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ABSTRACT

EQUIPPING THE MEMBERS TO LEAD CELL GROUPS
INTO EMOTIONAL HEALTH IN THE NONSAN
SEVENTH-DAY ADVENTIST CHURCH
IN SOUTH KOREA

by

Kyungbo Byun

Advisers: David Sedlacek
Donald C. James

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Seventh-day Adventist Theological Seminary

Title: EQUIPPING THE MEMBERS TO LEAD CELL GROUPS INTO EMOTIONAL HEALTH IN THE NONSAN SEVENTH-DAY ADVENTIST CHURCH IN SOUTH KOREA

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Date Completed: February 2016

Problem

Korean society is in a state of serious emotional distress. This is evidenced by the fact that South Korea had the highest suicide rate among the 34 member countries of the Organization for Economic Co-operation and Development (OECD) for the years 2002-2013. Despite this alarming state of affairs, there has been no extensive or long-term plan incorporated into the discipleship and small group ministries of the Nonsan Seventh-day Adventist Church in South Korea to equip the members with the skill to improve their emotional health. If the members could be equipped with such skills, they would be empowered with the ability to cope with difficult situations with hope, peace, and

patience. This in turn will enable and embolden the members to build encouraging relationships with people both in the church and in the community, grow in spiritual maturity, and witness to the eternal gospel manifested in their lives. Therefore, there exists a need to develop a plan to equip the members with the skills to improve their own emotional health to benefit not only themselves but the community around them.

Method

The BEHOLD Model will equip the Nonsan SDA Church members to lead cell groups into emotional health in the context of Korean culture. This model incorporates a strategy for the members to experience the heart changing power of the love of God by beholding Jesus Christ as the Saviour and Healer every day and by learning the seven principles of emotional health at the weekly cell group meetings. It will take two years for the model to be implemented into the context of the cell group ministry of the church. The first six weeks of the BEHOLD Model will be allocated to prepare the members to be aware of the need for emotional health, and to be ready for the 21-month, seven-stage journey to emotional health. Each three-month stage will supply the individual member with daily devotionals that will guide one's thoughtful contemplation of the life of Jesus Christ. Learning of the principles will be accomplished during the weekly meetings of the cell group. At the end of the journey, another six weeks will be spent on the evaluation and further development of the project.

Results

The project is expected to help the members of the Nonsan SDA Church to be equipped to lead cell groups into emotional health. As a result, they will be able to develop the skills to recognize their own emotions, distinguish emotions from sensation,

mood, and feeling, feel free, comfortable, and honest with their emotions, discern whether their emotions are healthy or unhealthy, search out the reasons for their emotions, understand the relation between heart, mind, and emotion, change their hearts into accordance with God's heart, reorient the mind according to the will of God, enjoy an abundant life of healthy emotions, and witness to the reality of Christianity via being known by their healthy emotions in the community.

Conclusion

The BEHOLD Model is designed to heal the wounded heart and broken spirit instead of each emotion itself, because the heart and spirit are the center of emotional experiences. This project, therefore, focuses on change of the heart and renewal of the mind in terms of the gospel of Christianity. While the Nonsan SDA Church members must learn the skills for emotional health, the hearts of the members need to first be in sympathy with God's heart of sacrificial love and their minds be renewed into Christ's mind of humility. Once the Nonsan SDA Church members have healed hearts and renewed minds, the learned skills for emotional health will have lasting benefit in their lives. The healthy emotions abundantly flowing out of their lives will be a blessing to the troubled world around them.

Andrews University
Seventh-day Adventist Theological Seminary

EQUIPPING THE MEMBERS TO LEAD CELL GROUPS
INTO EMOTIONAL HEALTH IN THE NONSAN
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IN SOUTH KOREA

A Project Document
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by

Kyungbo Byun

February 2016

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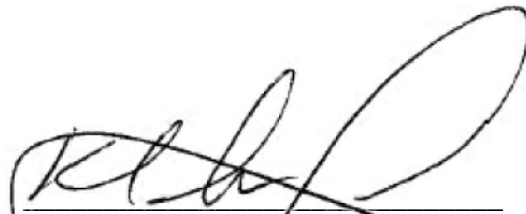
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Dedicated

to

My Dear Family and Companion in Ministry

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LIST OF ABBREVIATIONS

AA	<i>The Acts of the Apostles</i>
BEHOLD	<u>B</u> e courageously aware of emotions and the underlying reasons of them, <u>E</u> xplore the past to break its power, <u>H</u> ear the heart cry of brokenness and vulnerability, <u>O</u> ffer praises and thanks for God-given limits, <u>L</u> ament losses, and <u>D</u> emonstrate incarnational love
COL	<i>Christ's Object Lessons</i>
D	Downward
DA	<i>The Desire of Ages</i>
DMin	Doctor of Ministry Degree
EH	Emotional Health
KUC	Korean Union Conference
MWKC	Middlewest Korean Conference
NASB	New American Standard Version
NIV	New International Version
NKJV	New King James Version
OECD	The Organization for Economic Co-operation and Development
SDA	Seventh-day Adventist
SDAH	Seventh-day Adventist Hymnals
SH	Spiritual Health
UIOF	Upward, Inward, Outward, Forward
W's	Welcome, Worship, Word, and Witness

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CHAPTER ONE

INTRODUCTION

Statement of the Problem

The discipleship program of the Nonsan SDA Church historically focused on spiritual maturity through an intellectual way of teaching doctrinal truths and beliefs. It had not integrated an effort to improve the emotional health of its members in a comprehensive, long term, and intentional way. As a result of such unbalanced discipleship, the members suffered many relational struggles, conflicts, and serious emotional pain within the church. They also struggled with the burden of church activities and Christian duties and responsibilities. Furthermore, they were not generally known to exhibit encouraging emotions like love, joy, and hope, but rather by a great amount of intellectual knowledge of the doctrinal truths and unique Seventh-day Adventist beliefs. In many cases, this knowledge resulted in a judgmental and critical attitude. These factors formed the status quo of the church in regard to the spiritual maturity of the membership.

Statement of the Task

The task of this project is to develop an implementable model for emotional health improvement that will equip the members of the Nonsan Seventh-day Adventist Church in South Korea to enhance the emotional health of cell groups. The goal is to encourage the members to behold Jesus Christ as the Creator and Savior, thoughtfully

praying for a change of heart and mind that will train them to practice the biblical and spiritual principles of emotional health. This project will span 24 months.

Justification for the Project

Jesus ministered to people, not only for them to have life, but also so they could enjoy it abundantly (John 10:10). Therefore, the purpose of His ministry was to restore the whole being of people; physically, mentally, spiritually, and emotionally (Matt 9:1-6; Mark 5:25-34; John 5:5-14; 8:1-11; 1 Thess 5:23). While an abundant life in Jesus Christ has many dimensions, this project focuses on ministry that improves the emotional health aspect. It is important because there has been no attempt made in the past to positively develop the emotional health of the Nonsan SDA Church through an intentional, comprehensive, and long-term project. The success of this project rests on several important points. It will help the church members to:

- Experience a heart changing love and a mind renewing power.
- Communicate their emotions to others in healthy and constructive ways.
- Reduce relational conflicts, relational struggles, and emotional pain.
- Bring about church unity on an emotional level.
- Be known throughout their sphere of influence by their healthy emotions.
- Prepare to fulfill the mission of the church to those around them by their lives evidencing God's transformative power in their own hearts and minds.

Furthermore, the strategies developed in this project may be implemented in other Seventh-day Adventist churches in the Middlewest Korean Conference (MWKC) for an effective model of emotional health.

Description of the Project Process

The biblical and spiritual reflection focused on emotions of God and man in both the Old and New Testaments, and their respective roles and importance in

communication. Careful consideration was also given to how emotion relates to leadership, especially in the case of Moses and also the emotional experiences of several great spiritual leaders in the Bible. The biblical and spiritual principles of emotional health were explored as the foundation for this project.

Current literature on emotion, its effects on human mind and behavior, the development of emotion and its expression, and emotions in Korean culture have been extensively reviewed. This included books, journals, articles, dissertations, and internet websites that contained information relevant to the topic.

The author developed a program for nurturing the emotional health of the Nonsan SDA Church in South Korea. The program will begin with a period of six weeks to help the members understand the need for emotional health in order to achieve spiritual maturity. By so doing, the members will be enabled to commit to the journey of restoration into the image of God and fullness of life. The program of seven stages will be followed to supplement the current discipleship program of the church for 21 months. Allotting three months to each stage, the seven stages will proceed successively. There will be materials for daily personal devotions about Jesus Christ's ways of emotional health and learning of emotional health principles during the weekly cell group meeting. At the end of every stage, there will be evaluation, celebration, and dedication. After the seventh stage is completed, six weeks will be spent evaluating the effectiveness of the project and formulating recommendations for the next implementation.

Expectations of the Project

The implementation of this project will begin a new era in the Christian experiences in the Nonsan SDA Church. It used to take the church members years of cell

group life to experience Christian community, grow in their relationship with God and others, and be edified for ministry and evangelism. It is anticipated that the members will become excited when they learn both the strategy and principles of emotional health; empowering them to build a loving relationship with Jesus Christ and to transparently engage in heart-level sharing of emotion. The members will then be in a position to deal with the conflicts and struggles of the church in more constructive ways. In turn, it is further anticipated that this process will result in enhanced unity within the church, as the members utilize these new-found skills to effectively communicate thoughts and emotions.

This process will be expected to break the harmful and destructive patterns of unhealthy responses to hurtful environments. It is anticipated that the church will ultimately be known at home and throughout the community as a result of the members' emotions, felt and expressed in Christian ways, with unity of thought and action. The members will celebrate winning new members into the Kingdom of God with great power of love, which gives witness to the sacrificial death and resurrection of Jesus Christ.

Definition of Terms

There are several specialized terms used in this paper that need to be defined:

BEHOLD Model: A strategy drawn from God's healing method in the Bible (Num 21:8; John 1:29, 3:14), which is to lift up Jesus Christ so persons in need of wholeness can see Him. BEHOLD is an acronym that spells out the first six principles of emotional health: Be courageously aware, Explore, Hear, Offer, Lament, and Demonstrate.

Cell group: A holistic small group of 3-12 people, which is the basic unit of Christian community. It is a small group of people who are committed to participate in the functions of the local church, gathering to further the goal of the gospel—full restoration of God’s image in fallen mankind.

Chemyeon: The Korean image of self, representing complex relational dynamics within the collective identity of *uri*.

Cheong or *Jeong*: Lingering feeling attached to persons, objects, and places (S.-C. Choi & Choi, 2001, p. 69); the affective bond that unites and integrates *uri* members together and constitutes the basis of *uri* relations (Hong, 2009, p. 114).

Emotion: Feeling of “*concern*-based construals” of the objects (Roberts, 2003, p. 79); secondary feelings or reactions to primary feelings that have not been affirmed, felt, and resolved (D. Sedlacek & B. Sedlacek, 2014, p. 41).

Emotional health: A state that allows an individual to generate and enjoy healthy, Christian emotions. This occurs when the wounds of the heart and the brokenness of the spirit within an individual have been healed, resulting in wellbeing of the mind.

Haan: The Korean people’s collective emotion which is embedded in community as well as the individual, inherited through generations, and can be repressed; emotional sediment of accumulated sufferings (Son, 2000, p. 16).

Healthy emotions: Emotions of construals of the objects in terms of the gospel, which are also called Christian emotions.

Nunchi: A Korean interactional communicative pattern of situational sensitiveness. It is the basis for Korean tact, and is the major operating mechanism in maintaining *chemyeon*.

Uri and Woori: The Korean concept of group, which is relational plurality in which group members are not truly “individuals,” but are connected in a fundamental way to other members of the group. *Uri* means we-ness and *Woori* means we-group.

Limitations

This project is designed for the Nonsan Seventh-day Adventist Church in South Korea. Its scope is limited to implementation into the cell groups of the church.

This project is about emotional health, yet it does not claim to have exhaustively discussed all possible emotions, nor every aspect of the broad subject of emotion. The literature review discusses general viewpoints and understanding on emotion in light of cognitive theory. Therefore, the intention and the strategy of this project is not how to change, manage, or heal a particular emotion itself, but rather how to change the heart and renew the mind, the centers of all emotional experiences, in biblical and spiritual ways.

It is recognized that the provincial and regional characteristics of emotional experience in the community of the city of Nonsan are somewhat unique. However, in this project general emotions of the Korean people and the patterns of their emotional expression will be considered and discussed for relevance and application of the principles of emotional health. This helps to form the context of the project implementation while compensating for the unavailability of detailed data outlining the specific emotional experiences of the local population as a whole in the city of Nonsan.

Project Overview

There are five chapters in this paper:

Chapter 1 gives a synopsis of the project, beginning with the problem statement.

Chapter 2 provides the biblical and spiritual background of the project with a focus on divine and human emotions. They are an essential part of divinity and humanity, a crucial component for an intimate relationship with effective communication to God and others.

Chapter 3 presents a review of literature regarding theories of emotion, its effects on the mind and behavior, its development and expression, and emotions in the context of Korean culture.

Chapter 4 develops the strategy for improving the emotional health of the Nonsan SDA Church in South Korea. It proposes a model referred to as the BEHOLD Model (God's healing method in Num 21:8; John 1:29, 3:14 and acronym for the first letter of the first word of the first six principles of emotional health: Be courageously aware, Explore, Hear, Offer, Lament, and Demonstrate).

Chapter 5 summarizes the project and intervention logic, discusses the conclusion, and makes further recommendations based on the project.

The appendices include various supplementary resources to include a table of comparison between the New Testament church and the traditional church, a list of Bible verses containing the phrase "one another" or "each other," a sample of a personal covenant for cell group ministry, and an sample of covenant accountability. It also includes the family background and a sketch of the ministry of the author.

CHAPTER TWO
BIBLICAL AND THEOLOGICAL BACKGROUND
OF EMOTIONS

Introduction

This chapter presents insights from a biblical foundation for emotions and their important roles in man's moral and spiritual life. Lloyd-Jones (1965) supposes that one of the greatest problems in our life in this world, not only for Christians, but for all people, is the right handling of our feelings and emotions. He says that the devastation is wrought and the tragedy, the misery and the wretchedness are to be found in the world, simply because people do not know how to handle their own feelings. He believes that "the final thing which regeneration and the new birth do for us is just to put the mind and the emotions and the will in their right positions" (p. 109). Elliot (2006, p. 54) understands that "emotions are a crucial part of morality. Emotions also help us to work efficiently, assist our learning, correct faulty logic and help us build relationship with others" (p. 54). Benner (2001, p. 375) asserts that emotions were given in order to energize behavior and were intended by God to be a catalyst for action. Allender and Longman (1994, p. 25) consider emotions as "the language of the soul" and "the cry that gives the heart a voice." Williams (2003) rightly notes, "God gives emotions for a specific purpose. They are necessary for us properly to know and relate to and glorify God" (p. 66).

The outline of the chapter includes the following: Divine and human emotions in the Old and New Testament and their characteristics and roles, leadership and emotional health, emotional experiences of three great spiritual leaders in the Bible—Moses, Elijah, and Jesus, and finally the biblical ways to enhance emotional health.

The Great Shepherd states, “I have come that they may have life, and that they may have it more abundantly” (John 10:10). Without emotions we may not have our life more abundantly. As His joy remains in us (John 15:11), there will be “rivers” of joy in our desolate life, “fountains” of joy in the midst of our stony hearts as He has promised us in Isaiah 41:18.

Emotions in the Old Testament

Benner (2001, p. 375) brings to light, “In fact Scripture not only speaks about emotions, it also speaks to and through our emotions.” He further asserts, “The Bible itself is emotional literature filled with emotional expression and designed not just to communicate with our rationality but also to stir us emotionally, thus affirming our emotionality.” Elliot (2006) mentions, “One way to differentiate the righteous from the wicked in the Old Testament is by how they feel” (p. 81). He also argues that to the Jews in the Old Testament having the proper emotions comes from having a knowledge of God, not a knowledge of how to reason, and love for God (p. 122).

Knowledge and Heart

Fretheim (1997) asserts, “To know God is to be in a right relationship with him, with characteristics of love, trust, respect, and open communication” (p. 413). Martens (1998) has the same thought, “For the Hebrews ‘knowing’ is definitely not restricted to the cognitive and the intellectual but reaches into the emotional and experiential” (p. 92).

Sarna (1993, p. 47) also supports this idea saying that “In Hebrew . . . the verb ‘to know’ *y-d-* ‘ possesses a rich semantic range within which the senses predominate. Emotional ties, empathy, intimacy, sexual experience, mutuality, and responsibility are all encompassed within the usage of the verbal stem.”

In the Old Testament, the word *leb* for heart has a dominant metaphorical use in reference to the center of human psychological and spiritual life, to the entire inner life of a person (Luc, 1997, p. 749). The heart in the Old Testament, as Bauer (1981) explains, is “the inward spiritual part of man” (p. 360). This includes the mental, rational, intelligent, and emotional part of a man. It is the place where feelings originate and is the seat of the will. There is an integration of thinking and emotions in one faculty (Bauer, 1981, p. 362). God’s giving of heart, being a complete inner transformation, will result in knowing Him (Jer 24:7) and fearing Him (Jer 32:39, 40) (Luc, 1997, p. 752). The heart is to be discerning if knowledge is to be gained (Prov 18:15). The understanding heart enables the valuing and ordering of a variety of experiences in a way that corresponds with God’s will for life (Deut 4:39; 30:1) (Fretheim, 1997, p. 412).

Emotions of God

The Old Testament offers abundant references to various emotions in God. He is said to be angry (Num 12:9; Josh 7:1; Isa 42:25), wrathful (2 Kgs 22:13; Ps 110:5; Jer 10:10), jealous (Exod 30:5; Josh 24:19; Zech 1:14), compassionate and merciful (Pss 103:8; 145:8; Jer 3:12), patient and longsuffering (Exod 34:6; Num 14:8), etc. Williams (2003) asserts that various emotions would be a necessary expression of God as an utterly holy, loving, wise, and morally perfect, personal being (p. 64). Heschel (1973, p. 38) further asserts that the emotions have often been regarded as inspirations from God, as

the reflection of a higher power. Baloian (1997, p. 80) argues, “The Bible speaks unashamedly of Yahweh’s passion, presenting him as an intense and passionate Being, fervently interested in the world of humans.” He also asserts that in the Old Testament Yahweh’s emotion is even celebrated (2 Sam 22:8, 9; Ps 145:8). He concludes that God’s passion opens up the possibility for communion at the heart of the universe.

Love

Scripture consistently displays God’s intensely passionate and profoundly emotional love for His people. In his book, *The Love of God*, Peckham (2015) describes five aspects of divine love: volitional, evaluative, emotional, foreconditional, and reciprocal. Hill (1993) writes, “the relationship between Yahweh and Israel is founded on his love” (p, 27). God’s love contains element of emotion. God’s love leads Him to rejoice over His people with gladness of loud singing (Zeph 3:17; Isa 62:5; 65:19; Jer 32:41; Deut 30:9) (Elliott, 2006, pp. 107-108).

The most emotional relationship in human experience is used to illustrate God’s emotional love about Israel. Exodus 34:6-7, a key text in the Old Testament about God’s character, tells that a God who is compassionate has a quality something like mother love (Brueggemann, 1997, p. 216). Hosea gives a beautiful picture of the strong emotion of God’s love like a parent’s love for their child:

How can I give you up, O Ephraim? How can I surrender you, O Israel? How can I make you like Admah? How can I treat you like Zeboiim? My heart is turned over within Me, All My compassions are kindled. I will not execute My fierce anger; I will not destroy Ephraim again. For I am God and not man, the Holy One in your midst, And I will not come in wrath. (Hosea 11:8, 9, NASV)

Peckham (2015, p. 154) asserts that although divine compassion is deeply emotional and responsive, it is not a merely emotional or passive response. God’s love is

emotional and volitionally free and evaluative. God repeatedly meets human apostasy with undeserved forbearance, grace, and compassion (e.g., Exod 32:26-30; 33:19; 34:6-7).

Jealousy and Anger

Yahweh's name is Jealous (Exod 34:14)—that is who Yahweh is. God is jealous for a personal and exclusive relationship with His people because this is His right.

Brueggemann (1997) argues that “the terms *jealous* and *jealousy* . . . refer to strong emotional response to any affront against Yahweh's prerogative, privilege, ascendancy, or sovereignty” (p. 293).

Anger and love are not incompatible. God cares for His people and is angry at them. Pederson (1974) asserts, “this is only possible if God can be allowed to have both anger and love for a person with neither emotion ruling out the other” (p. 212). Baloian (1992) also understands God's wrath not as just but “as an expression of His love” (p. 178). In Genesis 6 God's wrath is against men who are wicked. Gustav Stahlin (1967) understands God's wrath in the following way:

But even prior to the NT it was realized that wrath and love are mutually inclusive, not exclusive, in God. . . . For the wrath of God arises from His love and mercy. Where mercy meets with the ungodly will of man rather than faith and gratitude, with goodwill and the response of love, love becomes wrath. (p. 425)

God's anger is for a constructive purpose to bring repentance or to judge sin. (Hower, 1974, p. 270). Heschel (1973) says that even in the moment of anger, what God intends is that it should be appeased and annulled by the people's repentance (Jer 18:7, 8). Beyond anger, God actually suffers for His people (p. 34). Brueggemann (1997) describes what a loving God has to pay: “But the way to healing is not an easy one for Yahweh; Yahweh goes through loss, anguish, rage, and humiliation” (pp. 253-254).

God's anger in the Old Testament is "both just and rational" (Anderson, 1972). God is angry when He does have a good reason for it. Baloian (1992) presents a good summary: "Yahweh can be angry solely because of human cruelty, or He can be angry exclusively because of the idolatry, rebellion or pride of human beings" (p. 73).

Emotions of Man

Human beings not only function to image God, but they are the image of God (Gen 1:26-28). They are in their person the image of God. They possess emotions because they are the image of God. They are called to express emotions because they are called to image God. Their emotions exist because they are made in the image of God who has emotions (Borgman, 2009, p. 48). Boston (1957) sums up man in man's pre-fall condition:

Man's understanding was a lamp of light. . . . His will lay straight with the will of God. There was no corruption in his will, no bent nor inclination to evil. . . . The will of man then was directed and naturally inclined to God and goodness, though mutably. . . . His affections were orderly, pure and holy; which is a necessary part of that uprightness wherein man was created. . . . Man's affections, then, in his primitive state, were pure from all defilement, free from all disorder and distemper, because in all their motions, they were duly subjected to his clear reason, and his holy will. (pp. 10-12)

Love

The love which God demands of His people in Deuteronomy 6:5 is "a wholehearted all- encompassing emotional devotion to God" (Elliott, 2006, p. 85). The Hebrew word *'ahab* used for love in the Shema or Great Commandment (Deut 6:4-5) is a peculiarity of Deuteronomy (Toombs, 1965, p. 402). Toombs (1965) explains why the Deuteronomist chose it in preference to Hosea's great concept of steadfast love (*hesed*). He asserts that the Deuteronomist chose the word to suggest "the family bond" in

addition to intensity, totality, and interiority. It was a very ordinary word and it came often to the lips of the Israelite in describing “the most precious of human relationships” (p. 403).

Craigie (1976) argues, “God moved first toward his people in love and they must respond to him in love. The law of the covenant expresses the love of God and indicates the means by which a man must live to reflect love for God” (p. 37). Toombs (1965) also contends that the authentic, distinguishing feature of true life is “love felt in the deepest recesses of the inner being ” and “that love, in its turn, is made possible by what God does in the intimate and private spaces of man’s inner life” (p. 402).

In Deuteronomy 6 the command to love is framed by verses about knowledge. Love is linked to knowledge. To love God, Israel had to learn about Him and rehearse His words constantly (Deut 6:7-9). This knowledge will fuel their emotions (Elliott, 2006, pp. 85-86). Brueggemann (1997, p. 130) also asserts, “Israel, in every circumstance, is urged to repeat the triumphs or righteousnesses of Yahweh. Israel is to do so when riding, when sitting, when walking—all the time.” They are to do so at “the watering places” (Judge 5:11) where people gather and interact socially.

Joy

The Old Testament has not only an astonishing wealth of expression for joy but can evoke the feeling of joy by a multitude of commodities and events: perfume, music, the ingathering of the harvest, a wedding, and so on (Beilner, 1981, p. 438). Throughout the Old Testament we read of joy in earthly goods: a good old age (Gen 25:8), posterity (Ps 113:9), riches (Ps 37:11). Yet to the godly, joy in God was more than the good things of the earth (Ps 4:7). Moreover they could rejoice even in the absence of them, for their

rejoicing was grounded in the character and activity of God, and the anticipation of future salvation (Hab 3:16-18) (Grisanti, 1997, p. 1252).

