are windows on the whole person, not separate anatomical boxes.

4. The body as a good gift "Glorify God with your body." 1 Corinthians 6:20 The creation stories call God's work good and very good. The body shares in that goodness. Eating, sleeping, touching, working, sexuality within the covenant, moving and rest belong to the created existence. Ascetic or neglect may have a appearance of piety, but Scripture appreciates receiving gratefully, keeping measure and caring for the fragile body. In the incarnation this dignity is deepened: the Word has become flesh. Jesus knows hunger, thirst, fatigue, pain and tears. He cures the sick not because physicality is insignificant, but because God's kingdom announces restoration of all man. His resurrection confirms that redemption encompasses physical reality. Paul's call to glorify God in the body concerns more than sexual ethics. She invites stewardship: respect borders, sufficient sleep, use means wisely, fight addiction and seek care whenever necessary. Self-care is not automatic selfishness. It can be a form of responsibility to God and neighbor, so that one can love and serve sustainably. At the same time, health is not the highest good and the fitness body is not an idol. People with chronic illness or disability bear God's image unabated. Their value does not depend on productivity, recovery or positive feelings. The church reflects Christ when it does not hide vulnerability, carries burdens and does not reduce people to what their body can or cannot do.

5. Feelings in the light of Scripture Hope on God, for one day I will praise Him again. "Psalm 42:6 The Bible gives feelings a remarkably broad place. Psalms speak of joy, fear, anger, shame, loneliness, hope, jealousy, gratitude and despair. Jesus is moved with mercy, saddened to death, indignant about hardness and joy in the Spirit. Feelings are therefore not suspicious or unbelievable per defit. They belong to being human before God. Yet feelings are not infallible. They provide information about our perception and desires, but can be colored by deception, old patterns, physical disorder or sin. Fear can warn of real danger, but also danger overestimated. Guilt can indicate concrete guilt, but it can also be false and compulsive. Happiness can reflect gratitude, but also denial of grief. Biblical association with feelings has three movements: recognition, pronouncement and targeting. The psalmist describes what is happening in him; he speaks to God instead of hiding the feeling; then he reminds himself of God's character and promises and. That's not emotional oppression. It is a relational order in which emotion is heard without being elevated to absolute truth. The body also helps to recognize feelings. A tense jaw, high breathing, chest pressure or insomnia may be the first indication that anxiety, anger or overload requires attention. Listening to such signals is not a navel staring. It can be wise stewardship, provided one is not caught in continuous self-control and has signals medically assessed in doubt.

6. Faith, trust, and inner rest... Trust in the Lord with all your heart, do not rely on your own insight... Proverbs 3:5 Faith is in the Bible not only consent to truths, but entrust itself to God. Proverbs 3:5-8 connects trust, humility, avoiding evil and physical metaphor of healing and conflagration. The text does not promise mechanical immunity against disease. It draws the salutary direction of a life that does not rest entirely on its own control. Trust can affect stress reactions by changing the meaning of circumstances. Those who do not have to see themselves as abandoned and fully responsible for the outcome can experience space for breath, prayer, help and patience. However, Christian tranquility is not a technique to commit God to symptom reduction. It is the fruit of a relationship in which the believer knows how to behave, even when complaints remain. The Cross preserves this trust for triumphalism. Jesus trusts the Father and continues through physical and psychological suffering. Paul knows peace and a thorn in the flesh. Faith can be associated with panic symptoms, depression, physical illness or prolonged mourning. The presence of symptoms does not prove the absence of faith. Inner peace often grows through concrete practices: repeating truth, worrying in prayer, setting limits, receiving forgiveness, seeking support and limiting the day by sleep and sabbath. Sometimes treatment makes it possible to pray again and to exercise trust. Grace uses means; it is not ashamed of

human apathy. KERN Faith can feed rest, but persistent complaints are not evidence of spiritual failure.

7. Behaviour, habits and physical well-being.. Anything a man sows, he will also reap... Galatians 6:7 Biblical wisdom always asks how choices work out over time. Proverbs describes patterns of lust and laziness, moderation and excess, controlled and uncontrolled spoken words. Behaviour forms habits; habits also form our physical and social existence. Irregular sleep, substance abuse, continuous overtime or avoidance of seizures can have both mental and physical consequences. This sowing and harvesting is a general wisdom, not a formula that explains any individual outcome. A wise man can become ill; a reckless man can seem healthy for a long time. The fallen world knows chance from a human perspective, structural injustice, genetic vulnerability and consequences of other people's behaviour. Wisdom speaks of direction and probability, not a right to prosperity. Change rarely begins with pure willpower. The Bible places obedience in the context of grace, the Spirit and fellowship. Small concrete steps are often more spiritual than grand promise and: a fixed bedtime, one honest conversation, a medical appointment, less alcohol, daily walking, a limit to accessibility. Such actions can be a religious answer to God's care. So-called laziness requires distinction. Proverbs rightly warn against passivity and avoiding responsibility. But the same external inactivity may occur with depression, burn-out, ADHD, chronic pain, anemia or mourning. Pastoral wisdom first asks what hinders someone before she exhorts. Encouragement, structure, treatment and appropriate responsibility may be needed together.

8. Proverbs about heart, words, and bones are like honey: sweet for the soul and healthy for the body. Sproverbs 16:24 Proverbs uses powerful bodily images: friendly words are sweet for the soul and healing for the bones (16:24); a calm heart is life for the body, but envy is destruction for the bones (14:30); a joyful heart promotes healing, while a defeated spirit causes the bones to fade (17:22). These statements recognise the physical resonance of relational and emotional processes. In poetic language, the opulent bone is often the deepest physical force. Corruption or digestion depicts how envy, guilt or defiance can affect the whole person. One should not read this as an exact statement about bone density. Wisdom is existential and relational: what lives in the heart for a long time does not remain neatly locked in the inner. Words form an important connection point. Demeaning, threatening or manipulative language can keep the nervous system in constant vigilance. True, friendly words can promote security, hope and commitment. This does not explain every cure, but underlines why the church community, the family and the welfare services should handle language carefully. Spiritual abuse is also physically incriminating. Proverbs therefore calls for guarding the heart, controlling the tongue and receiving counsel. Those three belong together: inner attention, relational responsibility and openness to correction. In psychosomatic guidance one can ask which words one hears or repeats against oneself, what tensions remain unspoken and what manner, merciful voices need more space.

9. Guilt, confession and forgiveness I made known to You my sin, I did not cover my iniquity.... Psalm 32:5 Psalm 32 describes how silence about guilt coincides with decaying bone and exhaustion of life force. When the psalmist reveals his sin, he meets forgiveness and protection. Proverbs 28:13 also connects the covering of transgressions with clogging and its confession and omission with mercy. True moral guilt can weigh heavily on body and mind. Confession is consenting to God's truth: without condolences name what one has done or left behind. This includes repentance, if possible restoration to the disadvantaged and leaving the sinful path. However, Christian confession does not end with self-condemnation. They rest in Christ, in whom forgiveness and purification are given. An endless search for hidden sins is not evangelical freedom. Therefore, real guilt must be distinguished from pathological or false guilt. People with compulsion, trauma or religious fear can feel guilty without concrete offense, or forgiveness cannot experience emotionally. Then confessing again and again can strengthen the compulsion. Good pastoral care brings the gospel to light and works together with expert psychological treatment where necessary. Shame also demands attention. Guilt says: I have done wrong; shame says: I am irreparable wrong and should not be seen. The gospel takes responsibility seriously,

but gives the sinner a new identity in Christ. Safe community helps someone come out of mystery without humiliation. Where abuse has taken place, the perpetrator shall be blamed; the slaughterer shall never be forced to confess the harm suffered. KERN Confession frees real guilt; with false or compulsive guilt, careful distinction is needed.