The people of Israel knew how to celebrate with their whole being (Exod 15:20; Neh 12:43; Ps 71:22; 87:7; 100:2; 149:3). Grisanti (1997, p. 1252) says that the juxtaposition of heart (Exod 4:14, 1 Chron 16:10; Pss 16:9; 19:8; 33:21; 105:3; Prov 12:25; 15:30; Zech 10:7) and soul (Ps 86:4; Ezek 25:6) with *smh*, meaning rejoice, connotes the comprehensive extent of joy, pervading the whole person. Moses mandated tangible expressions of joy as part of the Israelites' celebration of feast days, offering sacrifices and tithes, or other national gatherings. In many texts of the Psalms, celebration is evidenced by its physical expression. Psalms 47:1 encourages peoples to clap their hands and to shout to God with loud songs as "an expression of enthusiastic joy" (Kraus, 1988, p. 467). This praise came to be associated with "the joyous recounting of God's gracious work as an expression of the gratitude of the worshipper" (Dyrness, 1979, p. 165).

Hope

Having hope is a command of God (Pss 42:5, 11; 43:5). For the righteous of Israel God is the source of hope (Jer 17:7-8; 29:11; 31:17). Their hope, therefore, is not shifting and uncertain like that of those without God (Pss 90:2; 111:7). Brueggemann (1997, p. 491) writes of the base of the hope of humanity:

The amazing thing is that in the midst of the sanctions that Yahweh pronounces, in the face of guilt and in the face of mortality, in the face of both situations in which the human person is helpless, Yahweh is attentive. Full of steadfast love and compassion, Yahweh is like a father who pities, like a mother who attends.

It is the central conviction of Israel that human persons in depression and anxiety may turn to the One who is powerfully sovereign and find that the sovereign One is

passionately attentive. This is the hope of humanity and in the end its joy. Hope is part of the theme of promise and covenant. Hebblethwaite (2010, p. 4) says, “Certainly Israel’s hope was based on trust in God and in the promises of God.” To have hope, therefore, Israel is to dwell on their God and His promise (Elliott, 2006, p. 93).

Jealousy

Good (1962, p. 806) defines jealousy of the Old Testament as the emotion of single-minded devotion. Milne (1996, p. 544) also says that *qin’a*, the principal term of the Old Testament for jealousy, refers to an exclusive single-mindedness of emotion which may be morally blameworthy or praiseworthy depending on whether the object of jealousy is the self or some cause beyond the self.

Jealousy is an emotion of protecting what is rightfully God’s on the behalf of God Himself. An individual who loves God and what is true is jealous for God and his commandments (Elliott, 2006, p. 94). This emotion is a primary basis for the courage, boldness, and integrity with which great leaders of God’s people lived their lives. We can clearly see godly jealousy as the motivating emotion behind the actions of the greatest leaders in the Bible (Thoennes, 2005, p. 148): the sons of Levi against idolatry (Exod 32:27-29), Phinehas son of Eleazar (Num 25), David for God’s greatness (1 Sam 17:26, 45-47), Elijah (1 Kgs 18, 19), and Jehu (2 Kgs 10:16). This positive usage of jealousy is frequently associated with the marriage relationship where a jealousy for the exclusiveness of the relationship is the necessary condition of its permanence (Num 5:11-31; Ezek 16:38) (Milne, 1996, pp. 544, 545).

Anger and Hatred

Anger is an emotion that is very dangerous and must be evaluated very carefully before violent action is taken. Often the reasoning behind anger is wrong and it will dissolve if this faulty thinking is corrected (Elliott, 2006, 96). Baloian (1997, p. 378) also asserts, “The nature of human limitation warns against unleashing the powerful passion of anger. Acting without full knowledge can lead to grievous results.”

On the other hand, anger is not forbidden, but the wise are to be very careful about how they act on it or express it. Proverbs 14:29, 16:32 and 25:28 speak of the wise man being slow to anger. Baloian (1997, p. 378) says, “The OT does not encourage the elimination of human passions, but rather stresses methods of bringing them into the service of appropriate relationships.” The best instruction regarding human anger in the Old Testament is perhaps Psalm 4:4. It says, “Be angry, and do not sin. Meditate within your heart on your bed, and be still” (Ps 4:4). Kidner (1973, p. 56) asserts “Ephesians 4:26, with LXX, sees anger here, and shows that it need not and should not be sinful.” Baloian (1992) intends, “In the above Psalm, the basic procedure for the control of anger is an appeal to reason . . . One cannot be wise in their choice if they are not based on a rational assessment of the positions and critical evaluation of the data” (p. 23).

Anger and hatred play a significant role in the life of the righteous. The righteousness or wickedness of anger and hatred depends on the nature of their objects. Hatred is in many instances a forbidden emotion. A command not to hate is found in Leviticus 19:17, “You shall not hate your brother in your heart.” Hatred against a neighbor is not a legitimate or acceptable emotion.

On the other hand, the anger and hatred in Psalms show how the godly took sin. Psalms expresses strong hatred. This is often a reaction to evil or violence done the people of God. Hate, *echthros* in the Septuagint (LXX), can mean the hatred of sin or the doers of sin (Foerster, 1964, p. 812). As God hates evil, so do the righteousness. Hatred of evil is commanded in Psalm 97:10, "You who love the LORD, hate evil!" Michel (1967, p. 687) asserts that it is distinctive of biblical thinking that this particular hatred of evil is regarded as natural. Stachowiak (1981, pp. 352, 353) contends that hatred has for its first object evil and wickedness, but in the Old Testament no real distinction was made between hating evil and hating the evil-doer. In fact, in the Old Testament the evil-doers must be hated as the Lord hates them (Pss 26:4-5, 101:3-5; 139:21).

Sorrow

Sorrow is encouraged in a number of circumstances in the Old Testament. It is right and proper to feel sorrow over trouble, death, and destruction in the realities of life. Sorrow is also appropriate in repentance. Sorrow is often shown in a very visible and physical way of weeping, loud wailing, the tearing of clothes and periods of mourning (Westermann, 1989, pp. 21-22).

One of the traditional ways of expressing sorrow described in the Old Testament is wailing and lamenting. Healing occurs to the extent that a bereaved person can fully participate in lamenting rituals and vent his or her grief emotions (Sullender, 1981, pp. 63-65). The lament gives expression to the inner thoughts and struggles of the community: hurt, betrayal, loneliness, disease, threat, anxiety, bewilderment, anger, hatred, and anguish. In the honest and open dialogue, the people of Israel expect to understand what is happening and even to have it changed. Brueggemann (1974, p. 4) says that Israelites

knew that one need not fake it or be polite and pretend in God's presence, nor need one face the hurts alone. Moberly (1997) argues that the laments of Israel show that "the experience of anguish and puzzlement in the life of faith is not a sign of deficient faith, something to be outgrown or put behind one, but rather intrinsic to the very nature of faith" and "central to the very of prayer and worship" (p. 879).

Shame

Stiebert (2002, p. 23) states that "A shame is a self-conscious emotion." Additionally, it is "a universal and distinctly human emotion. Constitutive of shame is negative self-evaluation." The evaluative component indicates a cognitive dimension. Not uncommonly, shame arises in social situations, especially where a person suspects the disapproval of another. On the other hand, Smedes (1993) contends that "Our shame may be a painful signal that we are failing to be the persons we are meant to be and may therefore be the first hope of healing" (p. 31). Furthermore, "A healthy sense of shame is the surest sign of our divine origin and our human dignity" (p. 32).

Smedes (1993, pp. 46-50) puts forth the idea that the people in the Bible who had visions of God often came away with a feeling of shame. For example, when Isaiah saw the Lord, he had been astounded by His incomparable, unbearable Holiness (Isa. 6:1-5). He contends that the contrast between the Humanity of God and the humanity of us shame us. Such shame is the price we must pay for experiencing the friendship of the Human God. As our love is compared with God's love, we are ashamed of our egoism and selfishness. Conversely, Stiebert (2002) explores that in Isaiah shame words often pertain to dysfunctional relationships, usually between a disobedient person/people and the deity. Shame is also the consequence of other forms of misbehavior that may be

interpreted as indicative of disrespect towards the Lord, and with that a fractured relationship (e.g., Is 20:5; 30:3; 42:17; 44:9; 45:16) (pp. 90-91).

Stockitt (2012, pp. 47-48) studies the interrelationship of the terms shame and guilt in biblical narratives, and how both depict facets of sin. In some instances, there is a portrayal of shame that is entirely unconnected to guilt. In Hannah's case (1 Sam 1:11-18), her shame was not the consequence of guilt, but simply the outworking of the social construct declaring that to be without a child was to fall short of one's humanity and to lack a claim to full belonging within society. In contrast with Hannah's case, Daniel's prayer (Dan 9:4-19) reveals a different relationship between guilt and shame. For him, the experience of shame was directly connected to the guilt resulting from the slothful disobedience of God's people.

Emotions in the New Testament

In the New Testament both the vocabulary of heart and mind have a holistic view of humans. The interaction of the vocabulary of mind and heart further illustrates the interdependence of emotion and reason (e.g. Eph 1:18 Phil 1:7, 4:7; 2 Cor 4:6; Rom 1:21) (Elliott, 2006, 133). Roberts (1992, p. 84) says that to know that "Jesus died for our sins is to feel gratitude and peace and other emotions." Not only does Paul show his emotions for fellow believers, he states that having the pressure or weight of anxiety out of true concern for the welfare of others is one of the attributes that qualifies leaders for ministry (Phil 2:20) (Hawthorne, 2004, p. 154). If Christ-likeness is our goal as His followers, then this would include not only Christ-like behavior and thoughts, but also Christ-like emotions as well (Williams, 2003, p. 58)

Love

The central virtue of living in the Christian community is love. It is not one virtue of many – it is the cornerstone of Christian ethics (Elliott, 2006, p. 247). Murray (1965, p. 161) defines love in Romans 13:8-10:

Love is emotive, motive, and expulsive. It is emotive and therefore creates affinity with and affection for the object. It is motive in that it impels action. It is expulsive because it expels what is alien to the interests which love seeks to promote.

Jesus says, “And because lawlessness will abound, the love of many will grow cold” (Matt 24:12). Not only does this show that emotion is a state for which people can be held morally accountable, but it also seems to imply that love is an emotion.

Emotional love is what can cool off (France, 1985, p. 338) and lose its fervor and be chilled (Lenski, 1943, p. 934). John 3:16 clearly shows that love is a motivation for action; God’s love is the motivating force behind sending the Son. In 1 Corinthians 13 love is by definition emotional. Loving, therefore, is not simply a matter of doing or showing mercy, but is to spring from a sense of genuine care and compassion and of warmth and affection (Mohrlang, 1993, pp. 577-578).

Revelation 2:2-6 presents strong evidence that love is emotional and that it is important. Morris (1987, p. 60) states that the Ephesian church had completely forsaken “their first fine flush of enthusiastic love to put all its emphasis on sound teaching.” Beasley-Murray (1981, p. 75) argues that whatever outward appearance may suggest, without the emotion of love the congregation will be as devoid of Christ. Good works and theological discernment were present in the church at Ephesus (2:2, 3, 6). If love is by definition actions or theology, then the lack of love could not be condemned. Calvin (1957, p. 12) writes, “Those duties, however, are not fulfilled by the mere discharge of them, though none be omitted, unless it is done from a pure feeling of love.”

Joy

The emotional character of joy is demonstrated throughout the New Testament. Christian joy can include leaping, dance, song, and laughter (Luke 1:41, 44; 2:8-20; 24:32-35, John 4:28, 29, Luke 15, Acts 4). Elizabeth said to Mary, “indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy” (Luke 1:44).

The Kingdom of God is something in which to rejoice (Matt 13:44-46, 25:21). Jeremias (1966) comments on Matthew 13:44-46 that “So is with the Kingdom of God. The effect of the joyful news is overpowering; it fills the heart with gladness, making life’s whole aim the consummation of the divine community, and producing the most whole-hearted self-sacrifice” (p. 158). The parables of Luke 15 are especially powerful examples of the emotional content of joy. Linnemann (1966, p. 66) says that the parables do not stop at the emotion felt over a loss, but go on to the emotion of joy which comes through finding the lost items again. The joy of finding is realized in the parables by the calling together of the neighbors. Joy by necessity needs to be shared with others, one cannot keep it continue within the heart.

Elliott (2006) argues that a problem of New Testament studies regarding the emotion of joy is that while the words used for joy are given theological content and the secular and spiritual meanings are distinguished, the emotional content is often downplayed. In other words, while religious or theological joy is held to be important, the significance of how a Christian should feel is rarely mentioned. He affirms, “the most basic definition of joy is the feeling that comes from something good happening to an object we love” (p. 166). Roberts (2007, p. 116) also defines joy as emotional pleasure in

meaning. He says, “joy is a kind of *satisfaction*; we rejoice in seeing *the situation as satisfying our care*, as being very good from the standpoint of our care.” He also contends that “the emotion is not a sensation, but it motivates our sensations and makes us feel a leaping in our midsection, an impulse to dance, and a big smile comes over our face.”

Hope

Because of the God of hope, the Christian is to be full of hope, which gives confidence in hard times, fills the heart with gladness, and brings joy and peace (Rom 15:13). Hope, like other emotions, has all the characteristics of an emotion. It has an object, its intensity is dependent upon the worth or value that is placed on an object, and it is often accompanied by a physical feeling (Elliott, 2006, p. 182). In hoping, a person delights in the future, welcomes it with enthusiasm, tastes it with the pleasure of anticipation, because he sees excellent prospects of having what he wants (Roberts, 2007, p. 148)

The fundamental emotional nature of hope is presented through the New Testament. The object of hope may be valued to a greater or lesser degree and it may therefore vary in intensity. When what is hoped for is of supreme value, hope is pervasive and strong (Elliott, 2006, p. 192). Cousar (1996, p. 133) asserts that a feature of Christians’ hope in Romans 8:19, 23, 25 is eagerness and avid anticipation. Hebblethwaite (2010, p. 27) also states, “the gift of the Spirit, experienced already in the believer who is ‘in Christ,’ provides an ‘earnest’ or ‘guarantee’ of the Christian’s future hope (2 Cor 1:22 and 5:5).” Furnish (2009, p. 195) asserts, “While the object of his hope

is not yet 'seen' (Rom 8:24-25), its power is already operative through the Spirit (Rom 5:5) .”

Elliott (2006) says, “hope is to encourage and strengthen the community of believers in a very tangible and emotional way” (p. 192). In his understanding, a hope without emotion signifies that what is believed about the future is not very important to the individual; hope is distinguished from simple belief about what will happen in the future by the existence of its emotional core.

Jealousy

The idea of God’s jealousy is rare in the New Testament, but it is found in 1 Corinthians 10:22, when it asks the question, “do we provoke the Lord to jealousy?” Mare (1976, p. 252) describes the Lord’s jealousy as highly emotional, which can be stirred up and incite Him to action in His hatred of sin and mixed allegiances. Paul feels this same kind jealousy in 2 Corinthians 11:2, saying “I am jealous for you with godly jealousy.” The jealousy displayed by God and Paul is legitimate in the same way as jealousy is legitimate in the marriage relationship (Barrett, 1973; Hughes, 1962). Harris (1976, p. 385) asserts, “It is the motive and object of the jealousy that is all-important.” Commenting on Galatians 4:17 and 5:20, Boice (1976) recognizes that the motives behind zeal, jealousy, and anger determine its morality (pp. 479, 496). Bell (1994, p. 156) has argued that whereas in Romans 10:19, the Greek word *parazelo* means “to provoke to jealous anger” in a negative sense, in Romans 11:11, 14, the verb takes on the meaning “to provoke to jealousy” in the positive sense of “to provoke to emulation.”

Paul’s pre-Christian jealousy was misplaced (Acts 22:3; Gal 1:13-14). Also, when his jealousy was based on wrong knowledge, it was destructive (Phil 3:6). Romans 10:2

(NIV) clearly shows that jealousy itself is not the problem. Jealousy for God “not according to knowledge,” however, is destructive (Elliott, 2006, p. 198). Moreover, we should not neglect the clear negative instances of jealousy. The attitude of the religious leaders against Jesus and his followers is characterized by jealousy over their perceived rightful place before God and the people (Matt 27:18; Mark 15:10; Acts 5:17; 13:45; 17:5) (Elliott, 2006, p. 166).

Anger and Hatred

Mark 3:5 is the only passage in the gospels where Jesus is clearly said to be angry. Jesus’ anger in Mark 3:5, according to Cerling (1974, p. 13), was because of an ‘unmet or violated human need.’ He was both angry at the Jewish leaders’ hypocrisy and grieved at their hardness of heart (Mark 11:17). Cranfield (1959, p. 121) regards Jesus’ anger, and also His grief, as the emotions of the whole Christ, God and Man.

Paul did not expect anger will never come into the heart of the believer as he said, “Be angry, and do not sin: do not let the sun go down on your wrath” (Eph 4:26). But in Ephesians 4:31 Paul prohibits “all bitterness, wrath, anger, clamor, and evil speaking.” O'Brien (1999, p. 340) comments on Ephesians 4:26: “In the apostle’s admonition this expression with its reference to sunset is used as warning against brooding in anger or nursing it.” Anger should be dealt with reconciliation being affected as quickly as possible. Wallace (1989, p. 365) concludes, “in Ephesians 4:26 Paul is placing a moral obligation on believers to be angry as the occasion requires” and “he probably has in mind a righteous indignation which culminates in church discipline” (p. 372). Elliott (2006, p. 221) comments that while the anger legitimately may be felt by the believer it is

to be cleansed by forgiveness and reconciliation and not allowed to become perpetual or turned into hatred.

In Roman 7:8-15, 24 Paul says that he does what he hates. Sin is something that he hates. This is even stronger in Romans 12:9 where believers are to “Abhor what is evil.” Negative emotion with evil as its object is a characteristic of the believer. Piper (1979, p. 129) asserts, “if there is no intense hatred of evil, then there will be no intense love for one’s enemy. . . .” Cranfield (1979, p. 631) writes, “Christians are to abhor, to hate utterly, that which is evil, and to cleave firmly to that which is good.” Paul burns inwardly with fiery indignation against those who lead one of Christ’s little ones into sin (2 Cor 11:12-15) (Carson, 1984, p. 125). On the other hand, hatred for another person is condemned, even hatred toward the backslider or unbeliever (Titus 3:1-4; 2 Thess 3:14-15).

Sorrow and Grief

According to Solomon (1993, p. 297), “Sadness, sorrow, grief, and mourning are, like fear, extremely simple emotions, judgement of loss. The difference between them is mainly the severity and scope of the loss and its relative place in our world.” Ben-Ze’ev (2000, pp. 466, 467) says, “sadness is deeper and longer-lasting than mere sorrow” and “grief is the most profound type of sadness. It is concerned with death, the most substantial misfortune we encounter.”

Jesus and Paul wept over those who have not listened to their message (Phil 3:18). Jesus’ love compelled His grief for the city in their sins (Matt 23:37). As one who had grieved, Jesus knew how to give comfort to those who wept (Elliott, 2006, p. 206). The genuine nature of Jesus’ grief (John 11:33, 38) is emphasized by the fact that Jesus

dakruo (Greek), shed tears (John 11:35), while the other mourner *klaio* (Greek), wailed (John 11:33) (Michaels, 1989, p. 206). Bruce (1984) also supports the thought that Jesus was genuinely moved by sorrow and sympathy for His dearly loved friends. And he postulates that “the friends and neighbors who were there had no doubt about that the cause of his tears” (p. 246) when weeping for them. Walters (1997, p. 30) asserts that in John 11, the evangelist presents “the surprising reality that grief is a valid response to death, even for those who hope for the resurrection beyond death.”

Paul grieved over the Corinthians’ sin (2 Cor 12:21). In 2 Corinthians 6:3-10 it is clear that grief is part of Paul’s ministry. Romans 9:2-3 shows Paul experiencing grief and mental anguish over the unbelief of Israel. The tears of Paul are “an expression of the surpassing love” that he had for the Corinthian church (2 Cor 2:4) (Hughes, 1962, p. 54). Personally, comfort came to Paul from both spiritual knowledge and human companionship (2 Cor 7:6; Rom 5:3-5; 8:25; 2 Cor 5:6-8; 4:1, 16; 1 Cor 13:7). Paul believed that loving one another will naturally result in a community that comforts those who grieve (Sullender, 1981, pp. 68, 69).

Worry and Fear

Allender and Longman (1994, p. 80) explain, “Worry and fear are first cousins. They vary in intensity but are both forms of the same emotion.” Fear is defined by Louw and Nida (1988, p. 251) as “a state of severe distress, aroused by intense concern for impending pain, danger, evil, etc.” Worry and anxiety not only fail to accomplish anything, they also lead to other sins; lying, forgetting God, not trusting God, and not fearing God (Prov 12:25; Ps 37:8; Isa 57:11) (Borgman, 2009, p. 126). Piper (2012, p. 53) also presents “that anxiety is a condition of the heart that gives rise to many other sinful

states of mind. Anxiety about how someone will respond to you can make you cover the truth and lie about things.”

A Christian does not need to fear persecution, suffering, death, and men (Rev 2:10; Heb 2:15; Matt 10:28). Love is all conquering (Rom 8:38-39) (Morris, 1981, pp. 191, 192). He who knows that he is born of God’s love no longer knows any fear, for he need not be afraid any more of God’s chastising and punishing him (1 John 4:17-18; 2 Tim 1:7) (Balz, 1974, p. 216). Fear is also conquered by dwelling on the promises of God rather than the emotion itself (Lutzer, 1983, pp. 77, 78).

Paul was not immune from feeling fear; he naturally talked about his concerns (2 Cor 7:5). He was told twice in vision not to fear, and given a promise to sustain him (Acts 18:9, 10; 27:24). He was comforted by God’s promises, the truths of the gospel, and the warmth of Christian fellowship (2 Cor 7:6-7) (Barrett, 1973, p. 207). On the other hand, the emotion of worry and fear over the state of his converts is a legitimate emotion for Paul to have (Gal 4:11; 1 Thess 3:5). The phrase, “fear and trembling,” is used in positive contexts by Paul (1 Cor 2:4; 2 Cor 7:15; Phil 2:12; Eph 6:5) (Elliott, 2006, pp. 201-202).

Shame

John 8:3-11 describes a clear case of how Jesus Christ deals with the shamed and with their wrongs. The woman has been found out, she is clearly guilty as she has been caught in adultery, and she is paraded in public, thereby exposing her to shame. She is now brought before Jesus Christ as a kind of legal test case. She is placed in the center of a circle, standing, which is a threatening and humiliating position. Jesus then bends down before her to write on the ground, making Himself lower than her, thus immediately shifting the focus of attention from her shame to His chosen position beneath her. It is an

action that speaks about His desire to remove the shame from such people, while at the same time taking seriously both her guilt and that of those who accused her (Stockitt, 2012, pp. 120-121).

Shame is very much on display in Jesus Christ's crucifixion. Once at Golgotha where he would be crucified, the people continued their carnival of shame. Their attempts to heap shame on Jesus Christ were the most disgraceful acts in human history. A near-carnival atmosphere must have hit its peak when they stripped Him naked (Matt 27:35), the ultimate indignity for a Jewish man. With time getting short, the scene was dense with abuse. Matthew goes through every people group in His list of abusers (Matt 27:39-44). Even those robbers sentenced to die with Jesus Christ on the cross identified Him as someone worse than themselves (Welch, 2012, pp. 180-184).

Jesus Christ, however, for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. As we consider Him who endured such hostility from sinners against Himself, we will not become weary and discouraged even in our souls of shame (Heb 12:1-3). Welch (2012, p. 180) describes how to shift the focus of attention from our shame to that of Jesus Christ and to remove the shame from us:

First we saw only our own shame. Now we see that Jesus' shame was deeper than our own, and we were among the scorners.

First we saw only our own alienation and rejection. Now we see that Jesus' alienation and rejection was at the hands of the entire world, ourselves included.

First we saw only contempt and self-contempt. Now we see that all human contempt was focused on Jesus—and we participated.

Leadership and Emotion

The emotional health of spiritual leaders is very significant to their effectiveness. Without it, they cannot lead God's people out of a place that God plans to deliver them from and lead His people into a place into where God promises that they will enter. Moses, failing to manage his anger, could not lead the Israelites out of the land of slavery (Exod 2:11-15). For that reason, he could not lead the Israelites into the Promised Land (Num 20:2-13). On the other hand, while in good emotional health, he was able to lead the Israelites through the wilderness for 40 years.