10. Suffering isn't always personal debt... He hasn't sinned nor his parents... John 9:3 One of the most important biblical corrections to simplistic psychosomatics is that suffering doesn't automatically reveal personal sin. Job is accused by his friends, but God rejects their limited retribution theology. In John 9, Jesus refuses to directly attribute the blindness of a man to his sin or to his parents. The book of Ecclesiastes shows that outcomes in this world do not always match merit. The Bible has multiple sources of suffering: the general brokenness of creation, its own wrong choices, the evil of others, unjust structures, persecution, natural vulnerability and sometimes God's forming discipline. These categories shall not be filled in hastily. Especially the language of discipline requires humility; a pastor has no secret access to God's specific purpose behind a disease. Jesus' attitude towards the sick is directional. He is moved, listens, touches, heals and restores people in community. He does not use their complaints as an opportunity for arbitrary debt allocation. Where He appoints sin, He does so with divine authority and with a way to forgiveness and new life. For the church community this means that the first response to illness is not inquisitive distrust but proximity. One brings meals, goes to appointments, prays, respects limits and tolerates uncertainty. Theological statements that isolate the patient are suspect. Biblical truth must bring suffering man closer to God's mercy and fellowship, not deeper into fear.

11. Stress, anxiety, sadness and trauma Muscles stretch, sleep becomes disturbed, attention narrows and recovery gets less space. The Bible does not describe such processes in modern neurological terms, but knows the physical language of distress, trembling, insomnia and exhaustion power. The psalms give words when the body prays along as it were. Fear has different forms. There is healthy fear of danger, moral fear that leads to wisdom, and disruptive fear that controls life. The call "do not fear" is usually embedded in God's presence and promises; it is not a harsh reprimand for a nervous system that is overwhelmed by trauma or panic. A fearful person needs both truth and safety, repetition and sometimes treatment. Sadness is not a lack of faith. Jesus weeps at the grave of Lazarus and mourns in Gethsemane. Grief needs time, ritual, community, and physical rest. Attempts to end sorrow quickly with pious words can increase alienation. Romans 12:15 asks to cry with whom to cry; proximity often precedes explanation. Trauma can occur when overwhelming danger cannot be processed and the body continues to expect threat. Triggers, dissociation, nightmares or physical reactions are not easy disobedience. Trauma-informed pastoral care does not push, respects choice and limits, avoids forced details and cooperates with qualified help. The gospel offers hope, but hope often grows in a careful process.

Clinical context. After trauma, body, perception, emotions, sleep, relationships and beliefs can become disorganised for a long time. Safe, traumatic guidance prevents pressure for rapid openness or spiritual conclusions and seeks, where necessary, cooperation with general practitioner and specialist assistance [5]. 12. Community, relations and healing Carrying each other's burdens, you fulfill the law of Christ. "Galatians 6:2 Man is created relationally. Loneliness and conflict can therefore work deeply in body and feelings. Conversely, safe relationships can help regulate stress. Ecclesiastes 4 praises the carrying together; Galatians 6 calls for each other's burdens; James 5 connects prayer, confession and care within the community. The church can be a healing environment if it is reliable, true and merciful. That means listening without sensation, respecting confidentiality, providing practical help and making room for long-term limitation. It also means that leaders take power limits and complaints about abuse seriously. Safety is not a secular addition to pastoral care, but an effect of love and justice. Forgiveness is important, but should not be confused with denying harm, immediate reconciliation or restoration of trust without evidence of change. Reconciliation requires truth, repentance, safety and often time. Borders can be a form of wisdom and charity. Romans 12 places peace within the limit..... Positive relationships

also have physical form: eating, singing, walking, holding a hand, sharing silence. The sacraments are tangible signs: water, bread and wine. Christian salvation is not abstract. The church helps the psychosomatic unity when it embodies God's grace audible, visible and palpable. KERN Safe community is not only support around recovery, but often part of the recovery process.

13. Prayer, Word, Sabbath, and physical care Come to Me, you who are weary and burdened; I will give you rest. Prayer includes words, silence, breath, posture and sometimes tears. Scripture meditation forms attention and imagination. Singing connects truth, emotion and body. These practices are not guarantees of immediate symptom reduction, but places suffering and longing in the relationship with God. Sabbath and rest break the lie that devalues human value from constant production. Jesus invites fatigue and stress to rest and teaches to wear a soft yoke. Rest can bring guilt to those who know themselves only through achievement; therefore it is also a practice of faith. Regular sleep, breaks and limitation of digital incentives can create physical conditions for attention and prayer. Physical care includes nutrition, exercise, prescription medication, medical checks and avoidance of harmful agents. Paul even gives Timothy practical advice for his stomach problems; the merciful Samaritan uses oil, wine, transport and paid care. Resources and faith are not set against each other. A balanced rhythm avoids both control and neglect. Healthy life can become a new compulsion in which every complaint feels like personal failure. Christian freedom receives good habits thankfully, but know that life is ultimately borne by God. The goal is not physical perfection, but available, loving loyalty within real limits.

14. Pastoral guidance and professional assistance. Planns fail due to lack of consultation, but due to the multitude of counsellors something comes about... Proverbs 15:22 Good guidance begins with listening. The counselee asks about the nature, duration and severity of complaints; medical assessment; sleep, means and medication; recent losses; relationships and safety; belief; guilt and hope. He doesn't draw any conclusions until he knows the story. The tone is curious and respectful, not interrogating. Then, together, what is appropriate aid is distinguished. Sometimes a concrete sin is central and his confession and recovery is needed. Sometimes grief is the main thing. Sometimes the pattern indicates trauma, depression, panic, eating problems or physical illness. Many factors are present at the same time. Then cooperation between general practitioner, specialist, therapist and pastor is not a sign of division, but of humble care. Reference is urgent in suicidal thoughts or plans, psychosis, mania, severe self-neglect, acute danger, violence, abuse, eating disorder with medical risk, sudden neurological symptoms, chest pain or other alarm symptoms. A pastor needs to know locally which crisis routes and reporting obligations apply. Spiritual language should never be used to delay necessary safety. The counselee also guards his own boundaries. He promises no cure, doesn't write off medication without authority and doesn't treat trauma for which he's not trained. He prays, brings biblical hope, helps give meaning and supports therapy loyalty where justified. Pastoral care thus remains truly professional pastoral care and professional care.

14.1 Carefully balancing in Biblical guidance Out: Gerard Feller,... Protectively balancing in Biblical guidance.. (March 2006). A biblical guide is confronted with the full complexity of people in need. Complaints are rarely declared reliable from only one field of expertise. Strict dualism - physical or psychological - does not do justice to man as a created unity. But also an unlimited holism can become too vague. Careful balancing means that physical, psychological, relational and mental factors are distinguished without disconnecting them. The identity and value of the assistant questioner precedes any diagnostics. A human being is never the sum of symptoms, performance or limitations. The value of a demented, psychiatrically ill, unborn, comatose, poor or severely disabled person is not determined by independence or chance of recovery. Every man remains a creature of God and must be approached with dignity, truth and love. That integral starting point is in line with the previous chapters: the body is a good gift; thoughts and feelings have bodily resonance; behaviour forms habits; relationships can hurt or bear; faith gives direction and hope. The supervisor must therefore look wide and remain cautious with statements about cause, guilt and spiritual significance. Diagnostics of the whole human being The same back pain can be viewed by a physiotherapist mainly from posture and movement, by a psychologist from

tension and behaviour, and by a pastor from faith and meaning. Each perspective can contain something true, but becomes risky when it elevates itself to the full explanation. Label bullshit is particularly dangerous when strange behaviour is too quickly called "Demonic Olympic Olympic Olympic Olympic Olympic Olympic Olympics." A first working hypothesis must therefore always be revisitable. A complaint that initially seems psychological may later turn out to be a physical disorder; a physical disability may become more severe by fear, avoidance or relational tension; a question of faith can deepen suffering without forming the biological cause. Good diagnostics is not a one-off judgment but a process of inventory, testing, collaboration and re-tuning.