Moses' Initial Failure to Lead Israel out of Egypt

The lack of emotional health was one of the crucial reasons that Moses could not be a leader of the Israelites to get them out of their bondage in Egypt (Exod 11:11-15). Davies (1967, p. 64) observes that the story in Exodus 2 reveals Moses as courageous, compassionate and easily moved to anger, enthusiastic and impetuous. Propp (1999, p. 166) also asserts that in the incident Moses was outraged and his emotion drove him to do moral wrong. In this instance, Moses allowed his emotions to overpower him. Hunt (2008, p. 12) comments that when Moses killed an Egyptian, he committed an impulsive crime, and a serious one at that—murder.

White (1943b, p. 247) comments that Moses' "rash act" cannot not be tolerated, although it was no doubt prompted by righteous indignation. Moses was not yet prepared for his great work. He was lacking in certain qualities of leadership essential for service in the cause of God. Additionally, Bruckner (2012, p. 33) argues that Moses showed in this encounter that he had the courage and desire to deliver the oppressed. He was filled with the passion necessary for leadership. He was not yet tempered enough, however, to

lead his people away from a culture of violence. When Pharaoh heard of this matter and sought to kill him, Moses fled in fear from the face of Pharaoh and dwelt in the land of Midian for 40 years. Consequently, God kept Moses on the back side of a desert for the next 40 years, allowing him to realize that rescuing the Israelites in his own way would ultimately fail (Hunt, 2008, p. 12).

Moses' Failure to Lead the Israelites Into Canaan

In Numbers 20:2-13, the essential need of emotional health in spiritual leaders is also illustrated. Although they led God's people for nearly forty years, on the border of the Promised Land Moses and Aaron were not allowed to lead the people into it because of their sin of unbelief, rebellion, and trespass (Num 20:12; 27:14; Deut 32:51).

Moses not only spoke rash words to the people (Ps 106:33), but acted violently by striking the rock, rather than speaking to it, in obedience to Yahweh's instruction (Ashley, 1993, p. 385). Moses reacted to the emotional surge of the people resulting from their physical need, instead of encouraging the people to become ready to enter Canaan, putting their trust in God. This leadership failure demonstrated that Moses was unable to lead the Israelites into Canaan (Kahn, 2007, p. 92). Helfgot (1993, p. 55) argues that being again overpowered by their wrath, Moses and Aaron lost "a golden opportunity to drive home an object lesson tailored to the specific needs of this generation." At this point, the Almighty stepped in and initiated a course of action that attempts to transform the technical problem of a lack of water into a vehicle for solidifying the faith and commitment of this new generation. R. Brown (2002, p. 179) also observes that a visible display of God's astonishing mercy was spoiled by the angry rebuke of a self-willed

speaker. Thus, although the people's thirst was quenched, the Lord was robbed of an opportunity for His name to be exalted as a holy, merciful, and generous God.

Moses' Success to Lead the Israelites Through the Wilderness

How could Moses effectively lead the Israelites throughout the wilderness full of trials and challenges for 40 years from the Exodus to the border of the Promised Land? It can be said that in a state of emotional health he was able to. Exodus 33:11 describes how Moses maintained his emotional health for the years spent in the wilderness. It reads, "So the LORD spoke to Moses face to face, as a man speaks to his friend." Lapsley (2004) comments that with Moses, God entered into "a friendship of such intense intimacy and care that only the language of equality can approximate the depth of its mutuality" (p. 120). He suggests that the emotional dynamic in the relationship between Moses and God had an active and special role to "decidedly move the relationship beyond loyalty toward the intimacy of friendship" (p. 124).

Moses' friendship with the Lord embraces a wide array of emotions—everything from rage to love—and none is seen as inappropriate to their friendship. The variety and depth of Moses' negative emotions in no way diminish his allegiance of love for God. On the contrary, the full range of emotions is part of Moses' friendship with the Lord, and they, in a way that should not be underestimated, make the fullness of their friendship possible. Moses is not fundamentally motivated by duty, but by love. His actions are performed less out of duty, but rather more as an expression of love, of the peculiar variety of friendship that is offered by God. Feelings of love are appropriate in the relationship between Moses and God. They also play a crucial role in the covenantal relationship between the people and the Lord (Lapsley, 2004, pp. 125-127).

Emotional Experiences of Biblical Leaders

Six days after Jesus began to reveal His impending suffering, death, and resurrection, Moses and Elijah appeared to Jesus on the Mount of Transfiguration (Matt 17:1-9). Gane (2010, p. 7) contends that Moses and Elijah had been grand ministers of the gospel in their times, so they also ministered to the Son of God when He needed encouragement to offer the sacrifice on which the gospel is based. Pamment (1981, p. 339) states that the full significance of the appearance of Moses and Elijah alongside Jesus is clear; their presence serves to confirm the validity of Jesus' prediction of His passion and resurrection. The sorrow and joy experiences of these two figures qualified them to encourage their Lord, Jesus, in preparation for His trial, death, and resurrection.

Moses' Emotions at Kibroth-hattaavah (Num 11:4-15)

At Kibroth-hattaavah (Num 11:4-15) Moses found himself in a new and perplexing situation. This circumstance was different from previous situations of physical demands, in which either the Lord directly had answered with provision (Exod 16:12) or where Moses had taken the case to the Lord who then made provision (Exod 15:25; 17:4-6). In this instance both the Lord and the people were displeased. Moses was forced to mediate between a demanding Israel and a greatly angry God (Dharamraj, 2011, p. 45).

Moses was incensed at the people for making his role as a leader an unbearable one, and also toward Yahweh for assigning what to him seemed an overwhelming burden of leadership (Cole, 2000, p. 187). Jobling (1978, p. 30) comments, "Moses is displeased not merely with the people's complaint, but with the whole situation, including Yahweh's anger." Reis (2005, p. 212) argues that here "it is the Lord's extreme anger, rather than the people's misconduct, that Moses sees as alarming." Moses' prayer to God (Num

11:11-15) gives vent to his frustration and outrage at the situation in which he finds himself (Sakenfeld, 1995, p. 72). Sommer (1999, p. 611) says that Moses, instead of praying for the people, “erupts into a loud and angry outburst, asking God why he has placed such a horrid burden on his servant (vv. 11-15).”

“At this point in his leadership ministry,” Cole (2000, p. 188) indicates that “Moses faced a crisis of faith and dependency, preferring death as a favor from God rather than continue to have the responsibility of directing such a rebellious rabble.” Milgrom (1990, p. 85) also argues that “Moses’ selfless concern for his people has apparently evaporated.” Exhausted and exasperated, Moses himself laments the burden of leadership that God has placed on his shoulders (Olson, 1996, pp. 65, 66).

Moses’ resentment toward God is apparent in the text, with special emphasis on the words that occur in first and second person in vv. 11-15 (Sakenfeld, 1995, p. 72). Dharamraj (2011, p. 45) says that Moses draws battle lines and arranges him and the Lord on opposite sides, using the two parties as subject: “Why have you . . . ?” and “Why have I . . . ?” There is a sense that Moses was considering the Lord arbitrary and unfair.

In acute distress, Moses took the problem upon his own shoulders; a community grievance became a personal injury. He was totally frustrated by his work. He too became a victim of serious discontent. Agonized by self-doubt, a torrent of distressed questions tumbled from his lips (Num 11:11-14) (R. Brown, 2002, p. 91). The focus was on Moses’ own misery. Then the words of Moses’ lament contained the emotive effusion of discontent, despair, and even the seeds of rebellion. Even Moses, one of the greatest leaders, lost his sight of God’s greatness and grace. He fell into emotional distress forgetting about God’s ability to provide for the needs for His people (Cole, 2000, p. 187).

Elijah's Emotions in 1 Kings 19

First Kings 19 tells the story of how the mighty Elijah surrendered to human weakness and how the remarkable grace of God renewed this once fearless prophet and restored him to his ministry (Epp-Tiessen, 2006, p. 33). Even Elijah, the most devoted servant of the Lord, had collapsed under the impact of a death threat. Death had been able to intimidate the very prophet who earlier had been a tower of strength (Hauser & Gregory, 1990, 72).

At Jezebel's threat to his life, he became frightened. Wohlgelernter (1981, p. 134) describes that Elijah's actions in 1 Kings 19:3, 4 are "typical of someone in a disoriented, depressed state." First he ran away. Hauser and Gregory (1990, p. 70) observe Elijah to become discouraged and hopeless when he saw Jezebel express such a powerful threat to his life even after the decisive victory of the Lord on Mt. Carmel. They assert that negativism undermined Elijah's view that the victory against Baal had been won and the struggle between the Lord and Baal was over (p. 76). Furthermore, Elijah was disappointed and angry with the Lord, who did not respond to the situation to protect his life in powerful and dramatic ways. He felt that all was lost and he was clearly broken (Wohlgelernter, 1981, p. 134).

Elijah came and sat down under "a solitary broom tree" and asked God to take his life, "It is enough! Now, LORD, take my life, for I am no better than my fathers!" (1 Kgs 19:4, NRSV). Hauser and Gregory (1990, p. 63) comment on it, "Clearly these words are the words of one who has abandoned hope." Elijah realized that he was not the unique sort of human being that he had thought that he was; the realization of that undermined his self-esteem, and he sought death (Robinson, 1991, p. 533). Epp-Tiessen (2006)

asserts that Elijah's words and attitudes under the bush illustrate "his lack of vitality and his unwillingness or inability to continue his prophetic ministry" (p. 36).

Elijah then fell asleep. Wohlgelernter (1981, p. 134) considers it as "a common form of escapism," as Jonah had shown when running away from God's direction (Jonah 1:5). First Kings 19:6 underlines once more Elijah's passivity, his unwillingness to carry on any further the battle against Jezebel and death.

Even on the mountain of God, Elijah bemoans the downfall of Yahweh, the slaying of Yahweh's prophets, and his own sorry fate as one marked for death (1 Kgs 19:10). Regardless of the angel's twofold provision of food and water which should have built up his courage and renewed his trust in the power of the Lord as God of life (vv. 5-8), Elijah still seemed as despondent as he was before (Hauser & Gregory, 1990, p. 67).

The Lord tried to reassure the discouraged Elijah with persevering and persuasive attempts in a very calm, ordinary manner (vv. 11-13). Despite this, Elijah still repeated in verse 14 word for word the response he had given in verse 10. Hauser and Gregory (1990, p. 71) argue that Elijah's complaint in verse 14 implies that "Yahweh's efforts to convince Elijah in vv. 11-13 have been completely in vain." Robinson (1991, p. 534) also asserts that Elijah was too self-preoccupied to fall in with the Lord's requirements and reiterated his whining self-justification. It is not surprising to see people who have been a great spiritual winner become a loser in an emotional battle, once they lose God in their sight and get into self-pity.

Jesus' Emotion at Gethsemane

Nowhere else in Matthew's Gospel are Jesus' emotions as intense as in the Garden of Gethsemane (Matt 26:36-46). Morgan (1931, p. 251) states that the

Gethsemane story shows him the terrors of the Cross more clearly than he sees them even when he comes to Calvary. He (1995, p. 160) further explains:

Almost nowhere else in the gospels does Jesus appear so impressively human. Nowhere does he seem more nakedly vulnerable to human vicissitude. His lonely nocturnal vigil in Gethsemane appears to be marked . . . by helplessness and loss of control. Here, Jesus appears to distinguish himself emotionally not by some divinely given immunity to the passions but by the cruel intensity with which he experiences them.

In the presence of His three closest (Matt 17:1-8, 26:37) but over-confident friends (Matt 20:22, 26:33) Jesus “began to be sorrowful and deeply distressed” (Matt 26:37). These two highly descriptive words together depict “a state of extreme agitation” of Jesus (France, 2007, p. 1000). Amidst this severest of trials, Jesus desired the companionship and intercession of men who had become His closest friends (Chamblin, 2010, p. 1313). “The Son of God is human enough to need support at this testing time, for there is now a new note in Jesus’ approach towards his death” (France, 2002, p. 582). This “new note” is the full manifestation of Jesus’ humanness, as He is suffering from mental, physical, emotional, and spiritual distress simultaneously.

Earlier generations of Christians, particularly in the patristic and medieval periods, often viewed the naked vulnerability of Jesus in Gethsemane as offensive (Madigan, 1995). But, as Bruner (2004, p. 649) argues, “attempts to say that Jesus was definitely *not* depressed *for himself* or from any *fear of death* but only *for his disciples* and *fear of their failure* seem to undervalue Jesus’ true humanity.” Jesus’ words at the close of Matthew 26:41, “The spirit indeed is willing, but the flesh is weak,” apply not only to the disciples but to Himself as well (Chamblin, 2010, p. 1319). Van Leeuwen, as cited in Geldenhuys (1954, p. 577) argues, “The weakness of the flesh, in which He as substitute

undergoes the fear of death, was at no moment clearer than in the struggle in Gethsemane; but the boundary line between weakness and sin was not crossed.”

Continuing, Luke describes Jesus’ trouble, deep distress and overwhelming sorrow were outwardly expressed: “Then an angel appeared to Him from heaven, strengthening Him. And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground” (Luke 22:43-44).

According to Just (1996, p. 861), these verses show that “Jesus’ petition involves not simply his will, but his whole person in a struggle that is physical, mental, and emotional.” At that point, as perhaps at no other, He clothed Himself with frail humanity (Voorwinde, 2011, p. 148). That Jesus should foretell His passion and yet shrink from the dreadful form which it had now presented before His mind, is explicable, when we do not discount altogether the human nature of Jesus (Manson, 1930, p. 249). The plea of Jesus, “Take this cup away from me” (Luke 22:42), suggests that He is genuinely tempted to forsake the role of the suffering servant (Edwards, 2002, p. 434). Additionally, Van Leeuwen, as cited in Geldenhuys (1954, p. 577), states, “His perfect, normal manhood would probably have shuddered and shrunk from this. An *absence* of such effect is abnormal, a fruit of sin which blunts sensation.”

On the other hand, the overwhelming emotions of Jesus at Gethsemane were ultimately driven not so much by human frailty as by divine foreknowledge. Goppelt (1968, p. 153) argues that behind Jesus’ emotions of unspeakable sorrow and anguish lay horror at the prospect of a judgment which would deliver Himself up to the wrath of God. Lane (1974) also explains, “it is rather the horror of the one who lives wholly for the

Father at the prospect of the alienation from God which is entailed in the judgment upon sin which Jesus assumes” (p. 516).

All great spiritual leaders like Moses and Elijah were people “with a nature like ours” today (Jas 5:17), a nature of vulnerability and fragility. Even Jesus Himself was also subject to weakness (Heb 5:2). This weakness of humanity in which every man experiences emotional struggles is not the object to blame or despise but it is something that needs to be understood with encouragement and compassion.

Biblical and Spiritual Ways to Emotional Health

Williams (2003) summarizes the process cultivating our emotional life: “Our emotional states are windows into our souls, revealing the allegiance of our hearts. Let us endeavor to think God’s thoughts after Him, conform our actions to His Word, and experience emotions that reflect and honor Him” (p. 72). Throughout the Bible we can see how God restores His children from such discouraged and troubled hearts to an emotionally healthy spirit. Some biblical and spiritual ways that God uses to enhance emotional health of His people might be suggested as the following:

1. Having spiritual insight into our emotions
2. Beginning from the heart
3. Renewing the mind: developing a new way of thinking
4. Depending on the authority of God’s Word
5. Building the foundation of priority of truth
6. Understanding the weakness of humanity
7. Living in community

Having Spiritual Insight Into our Emotions

Beck (1981, pp. 38-39) asserts, “the heavenly court-scenes of Job 1:16-2:20; Zechariah 3:1-5” are what is required to illuminate Luke 22:40-46. Satan was renewing

his claim now in Gethsemane, not only for the disciples, but for Jesus. Satan's petition must be resisted by counter-petition of the disciples and Jesus that He should accept the cup. Strenuousness of prayer, therefore, was demanded by the energy with which Satan was pressing his objective. According to Just (1996, pp. 859-861), the whole purpose of Jesus' ministry, and of the Gospel, was at stake in the request, "Father, if it is Your will, take this cup away from Me" (Luke 22:42). He discloses Satan's intention, arguing that behind this petition lay the same temptation that Satan earlier set before Jesus in the wilderness. Satan asserted that Jesus could be "the Son of God" without going to the cross (Matt 4:1-10). Satan was still Jesus' unnamed opponent, attempting what he had attempted in the wilderness: to divert Jesus from the will of the Father. Green (1997, p. 779) asserts, "Indeed, it is here on the Mount of Olives that the motif of conflict reaches one of its highest points, with the opposing purposes of God and Satan coalescing in one scene." Green (1986, p. 32) also sees "The stress on temptation in Luke 22:28, 40, 46 must surely be taken to mean that Jesus' and the disciples' struggle was against satanic opposition." Ford (1984, p. 119) further contends that "there is a unique struggle between the divine and human wills; the last great battle against Satan." In Luke 22:40 Jesus told His disciples to pray not to enter into the trial brought about by the forces of evil. Jesus Himself prayed not enter into the same trial (R. E. Brown, 1994, p. 189).

Beginning From the Heart

D. Sedlacek and Sedlacek (2014) say that the restoration of all things begins first from the heart of every believer and it is relational (Matt 17:11-13; Mal 4:5, 6) (pp. 18, 19). The roots of all problems of human beings are below the surface, hidden and waiting to be revealed (Heb 12:15; Matt 3:10; Luke 8:17). Therefore, without going to the root,

the emotional health will never be enhanced and improved (pp. 29-36). The biblical diagnosis is not that we have wounded emotions or emotional problems, it is that we have “me” problems or heart problems as the wise man said, “Truly the hearts of the sons of men are full of evil; madness is in their hearts while they live” (Eccl 9:3). The manner of speaking of “wounded” or “damaged” emotions is misleading because the emotions are reified and separated from the inner person, or heart (Williams, 2003, p. 66).

Speaking of the motivation of loving enemies in the synoptic gospels “*Jesus* called,” therefore, “for a transformation so radical that it left nothing in man untouched” (Piper, 1979, p. 174). The Lord searches the minds and hearts (Jer 17:9; Rev 2:23) and He desires truth in the inward parts and teaches them truth in the hidden part (Ps 51:6). Jones (1893) said that the Lord goes down to the depths, and He reaches the bottom at last. He further asserted, “He has got to dig down to the deep places we never dreamed of, because we cannot understand our hearts. But the Lord knows the heart. . . He will cleanse the heart” (p. 404).

Holmer (1984) proposes that “hope, fear of the Lord, contrition about oneself, love – these and more are not just variations of the familiar or permutations of something we already have, they are new affects, new forms of pathos” (p. 24). These new affects and new forms of pathos are from a new heart and a renewed mind. The heart is the innermost part of human beings, the seat of emotion, affection, and motives, many of which are unrecognized by human beings. The heart is the subject that desires (Rom 10:1), lusts (Rom 1:24), purposes (1 Cor 4:5), decides (1 Cor 7:37; 2 Cor 9:7), grieves (Rom 9:2), suffers (2 Cor 2:4), and loves (2 Cor 7:3; 8:16; Phil 1:7) (Bultmann, 1951, p. 221). Behm (1965, p. 612) concludes, “Thus the heart is supremely the one centre in man

to which God turns, in which the religious life is rooted, which determines moral conduct.”

If we live with our hearts at the core of the great moves of God, the new heart in Jeremiah 31:33 and Ezekiel 26:26 is ours. We can faithfully act out of the feelings that God requires. If we are faithful in making our core heart values and beliefs those of the Bible, our emotions will be faithfully conformed to these truths. Our emotions will show the reality of our faith. Emotions will be a faithful reflection of what we believe and value (Elliot, 2006, pp. 264-265).

Renewing the Mind: Developing a New Way of Thinking

A renewal of the mind will result in the transformation of the believer’s emotions. The New Testament insists that with the acceptance of Christ, there comes a totally new way of thinking and transformed core values. If this process has genuinely begun, this will naturally result in a set of uniquely Christian emotions (Elliott, 2006, p. 255). Paul exhorts the believers to “be transformed by the renewing of your mind” (Rom 12:2). In other words, Paul encourages them to “let God transform you into a new person by changing the way you think” (NLT). Ladd (1974, pp. 524-525) asserts that the transformation, including the believer’s emotions, is accomplished only by an inner renewal of the mind. In biblical thought, mind (*nous* in Greek) is not a term representing simply man’s intellectual and rational capacity; it designates particularly his will. Bultmann (1951, p. 211) explains, “By it (*nous*) is meant not the mind or the intellect as a special faculty, but the knowing, understanding, and judging which belong to man as man and determine what attitude he adopts.”

Wilson (1997, p. 183) argues, “conversion to Christianity must have entailed adopting a radically different worldview.” What is renewed or made alive, as Ladd (1974, pp. 524-525) understands, is man’s spirit (Eph 2:1; Rom 8:10) and his mind or will. Christians live in this age, but their life pattern, their standard of conduct, their aims and goals, are not those of the world. The aim of the man who has experienced the life of the new world is to conform to the will of God. Ridderbos (1975, p. 228) presents that the renewal of the understanding (the *nous*) is closely bound up with that of the heart. It is described as being renewed “in the spirit of your thinking” (Eph 4:23), that is to say, in its nature and definiteness. It is also spoken of as “Christ-thinking” (1 Cor 2:16), the mode of thinking governed and illumined by Christ (p. 228). Moo (1996, p. 756) also writes, “Christians are to adjust their way of thinking about everything in accordance with the ‘newness’ of their life in the Spirit” (cf. Rom 7:6).

Renewing of our mind is the Spirit’s work (cf. Rom 7:6), but every believer is a responsible sharer in the Spirit’ action, yielding her/himself freely to the Spirit’s leading (Cranfield, 1979, p. 609). Even after the heart is born again, Wilson (1997) asserts that “the process of internalizing a distinctively Christian understanding of reality while separating from previous beliefs must have called for sustained work on behalf of initiates” (p. 183). Moo (1996, pp. 756-757) also says, “This ‘re-programming’ of the mind does not take place overnight but is a lifelong process by which our way of thinking is to resemble more and more the way God wants us to think.” In this sense, Barrett (2011, p. 215) says, “Even the renewed mind needs a good deal of instruction.”

Depending on the Authority of God's Word

Just as God authoritatively commands our moral decisions, He also authoritatively commands our emotions. God commands us how and what we should and should not feel. Piper (1986, pp. 299-301) has accurately pointed out that the Bible commands all kinds of emotions: love, joy, hope, fear, peace, zeal, grief, gratitude, contrition, and so on. Similarly, the intensity of the heart is commanded in 1 Peter 1:22, "love one another fervently with a pure heart." Borgman (2009, p. 62) asserts that our emotions are a part of our humanity that needs to be sanctified and brought under the authority of God's Word commanding emotions into conformity with His will. He also argues that the Bible authoritatively commands us to have and display certain emotions and to be in control of our emotions through Spirit-empowered self-control (p. 65). E. G. H. White (1940, pp. 311, 369) says that every command of God is His promise and behind God's command is the power that makes His people obey His command and meet His promise. For this reason, Schlossberger's (1986, p. 48) arguments make sense:

- 1) We are responsible for our emotions even if we cannot control them
- 2) Therefore controlling our emotions is not a precondition for being responsible for them
- 3) Therefore control is not a precondition for responsibility.

Hare (1996) concludes, "there is a God who loves us enough both to demand a high standard from us and to help us meet it" (p. 275). It is, therefore, our responsibility to depend on God for the healing of our hearts and for the indwelling of His Spirit to bring the fruits of godly emotions (Gal 5:22, 23) (D. Sedlacek & B. Sedlacek, 2014, p. 17).

The fact that the command of emotion cannot be followed immediately is not to say that it cannot be commanded. In fact, a command of emotion may be the paradigm of

a command that cannot be acted on immediately. We might say that the command of emotion is indirect, for regulating our emotions basically indirect. Since emotions express our profound values, cultivating values may also be the cultivation of emotions. We can cultivate or habituate emotions by attaching more or less value to certain things. Furthermore, we can create or avoid the circumstances that generate emotions. How we feel is less a matter of choice at the moment than a product of choice over time in which we habituate certain dispositions. That is, the values and beliefs behind the emotion must be changed to change the emotion. Since the components of emotions—cognitions and evaluations and motivations of the situation—are under our control, emotion can be commanded (Ben-Ze'ev, 2000, p. 246).

Elliott (2006, p. 144) explains the reason why God authoritatively commands emotions: “In commanding the emotion the writers in the New Testament puts their finger on the true indicator of *whether* these beliefs and values are *genuinely* held by the believer.” He further says, “There can be no self-deception or hiding behind simple intellectual assent when emotions are commanded.”

Building the Foundation of Priority of Truth

A biblical understanding of truths such as the character of God, justification by faith, victory in Christ, and glorious future gives believers emotional peace and joy, hope, and a whole host of other godly emotions that can sustain them and help keep them from toxic, faith-threatening emotions (Borgman, 2009, pp. 70-71). This in turn frees us from false lies and unbelief, which cause unhealthy positive and negative emotions, and leads us to healthy positive and negative emotions. Truth always comes first. Our emotions have to be sanctified by God’s truth. His Word is truth (John 17:17). We have been born

again “by the word of truth” (Jas 1:18) and “through the word of God” (1 Pet 1:23) and are commanded to “be doers of the word” (Jas 1:22). Our enlightened minds, as new creations, have a new mental paradigm, giving us a new way of thinking. This new way of thinking is not “positive self-talk” based on “self-help.” It is a new way of thinking based on our new understanding of truth. So as we explore how to obey God’s commands that involve the emotions and how to sanctify the emotions, we do not begin with the emotions or an emotional experience; we begin with the mind and the truth (Borgman, 2009, p. 67).

Lloyd-Jones (1965, p. 61) suggests the process of sanctifying emotions:

Truth comes to the mind and to the understanding enlightened by the Holy Spirit. Then having seen the truth the Christian loves it. It moves his heart. If you see the truth about yourself as a slave of sin you will hate yourself. Then as you see the glorious truth about the love of Christ you will want it, you will desire it. So the heart is engaged. Truly to see the truth means that you are moved by it and that you love it. You cannot help it. If you see truth clearly, you must feel it. Then that in turn leads to this, that your greatest desire will be to practice it and love it.

Any attempt to sanctify the emotions, cleanse ourselves of harmful emotions, and cultivate godly emotions must be built on the firm foundation of biblical truths. Truth is not an abstraction, but it exists “*in the person of God*” (Borgman, 2009, p. 68). In other words, to truly encounter the power of truth is to encounter God in His Son (John 14:6; 8:36). Allender and Longman (1994, p. 16) says, “Encounter with God will not only change our emotions; most importantly it has the potential to change our hearts.”

Understanding the Weakness of Humanity

Paul says that we have a High Priest who can sympathize with our weaknesses, was in all points tempted as we are, yet without sin (Heb 4:15). Peter also exhorts us,

“Finally, all of you, live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble” (1 Pet 3:8, NIV).

Into the experience of all there come times of keen disappointment and utter discouragement. There are days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of His earthborn children; days when troubles harass the soul, till death seems preferable to life (White, 1943c, p. 162). If, under trying circumstances, men of spiritual power, pressed beyond measure, become discouraged and desponding, if at times they see nothing desirable in life, that they should choose it, this is nothing strange or new (White, 1943c, p. 173).

It is at the time of greatest weakness that Satan assails the soul with the fiercest temptations. It was thus that he hoped to prevail over the Son of God; for by this policy he had gained many victories over man. When the will power weakened and faith failed, then those who had stood long and valiantly for the right yielded to temptation. Moses, wearied with 40 years of wandering and unbelief, lost for a moment his hold on Infinite Power. He failed just on the borders of the Promised Land. So with Elijah. He who had maintained his trust in Jehovah during the years of drought and famine, he who had stood fearless before Ahab, he who throughout that trying day on Carmel had stood before the whole nation of Israel the sole witness to the true God, in a moment of weariness allowed the fear of death to overcome his faith in God (White, 1943c, p. 174).

Even the most committed of God's servants may at times experience discouragement, pessimism, and a desire to withdraw from their calling. First Kings 19 tells the story of how the mighty Elijah surrendered to human weakness (Epp-Tiessen, 2006, p. 33). Even Elijah, the most devoted servant of the Lord, had collapsed under the

impact of a death threat. Death had been able to frighten the very prophet who earlier had been a tower of strength (Hauser & Gregory, 1990, p. 72).

And so it is today. When we are encompassed with doubt, perplexed by circumstances, or afflicted by poverty or distress, Satan seeks to shake our confidence in Jehovah. It is then that he arrays before us our mistakes and tempts us to distrust God, to question His love. He hopes to discourage the soul and break our hold on God. But God understands, and He still pities and loves. He reads the motives and the purposes of the heart. To wait patiently, to trust when everything looks dark, is the lesson that the leaders in God's work need to learn. Heaven will not fail them in their day of adversity (White, 1943c, p. 174).

Community

Paul's answer to the problem of weakness was a community based on this principle: the strength of one will supplement the weakness of another (Rom 15:1-3). In the community, likened to a body with its parts, the weaker members are absolutely necessary (1 Cor 12:22), for human weakness provides the conditions for human generosity, love, and community. For Stoics and even Epicureans, the basic goal is the inner health of individuals. Community often seems to serve only an instrumental function toward that end. For Paul, however, the goal is the community itself, a community of a certain quality to which the mutual enhancement of individuals is intrinsic (Stowers, 1990, pp. 285-286). For all these writers like Paul, John, and Peter, the whole ethical life of Christians takes place within a community which is a body only because it is Christ's body, depends upon Him, and serves His ends. The New Testament gives no encouragement to the idea that the individual is self-determining, or is an end in

himself. He is a “member” of the body, like a hand or a foot. According to Paul we belong so completely to the community that even our dying is a public act. Being “in Christ” is being effectively members of His body, which is the church. Thus, the fact of being effectively members of Christian community transforms social relations and the duties they involve themselves in, and consequently the associated emotions (Dodd, 1951, pp. 34-37).

Elliott (2006) contends that the emotional life of the community in worship, in love and in fellowship is a key concern to the writers of the New Testament. Their books to specific communities facing specific problems increase the urgency of healthy emotional interactions in the community. He asserts, “Certainly, sociological studies of the New Testament should exhibit a greater sensitivity to the emotions of the community and greater care in analyzing how the members of the community are instructed to feel” (p. 260).

It is within a community of believers that godly emotions can be exposed and cultivated. All of the “one another” commands demand community. Most of the “one another” commands also require emotional involvement. The New Testament commands the followers of Christ to love one another (John 13:34-35, 15:12, 17; Rom 12:10, 13:8; 1 Thess 3:12, 4:9; 1 Pet 1:22; 1 John 3:11, 23, 4:7, 11-12). This can be done only in community (Borgman, 2009, p. 192). Entering into the lives of others in accordance with what the Scriptures instruct the body of believers, and allowing others to enter their own individual lives on the same terms requires emotional involvement and vulnerability (Rom 12:10, 15, 16; 1 Cor 12:22-25; Gal 5:13; Eph 4:2, 32; 5:21; Col 3:13; 1 Thess 5:11, 14; Jas 5:16; 1 Pet 5:5). Real Christian fellowship not only exposes Christians’ emotional

shortcomings, but also genuine expressions of godly emotions are expressed and cultivated in Christian fellowship (Borgman, 2009, pp. 192-193).

Conclusion

This study has revealed emotions in the Bible, their characteristics, and their proper place and dynamic roles in God's revelation and His communication with human being and in human beings' life. Characteristics of emotions in the Bible are concisely summarized by Elliott (2006, p. 238):

1. God and man have emotions that are felt for various reasons, good and bad.
2. Emotion is freely and frequently commanded in the text.
3. In some instances particular emotions for particular reasons are prohibited.
4. People are held responsible for how they feel and judgements are made about a particular emotion in a particular circumstance being right or wrong.
5. Emotions are seen as a genuine indicator of the righteousness or morality of those who profess belief (or if they really believe).
6. Emotions are regularly linked with thinking and beliefs.
7. Emotions in the text have objects, either stated or implied.
8. Emotions may be righteous or wicked depending on their object.
9. To change a person's objectionable emotions the solution offered is often to change thinking.
10. Love is the predominate emotion and often motivates other feelings.

For the spiritual leaders emotional health is so crucial to leading God's people out of destructive emotional bondage to the freedom of healthy emotions. All spiritual leaders in the Bible, regardless of their great spirituality, could not help going through emotional turmoil. God has, however, remedies for His people under emotional distress to be able to overcome their weakness.

When believers are willing to live out the "one anothers" presented in the Bible, there is a powerful cultivation of godly emotions. When they get serious about wanting to encourage each other, pray for each other, and walk with each other, the Holy Spirit waters our hearts with His power, and His fruit grows. When they consciously say, "We

work with you for your joy” (2 Cor 1:24, NIV) and “I shall remain and continue with you all for your progress and joy of faith” (Phil 1:25), there can be an explosion of mutual emotional growth in godliness. When this happens, it fuels faith and motivates endurance (Borgman, 2009, pp. 193, 194).

As Borgman (2009, p. 65) encourages us, where there is a desire to change for God’s glory, and where there is truth relevant to the desired change, we are in the position to change. We can begin to understand the truth, reject faulty thinking, and learn practical biblical application. Under the Holy Spirit’s power, we can begin to develop new, godly habits while putting to death the old, ungodly ones. When we start practicing the truth we believe, there is change. Under the influence of the Word and Spirit, we begin to cultivate healthy emotions according to God’s commanding emotions.

CHAPTER THREE

LITERATURE REVIEW

Introduction

Our emotions reveal truths about ourselves and our values and beliefs. The emotions of others or their lack of emotion often shows us what they think, value, and believe (Elliott, 2006, p. 37). Pugmire (1994, p. 120) asserts that our emotions must be allowed to take the form they seek to take, and they must be acknowledged as authoritative expressions of part of my actual valuation attitude. Solomon (1980) argues, “Emotional control is not learning to employ rational techniques to force into submission a brutal ‘it’ which has victimized us but rather the willingness to become self-aware, to search out, and challenge the normative judgments embedded in every emotional response” (p. 271). He also asserts that the first step to alter one’s judgments and, accordingly, his or her emotion is to change one’s mind about the nature and voluntariness of emotions, rejecting their status as excuses and looking instead for the reasons behind their intractability (1984, pp. 412-413).

This chapter will review relevant literature on the subject of emotion. It will attempt to provide a concise understanding of emotion with theories of emotion, development of emotions and their expressions, and construction of emotions and their display in a group setting and in different cultures. Finally, Korean emotions and their expressions in its own culture will be studied, and the basics of cell group ministry will

be presented, because the ultimate goal of this project is to design a model for equipping church members to lead their cell church into emotional health in the Nonsan Church of Middlewest Korean Conference of Seventh-day Adventists.

Theories of Emotion

Theories of emotion can be divided into two major viewpoints: cognitive theory and non-cognitive theory. Virtually all the major thinkers in ancient Greek philosophy, plays, and poetry recognized and wrote about emotion from one of these standpoints. From church history, Origen, Augustine, Calvin, Wesley, Jonathan Edwards, and Aquinas present us with ideas that are characteristic of cognitive or non-cognitive theory (Elliott, 2006, p. 18).

Non-Cognitive Theories of Emotion

Elliott (2006) argues, “Descartes and Darwin laid the foundations of the non-cognitive approach. The major principles they laid remain the guiding principles of non-cognitive theorists” (p. 22). Arnold (1960, p. 99) asserts that to Descartes the emotion is only “the physiological changes.” Lyons (1980) contends that “the emotion,” to Descartes, “is the subjective awareness of the activities of the animal spirits in the body” (p. 5). In the evolutionary view, emotion is most often seen to precede cognition. Young (1973) argues that the main emphasis of Darwin’s first principle called serviceable associated habits was “on the biological utility of emotional behavior in the struggle for existence” (p. 751). Darwin (1897) wrote: “Our third principle is the direct action of the excited nervous system on the body, independently of the will” (p. 348).

The Bodily Changes

Hillman (1999) comments, “For James, emotion is the feeling and the change in the body together at the same moment; for Lange, emotion is bodily change the feeling of which is secondary and consequent” (p. 50). James (1950), who gave birth to modern psychological theories about emotion, states, “Now the general causes of the emotions are indubitably physiological” (p. 449). His theory of emotion is “that *the bodily changes follow directly the perception of the exciting fact, and that our feeling of the same changes as they occur IS the emotion*” (p. 449). He notes that “*every one of the bodily changes, whatsoever it be, is FELT, acutely or obscurely, the moment it occurs*” (pp. 450-451). He contends that “the more rational statement is that we feel sorry because we cry, angry because we strike, afraid because we tremble, and not that we cry, strike, or tremble, because we are sorry, angry, or fearful, as the case may be” (p. 450). Tomkins (1970) agrees, “If we are happy when we smile and sad when we cry, why are we reluctant to agree that smiling or crying is primarily what it means to be happy or sad? (p. 106). He says, “Affects are sets of muscles, vascular, and glandular responses located in the face and also widely distributed through the body, which generate sensory feedback which is inherently ‘acceptable’ or ‘unacceptable’” (p. 105).

Changes in the Nervous System

Cannon (1927) proposes an alternative to the James-Lange theory of emotion:

The localization of the reaction patterns for emotional expression in the thalamus—in a region, which, like the spinal cord, works directly by simple automatism unless held in check—not only accounts for the sensory side, the ‘felt emotion,’ but also for the impulsive side, the tendency of the thalamic neurons to discharge. These powerful impulses originating in a region of the brain not associated with cognitive consciousness and arousing therefore in an obscure and unrelated manner the strong feelings of emotional excitement, explain the sense of being seized, possessed, of

being controlled by an outside force and made to act without weighing of the consequences. (pp. 123-124)

Hillman (1999, p. 102) notes here that Cannon's purposive interpretations of the function of emotion as well as his explanations of the nature of emotion depend on the location of the emotional seat in the thalamus. Izard (1977) concludes, "The emotions occur as a result of changes in the nervous system and these changes may be brought about by either internal or external events" (p. 17).

Tomkins (1970) is of the viewpoint that "specific 'programs' for each distinct affect are stored" at subcortical centers that trigger affects as sets of organized responses. These programs are innately endowed and have been genetically inherited (p. 105). Izard (1977) says, "The emotions have innately stored neural programs, universally understood expressions, and common experiential qualities" (p. 18). Zajonc (1984, 1994) claims that emotions are automatic and instantaneous for an escape and avoidance reaction without cognition. Izard (1972, p. 68) argues that no one does learn how to feel distressed or how to feel afraid. Man does eventually associate certain stimuli and certain actions with distress, and other stimuli and actions with fear.

Schachter and his colleagues (1966, 1971; Schachter & Singer, 1962) take a step toward the cognitive position by postulation that the physiological change alone is not the emotion. Yet, even in their view, cognition does not produce the emotion. Rather, it names the physiological changes in the body by a particular emotion.

Primary Emotion

Siegel (2012, p. 148) considers that "emotions represent dynamic processes created within the socially influenced, value-appraising processes of the brain" and proposed that "emotions" are "changes in the state of integration," which he defines as

the linkage of differentiated parts of a system. Thompson (2010, p. 92) states, “The origin of our word *emotion* is grounded in the idea of e-motion, or preparing for motion. That is why the phenomenon of emotion is deeply tied to ongoing action or movement.” They present how human beings experience emotions with the terms of primary emotions and categorical emotions.

Primary emotions are experienced through our sensory perception and more diffuse mental imagery. Much of primary emotions originate from areas of the brain that we do not consciously control and that resemble the brains of lower mammals and reptiles, keeping us connected to the rest of creation (Thompson, 2010, pp. 92-94). The term “primary” emphasizes the initial, core, and ubiquitous quality of the essential features of emotions such as anger, fear, or sadness. These primary emotional sensations are without words and can exist without consciousness (Siegel, 2012, p. 151).

Initial Orientation, Appraisal, and Arousal

There are two important stages of primary emotion: the first stage is called *initial orientation*, and the second *appraisal and arousal*. Following the initial orientation, our brain, through the many networks that represent implicit memory and incorporate the brain stem (fight-or-flight mechanism) and the limbic circuitry (emotion, fear, recognition, etc.), moves to appraisal and arousal (Thompson, 2010, pp. 92-94). In addition to the stimulus, primary emotions themselves can be appraised by value system of the brain. In this manner, the mind begins to assess the value of its own evaluative and activation processes. The appraisal of states of arousal is influenced by interpersonal experience and leads to further elaboration of appraisal-arousal circuits, which directly influence the unfolding primary emotional states (Siegel, 2012, p. 151)

Categorical Emotion

“Categorical,” “basic,” and “discrete” are terms commonly used for those classifications of sensations that have been found universally throughout human cultures, such as sadness, anger, fear, surprise, or joy (Siegel, 2012, p. 153). Categorical emotion is the qualitatively distinct states of feelings of which we become aware as the physical phenomena of primary emotion expand into longer, more intensified time periods. These are what we generally mean when we talk about emotions. Thompson (2010, p. 95) speculates that categorical emotions develop, not only out of our inner neural and experiential activity, but out of our interactions with the neural and experiential activity of others’ minds.

Thompson (2010, pp. 95-96) summarizes what is emotion as the following:

1. Emotion is something that you regulate and that regulates you.
2. Emotional states are not influenced or created in isolation.
3. Emotion is not debatable. It is important to realize that one’s primary and categorical emotional states are not opinions to be countered. They are true experiences that require attention. They are nondebatable communicates that require a mindful, attentive, and balanced response.
4. While categorical emotions are universal across time, cultures, and gender, primary emotion does not always present itself in the same way. This can lead to all sorts of interpersonal disconnection.

A non-cognitive approach promotes the separation of emotion and cognition/judgement while the cognitive approach sees these as an integrated system (Elliott, 2006, p. 31). Lauritzen (1988) argues, “embracing a non-cognitive theory leads to the assimilation of emotion to sensations, to a passive and mechanistic understanding of emotional behavior, and to a sharp dichotomy between reason and emotion” (p. 311).

Cognitive Theory

Lyons (1980) defines cognitive theory: “In general, a cognitive theory is one that makes some aspects of thought, usually a belief, central to the concept of emotion and, at least in some cognitive theories, essential to distinguishing the different emotions from one another” (p. 33). Placing emphasis on evaluation more than on beliefs, he asserts, “The evaluation central to the concept of emotion is an evaluation of some object, event or situation in the world about me in relation to me, or according to my norms” (p. 59).

Arnold (1994) concurs, “If emotions depend on appraisal there will be as many different emotions as there are different appraisals” (p. 259). Nussbaum (2001) also argues that emotions involve “judgments about important things, judgments in which, appraising an external object as salient for our own well-being” (p. 19). Roberts (2003) proposes that “emotions are *concern*-based construals, that is, construals imbued, flavored, colored, drenched, suffused, laden, informed, or permeated with concern” (p. 79). Two individuals, therefore, in different environmental conditions will react with the same emotion with the same appraisal and they in the same condition will react with different emotions with the different appraisal as a result of different goals or belief system (Lazarus, 1994, p. 165). Elliott (2006) agrees: “In all the varieties of a cognitive theory, belief, judgement or evaluation is the only factor that can be universally used to differentiate emotions” (p. 32). He argues, “There is no outside stimulus; the only factor in producing an emotion is one’s belief or construal of the situation” (p. 35). Emotions are, therefore, interpretive and motivational.

The Integration of Reason and Emotion

In cognitive theory, reason and emotion are interdependent. Emotion and cognition are constantly interacting. An emotion caused by a cognition will exert influence on the cognitive process; each domain makes important contributions to the guidance and organization of the other (Derryberry & Rothbart, 1984, p. 139). Morrissey (1989, p. 287) asserts that because just as our emotions are rational our reason is affective, being ultimately grounded in our personal, emotional life, unless reason and emotion work in mutual harmony we cannot know reality objectively and normatively. Lazarus (1990) contends, "*Emotion and Cognition are inseparable*" (p. 9). Without cognition direction, for instance, integration of behavior would be impossible. Cognition, therefore, is the key to emotion and integrated human functioning. Solomon (1977) argues that emotions are "far more logical, far more complex, far more sophisticated and far more a part and parcel of reason than most philosophers have ever imagined" (p. 49).

Responsibility and Emotion

It can be argued that even if we are not in control of our emotions we can still be held responsible for them (Schlossberger, 1986). Elliott (2006) argues, "We are responsible for our emotions because they are based on beliefs and evaluations" (p. 39). Solomon (1984, p. 411) also argues that there are always at least some judgments in emotion for which the individual can be said to be responsible and in control, even if he or she cannot simply change them by command.

If our emotions are cognitive we can evaluate them and educate them to conform our thinking to what is true. Morrissey (1989) contends "the education of our emotional life is primarily to education to our sensibility" (p. 287). Therefore, he argues:

Here especially we must learn to feel what we love and love that we feel in order to fill our consciousness with the reality of what it is or who it is we love. For this reason we must educate our emotions just as we would educate our minds, so we can know truly the objective world that we confront in our daily experience. (p. 287)

Feeling, Emotion, and Affection

D. Sedlacek and B. Sedlacek (2014, p. 46) assert that feeling and emotion are distinct from each other and related to each other. They define feelings as “primary feelings” such as pain, rejection, abandonment, and betrayal. They are felt when a person is hurt. They define emotions as “secondary feelings,” which are reactions to primary feelings that have not been affirmed, felt, and resolved. Williams (2003) argues that the meanings of feeling, emotion, and affection overlaps and they share much of the same semantic field. He defines feeling as “the sense perception of an internal or external event” or “the subjective experience”—good or bad, pleasant or unpleasant, smooth or rough, hard or soft, hot or cold (p. 59) and emotion as “a fully personal and somatic response to internal or external experience, subjectively experienced as some variety of feeling” (p. 60). It involves an individual thoughts, beliefs, and judgments made about the environment and her/himself. Affection is defined as “deep and abiding emotional/ motivational vectors of the soul, which move humans toward or away from something, contingent upon moral evaluation” (p. 60).

Sensation, Emotion, and Mood

Bodily sensations are such as an itch on one’s back or a fluttery feeling in one’s diaphragm. They are not true or false and are not based on good evidence or valid reason. An emotion cannot be a bodily sensation precisely because it can, like an opinion, be justified or unjustified. Some emotions are associated with typical bodily states. But these

cannot be more than accompaniments of emotion. Being in an optimistic mood is not the same as hoping; hope is a construal of the future in some terms. Moods, like sensations, are not subject to rational adjudication. The mood itself cannot be correct or incorrect or based on good or bad reasoning. There is, however, a close connection between emotion and moods; moods are sometimes caused by emotions and also they predispose emotions. For examples, an individual is more likely to dwell on the happy aspects of his or her future if she/he is in an even, optimistic, cheerful mood than if she/he is depressed (Roberts, 2007, pp. 154, 155).

Emotion's Effect on the Mind and Behavior

Communication and Social Intervention

There is the important role played by emotion in promoting and sustaining interaction. An individual tends to attract the others through his/her positive emotion of voice, body posture, and facial expression. For instance, the one who gets excited by the idea of an object tends to convey his/her enthusiasm to the others through voice, body posture, and facial expression, and his/her enthusiasm is contagious (Sroufe, Schork, Motti, Lawroski, & Lafreniere, 1984, p. 289). There is strong relationship between the tendency to initiate encounters with appropriate emotion and to respond appropriately to the proposals of others and assessed social competence (Sroufe et al., 1984, p. 312). Gilligan and Bower (1984, pp. 568-569) assert "an emotion can have a surpassingly strong influence on how someone thinks and acts in his social world." Zajonc (1980) also asserts, "Affect dominates social interaction, and it is the major currency in which social interactions is transacted" (p. 153).

Memory and Learning

Emotion significantly affects learning and recall. Stimuli of different emotional valence produce different rates of learning and amounts of material recalled. Both intensity and quality of emotion significantly influence recall and learning processes (Izard, 1984, p. 22). Teasdale and Fogarty (1979) found that happy people retrieved happy memories faster than sad ones and that the sad recalled sad memories faster than happy ones. There is the expected interaction between mood state and type of incident recalled: people in a pleasant mood recall more pleasant than unpleasant experiences, whereas they in an unpleasant mood showed the reverse pattern. Also the more emotionally intense experiences are later recalled better than the less intense ones (Gilligan & Bower, 1984, pp. 552-553). Bower (1994, p. 304) says that abundant evidence indicates that people better remember events that evoke greater emotional reactions, whether positive or negative. Moreover, the emotional item captures priority of processing in working memory. Kensinger and Schacter (2010, p. 611) also assert that emotional content of information confers an advantage on priming tasks as well as on tasks of explicit memory. Bower (1994) argues that very anxious or depressed people are notoriously poor learners because their working memory is so preoccupied or filled with upsetting reflections that few attentional resources are devoted to the learning or recall tasks being measured (p. 304).