Figure 1. The three concepts describe a cautious research order. In this case, "Supreme" means the final meaning framework, not that every complaint is primarily spiritually caused. A. Organic primary New, severe or changing complaints lead to physical safety. Have you examined disease, injury, neurological symptoms, infection, nutrition deprivation, hormonal disorder, medication adverse reactions, drug use or sleep disorders? Has clinical trials been performed and his alarm symptoms assessed? Even when psychological or mental factors appear to be clearly present, attention to a slowly revealing physical condition remains necessary. Organic primary is not a materialistic human vision. It is a safety rule: treat what is dangerous or physically treatable not as a symbol. A doctor may at the same time establish that there is no detectable pathology while there is a functional disorder or real physical disorder. That requires explanation and follow-up, not the conclusion that someone is imagining the complaints. B. Psychologically superior Thought, feeling, attention, expectations, coping and behaviour often have a major influence on physical functioning. Sustained resentment, fear, hypervigilance, shame or avoidance can sustain tension and hinder recovery. Social factors are also included: safety, family, work, loss, conflict, loneliness and confidence in aid workers. The term "superior" does not refer to higher human value. It suggests that psychological processes can strengthen, organize or dampen many physical signals. At the same time, the opposite direction exists: to affect pain, inflammation, hormones, sleep deprivation and neurological disease.

mood and thinking. Therefore, the supervisor should not assume a linear cause but examine mutual influence. C. Spiritual Supreme Faith and spiritual orientation give the highest framework of meaning, truth, responsibility and hope. They answer questions that biology and psychology cannot fully answer: Who do I live for, where is my ultimate value, how do I deal with guilt, forgiveness, suffering and mortality? This mental framework can give physical and psychological care ten and direction. That is precisely why spiritual supremacy must never become a quick spiritual explanation. Strange behaviour is not automatically demonic; depressed numbness is not automatically unbelief; absent healing is not proof of too little prayer. Spiritual distinction requires clear directions, scrutiny of Scripture, consultation with others, attention to safety and willingness to correct one's own interpretation. The order as working circle The three steps are not a ladder that one climbs once. During the entire journey, one keeps returning to all domains. New physical signals require re-evaluation; psychological patterns can only become visible when acute stress decreases; questions of faith may change as disease lasts longer. The supervisor therefore maintains a working circle: observation, questions, tests, referral, guidance and evaluation... Body: grievance pattern, research, medication, sleep, nutrition, load and recovery.

Psychological: thoughts, feelings, attention, coping, behaviour, development and trauma. Social: relationships, safety, work, family, culture, loss and sources of support.

Spiritual: divinity, faith, guilt, hope, prayer, communion and meaning.

Process: what changes with the help provided, and what new information asks for updating? Presumptions and imbalance How someone explains their complaints affects what they expect and what help they accept. In the case of chronic complaints, it is therefore important to ask what name the counselee gives to the problem, which makes him think it has arisen, what he fears will happen and what role he assigns himself to recovery. A statement can be partially true and yet become so one-sided that it maintains complaints.

Spiritual imbalance: interpret hyperventilation exclusively as a mental attack and thereby increase fear and struggle.

"Morale avoidance" means a relational chaos entirely attributable to the end-time or spiritual struggle and avoiding self-responsibility.

Religion: denying a serious illness because according to the assistant questioner healing is fully dependent on the strength of his faith.

As a guilt: believe that absent healing proves that the relationship with God is bad or that prayer is wrong.

Physical narrowing: take only movement, supplements, medication, diet, weight or appearance as a measure of total health.