Work and Performance

George (1991) found that positive emotion predicted altruism and customer service above and beyond cognitions (supervisor fairness, store management fairness, distributive justice, pay cognitions). People in positive emotions are more likely to help

others than are those in negative or neutral emotions. George and Arthur (1992) suggest that a positive emotion can also lead to such extra role behaviors as protecting the organization, making constructive suggestions, developing oneself, and spreading goodwill. Izard (1977, p. 18) assert, “Changes in emotions can alter the appearance of our world from bright and cheerful to dark and gloomy, our thinking from creative to morbid, and our actions from awkward and inappropriate to skillful and effective.” On the other hand, there are emotions, the depressant ones, which seem to slow down our responses, diminish our enthusiasm and so render us unfit for what we can normally cope with. Sadness, some forms of depression, and some forms of anxiety seem to slow down our metabolic processes abnormally and so make us unenergetic which in turn makes us less able to perform things which require our interest, attention, concentration or persistence. For instance, a sad tennis player is less likely to play well than one not sad. On the other hand, the calmness and the carefree feeling which comes with some emotional states of happiness or love may make a person persist in tasks which in other moods or in the grip of other emotions he would give up (Lyons, 1980, p. 192).

Ethics and Emotion

Solomon (1995) says, “They [Emotions] lie at the very heart of ethics, determining our values, focusing our vision, influencing our every judgment, giving meaning to our lives” (p. 178). This is in contrast to the ideas of Kant who, according to Cassier (1988), believed: “Morality is essentially a matter of making feelings and inclinations subservient to the principles of rational control” (p. 58). Callahan (1988, p. 9) asserts, “The emotions and reason should be mutually correcting resources in moral reflection.” Furthermore, he claims that “emotion should tutor reason.” Oakley (1992, p.

5) shows that “our emotions may actually essential and enduring features of our moral character, and that we therefore have a fundamental reason to seek to develop our emotional capacities in ways which enrich our lives.”

Nussbaum (2001, p. 1) argues that “we will have to consider emotions as part and parcel of the system of ethical reasoning. Callahan (1988, p. 10) also contends, “Persons may have a high IQ and be able to articulate verbally the culture’s moral rules, but if they cannot feel the emotional force of inner obligation, they can disregard all moral rules or arguments without a qualm.” Oakley (1992) agrees, “Ethical action that is taken in concert with emotion makes it clear that the values and beliefs directing the action are held to be both true and important by the individual” (p. 55).

Emotional Development and Expression

Construction of Emotions

Averill (1980a) says at one point that emotions are constructions of both the individual and his or her culture, for how a particular behavior is interpreted depends on the person, his or her motives, personality, and history, and his or her interpersonal and cultural context. For instance, through socialization, a person learns what his or her culture considers to be appropriate circumstances for anger. Anger is an emotion that requires considerable cognitive and social sophistication. Averill (1980b, p. 146) defines, therefore, anger as an emotion that only humans display.

Our emotional experience is dependent on specific contexts, unique social history, and current cognitive-developmental functioning. Our unique social history includes our immersion in our culture’s beliefs, attitudes, and assumptions; our observation of important others; and the patterns of reinforcement from those with whom we are

significantly involved (Saarni, 2000, pp. 311-312). People are motivated to construct a desired identity that derives its meaningfulness from others' responses to the self's projected image; it is in this sense that identity itself constitutes a contextual process that permeates people's emotional and social experience (Saarni, 2000, p. 319).

Gender and Emotion

Females typically have more intense emotions, especially more intense sadness than males. Across cultures, females also express more nonverbal emotional reactions, including facial reactions, vocal reactions, body movements, laughing, and smiling, when expressing joy, sadness, fear, and anger (Brody, 1997). The emotions depicted by females are more accurately judged by every cultural group (Biehl et al., 1997). In some contexts, however, females have been found to be relatively weaker than males in facially, behaviorally, and vocally expressing anger, as well as in recognizing anger. Males have generally been found to report more pride, contempt, and loneliness than females; fewer intropunitive affects like shame, embarrassment, and anxiety; less fear and vulnerability; and less intense positive affects (Brody & Hall, 2000, p. 344).

Gender differences in emotion are adaptive for the differing roles that males and females play in a particular culture or even in a particular situation. Expressing different emotions is adaptive for the two sexes' gender roles; the power and status imbalances between men and women; the gender-role-related motives the two sexes may have for intimacy versus control; and differing self-schemas, including individualism versus interdependence (Brody, 1999). As Brody and Hall (2010, p. 405) mention, the most productive research strategy in gender differences in emotion is one that investigates how the correlates and patterns of emotional functioning differ for each other, incorporating a

diverse set of biological, personality, social, cognitive, and cultural variables as both mediators and moderators.

Personality Traits and Emotions

In the educational context, the research has indicated just agreeableness and conscientiousness has proved to be predictors of some negative emotions; the less agreeable, conscientious, and emotionally stable students are, the more unhappiness and anger they experience. In addition, students with a higher level of emotional stability are less prone to experience anxiety and humiliation (Soric, Penezic, & Buric, 2013, p. 341).

Neuroticism not only has an impact on several processes of daily emotions. It indicates higher affect reactivity in daily life. More neurotic persons report more negative daily events and activities. The association of neuroticism with emotional reactivity has an intriguing link to depression. Conscientiousness is the only trait that predicts lower average level, variability, and reactivity of negative affect. Agreeableness is associated with higher positive and lower negative affect, lower variability of sadness, and more positive subjective evaluations of daily incidents. Extraversion predicts higher positive affect and more positive subjective evaluations of daily activities. Openness has no effect on average level of affect, but predicts higher reactivity to daily stressors (Komulainen et al., 2014).

A study of Virmozelova and Dimitrova (2013, p. 339) shows that the function of thinking and sensing, and introversion correlates inversely with the factors of emotional intelligence, “Sharing emotions and empathy,” “Motivation to overcome difficulties and optimisms,” and extroversion correlates proportionally with the factors. The function of feeling correlates proportionally with the factor “Sharing emotions and empathy” and it

correlates inversely with the factor of “Recognition of nonverbal expression of emotion of the other people.”

Emotion and Group

According to Intergroup Emotions Theory (IET) (Mackie, Devos, & Smith, 2000; E. R. Smith, 1993), intergroup emotions are experienced by individuals when they identify with a social group, making the group part of the psychological self. E. R. Smith and Mackie (2010, p. 437) says that group membership may influence all aspects of emotional responding: changes in core affect, the casual attributions people make for such changes, the way they categorize their emotional experiences, and the type of actions that they may seek to perform when in emotional states. When group identification turns a group into an important social identity for an individual, the group takes on emotional significance (Tajfel, 1978). People’s attitudes and behaviors generally tend to converge toward those that are exemplary of their groups when group membership is prominent (Hogg & Turner, 1987; Spears, Doosje, & Ellemers, 1997). The same principle would apply to emotions. Group-level emotions relate to action tendencies, particularly for collective actions just as individual emotions motivate individual actions. Group emotions, therefore, should be important causes of people’s participation in various collective acts and, in turn, be important causes of large-scale social change (E. R. Smith, Seger, & Mackie, 2007, p. 444).

Social Support in a Group

Having a social network and social support has been associated with reduced risk of functional and cognitive impairment (Okabayashi, Liang, Krause, Akiyama, & Sugisawa, 2004); enhanced emotional functioning (Cohen & Wills, 1985); protection

against illness; a lower probability of symptom reporting; a better sense of wellness; subjective health level; and reduced level of mortality (Cheng & Chan, 2006).

House (1981) saw social support as “an interpersonal transaction involving one or more of the following: (a) emotional concern (liking, love, empathy), (b) instrumental assistance (goods and services), (c) information (about the environment), or (d) appraisal (information relevant to self-evaluation)” (p. 39). Interpersonal relationships can provide four distinct types of functions: emotional support, informational support, instrumental support, and companionship support (Wills, 1985). It is shown by several inventories that emotional support makes the strongest unique contribution to well-being when analyzed with other functions, and strongly contributes to well-being across a variety of settings (Wills, 1991, p. 273).

Emotional Expression in a Group

Social group membership influences the expression of emotions on different levels. First, shared beliefs about the nature of emotion-eliciting events can attract attention to certain elements of a social situation rather than others, and thus can influence the database for emotion antecedent appraisals. Second, social group membership may influence the outcome of appraisal processes. Third, shared display rules restrain manifestation of certain types of expression. Finally, anticipated consequences may control adherence to display rules (Hess & Kirouac, 2000, p. 377). D. Matsumoto (1990) shows that American students evaluated the expression of sadness toward friends and family members as more appropriate than did Japanese; Japanese students evaluated the expression of anger toward persons outside of extended family including close friends as more appropriate than American students did.

Emotional Contagion in Group

Barsades (2002, p. 668) presents that with regard to outcomes for group dynamics due to emotional contagion, there is overall support for the influence of positive emotional contagion on cooperativeness, conflict, and perceptions of task performance. Emotional contagion has been shown not only to influence people's moods in the group but also to be important to group life. It has been also shown to influence subsequent group dynamics among group members, both at an individual and group level. Emotional contagion is "a process in which a person or group influence the emotions or behavior of another person or group through the conscious or unconscious induction of emotion states and behavioral attitudes" (Schoenewolf, 1990, p. 50). Similar to cognitive contagion, emotional contagion is a type of social influence (Levy & Nail, 1993), and it is a process that can occur at both subconscious and conscious levels (Kelly & Barsades, 2001).

Emotion and Culture

Culture lies at the heart of emotion. Emotions are primarily relational processes that shape and are shaped by our relations with other people. The diversity in relational concerns across cultures should influence emotional processes in important ways, from the situations that most commonly are the object of emotional experiences to the ways in which emotions are communicated to others. Therefore, stating that observed differences in emotion between one culture and another culture, some measure of culture-related variables (e.g., shared beliefs, values, concerns, norms, and expectation) need to be taken into account (Mosquera, Fisher, & Manstead, 2004, pp. 187-188).

Collectivistic and Individualistic Cultures

Members of collectivistic cultures are more likely to attend to external, socially shared elements of an emotion stimulus, whereas members of individualistic cultures pay more attention to internal cues. E. Suh, Diener, Oishi, and Triandis (1998) suggest that this difference in focus can lead to differences in emotional reactions and in appraisals of well-being. In collectivistic cultures, general positive emotions like feeling good are associated with socially engaged feelings, whereas in individualistic cultures they are linked to socially disengaged feelings like pride. These differences may lead to differences in pleasantness appraisals, depending on whether or not social cues are present in a given situation (Hess & Kirouac, 2000, p. 373).

Cultural Norms for Emotional Expression

Cultural display rules are seen as important parts of any culture. They can be defined as culturally prescribed rules, which are learned early in life through socialization. These rules influence the emotional expression of people from any culture depending on what that particular culture has characterized as an acceptable or unacceptable expression of emotion (D. Matsumoto, Kasri, & Kookan, 1999). These culturally shared norms dictate how, when, and to whom people should express their emotional experiences (Safdar et al., 2009, p. 1).

As persons in individualistic cultures see themselves as independent, authenticity is seen as an ideal goal. One, therefore, should behave in a highly consistent way across social situations and interaction partners in order to maintain the integrity of one's identity (Noon & Lewis, 1992). In contrast for Japanese, as representatives of a

collectivistic culture, the appropriate adaptation to one's co-interactant in the current social context is the ideal, rather than the maintenance of a high degree of consistency across contexts. This different emphasis may lead to significant cultural difference in display rules in general (Safdar et al., 2009, p. 3).

Cultural Influence on Emotion Regulation

Emotion regulation is defined as “how we try to influence which emotions we have, when we have them, and how we experience or express these emotions” (Gross, 2010, p. 497). Gross and John (2003) identify two aspects of emotion regulation: reappraisal and suppression. Reappraisal is way in which individuals construe an emotion-eliciting situation to change its impact on emotional experience. Suppression is the way to regulate emotional expression by controlling or neutralizing emotional behavior.

Cognitive reappraisal generally tends to be associated with positive outcomes (Gross, 1998), including increased task performance and enthusiasm (Leroy, Gregoire, Magen, Gross, & Mikolajczak, 2012), decreased subjective distress and physiological reactivity (Wolgast, Lundh, & Viborg, 2011), and higher quality social interactions and well-being (Gross & John, 2003). On the other hand, emotion suppression can lead to a number of negative outcomes, including deficits in memory and increased physiological reactivity (Gross & Levenson, 1993; Richards & Gross, 1999, 2000), as well as lower quality social interactions and relationship satisfaction (Butler et al., 2003; Srivastava, Tamir, McGonigal, John, & Gross, 2009).

The process of emotion regulation takes place in socio-cultural contexts, and contextually prevalent forms of regulation seem to be outcomes of specific and intricately

intertwined social and cultural expectations and goals (H. S. Kim & Sasaki, 2012, p. 867). The participation of people in their culture shapes the emotions they tend to generate (De Leersnyder, Mesquita, & Kim, 2011), and the way they subsequently regulate their own emotions (Gross & John, 1998, 2003), and the emotions of others, as in the context of social support interactions (H. S. Kim, Sherman, & Taylor, 2008). Cultures that emphasized the maintenance of social order—that is, those that were long-term oriented and valued embeddedness and hierarchy—tended to have higher scores on emotional suppression. In contrast, cultures that minimized the maintenance of social order and valued individual affective autonomy and egalitarianism tended to have lower scores on suppression (D. Matsumoto, Yoo, & Nakagawa, 2008, p. 925).

Cultural Differences of Social Support

People in the more collectivistic cultures may be relatively more cautious about bringing personal problems to the attention of others for the purpose of enlisting their help because they share the cultural assumption that individuals should not burden their social networks and that others share the same sense of social obligation (H. S. Kim et al., 2008, p. 519). In collectivist cultural contexts, individual goals may be seen as a means for promoting relationships. Pursuing the goals of the self may risk straining relationships if one calls on his or her social support network for aid (H. R. Markus, Mullally, & Kitayama, 1997). By contrast, in a culture in which self-expression and verbal sharing of thought and feelings are emphasized (H. S. Kim & Ko, 2007; H. S. Kim & Sherman, 2007; Mesquita, 2001), a form of social support that includes explicit disclosure may be more utilized and beneficial (H. S. Kim et al., 2008, p. 523).

Happiness in Americans and East Asians

Among Americans and Asian Americans, subjective well-being is predicted by positive disengaging emotions, such as pride and self-esteem, more strongly than by positive engaging emotions, such as friendly feelings and feelings of respect, but among Koreans and Chinese and Hong Kong Chinese, subjective well-being was equally predicted by both (Kang, Shaver, Min, & Jin, 2003; Kwan, Bond, & Singelis, 1997). Across cultures, both positive engagement (e.g., social harmony, duty to groups, adjustment and fitting in, and sympathy) and positive disengagement (e.g., personal achievement, goal pursuit, free choice, and personal rights) can promote well-being. Yet, East Asians who are embedded in close, relatively harmonious relations and thus are likely to experience friendly feelings, respect, and the like tend to enjoy more well-being; however, in the United States, social interdependence may be less important for well-being than is standing on one's own feet, striving for personal achievement, and maintaining high self-esteem (Kitayama, Mesquita, & Karasawa, 2006, p. 900).

Emotions in Korean Culture

Self in Korean Culture

Korean selfways, which are “characteristic ways of being a person in the world” (H. R. Markus et al., 1997, p. 16), are grounded in the Confucian tradition, which begins with explicit attention to the all-important social order. The social order is grounded in five key relationships: father and son, emperor and subject, husband and wife, elder and younger, friend and friend. Notably, four of these five relationships are asymmetrical and reveal the inevitability and desirability of hierarchy. These hierarchical relationships are

cultivated in daily practices at the level of the family and the nation and preserve harmony and order. Korean selfways, therefore, involve an orientation toward others with the assumption that what is good for the group is also good for the self, which by definition is “a part” of the group (H. R. Markus et al., 1997, pp. 34-35). Empirical research supports a strong other- and family-centeredness in Korean selfways, suggesting that rather than being conceived and experienced as separate entities, selves are lived as relational parts of a greater whole (H. R. Markus et al., 1997, p. 35). For instance, the first associations with the word “me” were “family” and “love” for Koreans, but “I, person, individual” for Americans (U. Kim & Choi, 1994, p. 245).

In-group Identity in Korea: *Uri* (we-ness)
or *Woori* (we-group)

Just as the Korean concept of me at a basic level appears not to entail sharp distinctions from close others implied in the European-American concept of me, the Korean concept of *woori* (we-group) differs qualitatively from European-American notions of the group (H. R. Markus et al., 1997, p. 35). S. C. Choi, Kim, and Choi (1993) explain that the Korean concept of group is that of a relational plurality in which group members are not truly “individuals,” but are connected in a fundamental way to other members of the group, whereas the Canadian concept of group seems to be that of a “simple aggregate of individuals” or a collection of separate entities organized around shared interests. The study of Choi and Choi (1994, pp. 67-77) implies that *uri* as in-group identity underlies the ways in which Korean people interact with others. They reported that when asked what the word *woori* (in Korea) or “we” (in Canada) means, 55% of Koreans’ responses emphasized the theme of “affection” (*cheong*), “intimacy,” “comfort,” and “acceptance.” In contrast, 60% of Canadians’ responses centered around

the concept of the group as “I and others,” “two people,” “people and me,” or “individuals.”

The result shows that in Korean cultural contexts, individuals experience themselves as tightly linked to the collective. The majority of Korean responses affirm the existence of conformity pressure in *uri* membership but also mention willingness to accommodate or tolerate the inconveniences. The essential factors that bind to *uri* within a certain relationalized context are associated with oneness or wholeness, sameness, interdependence, and emotional affects such as intimacy, closeness, love, acceptance, something good, comfort, warmth, etc.

Cheong* [or *Jeong*] as the Affective Bond of *Uri

The Korean culture is often called a culture of *Cheong* [*Jeong*]. *Cheong*-discourse is one of the most commonly felt psychological dimensions that Koreans encounter in their daily life. There being no exactly corresponding concept in the West, *cheong* refers to some kind of lingering feeling attached to persons, objects, places, or anything that the *cheong*-feeling person has experienced or come into contact with (S.-C. Choi & Choi, 2001, p. 69). In addition to the affective aspect of love, *jeong* comprises “the force of inertia of a relationship.” It is what ties two or more persons together, what keeps a relationship going (Lim & Choi, 1996, p. 132). *Jeong* is the affective bond that unites and integrates *uri* members together and constitutes the basis of *uri* relations; *jeong* is created when interconnected individuals experience *uri* (Hong, 2009, p. 114). According to Choi (1998, p. 249), when *jeong* is presupposed, the *uri*-identity is recognized, and *jeong* is a quality experienced in the *uri* relationship.

Cheong has some specific conditions that have to be met in order for it to occur. The following themes are associated with *cheong*: historicity-time, co-residence-space, heartedness-personality, and concealing defects-relationship. These four dimensions of *cheong* constitute the basic experiential components for the formation of we-ness (S.-C. Choi & Choi, 2001, pp. 72, 75). A *cheong*-full person is altruistic, tender, “foolish-kind,” and has concerns for others. In order for altruistic or charitable acts to be perceived as *cheong* acts, other important factors should be present in the actor such as appearing unskillful, unsophisticated, and even foolish when carrying out such actions. When the giver demonstrates personal weakness or tenderness his or her actions become characteristically *cheong* acts (S.-C. Choi & Choi, 2001, p. 78).

On the other hand, *cheong*-less persons are those who lack sympathy for others’ pain and problems, selfish, cool-headed, and apathetic. *Cheong* is not experienced when the giver uses rationality as the motive to engage in charitable actions, because the *cheong*-full character is a component of the emotional rather than the rational self. Stating that a person is *cheong*-less means that he/she is too perfect, calculating, independent, and rationalistic rather than humanistic in his/her relationships. In sum, the Koreans’ sense of being humanistic, which necessarily involves characteristics of “weakness” and “foolishness,” provides the psychological grammar of *cheong* (S.-C. Choi & Choi, 2001, pp. 78-79).

Chemyeon* as Forming Dynamics of Social Relationship of *Uri

Chemyeon as the Korean image of self represents complex relational dynamic within the collective identity of *uri*. Koreans often do not care about their *chemyeon* outside the *uri* relations (e.g., in front of total strangers), and not within the closest *uri*

relationships either. Koreans usually think that they do not need much *chemyeon* in their deep *uri* relations, as far as the state of their relationships is not affected, but they can be greatly sensitive to *chemyeon* even within the close *uri* relationship in significant matters that may affect the quality of those relationships (Hong, 2009, p. 118).

Maintaining normative *chemyeon* is one of the major objectives of social interaction for Koreans. Normative *chemyeon* is the socially expected quality of a person, as associated with her/his particular status and position in specific social situations. Socially shared structures, with all of their formality and symbolism, give individuals their social worth according to normative *chemyeon* (S.-C. Choi & Kim, 2004, pp. 34-35). This type of *chemyeon* is appraised in “actor-observer relationships,” (Lim & Choi, 1996, p. 127) and thus the opinions of all potential observers are crucial to maintaining normative *chemyeon*. Korean people are usually careful, through watching others’ imok (이목; ears and eyes), not to damage their *chemyeon*. Saving this *chemyeon* involves both behaviors and symbols. Some people may display intentionally formalized behavior or make excessive efforts in formal and hypocritical behavior. Koreans’ preference for brand name products (e.g., clothes, bags, and shoes), huge houses or expensive cars protects *chemyeon* either by showing off status and economic strength or by disguising actual status or low capability (Hong, 2009, pp. 119-120).

The ways in which normative *chemyeon* is maintained often affect the dynamics of the *uri* relationships. When *chemyeon* is damaged, what is threatened is not only the individual’s *chemyeon* but also the whole *uri* group; maintenance of one’s *chemyeon* connotes maintenance of the whole *uri* group’s *chemyeon*, and vice versa. Korean people, therefore, try to preserve other’s *chemyeon*, particularly in the *uri* relationship, by acting

in certain ways, which often result in maintenance of their own *chemyeon*; they ignore negative characteristics of others, or show off or exaggerate positive sides of others' social status and positions. They sometimes disregard their own *chemyeon* if this means promoting or supporting others' *chemyeon*, and they try to enhance their social status or positions to save other's *chemyeon*, this mutual saving of *chemyeon* contributes to favorable interaction in the *uri* relationship (Hong, 2009, p. 121).

Choi and Kim(2004) categorize behavioral patterns for the maintenance of *chemyeon* into keeping *chemyeon* and protecting *chemyeon*. Keeping *chemyeon* involves behaviors designed to confirm that one has personal integrity and ability suitable to one's social status and position: giving gifts and showing up at others' weddings or funerals with congratulatory or condolence money. Protecting *chemyeon* involves behaviors intended to minimize the degradation, devaluation, and misperception of one's personal integrity and ability. Koreans sometimes try to overprotect their *chemyeon* by intentionally establishing or manipulating *chemyeon* by having their children marry people whose background is admirable, or by having them take up occupations that meet social expectations.

Nunchi* as the Major Operating Mechanism in Maintaining *Chemyeon

Nunchi is a Korean interactional communicative pattern, which also can be called other-awareness or situational sensitiveness. It may be compared to western tact, or called Korean tact. *Nunchi* interactions are best characterized by their interactional dynamics as generated by the relational context, in which interactants' acts are constantly negotiated through their subjective view of the situation (Hong, 2009, p. 123). S.-C. Choi and Choi (1992) define *nunchi* as “an interactional situation in which the interactants opt for covert,

implicit or indirect communicative exchange” (p. 51). They assert that *nunchi* situations are not defined or fixed patterns, but rather are generated, constructed, and reconstructed according to interactional context.

Nunchi situations can be attributed, to some extent, to the Korean reserved, passive, and inhibited communication style. Koreans tend not to expose their thoughts openly and directly to others, and their inner feelings, desires, and interests are often hidden. They prefer to not express their motives and meanings explicitly, especially when the meanings might make the situation uncomfortable. Rather, they believe that implicit, indirect, often non-verbal or signaled meanings can be essential to communicating favorably with one another and to figuring out others’ intentions (Lim & Choi, 1996, p. 130).

Consequently, *nunchi* interactions are involved in the unseen or symbolic signification process behind the surface level of signification. S.-C. Choi and Choi (1992) explain this as dual signification processes of *nunchi*—onstage signification (i.e., the surface level) and bracketed signification (i.e., the symbolic level). For instance, party A says, “What time is it now?” when she/he wants party B to leave her/his office. Figuring out party A’s *nunchi* executing act, party B replies, “Oh, it’s already 4 o’clock. I’d better leave now. I’ve an appointment at 4:15.” As it shows *nunchi* processes are based on the surface level of signification, i.e., on the conventional usage of language, yet the surface level alludes to the important symbolic system in which *nunchi* can operate (pp. 57-59).

S.-C. Choi and Choi (1992) contend that “the locus of *Noon-Chi* [*nunchi*] interaction does not lie in each of the interactants, not in both of the interactants, but ‘between’ the interactants” (p. 60). This “in-between” nature of *nunchi* interactions

accordingly implies the main purpose of *nunchi*; it is to establish or maintain favorable and smooth relationships; it is to attain “a context-bound mutual favorableness; a conflict-free or problem-proof social interaction” (p. 51). This in-between relational basis of *nunchi* can be best identified within the context of the *uri* group. *Nunchi* interactions involving *uri* dynamics are closely related to the nature of *chemyeon*, maintaining favorable social interactions in the *uri* context. That is, the *nunchi* interaction processes to avoid unpleasant situations effect the *chemyeon*-saving of both interactional parties in the relational contexts of *uri* (Hong, 2009, p. 126).

Shame in the Korean *Uri* Culture

Shame for Koreans plays an important role in the dynamics of intimate relationships, especially of *uri* relationships, because it may result from the failure of the self in its obligations and responsibilities to significant others, and often results in exclusion. Such shame experiences can be illustrated particularly well in the Korean structure of *chemyeon*; loss of *chemyeon* is inherent in shame (Hong, 2009, p. 167).

For Koreans, ego boundaries between the self and others are more permeable in shame. Koreans can feel ashamed of others, particularly others with whom they share a close emotional connection in *uri* relations, in which a more intense feeling of shame can be experienced. Typically, an individual's shame is also her or his family's or *uri* group's shame. Conversely, the family or group's loss of *chemyeon* can impact on shame of individuals who belong to it (Yang & Rosenblatt, 2001, pp. 364-366). Therefore, Koreans try to maintain not only their own *chemyeon* but also others' *chemyeon* by keeping harmonious relationships and by minimizing conflicts to avoid the shame experience. This Korean system of shame regarding *chemyeon* contributes to the

development and activation of *nunchi* behavior. Because of *chemyeon*, persons in interaction are likely “to confront subtle conditions where the overt expressions of one’s inner mind and emotionalities are better to be avoided” (S.-C. Choi, 1993, p. 28). Under these conditions, *nunchi* provides implicit, indirect, and often non-verbal modes of interpersonal and situational interaction. *Nunchi* interactions function for protecting *chemyeon*, which leads to protection against shame (Hong, 2009, p. 171).

Positive Aspects of Shame in the *Uri* Culture

Shame is definitely a negative feeling to a Korean. It goes with feelings of being small, with withdrawal, and feeling inferior. It is also related to fear of evaluation, blame, or stigmatization. Fear of shame makes people refrain from doing something new or different from others. When Koreans do not follow existing norms, they feel shame and they are blamed by others (Yang & Rosenblatt, 2001, p. 364).

On the other hand, for Koreans, having a sense of shame or feeling shame is not always inappropriate but can be virtuous, and shame as both disgrace and discretion can be considered essential for mature humanness. It is, therefore, often valued and encouraged in the traditional Korean emphasis on mature personhood essential for Korean selfhood, which is closely related to the system of *chemyeon* based on Confucian ethical principles. *Chemyeon* is an important part of Korean personhood, representing a significant value both in the individual and social development of a person. It is expected to be well maintained or protected by self-cultivation through relationships in the group or other community that is considered an extension of the self. Losing one's *chemyeon* means failing to achieve and maintain one’s harmonious relationships among members of the community. A person without this self-cultivation is considered a shameless person, a

person who has no sense of shame or of being ashamed (Hong, 2009, pp. 179-180). This dimension of shame for Koreans is echoed well by Augsburger's (1986) statement:

Shame . . . is an intrinsic and essentially healthful part of our humanness, both in its discretion and in the pain of disgrace. We can learn from its sensitivity to delicate human relationships and profit from its alertness to failure anticipated or failures suffered. Shame is not the undeniable sign of immaturity or inferiority in the person or the group. It is a communally oriented, socially responsive concern for relationship, a caring for harmony, a hope for trust maintained or restored. (p. 105)

Therefore, shame for Koreans represents a natural and necessary feature of human existence, which can protect the individual as well as the group or community in relationships. As Fowler (1996) notes, this role of shame serves "as the custodian of a self worthy of respected membership in the group or groups that are essential to one's self-esteem and self-worth" (pp. 104-105).

Self-Esteem in the Uri Culture

According to Heine (2001, pp. 897-900), motivations for self-evaluation can appear in different forms according to the cultural roots of the self; e.g., self-enhancing for the North American self and self-critical for the East Asian self. J. Kim, Kim, Kam, and Shin (2003) also claim that the independent self and the interdependent self would differently evaluate the self through self-enhancement and self-effacement, respectively.

The Korean interdependent self as the relational-contextual mind in the *uri* culture involves evaluation of the self through self-criticism or self-effacement. Koreans are encouraged to be aware of a consensual standard of excellence in an *uri* context that promotes harmony and unity in their relationships, and are encouraged to build critical appraisal of the self and self-discipline on the basis of this standard; this upholds their identity and self-esteem, which depend on their conceptualization of the self as embedded in the honor and reputation of the family or the *uri* group. Koreans' concern for

maintaining their self-esteem in social relationships shows particularly in their great concern for maintaining their *chemyeon* (Hong, 2009, pp. 175, 176). Self-esteem for Koreans can be called “we-self-esteem,” as Roland (1996, p. 103) suggests in relation to the concept of the we-self. The we-self is a notion through which many aspects of Korean self-esteem can be accounted for.

Korean Culture of *Haan*

Haan has left such a mark on the Korean people that the Korean culture is a culture of *haan*. *Haan* is intrinsically and intricately connected with the Korean people’s world view in relation to life, death and the cosmos. *Haan* is a way for Koreans to deal with reality. *Haan* is unique enough to be the authentic, indigenous Korean ethos whose counterpart or concept is found neither in the West nor anywhere else in the East. It is as if *haan* has become a genetic code which gives Koreans their identifying mark since *haan* upon *haan* has been inflicted upon the hearts of the Koreans throughout their history. *Haan* is deeply rooted in both the internal and external dimensions of Korean existence, since the Koreans interact constantly with the external world while experiencing it internally. *Haan* is also deeply related to spiritual dimensions due to the world-view of the Koreans and to the fact that human beings are spiritual (Son, 2000, pp. 15-16).

Young-ae Kim, as quoted in Son (2000, p. 16) proposes a working definition of *haan* as follows:

Han [read: haan] is the Korean people’s collective emotion which is embedded in community as well as the individual, and inherited through generations. This repressed, emotional sediment is accumulated sufferings due to existential and environmental conditions which inhibit the community or persons from realizing full potential, and deprive them of means to eliminate or correct the causes, Han [read: haan] is also dynamic energy which can be directed, either constructively or destructively, to others or to oneself.

Haan is used to describe the heart of a person or people who has/have endured or is/are enduring an affliction, but the pain, wounds, and scars are not always apparent or visible because they are the kind that occur deep within the essence, core being, or heart of the person. The accumulation of *haan* in a person's heart tends to turn into a lamenting, regretful, or inconsolable state of heart and mind. *Haan* is both emotion and energy which can result in favorable or unfavorable consequences (Son, 2000, pp. 14, 16).

The development of Korean people's *haan* may be found in their specific historical circumstances, ecological issues, and philosophical and religious influences.

The Development of *Haan*: Historical Perspectives

Son (2000) argues, "Forty centuries of living in *haan* have left marks on the Koreans' foreheads, voice and character" (p. 26). It is said that Korea's geographical location is responsible for at least half of its misfortune. Surrounded by the major powers of Asia and the Pacific—each vitally interested in controlling the strategically located country—Korea, by a cruel destiny, had become the battleground and the booty in the violent struggle for power (Son, 2000, p. 20). Kim (1991, p. 46) argues, "Invasion and occupations by the Chinese, Mongols and Japanese, and the exacting pillage by the tyrannical rulers and ruling class have instilled in the heart of the people a sense of ceaseless resentment, hatred and resistance." Suh (1998) perceives that, during the colonial period of Japan (1910-1945), in order for the Korean nation to survive, individuals had to learn to internalize their personal grief and sorrows, which, according to tradition, then becomes *haan*.

The Development of *Haan*: Ecological Perspectives

Korea, with her warm humid weather due to the monsoons and rich summer rains, has been suitable for rice growing agriculture. People in this type of ecological setting tend to be accommodative, submissive, and resigned rather than resistant and challenging. This accommodative attitude may result in the loss of volition and will power and may lead to anxiety and restlessness. Therefore, people now could become very sensitive and receptive. In areas where small-scale peasant farming is prevalent, people tend to be confined to close blood relationships and the social formation. Thus they tend to cling to a hierarchical relationship due to the retrogressive attachment to the past. Such a social atmosphere is likely to repress self-expression and a sense of individuality (J. U. Kim, 1991, pp. 44-46).

The Development of *Haan*: Religious and Philosophical Perspectives

Early shamanistic beliefs, the introduction of Buddhism and Confucianism in the fourth century, and the later adoption by Choseon Dynasty (AD 1392-1897) of Neo-Confucianism as the state ideology all had an effect on the supposed national character of the Korean people. Especially, the ethics of Neo-Confucianism introduced to Korea established an authoritarian system of norms, including the prohibition of public displays of desire and emotion. In such an authoritarian feudal society, for instance, a woman's fate was so completely dependent upon her husband and the social system upholding male supremacy that her own feelings and opinions were never to be expressed outwardly and had to be swallowed inside her heart. The pathetic emotional complex of frustration

and resentment, thus, needed to be transferred in the indirect forms, for instances, songs and poems (J. U. Kim, 1991, p. 80).

Son (2000, p. 21) contends, “The term *haan* implies a considerable amount of suffering but sufferance as well.” This is evident in the fact that Koreans have always maintained a distinct culture and language, in marked contrast to those of China and Japan. The ecological conditions have made them possess a strong sense of survival and resilience. In addition, the constant warfare and the unceasing oppression and plunder by the officials have helped Korean people learn the lesson that one should survive under any extreme circumstances, and this stereotype conception still remains deep inside the mind of the ordinary Koreans even today (J. U. Kim, 1991, p. 50).

Koreans’ Emotional Expression

Lee (1967) notes that throughout the ages in Korean arts, particularly poetry, people have expressed their sorrow through crying: “One cannot speak of Korea without mentioning crying and tears” (pp. 4-5). “Perhaps this has given rise to the hypothesis that “if you don’t cry, you are not Korean” (p. 6).

With cry and moan
The birds fly overhead.
Tremendous sorrow nests in me.
And cries and moans after I wake.

Like these lines from the Koryo Dynasty “Song of Green Mountain,” Koreans, whenever they wake up, spend the day in crying and tears. In sorrow they cry, in hunger they cry, and in grievance they cry. Even when they are merry, they cry because they are happy. Not only do Koreans cry but they hear everything as crying. It all begins with the word “to cry.” When Koreans hear any sound, they automatically call it “crying.”

Koreans translate the English “birds sing” as “birds cry.” Although “sing” means to sing

a song, they express it as crying because even the same bird sounds which Westerners hear as a merry song, Koreans hear as sad crying (Lee, 1967, pp. 4-5).

Lee (1967, p. 7) says,

In my country, where there were no dance parties, even love was expressed with tears. Most of the old love stories begin in this fashion: "One dim moonlit night a frail woman sobs in an isolated house. A stranger hears the sound of this crying and asks the woman why she is so sad . . ." In this way love begins to blossom with a lonely widow.

He further says, "As in the proverb 'Tears fill the vale,' so tears cover our land. This is because what we have inherited from our ancestors is this ability for crying and tears" (p. 7).

Koreans and Emotion Regulation

Researches have shown that emotion suppression differs between people with Western and people with Asian cultural values (Butler, Lee, & Gross, 2007). Korean culture has emphasis on controlling negative emotions (Park et al., 2013). H. Markus and Kitayama (1991) discussed the idea that people with interdependent selves in East Asian countries, including Korea, may be more likely to restrain negative emotions because explicit expression of intense emotions can be dysfunctional and harmful to harmonious relationship with others. D. Matsumoto et al. (2008) also assert that emotion suppression is a more common emotion regulation strategy among East Asians who value relatedness and harmony with others, because certain assertions of individual feelings may cause social disruptions and compromise consideration for others (Butler, Lee, & Gross, 2009; H. S. Kim & Sherman, 2007). Moreover, the psychological effects of emotion suppression appear to be less debilitation and devitalization for people who hold Asian values more strongly compared to people who do not (Butler et al., 2007).

Koreans and Social Support

Taylor et al. (2004, pp. 357, 360) assert that Koreans in an interdependent cultural setting rely on social support for coping with stress less than people from the more independent U.S. culture, because they are concerned about the possible relational difficulties of seeking support, such as disturbing the harmony of the group, losing face, receiving criticism, and making the situation worse. Yoo (2013, p. 47) argues that a shared norm among Koreans is that seeking support would be an embarrassing and shameless act for themselves and a burden to others. Taylor et al. (2004, p. 361) recognize that Koreans would experience their social support from the recognition of being part of a harmonious, interdependent community to which they have responsibilities and obligations. H. S. Kim et al. (2008, p. 524) support it, "The type of social support most effective for Koreans may have less to do with talking about the problem and more to do with being with others without disclosing the stressor."

Implicit, individual social support, therefore, may be more effective than explicit, group support activities for those who are passive in recognizing the need for and then seeking social support (Yoo, 2013, p. 47). The Koreans use implicit social support in coping with their daily stressors to a greater extent than do the European Americans. Koreans' use of explicit support, although predictive of daily satisfaction, is also associated with a greater degree of negative emotion, such as regret and shame, whereas European Americans experience the benefit of explicit support without regret or shame (H. S. Kim et al., 2008, pp. 523, 524).

The Cell Group

The Nonsan SDA Church focused its discipleship efforts on utilizing the theology, guiding principles, values, priorities, practices of the cell group during six years that the author ministered there, spanning from March 2003 to February 2009. Since the cell groups of the church will be the context of the project's implementation, it is necessary to have a basic understanding of cell groups.

Definition of the Cell Group

A cell group is defined as a holistic small group of 5-15 people who form the basic unit of Christian community following the model of the New Testament church. (See APPENDIX A for comparison of the New Testament church with traditional church structure.) It functions to provide a place where members gather weekly in the presence of Jesus Christ, support one another as a family, reach out to the hurting world, and mentor and release new leaders, all of which results in the multiplication of groups as others are added (Boren, 2007, p. 120). The cell group is “where people are nurtured, equipped to serve, and where members build up (edify) one another. It forms a community where believers are called to be accountable to each other, and where they can be totally transparent with one another” (Neighbour, 2000, p. 218). It is an assemblage of people “who are committed to participate in the functions of the local church” (Comiskey, 1999, p. 106).

Theology of the Cell Group

The theology of the cell group is founded on the nature of God. Everything the church does should be rooted in God's nature and purpose (Boren, 2007, p. 113). Beckham (2003e) asserts, “To say, ‘God is Trinity’ is to say, ‘God is community’” (p.

50). God is Father, God is Son, and God is Spirit. Community is not just an activity of God. Community is the nature of God. In John 16:13-15, Jesus Christ makes it very clear that the three Persons of the Father, Son, and Spirit work in perfect unity with one another. They are interdependent, in that one member of the Trinity cannot perform His duty without the other two. For the people of God to line up under the Head in His body, the people of God must also experience the life of interdependency, just as God does (Boren, 2007, pp. 113-114).

Guiding Principles of the Cell Group

The guiding principle of the cell group can be found in a promise from Jesus Christ Himself: “For where two or three are gathered together in My name, I am there in the midst of them” (Matt 18:20). The cell group meetings focus on Jesus Christ. The cell group can be a genuine Christian community only when the presence of Jesus Christ is there in the midst of its members. Such community cannot be legislated. It can only be entered into as a gift. Man cannot make it happen. Only God creates community. He has established the community for His people through His presence because He creates community (Boren, 2003).

Values of the Cell Group

The values of the cell group flow out of the presence of Jesus as He empowers people to live out the Kingdom of God. Egli (2000) has discovered four values that must flow through the cell group in order for it to fully work. These values are summarized in the words Upward, Inward, Outward, Forward (UIOF). The Upward value is to love God with our holistic being as we are commanded, “You shall love the LORD your God with all your heart, with all your soul, and with all your mind” (Matt 22:37). The Inward value

is to love others as ourselves: “You shall love your neighbor as yourself” (Matt 22:39). The Outward value is found in the Great Commission: “Go therefore and make disciples of all the nations” (Matt 28:19). The Forward value is seen when Christ’s followers are taught to obey all things Christ taught us: “teaching them to observe all things that I have commanded you” (Matt 28:20) (Boren, 2007, pp. 117-118).

Priorities of the Cell Group

In a cell group, priorities flow from the values of Upward, Inward, Outward, and Forward. Priorities become real when people actually do them. Cell groups that emphasize the Upward value make a priority of both prayer and incorporating the Word of God, as described in the Holy Bible, into their individual and collective spiritual experience. Cell groups express the Inward value by prioritizing relationships between the cell group members. People should have the freedom to express their personalities, their desires, and their unique qualities. Cell groups practice the Outward value by prioritizing love for nonbelievers. Cell groups manifest the Forward value by prioritizing mentoring of one another (Boren, 2003, pp. 119-120).

Practices of the Cell Group

The theology of the cell group includes the principles, values, and priorities that define the boundaries for cell groups, which form the basic unit of the Christian community. When these boundaries are clear, the pastoral staff and the cell group leaders can creatively develop unique practices to make small groups function effectively. All groups do not have to look the same within these boundaries, but they will be operating according to the same vision (Boren, 2007, p. 120). With clarity of definition and

direction, the leader has permission to pray and think creatively about how a group can experience a life of UIOF (Boren, 2003, p. 139).

The Five Elements of Cell Life

Beckham (2003d) illustrates essential elements of cell group life using the analogy of the human hand. Each finger and the thumb represent five tasks of the cell group—community, equipping, accountability, leadership, and evangelism—while the palm represents Jesus Christ in the midst of the cell group. Integration of these tasks through the presence of Jesus Christ along with His power and purpose provides an intentional and predictable system for implementing cell group life. The cell unit can be modeled when the five important elements of cell group life are used in all of the cell groups throughout the local church organization (pp. 143-147).

Experiencing Community Life in the Cell Group

Community must be experienced. It is not enough for people to meet weekly for a cell group meeting. God intends the church to provide an experience of life together with others that is radically different from life encounter outside the church. There are many important attributes that encompass the experience of community in cell groups: covenant relationships, unconditional acceptance, transparency, confession, healing and holiness, grace, love, companionship with God in silence, listening to God, being the salt and light to the lost world, intercession, safety, and humility. Accountability in the New Testament can be identified by watching for the term “one another” (See APPENDIX B for the 59 “One Anothers” of the New Testament.) Accountability works as a voluntary covenant within a group. Some groups have found a written covenant to be helpful in experiencing the practical benefits of accountability (Beckham, 2003c). (See APPENDIX

C for samples of personal covenants. See APPENDIX D for the ten commandments of covenant accountability.)

The Cell Group Community Cycle

Though not every cell group follows the same process step by step, cell groups go through a natural process of growth that forms it into a true spiritual community. Its survival is guaranteed by assimilating new members who will later form new, independent cell groups. A process of five stages is presented in the development of a cell group from birth to multiplication by Neighbour (2000): getting acquainted, affirming/congealing/conflict, goal setting community, *koinonia*/outreach, and multiplying (pp. 270-275). Beckham (2003a) presents a process of six stages that are: (a) honeymoon or get-acquainted stage, (b) conflict or confrontation stage, (c) resolution or death stage, (d) community or unity stage, (e) ministry or witness stage, and (f) multiplication or closure stage (pp. 169-173). Regardless of how the progression of the different stages of the maturation process of a cell group is defined, it is important to recognize the predictable nature of the cell group life cycle.

The Cell Group Meeting

The cell group meeting is an essential part of the community dynamic. It provides the visible context for proper and meaningful relationships to develop. The cell meetings give a structured and regular time for every member to physically gather together as the most basic unit of the body of Christ. Beckham (2003b) presents a format of the cell meeting in which the members can maintain a clear focus during the meeting: Welcome, Worship, Word, and Witness (pp. 175-183). The basic approach of the four W's is summarized in Table 1. These four W's are a pattern, not a legalistic form. The time

frame of each stage is flexible. There are dynamics between these four stages. Pitfalls occur when the groups are not properly guided in their sessions together (Neighbour, 2000, pp. 263-269).

Table 1

Focus and Aim of the W's

PART	FOCUS	AIM
Welcome	Me to You	To build relationships among those within the group
Worship	Us to God	To focus attention on God
Word	God to Us	To allow God to guide and minister to us
Witness	God through Us	To allow God to touch the unchurched through us

The Makeup of a Cell Group

Each cell group should form a spiritual family comprised figuratively of little children, young men in the Lord, and a father in the Lord (1 John 2:12-14). Little children are new Christians, hurting Christians, and/or prodigal Christians, who know that they have a father and that their sins are forgiven, but need to be nurtured and developed by cell group members. Young men are developing Christians who can be trained to reach out to those who are interested in God. The father is a mature Christian who can be trained to reach out to hard-to-reach, unresponsive unbelievers. He knows God intimately and has produced spiritual children. Every cell group member will proceed through these three stages of spiritual growth at his or her own speed and timetable (Beckham, 2003b, pp. 174-175).

The Value of Downward

Neighbour (2000) argues the point that a church comprised of cell groups is serving and edifying one another not on the emotional level, but upon the spiritual level (p. 219). Likewise, Egli (2000) also not include an important value for cell group ministry, Downward, which is to enhance the emotional health of the cell group. It is crucial for the cell group to fully incorporate the four values of cell group life, UIOF, in the value of Downward. The Downward value is found in “a new commandment” that Jesus Christ gave us all, “. . . as I have loved you, that you also love one another” (John 13:34; 15:12). Downward is to love ourselves for the sake of God as God loves us “in the same degree, in the same manner, with the very same love” (Scazzero, 2010, p. 208). Cell groups that value Downward make a priority of looking deeply into their heart and soul and mind to introspectively evaluate their own emotional health and to allow God to heal them and change them. As we look to God incorporating the value of Upward, the beauty of His character and His holiness, we can look within to ourselves to see our need for Him in our lives. At that point, the values of Inward, Outward, and Forward are then strongly influenced by the Downward value.

Conclusion

In this chapter, it has been revealed that cultural components such as values, belief systems, norms for emotional display and regulation have to be considered in order to develop an effective model of emotional health in a given culture or a group of people, especially in Korean culture.

It is recognized that in Korean culture, as is also the case in collectivistic cultures in many parts of Asia, the dominant model of the self is to view the self as interdependent,

and regards a person as a flexible, connected entity who is bound to others, and considers group goals as primary and personal beliefs, needs, and goals as secondary (Kitayama & Uchida, 2005; H. Markus & Kitayama, 1991). Also, it is found that Koreans are inclined to experience their social support from the recognition of being part of a harmonious, interdependent community to which they have responsibilities and obligations (Taylor et al., 2004). Such concept of the self and the way of social support in Korean culture provide fertile soil for the initiation of cell group ministry and its experience of life together.

On the other hand, it is recognized that there is a shared cultural assumption or norm among Koreans which needs to be taken into account for effective cell group ministry to enhance the emotional health of cell group members. This is the concept that individuals should not burden their social networks, and seeking support would be an embarrassing and shameless act for themselves and a burden to others. The Korean communication style, which is reserved, passive, and inhibited, is also an important component to be cautiously dealt with for the emotional health of cell group members. For Koreans, therefore, implicit, individual social support is more effective than explicit, group support activities.

To date, various Western models of the nature of individuals and of social relationships have dominated the field of psychology in Korea. It now appears that such approaches are fundamentally flawed for attempting to understand the socioemotional characteristics of Koreans. The Western concepts of love, liking, or altruism, for example, do not correspond to *cheong* since they do not embrace all the indigenous and rather “irrational” nuances and meanings as these are understood and felt by Koreans (S.-C.