Psychological narrowing: mental experience only reduces to brain activity or rationalizes any question of faith. The reaction is not to replace one one-sidedness with another. Those who go from somatization to overspirituality have not yet been fully helped. The supervisor therefore observes not only the complaint, but also what the help itself causes in the body, the emotions, the relationships, the behaviour and the life of the counselee. Earthly and spiritual reality Many stress methods help to increase overview, self-control and emotional regulation. Spiritually, that comes with surrender to God. These principles need not be played out against each other. Jesus says that his disciples in the world will have tribulation and may have good courage at the same time because He has conquered the world (John 16:33). The earthly reality of pain, money worries, conflict and imperfection remains real; the spiritual reality of God's faithfulness and the position in Christ is also real. Unbalance arises when one only lives with one's head in Heaven and neglects earthly responsibilities, or instead discards all spiritual truth and only recognizes the visible. Integration means that someone faces the concrete problem fairly and at the same time learns to look at it in the light of God's promise and promise. The problem does not automatically disappear, but is given a different perspective and is no longer the only reality. Construction, development and trauma Even a broad diagnosis may fail when development history is lacking. Some injuries consist of the lack of what a child needed - safety, alignment, protection or confirmation. Other trauma complications are events that have been committed to someone. Both can affect memory, attachment, body reactions, faith experience and the ability to receive help. Therefore, one cannot simply force a slaughter off of abuse into swift forgiveness and not just speak rationally to someone with severe compulsion. First, security, stabilisation, recognition, borders and specialist treatment may be required. Forgiveness and spiritual growth are not denied, but embedded in conditions that do justice to vulnerability and responsibility. In severe cases, expert trauma treatment is necessary in addition to pastoral proximity. Pastoral core Careful balancing is not an attempt to lock man in three boxes. It is a discipline of humility: taking physical risk derivatives seriously, weighing psychological and relational processes carefully and placing the whole guidance under the authority and grace of God. Thus professional knowledge, pastoral wisdom and spiritual distinction become partners instead of competitors.

15. An integrated model and practical path May the God of peace wholly sanctify you..... 1

Thessalonians 5:23 A useful biblical model can be summarized into five interconnected domains: body, feelings and thoughts, behaviour and customs, relationships and environment, and faith and meaning. In the middle is the person before God. A change in one domain can affect the other, but no domain automatically explains the whole. Figure 2. Five interconnected domains of the integral biblical image. Conceptual synthesis to Engel [1], the SCEGS approach [2] and literature on spirituality in clinical practice [6.10.7]. In case of physical complaints one asks: what is medically examined, what medication or drugs play with, how are sleep and load? With feelings and thoughts: what emotions are there, what beliefs and memories are activated? In behaviour: what avoids or repeats, what habits maintain the problem? In relationships: where is support, conflict, loneliness or insecurity? In faith: what divine image, what hope, guilt, doubt or faith practice is employed? The practical path is cyclical. First, safety and medical seriousness. Then slow down and organize the story. Then choose one or two feasible steps, such as a general practitioner visit, a fair conversation, daily daylight and movement, a fixed prayer moment or limiting work. Then evaluate without perfectionism. Relapse is information, not a demise. The core remains mercy. The believer changes not to be worthy of love, but from receiving love. Christ bears guilt, shares in

suffering and bestows His Spirit as the beginning of the new creation. Full recovery is not guaranteed in this life; yet actual signs of healing are possible:

more truth, safer relationships, better self-care, reconciliation where possible, greater capacity and a hope that also maintains in weakness. KERN Work integrally, choose small feasible steps and let grace remain the framework of change.

Conclusion According to a biblical view of the human person, faith, behaviour, body and feelings are not four separate areas. They are dimensions of one created, fallen, redeemed and innovative man. The heart guides thought, desire and action; the body carries and affects it within; feelings signaling how the world is experienced; behaviour forms patterns; relationships can hurt or bear; faith gives a horizon of truth, grace and hope. The wisdom of Proverbs is indispensable. It sees that a quiet or joyful heart, salutary words, trust and righteous behaviour promote life, while envy, hidden guilt and foolishness can consume man. But the rest of Scripture preserves us for a final retribution scheme. Job, John 9, the Cross and Paul 13, show weakness that suffering cannot be easily derived from personal guilt. A Christian approach to psychosomatics therefore connects conversion with compassion, prayer with expert care, responsibility with recognition of vulnerability, and hope for recovery with space for lasting brokenness. Not only does she ask: "What sin is behind this?" "But wider": "What happens in this whole human being, before God's face, and what form of truth, safety, care and obedience is appropriate now?" "The final perspective is the resurrection." Not every complaint disappears now, and no method can force the kingdom. Yet the church may embody signs of that kingdom: take sick seriously, lead guilty to forgiveness, protect butchers, record lonely, appreciate professionals and learn to live together from the rest of Christ. Thus caring for body and soul becomes part of love to God and neighbor.