Choi & Choi, 2001, p. 80). In this context, it is useful for mental health practitioners to note that interventions to provide counseling and other forms of social support to those going through traumatic or stressful events have difficulty attracting Koreans (Taylor et al., 2004, p. 361). With such understanding of the psychology of Koreans, there is a need to develop a more indigenous model to enhance the emotional health of cell group members, reflecting the social representations that Koreans have about their culture, relationships, and environment.

CHAPTER FOUR

METHODOLOGY

Introduction

When Jesus Christ gave His church the Great Commission, “make disciples of all the nations” (Matt 28:19), His goal was to restore the image of God in fallen human beings (Gen 1:26-27; Gal 4:19; 2 Cor 4:4). However, what it means to be made in the image of God is often misunderstood in the Christian church. God made human beings whole people in His image, including physical, spiritual, emotional, intellectual, and social dimensions. Christians tend to focus only on spiritual aspects, often downplaying or completely ignoring the other dimensions of human existence. This is especially true of the emotional dimension. Christians often limit the modeling of their lives after Jesus Christ to areas such as prayer, reading the Scriptures, serving others, evangelism, mission, tithing, and worship.

The Nonsan SDA Church has not been exempted from misunderstanding the image of God. Therefore, it had been unbalanced in its discipleship and small group ministries. Much energy was invested in developing skills such as how to lead a Bible study, facilitating small group meetings, building community, reaching out to neighbors, praying effectively, and how to delegate and understand the seasons of a small group. It had failed to equip its members with foundational skills for emotional health, such as speaking with clarity, directness, honesty, respect, listening without making assumptions,

and resolving conflicts maturely. In order for the church to equip its members to attain “the measure of the stature of the fullness of Christ” (Eph 4:12, 13) in all dimensions of their lives, the church must incorporate the principles of emotional health into the discipleship and small group ministry initiatives.

This chapter proposes infusing the principles of emotional health into the discipleship and cell group ministry initiatives of the Nonsan SDA Church. The objective is to help the members of the church grow mature in all dimensions of human life, and not just living, but additionally living more abundantly (John 10:10). This approach will engage and equip the members through a pilot project of two years. It will empower them with daily devotions about Christ’s life and the seven principles of emotional health. These topics are in harmony with biblical and spiritual principles of emotional health, previously discussed in chapter two.

Analysis of the City of Nonsan

General Description

The Nonsan SDA Church, in the city of Nonsan, is located in the middle west region of the Korean Peninsula (*Figure 1*). The address is Nonsan city Chungcheongnam-do South Korea 320-600. According to *54th Nonsan Statistics Yearbook* published by the city of Nonsan (2014), the population in 2013 was 128,965, occupying 554.78 square kilometers. It consists of the following administrative units: 2 dongs (neighborhoods), 2 eups (towns), and 11 myeons (townships) (Table 2).

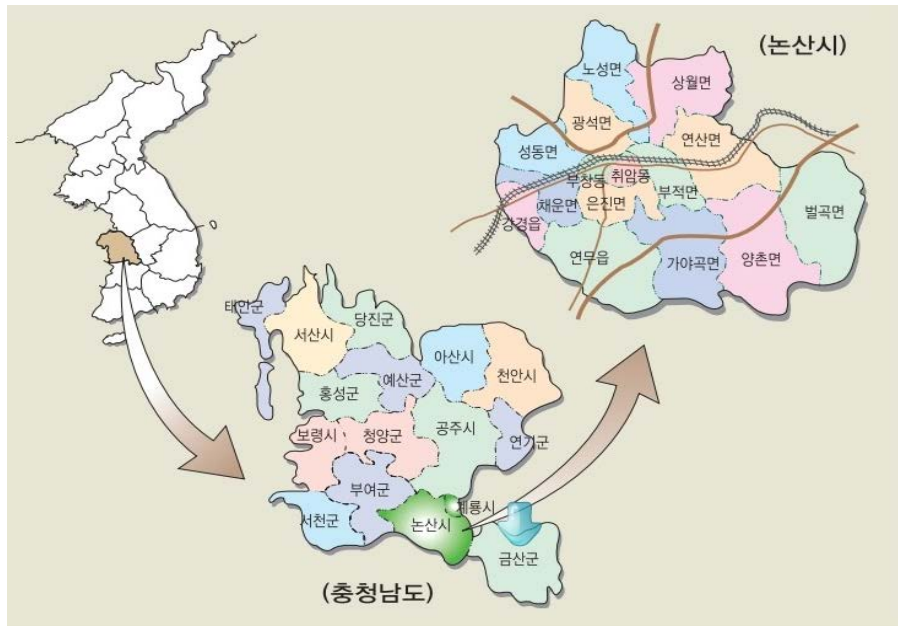


Figure 1. Map of the city of Nonsan. Source: 2014 Nonsan Statistical Yearbook

Table 2

General Information About the City of Nonsan

Category	Description
Location	Middle West region of the Korean Peninsula
Address	Nonsan city Chungcheongnam-do South Korea
Zip code	320-600
Population	128,965 (2013) including foreigners
Area	554.78 km ²
Administrative units	2 dong, 2 eup, 11 myeons

The city of Nonsan is well known as a historical, agricultural, and military center. The city of Nonsan has a long history going back more than 2,000 years. There are many historical sites and buildings. Of special note are three large Buddhist temples which have been designated as National Treasures of South Korea. Each of the temples contains additional artifacts that also have been designated as National Treasures of South Korea.

There are three ancient schools, called Hanggyo, built in 1398, 1631, and 1642 respectively, which are considered as provincial treasures. The city is surrounded by an area called 'Nonsan Field' (10,800 ha or 26,676 acres), which is along the Geum-gang river. Various agricultural products are produced in the Field. The main product is rice. Other crops are strawberries, watermelons, other types of melons, and more. The largest army training center in South Korea, Yeonmudae, is located in one of the eups of the city of Nonsan.

History of Municipal Organization

The city of Nonsan, which is often called Nolmoi (meaning "yellow mountain"), has more than 2,000 years of history. During the Baekjae Dynasty period (B.C 18 ~ A.D 660), the Silla Dynasty period (BC 57 ~ AD 935), the Goryeo Dynasty period (AD 918 ~ 1391), the Joseon Dynasty period (AD July 17, 1392 ~ 1910), and to present time it has been configured in different ways, and with various names.

On March 2, 1914, by ordinance No. 111 of the Rearrangement of the Guns (counties), Eunjin-gun, Noseng-gun, Yeonsan-gun, and the part of Seokseong-gun were merged and became Nonsan-gun (15 myeon). On April 1, 1931, according to ordinance No. 103, Ganggyeong-myeon became Ganggyeong-eup (1 eup and 14 myeon). On Oct. 1, 1938, by ordinance No. 197, Nonsan-myeon became Nonsan-eup. As a result, there were 2 eups and 13 myeons.

On March 1, 1996 by ordinance No. 4994 of the Law, Nonsan was upgraded from gun to si (city). By ordinance No. 108 of Nonsan-si, 2 eups, 12 myeons, 188 ris (villages), and 11 dongs were established. According to ordinance No. 109, there are now 2 dongs (Chiam-dong and Buchang-dong) and 463 tongs (subunit of a dong/neighborhood) and

ris in Nonsan. At present, the city of Nonsan has jurisdiction over 2 eups, 11 myeons, and 2 dong (2014 Nonsan Statistical Yearbook, pp. 46-47).

Demographics

In 2013, the city of Nosan had 55,270 households and a population of 128,965. Nearly 39% of the population (49,804) lives in two dong, Chiam-dong and Buchang-dong, which are the downtown of the city. There are three major component groups of the population by occupation: industrial workers, 39,436, farmers, 27,574, and students, 26,383. Their total number is 93,592, which makes up nearly 73% of the total population; approximately 31%, 21%, and 21% respectively.

Influences on Culture and Values

The city of Nonsan could have developed colorful culture and traditions throughout its long history of more than 2000 years. But instead, the culture and traditions have been formed based on various indigenous beliefs like Shamanism and Feng Shui (beliefs in geographical features), Buddhism, and Confucianism. Shamanism and Feng Shui have affected most areas of people's lives with superstitious beliefs in nature and its phenomena, and faith for earthly blessings such as material things, health, peace, and success in life. Buddhism and Confucianism became the formula for living used by ordinary people. Confucianism holds onto people's lives via ancestor worship and a hierarchical system.

Current Religious Profile

Detailed religious statistics are not available for the city of Nonsan. However, the *Nonsan Statistics Yearbook 2014* does record statistics on religious establishments and

workers (Table 3). There are 81 Buddhist temples and establishments, with 148 workers in them. There are 279 religious establishments including churches, by non-Catholic Christian denominations, with 412 workers in them. There are 12 Catholic Christian establishments, including churches, with 38 workers in them. There are six establishments run by indigenous religions, with 11 workers in them.

Table 3

Religious Establishments and Workers in 2013

	Total	Buddhist	Non-Catholic Christian	Catholic Christian	Indigenous Religion	Others
Establishments	385	81	277	12	6	7
Workers	619	148	412	38	11	10

(2014 Nonsan Statistical Yearbook, p. 226)

Seventh-day Adventist Membership
in the City of Nonsan

In the city of Nonsan city there is one Seventh-day Adventist church and two companies, Yangchon and Yeonmoo. Yeonmoo Company is not for the community people, but only for the soldiers and officers within Yeonmudae, an army basic training center. According to the 2014 report of Middlewest Korean Conference (MWKC), there are 47 members in the Nonsan SDA Church and 18 members in the Yangchon Company. Statistics are not available for the Yeonmoo Company.

The proportion of the Adventists in the city of Nonsan was much lower than the average proportion of Adventists in the Middlewest Korean Conference (MWKC) and the Korean Union Conference (KUC). While there was 1 Adventist out of 177 persons

(0.56%) in MWKC and 1 Adventist out of every 212 persons (0.47%) in KUC, there was only 1 Adventist out of 1,984 persons (0.05%) in the city of Nonsan (Table 4).

Table 4

Comparison of Per Capita SDA Membership in 2014

	KUC	MWKC	Nonsan
Population ¹	51,329,916	5,173,015	128,965
Members ²	241,626	29,278	65
Per capita	1/212	1/177	1/1,984
Rate (%)	0.47	0.56	0.05

¹ Population data retrieved from

http://rcps.egov.go.kr:8081/jsp/stat/ppl_stat_jf.jsp

² Member data for KUC and MWKC retrieved from

http://www.adventiststatistics.org/view_Summary.asp?FieldInstID=2717284

The Nonsan Seventh-day Adventist Church

The Nonsan Seventh-day Adventist Church belongs to the Middlewest Korean Conference (MWKC). It began in the 1980s with a small company under the leadership of an Adventist elder. The address is 433-4 Gansan-dong Nonsan city Chungnam South Korea. According to the church record from 2014, the baptized membership was 47 and in the Sabbath schools there were 62 persons regularly attending.

The author of this project served the Nonsan SDA Church as the pastor for six years from March 2003 to February 2009. During those years, the church focused on discipleship utilizing the strategy, principles, and practices of cell groups in order to obey the Great Commandment “You shall love the LORD your God with all your heart, with all your soul, and with all your mind ...You shall love your neighbor as yourself” (Matt 22:36-40) and the Great Commission “Go therefore and make disciples of all the nations” (Matt 28:19-20).

During those years of discipleship at the Nonsan SDA Church, it was found to be necessary and very crucial to equip the members to be emotionally healthy and mature to enable them to grow into spiritual health and fullness. The church invested much energy into discipling the members via developing skills such as how to lead a Bible study, facilitating worship, building community, reaching out to their neighbors, and praying effectively, as well as how to delegate and understand the seasons of a small group. Such skills, however, failed to equip the members with emotionally healthy foundational skills such as speaking with clarity, directness, honesty, and respect. As a result, there was an ineffectiveness of the discipling process, imbalanced spirituality, and relational immaturity. Thus, the need to enhance the structure and function of the individual cell groups was recognized.

Development of the BEHOLD Model

Background

Following the four values of the cell group—UIOF presented by Egli (2000)—it was found that another very crucial value was missed in discipleship development within the cell groups during the six years of the author’s ministry as the pastor at the Nonsan SDA Church. This was the value of Downward. As it was mentioned already in chapter three, the Downward value is to love ourselves as Jesus Christ has loved us (John 13:34; 15:12). It emphasizes searching our heart, soul, and mind understanding them as God does in order to allow God to heal and change them (Ps 138:23; Ezek 11:19, 20, 36:26, 27). In turn, the life of the emotional health can be achieved.

Therefore, the author of this project has developed a model called the BEHOLD Model in order to enhance the emotional health of the Nonsan SDA Church by practicing

the value of Downward. The church members will learn about the value of Downward through their involvement in cell group activities. The BEHOLD Model is based on the strategy of contemplation and understanding Jesus Christ as presented by God through His Holy Bible, and explained by Ellen G. White in her books, for the development of emotional health.

Strategy of the BEHOLD Model

Throughout the Holy Bible, God presents that the only way to heal and change the heart, soul, and mind of fallen and wounded human beings is to behold Jesus Christ as the Lord and Savior of the world:

Then the LORD said to Moses, “Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live” (Num 21:8).

And looking at Jesus as He walked, he said, “Behold the Lamb of God!” (John 1:36).

The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!” (John 1:29).

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. (John 3:14-16)

Throughout her writings, Ellen G. White explained in detail the biblical strategy of beholding Jesus Christ for healing of the heart and mind of sin-sick human beings:

It is a law both of the intellectual and the spiritual nature that by beholding we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence. (White, 1950, p. 719)

Let the repenting sinner fix his eyes upon “the Lamb of God, which taketh away the sin of the world” (John 1:29); and by beholding, he becomes changed. His fear is turned to joy, his doubts to hope. Gratitude springs up. The stony heart is broken. A tide of love sweeps into the soul. Christ is in him a well of water springing up unto everlasting life. (E. G. White, 1940, p. 439)

By looking unto Jesus we shall become assimilated to His image. By beholding we become changed. The character is softened, refined, and ennobled for the heavenly kingdom. (White, 1955, p. 85)

But by beholding Jesus, talking of His love and perfection of character, we become changed into His image. By contemplating the lofty ideal He has placed before us, we shall be uplifted into a pure and holy atmosphere, even the presence of God. When we abide here, there goes forth from us a light that irradiates all who are connected with us. (White, 1901, p. 479)

Looking unto Jesus we obtain brighter and more distinct views of God, and by beholding we become changed. Goodness, love for our fellow men, becomes our natural instinct. We develop a character which is the counterpart of the divine character. (White, 1941, p. 141)

Furthermore, E. G. White (1940, p. 83) proposes how to practice the strategy of beholding Jesus Christ in our daily life for the betterment of our emotional health. She exhorted us “to spend a thoughtful hour each day in contemplation of the life of Christ.” She asserts that as we take the life of Jesus Christ point by point, and let our imagination grasp each scene of it, especially the closing ones, our confidence in Him will be more constant, our emotion of love will be quickened, and our heart and mind shall be more deeply imbued with His spirit (p. 83).

Thus, the word “behold” was chosen for the name of the BEHOLD Model and is also an acronym of the first six of the seven principles for emotional health that lead to spiritual health.

The author developed the BEHOLD Model through trusting in the assurance of the principles for emotional health outlined in the Holy Bible and E. G. White’s writings. It is anticipated that the BEHOLD Model will be of great benefit to the members of the Nonsan SDA Church, by elevating their level of emotional health.

Main Activities of the BEHOLD Model

There are two main activities in the BEHOLD Model. The first is daily devotions focusing on the life of Christ. This includes praying with a mentor or mentee during the week and also during group devotions in the weekly cell group meeting. The second is learning the seven principles of emotional health via weekly cell group meetings and practicing them in daily life activities during the rest of the week. (See APPENDIX E The Weekly Topics of the Two Main Activities.)

Daily Devotions

Daily devotional lessons will be developed for the members. This will guide their meditation on Jesus Christ's life and help them apply Jesus Christ's ways of emotional health into their lives, individually and as a group, during the journey through the seven stages which will last 21 months. The devotionals will be based mainly on the Four Gospels of the Holy Bible, *The Desire of Ages* (E. G. White, 1940), and partially on *Christ's Object Lessons* (White, 1900), and *The Acts of the Apostles* (White, 1911). In order to learn and practice Jesus Christ's ways of emotional health, the devotionals will be divided into four categories: first, for an individual person, second, for the group of His twelve disciples, third, for His opponents, and fourth, in relation to Himself. Stage one will cover Jesus Christ's ways of emotional health for a person. Stages two through four will cover Jesus Christ's ways of emotional health for the group of His twelve disciples. Stages five and six will cover Jesus Christ's ways of emotional health for His opponents. Stage seven will cover Jesus Christ's ways of emotional health for Himself.

In each stage there will be 12 sets of daily devotional lessons. Each set will be based on one chapter from one of E. G. White's books listed previously. The set of seven

devotionals for each week will consist of six daily personal devotionals and one group devotional. Out of 504 daily devotionals, about Jesus Christ's ways for emotional health, 144 of them have been written. The remaining will be forthcoming. (See Appendix F for A Sample Set of Daily Devotionals for One Week).

Members are expected to read, meditate on, and apply the information in the devotional each day. Members will be exhorted to share what their experiences are in their personal devotions with their mentors or mentees in their cell groups during the week in various ways such as through phone calls, text messages, emails, or personal meetings. In the weekly meeting, the cell group will engage in an activity of reviewing and sharing the benefits of the daily devotions during the worship time segment.

Members will be given an opportunity to share how they have been blessed in their personal devotions during the week.

Weekly Learning of Emotional Health Principles

In the weekly cell group meeting there will be study of the seven principles of emotional health through a 21-month schedule. Each stage will take three months to study one principle. The learning of the principles will take place during the word segment of the cell group meeting after the worship segment. The instructional process will take on different forms such as seminar, study, practice, presentation, testimony, homework, etc. Each member will be encouraged to practice the principles within their families and personal life. The cell group members will be exhorted to share their experiences with their mentor or mentee from the cell group during the week, and with all the cell group members during the weekly cell group meeting. Out of 84 studies for the weekly cell group meetings, about the seven principles of emotional health, 24 study

outlines have been completed. The rest are forthcoming. (See Appendix G The Study Outlines for The Weekly Cell Group Meetings about the First Principle Of Emotional Health.)

Principles of Emotional Health

There are seven principles covered in the BEHOLD Model:

1. Be courageously aware of emotions and the underlying reasons for them
2. Explore the past to break its power
3. Hear the cry of a broken and vulnerable heart
4. Offer praises and thanks for God-given limits
5. Lament losses
6. Demonstrate incarnational love
7. Maintain integrity

The basic concept of these seven principles is largely based on two books:

Cleansing the Sanctuary of the Heart (D. Sedlacek & B. Sedlacek, 2014) and *The Emotionally Healthy Church* (Scazzero, 2010). D. Sedlacek and B. Sedlacek (2014) introduce biblical psychological tools for emotional healing. Scazzero (2010) presents the seven principles of emotional health: Look beneath the surface; Break the power of the past; Live in brokenness and vulnerability; Receive the gift of limits; Embrace grieving and loss; Make incarnation your model for loving well; and Slow down to lead with integrity. Both books are considered to be in harmony with the biblical and spiritual principles of emotional health that are discussed in chapter two: Have spiritual insight into your emotions; Begin from the heart, renew the mind; Depend on the power of God's word; Build the foundation of priority of truth; Understand the weakness of humanity; and Live in community.

Be Courageously Aware of Emotions and the Underlying Reasons for Them

The roots of all of our problems are below the surface, hidden and waiting to be revealed. God, therefore, wants to begin His restoration in our hearts (Matt 3:7-10). He desires “truth in the innermost being,” and “in the hidden part” He will make us know wisdom (Ps 51:6, NASB) (D. Sedlacek & B. Sedlacek, 2014). In an emotionally healthy cell group, members take a deep, hard look inside their own hearts, asking “What is going on that Jesus Christ is trying to change?” They understand that a person’s life is like an iceberg, with the vast majority of who we are lying out of sight, deep beneath the surface. They invite God to heighten their awareness and to transform those beneath-the-surface layers that hinder them from becoming more like Jesus Christ. They take time to look deeply into their interior, their heart, their depths, and their soul (Scazzero, 2010, pp. 71, 73).

Explore the Past to Break its Power

God declares that He visits “the iniquity of the fathers on the children to the third and fourth generations of those” who hate Him, but He shows “mercy to thousands, to those” who love Him and keep His commandments (Exod 20:5-6). White (1898) states, “The physical and mental condition of the parents is perpetuated in their offspring. . . . Wherever the habits of the parents are contrary to physical law, the injury to themselves will be repeated in the future generations” (p. 56).

By studying Scripture and analyzing their own life experiences, the cell group members realize that the kind of person that they are today is the result of an intricate, complex relationship with past events. Furthermore, they understand that the family that

they grew up in is the single, most powerful system that shaped and influenced who they are today (Scazzero, 2010, p. 70).

The opportunity to counteract the pattern of generation sins is one of the most exciting and far-reaching areas of emotional health intervention that takes place within the cell group. The benefit of freedom from this curse is not restricted to just the individual, but extends to the individual's whole family, and ultimately to the whole church congregation (D. Sedlacek & B. Sedlacek, 2014, p. 177).

Hear the Heart Cry of Brokenness and Vulnerability

Paul contends for the authenticity of his leadership not by appealing to his revelation from God or to his successes and gifts, but instead to his weakness (2 Cor 12:8-10). Embracing our imperfect humanity which makes mistakes is a crucial step to healing for emotional health. Our natural response is to protect ourselves, putting up defenses against those who have hurt us. We need to tear down any structure that we have built to serve as a hiding place from our attackers. It means feeling totally exposed to abuse once again; this means risking the vulnerability of openness to attack, trusting that God will be our protector as He promised (D. Sedlacek & B. Sedlacek, 2014).

Coming into a group of people and hearing about vulnerability and brokenness can be shattering. But it is liberation. The group members learn that we can become whole as a leader, a friend, and a student only by being broken, weak, and vulnerable before others as well as before God (Scazzero, 2010, pp. 126-127).

Offer Praises and Thanks for God-Given Limits

Understanding and respecting our boundaries and limits is one of the most important character qualities and skills that the leaders and members of the cell group need to develop for emotionally healthy lives (Scazzero, 2010, p. 141). Even for Jesus, it was a hard and strong temptation to not accept God's limits and to transgress the boundaries God had placed around Him when subjected to abuse and insult.

Thus when Christ was treated with contempt, there came to Him a strong temptation to manifest His divine character. By a word, by a look, He could compel His persecutors to confess that He was Lord above kings and rulers, priests and temple. But it was His difficult task to keep to the position He had chosen as one with humanity. (E. G. White, 1940, p. 700)

Emotionally healthy cell group members understand the limits God has given them. They embrace their limits with the same joy and contentment, not attempting to be like another person. They trust in God's goodness by receiving their limits as gifts and expressions of His love (Scazzero, 2010, pp. 137, 158). Furthermore, they praise and thank God that He has allowed us to go through the experience of limits to manifest His limitless nature (D. Sedlacek & B. Sedlacek, 2014, p. 191).

Lament Losses

Unattended grief of losses which are stuffed down and denied over the course of time prevents us from walking freely and honestly with God and others. In emotionally healthy cell groups, the members embrace grief as a way to become more like God. They understand how grieving our losses is a critical component of discipleship, for it is the only pathway to becoming a compassionate person like their Lord Jesus. They are aware of how losses are shaping their relationships and leadership (Scazzero, 2010, p. 159).

In the beginning of the process of working toward emotional health, overdue emotions have to be released. The wounded members in the cell group are to be allowed to fully feel the pain of their sufferings. When Paul says, “forgetting those things which are behind” (Phil 3:13), it is not to ignore, repress, or continue to deny that painful events occurred in our life, rather to remember and reinterpret all the events that happened to us in the light of having a relationship with Jesus Christ (D. Sedlacek & B. Sedlacek, 2014). Thus, by recognizing and working through the painful emotions that have been carried by the hearts of the cell group members, they become more emotionally healthy and manifest more of God’s character in their lives.

Demonstrate Incarnational Love

The life of Jesus demonstrates the dynamics of reaching people via incarnate love. White (1942, p. 143) states, “Christ’s method alone will give true success in reaching the people.” She further explains the method, “The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, “Follow Me.”

God became incarnate. He took on human flesh in a way that is concrete, raw, and physically tangible. God knew there was no better way to show human beings than by fully mingling with them—physically and emotionally. Today, Jesus Christ still has physical skin and can also be seen, touched, heard, and tasted through His body, the church, in which He dwells (Scazzero, 2010, p. 183).