Appendix A. Call questions for personal reflection or pastoral care

What physical complaints have I experienced since when, and what has already been medically investigated?

What feelings do I notice, and where do I feel them in my body?

Which thoughts, beliefs or Bible images always return?

Which situations will alleviate or worsen the complaints?

How are my sleep, nutrition, exercise, substance use and daily load?

Is there any concrete debt that needs to be honestly confessed and repaired if possible?

Or do I bear guilt or shame for something done to me by someone else?

What losses, seizures or traumatic events are involved?

Who am I safe with and who can carry with me?

What small step is this week feasible in care, behaviour, relationship or belief practice?

What professional assistance is needed or should be continued?

What truth about God and my identity in Christ do I need now? USE These questions are meant to open the conversation. They are not a test and should never be used to blame someone for their illness.

Appendix B. Bible Verses by theme Theme Bible parts Man as Unity Gen. 2:7; Ps. 139:13-18; 1 Tess. 5:23 Body and Dignity John 1:14; 1 Corinthians 6:19-20; 15:35-58 Heart and Direction of Life Spr. 4:20-27; Marc. 7:20-23; Rom. 12:1-2 Joy, Fear and sorrow Ps. 42-43; Ps. 56; John 11:33-36; Phil. 4:4-09 Debt and forgiveness Ps. 32; Ps. 51; Sp. 28:13; 1 John 1:8-9 Lead without simple debt Job 1-2; Pred. 9:11; John 9:1-3; 2 Cor. 12:7-10 Community and care Pred. 4:9-12; Rom. 12:15; Gal. 6:2; Jak. 5:13-16 Rust and hope Matt. 11:28-30; Heb. 4:9-11; Openb. 21:1-11; 5:1-11; 2 Cor.

Sources and accountability Bible quotes are displayed in common contemporary Dutch and sometimes slightly paraphrased for readability. For study and publication it is advisable to use one recognized Bible translation consistently and to check its exact wording. The document "Psychosomatic in Proverbs" by

Gerard Feller served as a thematic source of inspiration, especially for the attention to Proverbs 3, 4, 14, 16, 17 and 28, Psalm 32, confession, words, inner peace and physical imagery. This new article broadens and nuances the approach from all over Scripture and explicitly distinguishes pastoral interpretation from medical or psychological diagnostics.

Important biblical lines in this article are: creation and embodiment (Genesis 1-2), wisdom and heart formation (Proverbs), prayer language of suffering (Psalms), the incarnation and action of Jesus (Gospels), living through the Spirit and the dignity of the body (Romans and 1 Corinthians), the community as a carrying body (Galatians and James), and the physical resurrection and new creation (1 Corinthians 15 and Revelation 21). Additional source of integration: Gerard Feller, "Protective balancing in Biblical guidance," March 2006. The diagnostic tripartite and practical examples are editorially integrated and placed in today's more cautious language where necessary. Additional literature [1] Engel, G. L. (1977). Tea need for a new medical model: a challenge for biomedicine. *Science*, 196(4286), 129. NHG-Standard Somatically insufficiently explained physical complaints (SOLK), with the SLEGS-systematic (update 2023). <https://directives.nhg.org/standards/somatic-insufficient-explained-physical-complaint-solv> [3] National Institute for Health and Care Excellence. Chronic pain (primary and secondary) in on 16s: assessment of all chronic pain and management of chronic primary pain (NG193, 2021). Clinical descriptions and diagnostic requirements for ICD-11 mental, behavioural and neurodevelopmental disorders (2024). ISBN 978-92-4-0077726-3. Guidelines for the management of conditions specifically related to stress (2013). G., & Lucchetti, G. (2014). Clinical implications of spirituality to mental health: review of evidence and practical guidelines. *Revista Brasileira de Psiquiatria*, 36(2), 176 и182. <https://doi.org/10.15960/1516-4446-2013-1255> [7] Koenig, H. G. (2012). Religion, spirituality, and health: the research and clinical implications. *ISRN Psychiatry*, 2012, 2787730.

Comment: research into religion, spirituality and health shows complex connections. Such findings prove no simple cause-effect relationship and never justify replacing medical or psychological care with mere pastoral interventions. For medical and psychological application, current literature and assessment by competent professionals remains necessary. The integration offered here is theological and pastoral in nature and aims to support cooperation with good care.

39 Extended Bibliography and Digital Sources

Selection consulted and recommended. Web resources were checked in September 2026. The dynamic Academia overview page contains a variable and very large corpus; therefore, a meaningful, publicly accessible selection was used and no claim of exhaustive recording was made.

- American Counseling Association. ACA Code of Ethics. 2014.
- Benner, D. G. Strategic Pastoral Counseling: A Short-Term Structured Model. Baker Academic, 2003.
- Clinebell, H. Basic Types of Pastoral Care and Counseling. Abingdon Press, 2011.
- Cooper, J. W. Body, Soul, and Life Everlasting. Eerdmans, 2000.
- Doehring, C. The Practice of Pastoral Care: A Postmodern Approach. Westminster John Knox, 2015.
- Feller, G. The biblical view of the human person: created unity, relational person and embodied hope. 2026.
- Feller, G. Psychosomatics and the Bible: relationships between faith, behaviour, body and feelings. 2026.
- Feller, G. The sound doctrine. Academia.edu, 2018.
- Feller, G. Communication in the book Proverbs; Spiritual Diagnostics; Conscience; Seeing what God sees; Relational brain skills; Deliverance Ministry. Supplied articles.
- Green, J. B. Body, Soul, and Human Life: The Nature of Humanity in the Bible. Baker Academic, 2008.
- Imes, C. J. Being God's Image. IVP Academic, 2023.
- McMinn, M. R. Psychology, Theology, and Spirituality in Christian Counseling. Tyndale, 2011.
- Middleton, J. R. The Liberating Image. Brazos Press, 2005.
- Murphy, N. Bodies and Souls, or Spirited Bodies? Cambridge University Press, 2006.
- Pargament, K. I. Spiritually Integrated Psychotherapy. Guilford Press, 2007.
- Rosner, B. S. Known by God: A Biblical Theology of Personal Identity. Zondervan Academic, 2017.
- Sanders, R. K. (red.). Christian Counseling Ethics. IVP Academic, 2013.
- Tan, S.-Y. Counseling and Psychotherapy: A Christian Perspective. Baker Academic, 2011.
- World Health Organization. Mental Health Gap Action Programme (mhGAP) Guideline, third edition. 2023. <https://www.who.int/publications/b/70678>
- World Health Organization. mhGAP Intervention Guide, version 2.0. 2016/2019.
- SAMHSA. Trauma-Informed Approaches and Programs.
- GGZ Standards. Generic module Meaning and Spirituality in Mental Health Care. 2023. <https://www.ggzstandarden.nl/>
- 113 suicide prevention. Information and support in case of suicide. <https://www.113.nl/>
- Veilig Thuis. Advice and reporting centre for domestic violence and child abuse. <https://veiligthuis.nl/>
- Gerard Feller, author profile and public publication overviews. <https://independent.academia.edu/gerardFeller>
- Academia.edu, Pastoral Care and Counseling topic collection.
- Helsel, P. B. Witnessing the Body's Response to Trauma: Resistance, Ritual, and Nervous System Activation.
- Hendrix, H. Pastoral Counseling: In Search of a New Paradigm. Pastoral Psychology, 1977.
- GGZ Standards, Somatic Symptom Disorders and Related Topics; always consult the current module.
- Dutch Institute of Psychologists. Professional code for psychologists; current edition at <https://www.psynip.nl/>.
- Government and professional guidelines for reporting code domestic violence and child abuse; consult current legal requirements.

Editorial and substantive notes

The author articles form the primary pastoral source layer. The broader Academia collection has been used as a thematic orientation on working relationships, empathy, trauma, identity, meaning, ethics and training. Current safety information is calibrated to WHO, Dutch GGZ standards, 113 Suicide Prevention, Safe Home and professional codes. No internet source replaces local legislation, jurisdictional rules or current clinical guidelines.