The members of a cell group learn to love others with the dynamics of incarnation found in the life of Jesus Christ. They understand that they are called, in the name of

Jesus Christ, and by the indwelling of the Holy Spirit, to be His skin for people all around them. And they intentionally follow Jesus' model to love others. (Scazzero, 2010).

Maintain Integrity

In the never-ending process in the Christian life of pursuing spiritual and emotional health, in maturity each cell member is expected to keep their integrity with God intact. This applies to themselves, their marriage, and their leadership. Integrity means walking in truth, beginning first with what is happening inside of us. As our inner life is transformed, our outer world will change as well (Scazzero, 2010).

Cell Group: The Basic Context of the Project Implementation

The community of Christian believers is a living demonstration of God's love, mercy, and justice. We can know God, and live with an integrated mind and play a larger role in God's redemptive plan, more significantly, in the context of a community (Thompson, 2010, p. 4). The cell group, therefore, as a basic unit of Christian community, will be the context within which this project is going to be implemented. Each group consists of 12 members. There will be four cell groups in the Nonsan SDA Church for its 47 members. Each group will have a weekly meeting at the house of a group member. The meeting will last about ninety minutes: 20 for the welcome segment, 25 for the worship segment, 25 for the word segment, and 20 for the witness segment. For each segment, a different person will be assigned to facilitate it. Facilitators will be trained to be accountable as well as capable for their roles before each stage begins. They will spend time together for evaluation after each stage. Throughout implementing the project they will be supported both individually and as a group, with mentoring and coaching

from the cell group leaders and church pastor. There will be a weekly meeting of cell group leaders to empower them with leadership development, since the leaders of cell groups have key roles in effective cell group ministry.

It is important for cell group leaders to be equipped and qualified to lead their respective cell groups by example. In order to accomplish this, the cell group leaders must have an opportunity to experience the Christian community of a cell group when they are not in a leadership capacity themselves. An additional cell group will be formed whose members are the cell group leaders. This cell group will be led by the church pastor. By so doing, there will be opportunities for the pastor to both coach the cell group leaders and meet the individual spiritual, emotional needs of the cell group leaders.

The Implementation of the BEHOLD Model

There are nine segments in the implementation of the BEHOLD model:

Preparation-Come to the Fullness of Jesus Christ
Stage One-Behold His Heart of Love
Stage Two-Behold His Mind of Understanding
Stage Three-Behold His Eyes of Compassion
Stage Four-Behold His Ears of Empathetic Listening
Stage Five-Behold His Mouth of Truth in Meekness
Stage Six-Behold His Hands of Warmth
Stage Seven-Behold His Feet of Peace
Evaluation-Grow in the Fullness of Jesus Christ

It will be a two-year process for a cell group to implement these nine segments, starting January 2017 continuing through December 2018 in the Nonsan SDA Church with the cooperation with the current pastor. Each stage will take 12 weeks to achieve the unique learning objectives pursuant to emotional and spiritual health (See Appendix K Application of Gantt Chart for the Implementation of the BEHOLD Model.)

Preparation: Come to the Fullness of Jesus Christ (January to mid-February 2017)

The preparation segment will be six weeks in length. Before starting the journey to emotional health, cell group members will be introduced to several concepts in their cell group meetings during the preparation segment. The link between emotional and spiritual health, and understanding the need for discipleship on both relational problems and emotional issues, will be explained. Additional related topics will be discussed: imbalanced spirituality, the dynamic of the link between emotional health and spiritual maturity, and a new paradigm of discipleship integrated with the principles for emotional health. (See APPENDIX E The Weekly Topics of the Two Main Activities for the preparation segment.) Also the BEHOLD model and its strategy will be presented. The cell group members' emotional and spiritual health will be checked with "Emotional/Spiritual Health Inventory" developed by Peter Scazzero (2010). This inventory is a tool to help its participants diagnose the general formation of discipleship and the emotional components of discipleship in their Christian lives. The emotional components consist of seven principles for emotional health. Seven questions are asked regarding the general formation while forty questions are asked regarding the emotional components. Each principle is allotted around five to seven questions. (See Appendix I Emotional/Spiritual Health Inventory and Appendix I Inventory Results and Interpretation Guide.)

Stage One: Behold His Heart of Love (mid-February to mid-May 2017)

In stage one the cell group members will be provided daily devotionals titled "Behold His heart of Love." They will read and meditate on the life of Jesus Christ

through study of the Four Gospels of the Bible and *The Desire of Ages* (E. G. White, 1940). They will focus on Jesus Christ's ways of emotional health for individuals with whom He interacted. The following themes will be covered: How Jesus Christ takes care of people with various needs; How Jesus Christ interacts with people of different personalities; How Jesus Christ turns their sorrow and fear into joy and peace; and How Jesus Christ helps people grow in faith in Him. Each member will be encouraged to read each daily devotional and share what he/she experienced with a mentor/mentee both during the week and in the weekly cell group meeting.

The members will also study the first principle of emotional health, "Be courageously aware of your underlying emotions and the reasons for them." The members will first be equipped to be conscious of their emotions and actions by reorienting themselves to the "whys" of their behaviors, to their motivations, and to their hearts. Secondly, they will learn to allow the gospel to transform all of them—both above and below the surface. Thirdly, they will be taught how to enter deeply into the life experience of other people. During this stage the cell group will deal with the following topics: God's desire to dwell in us; A dwelling place of God—heart, mind, and spirit; Integration between heart and mind; Heart, the root of problems; Johari window model; Beneath the surface of the iceberg; Painful honesty; Pain—the stimulus to go beneath the surface; Develop an awareness of what we are feeling and doing; Ask the "why?" or "what's going on?" question; Behold Jesus to go beneath the surface; and Emerge from behind the glittering image of the public or false person.

**Stage Two: Behold His Mind of Understanding
(mid-May to mid-August 2017)**

In stage two the members will be given daily devotionals titled “Behold His mind of Understanding.” They will read and meditate on the life of Jesus Christ focusing on Jesus Christ’s ways of emotional health for the group of His twelve disciples through study of the Four Gospels of the Bible and *The Desire of Ages* (E. G. White, 1940). The following topics will be discussed and studied in this stage: How Jesus Christ committed Himself to a small group of people for their spiritual and emotional health; How Jesus Christ developed the group into the fullness of their spiritual and emotional health; How Jesus Christ equipped the group to minister to others for their emotional and spiritual health, and How Jesus Christ delegated to the group the mission to equip other people to engage in the ministry of healing and comforting.

In stage two the members will study the second principle of emotional health, “Explore the past to break its power.” In this stage the members will be equipped to honestly reflect on the positive and negative impacts from their family of origin and other major influences in their lives. They will then learn about adoption into a new family, the family of Jesus ruled by unconditional love, and be re-parented through it in order to live out an emotionally healthy family life. Study will be expanded to the following areas: The family—God’s appointed institution; Love needs; A healthy family vs. a dysfunctional family; Generational sins, The family of Abraham, Isaac, and Jacob, The family of King David; Life in the womb; Identifying how our family shaped us; Discerning the major influences in our lives; and Becoming re-parented through God’s family.

**Stage Three: Behold His Eyes of Compassion
(mid-August to mid-November 2017)**

In stage three, the cell group members will be provided daily devotionals titled “Behold His Eyes of Compassion.” They will read and meditate on the life of Jesus Christ, focusing on Jesus Christ’s ways of emotional health for the small group of the twelve through study of the Four Gospels of the Bible and *The Desire of Ages* (E. G. White, 1940). The same topics which had been discussed and studied in stage two will be explored in more depth and further developed in practical ways: How Jesus Christ committed Himself to a small group of people for their spiritual and emotional health; How Jesus Christ developed the group into the fullness of their spiritual and emotional health; How Jesus Christ equipped the group to minister others for their emotional and spiritual health, and How Jesus Christ delegated to the group the mission to equip other people to engage in the ministry of healing and comforting.

In stage three the members also will study the third principle of emotional health, “Hear the cry of a broken and vulnerable heart.” Through studying this principle, the members will first be equipped to be conscious of their brokenness and admit mistakes, failures, and when appropriate state “I was wrong.” Secondly, they will learn to be stronger in Jesus Christ by becoming weaker. Thirdly, they will be taught how to delight in showing vulnerability and weakness, that Jesus Christ’s power may be manifested. Fourthly, they will see how to live and lead, not out of our own strength and power, but instead out of weakness and brokenness. During this stage the following topics will be discussed and practiced: Broken hearts and wounded spirits; Divided hearts, Self-examination of the heart; The theology of weakness; Accepting the gift of a handicap;

Transition to a cell group based on weakness; and The Prodigal Son as the model to follow.

**Stage Four: Behold His Ears of Listening
(mid-November to mid-February 2018)**

In stage four the members will be provided daily devotionals titled “Behold His Ears of Empathetic Listening.” They will read and meditate on the life of Jesus Christ, again focusing on Jesus Christ’s ways of emotional health for the small group of the twelve through study of the Four Gospel of the Bible and White’s perspective presented in *The Desire of Ages* (White, 1940) and *The Acts of the Apostles* (White, 1911). The same topics which had been discussed and studied in stages two and three will be explored in more depth and further developed in practical ways: How Jesus Christ committed Himself to a small group of people for their spiritual and emotional health; How Jesus Christ developed the group into the fullness of their spiritual and emotional health; How Jesus Christ equipped the group to minister to others for their emotional and spiritual health, and How Jesus Christ delegated to the group the mission to equip other people to engage in the ministry of healing and comforting.

In stage four the members also will study the fourth principle of emotional health, “Offer praises and thanks for God-given limits.” Through studying this principle, the members will first be equipped to treat limits as a gift to appreciate, not as an obstacle to overcome. Secondly, they will learn to properly understand limits in both themselves and in others and to respect the choices others make. Thirdly, they will be taught to deny their sinful selves which want to be god in all the identified opportunities and trust that God will meet their needs through others. During this stage the following topics will be discussed and practiced: God’s boundaries and their roles; Codependency and poor

boundaries; Moses and Martha without limits; Jesus in limits and spiritual warfare; Paul in limits and contentment; Discerning our limitations; Self-care not self-absorption; Setting limits on invasive people; Our togetherness yet separateness; and Breaking through our limitations by faith.

**Stage Five: Behold His Mouth of Meekness
(mid-February to mid-May 2018)**

In stage five the members will be provided daily devotionals titled “Behold His Mouth of Truth in Meekness.” They will read and mediate on the life of Jesus Christ, focusing on Jesus Christ’s ways of emotional health for His opponents and adversaries. This study will be based on the Four Gospels and *The Desire of Ages* (E. G. White, 1940). The following topics will be discussed and studied in this stage: How Jesus Christ kept His joy and peace amid sarcasm, conflicts, jealousy, hatred, pride, and misunderstanding; How Jesus Christ maintained His integrity with His opponents and adversaries; How Jesus Christ protected His disciples from the lifeless spirituality and emotional dryness of His adversaries; and How Jesus Christ won some of His opponents and adversaries with His genuine love, transparency, patience, and wisdom.

In stage five the members also will study the fifth principle of emotional health, “Lament losses.” Through studying this principle, the members will first be equipped to identify and reflect on losses in their lives and in the lives of others. Secondly, they will learn how the Psalms and laments of the Holy Bible contain a biblical basis and framework for grieving. Thirdly, they will understand the need to stop and pay attention to their losses, and give themselves permission to feel and lament. Fourthly, they will come to embrace grief as a way to become compassionate like Jesus Christ. To fulfil such objectives the following topics will be discussed and practiced: Grief and maturity;

Forgiveness and the grieving process; Attention to losses, pain, and death; The laments of the Bible; How Jesus Christ grieved; Time of disorientation; Writing our own laments; Telling our story of losses; and Reinterpreting the losses.

**Stage Six: Behold His Hands of Warmth
(mid-May to mid-August 2018)**

In stage six the members will be provided daily devotionals titled “Behold His Hands of Warmth.” They will read and meditate on the life of Jesus Christ, focusing again on Jesus Christ’s ways of emotional health for His opponents and adversaries based on the Four Gospels, *The Desire of Ages* (E. G. White, 1940), and *Christ’s Object Lessons* (White, 1900). The same topics that had been discussed and studied in the previous stage will be explored in more depth and further developed in practical ways: How Jesus Christ kept His joy and peace amid sarcasm, conflicts, jealousy, hatred, pride, and misunderstanding; How Jesus Christ maintained His integrity with His opponents and adversaries; How Jesus Christ protected His disciples from the lifeless spirituality and emotional dryness of His adversaries; and How Jesus Christ won some of His opponents and adversaries with His genuine love, transparency, longsufferingness, and wisdom.

In stage six the members also will study the sixth principle of emotional health, “Demonstrate incarnational love.” Through studying this principle the members will first be equipped to be able to enter into other people’s world and feelings. Secondly, they will learn to be a responsive listener. Thirdly, they will be taught how to exercise incarnational communication skills. Fourthly, they will see how to set the priority on radical love—unconditional *agape* love. To fulfil those objectives the following topics will be discussed and practiced: God’s love in Immanuel; the cell group of love in touch;

Entering another's world more than physically and culturally; Reflective listening; Listening test; Incarnational communication skills; Keeping the God-given self; Hanging between heaven and earth; and Setting priority on radical love—unconditional *agape* love.

**Stage Seven: Behold His Feet of Peace
(mid-August to mid-November 2018)**

In stage seven the members will be provided daily devotionals titled “Behold His Feet of Peace.” They will read and meditate on the life of Jesus Christ, focusing on Jesus Christ’s ways of emotional health for Himself amid fierce temptations from His chief enemy, Satan, based on the Four Gospels and *The Desire of Ages* (E. G. White, 1940). The extreme nature of Jesus Christ’s experience regarding loneliness, enmity, rejection, hopelessness, and the edge of eternal death will also be explored. In this stage the following topics will be discussed and studied to equip the members for emotional and spiritual health: How Jesus Christ kept His relationship with God the Father amid fierce temptations; How Jesus Christ maintained the hope for redemption of the fallen during the crisis of despair; How Jesus Christ held onto peace and serenity of character when the enmity of Satan was frantically attacking Him; How Jesus Christ stayed loving toward His betrayer and His abusers; How Jesus Christ continued to trust in God the Father even while feeling despised and rejected by Him; and How Jesus Christ loved His enemies in injustice, not seeking revenge, but praying for their forgiveness.

In stage seven the members also will study the seventh principle of emotional health, “Maintain integrity.” Resulting from the study of this principle, the members will be equipped to walk in the truth of God in their person, their marriage, and their leadership while continuing to live out the former six principles. To fulfil these objectives

the following topics will be discussed and practiced: Progress in the Christian life; Integrity with God; An intentional life with Jesus Christ; Integrity with ourselves; How to stop, rest, delight, and spend a thoughtful hour in devotional time each day; Integrity with our marriage; Commitment to our marriage; Integrity in our leadership; Getting out of our comfort zone to develop our potential; and Going forward and allowing God to change ourselves first.

**Evaluation: Grow in the Fullness of Christ
(mid-November to December 2018)**

The evaluation segment will be six weeks in length. First, the BEHOLD Model and its strategy will be reviewed with the cell group members. Second, cell group members will measure the change in their emotional health level by retaking “Emotional/Spiritual Health Inventory” taken in the preparation segment. Third, the participants will be given an opportunity to reflect and to share their testimony on their experience during the journey. Fourth, they will be invited to give their feedback on the BEHOLD Model and its implementation. Their thoughts and insight will contribute to further development of the BEHOLD Model. This feedback will be used to guide the process of modifying the BEHOLD Model to better fit the context of the Nonsan SDA Church. Fifth, the effectiveness of the project will be assessed and reported to the church body. The cell groups will be able to celebrate what God has done for the church throughout their journey as they learn about the results from the assessments of the project implementation. Sixth, there will be time to discuss the developed and modified BEHOLD Model for the next implementation. It is anticipated that the feedback received from the initial implementation and the results of the assessment will allow the BEHOLD

Model to be optimized such that it can be easily implemented in any congregation within the Korean Union Conference (KUC)

Assessment

The assessment of the project will be done during the evaluation segment. This project will adopt the assessment method of the Logical Framework Approach. (See Appendix J Application of the Logical Framework.) The author will ascertain the verifiable indicators of the project's achievement at the commencement of the project. At the end of the seven individual stages, it will also measure the following achievements:

1. Number of church members
2. Total number of registered cell groups
3. Total number of registered cell group members
4. Percentage of registered cell group members that attend a weekly cell group meeting
5. Number of guests/visitors attending weekly cell group meetings
6. Percentage of registered cell group members that engage in cell group activities in addition to the weekly cell group meetings
7. Number of registered cell group members who have daily personal (individual) devotions
8. Number of registered cell group members who have daily family devotions (worship)
9. Level of emotional and spiritual health as measured by "Emotional/Spiritual Health Inventory"
10. Number of people enrolled in baptismal classes
11. Number of registered cell group members engaged in Bible studies with non-church members
12. Number of non-church members receiving Bible studies from registered cell group members
13. Average number of baptisms per calendar year
14. Average amount of tithe per calendar year
15. Average amount of offering per calendar year

Based on the verification of those indicators, the effectiveness of the project will be evaluated according to the Logical Framework Approach. The results of the evaluation will be reported to the church.

Summary

The aim of this project is to develop a model to equip the members of the Nonsan SDA Church to lead cell groups into emotional health. In this chapter, the focus has been on the methodology and implementation of the project. Given the need for a contextual understanding of the background of the local area, concise background information was presented, including history, demographics, culture and values, overall religious profile, and the Seventh-day Adventist religious profile of the region. It was followed with a general description of cell group ministry. The basics of cell group ministry was presented: definition of the cell group; the theology, principles, values, priorities, and practices of a cell group; the five elements of cell life; community life in the cell group; the cell group community cycle; the cell group meeting; the makeup of a cell; and the oft ignored value of Downward. Then, the BEHOLD Model was presented, along with its strategy, two main activities, seven principles of emotional health, the role of cell group in the project, and the nine segments of implementation over a two year period in the Nonsan SDA Church.

This project will be the first model implemented to equip the Nonsan SDA Church members to lead their cell groups into emotional health. It is anticipated that the project can complement existing discipleship and cell group ministries of the church. These ministries seemed to be stagnating and not fulfilling their mission in the Nonsan community, which is to restore the image of God—the beauty of God’s character—into His people to be ready for “the blessed hope and glorious appearing of our great God and Savior Jesus Christ” (Titus 2:13).

The methodology of the project is careful to follow the biblical and spiritual principles of emotional health discussed in chapter two. Therefore, the project has great potential to help equip the members to lead cell groups into emotional health. Evaluation and modification of the project must be continued with much prayer and humbleness, keeping in mind the following advice, “If any of you consider your plans and modes of labor perfect, you greatly deceive yourselves. Counsel together with much prayer and humbleness of mind, willing to be entreated and advised. This will bring you where God will be your counselor” (White, 1943a, p. 303). “On the process, no one should not become discouraged, but should endeavor to learn by every apparent failure how to make a success of the next effort. And if the members connect with the Source of wisdom, they will surely succeed” (White, 1943a, p. 245).

CHAPTER FIVE

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Introduction

The intent of this project is to initiate and establish a model of equipping the members to lead cell groups into emotional health in the context of the Nonsan Seventh-day Adventist Church in South Korea. In chapter four, the strategy of the model, the principles of emotional health, and the implementation of the model were presented. This chapter will discuss the intervention logic of the project and a summary of the entire project will follow. It will also deliberate on the anticipated impact, accomplishment of the project implementation, and present a conclusion of the study. Lastly, relevant recommendations for future related studies and implementation optimization will be presented.

Intervention Logic

The discipleship in Christian churches is often in a state of imbalance of the basic, yet essential, elements of biblical discipleship—physical, mental, rational, relational, spiritual, and emotional. The emotional element is especially ignored (Scazzero, 2010). This crucial emotional element in biblically-based community life is missing from cell group ministry in many Christian churches. They focus only on the four values presented by Egli (2000)—Upward, Inward, Outward, Forward (UIOF), to attempt to make cell groups work. However, without emotional health, the discipleship aspect of cell group

ministry is less effective. It struggles to achieve the goal of biblical discipleship in this biblically-based community—to restore the image of God in the fallen human beings in all dimensions of life. This project is, therefore, designed to integrate discipleship in the Nonsan SDA Church with the biblical and spiritual principles of emotional health.

The Nonsan SDA Church focused on the discipleship aspect of cell group ministry for six years while the author pastored there. This missing emotional element caused the essential elements of the discipleship effort to be unbalanced. The church had focused too much attention on the spiritual and physical dimensions of life. It had not dealt with relational and emotional dimensions of life, due to misunderstandings regarding emotions, and not understanding the important role of emotions for effective discipleship. Thus, the members suffered difficulties in communicating effectively their faith at the heart level with others, within and without the cell group. It caused the relationships of the members to remain at a superficial and intellectual level. With relationships in this condition, the church could only minimally experience unity of thought, emotion, and action. This unfavorable situation negatively impacted the members' spiritual growth and the mission of the church. Discipleship of the church, therefore, must be integrated with a program to equip the members with the principles of emotional health.

Summary

This project focused on developing a model to equip the members to lead cell groups into emotional health within the context of the Nonsan SDA Church in South Korea.

In chapter two, a biblical and theological background of emotions was provided, based on both the Old and New Testaments. This chapter described divine and human emotions and their characteristics and roles. It also pointed out the importance of emotional health for effective spiritual leadership. Moreover, the emotional experiences of three great spiritual leaders were reviewed in this chapter—Moses, Elijah, and Jesus. Against this background, biblical and spiritual principles for emotional health were introduced.

Humans are formed in the image of God (Gen 1:26). Throughout the Old and New Testaments, the personal dimension of both God and humans is presented, illustrating that both are intellectual, spiritual, relational, and emotional beings. Therefore, communication between them includes all those dimensions. The proper emotions of humanness come from a personal knowledge of God and love for Him.

Emotional health is very important to the effectiveness of leadership. In the case of Moses, he, without emotional health, could not succeed in leading God's people out of their bondage in Egypt and into the Land that God had promised to give them. It was when he was emotionally healthy that he was able to successfully lead them through the barren wilderness for forty years.

Despite their spiritual greatness, all great spiritual leaders in the Bible experienced emotional distress when faced with extreme situations of unbelief, rebellion, exhaustion, and loneliness that exceeded their own might and power. However, they were true to their emotions, not hiding them, not avoiding them, and not repressing them. As they followed the biblical and spiritual principles for emotional health, they were able to take the responsibility upon themselves, and succeed in their mission from God.

In chapter three, the literature review focused on the theories of defining emotion: non-cognitive theory and cognitive theory. This chapter clarified the meanings of feeling, emotion, affection, sensation, and mood, and presented the differences and connections between them. It also touched on the effects that emotions have on the mind and behavior, such as communication, social intervention, memory, learning, work, performance, and ethics. This was followed with a study on emotional development and expression in the context of the individual in regard to culture, gender, personality traits, and group dynamics. These concepts were then applied to the unique emotions and patterns of emotional expression in Korean culture, which will be the context of this project.

The adoption of Neo-Confucianism by the Choseon Dynasty (AD 1392-1897) as the state ideology had a crucial effect on Korean culture. It developed the following national characteristics: *Uri* (we-ness) or *Woori* (we-group), which is the so called in-group identity; *Cheong* or *Jeong*, which is the affective bond of *Uri* (we-ness) or *Woori* (we-group); *Chemyeon*, which forms dynamics of social relationship of *Uri*; *Nunchi*, which is the major operation mechanism in maintaining *chemyeon*; and *Haan*, which is the Korean peoples' collective emotion embedded in both the community and the individual, is passed down from generation to generation. Especially, the ethics of Neo-Confucianism established in Korea an authoritarian system of norms, including the prohibition of public displays of desire and emotion. Koreans, therefore, have developed a reserved, passive, and inhibited communication style. They tend not to expose their thoughts openly and directly to others, and their inner feelings, desires, and interests are often hidden. They prefer to not express their motives and meanings explicitly, especially when the meanings might make the situation uncomfortable. Rather, they believe that

implicit, indirect, non-verbal, or signaled meanings are essential to communicating favorably with one another and to figuring out others' intentions. Thus, as H. S. Kim et al. (2008, p. 524) assert that the type of social support most effective for Koreans may have less to do with talking about the problem, and more to do with being with others without disclosing the stressor. Therefore, a very special caution is needed when approaching the Korean people, since they tend to seek implicit and individual social support, rather than explicit or group support. They are passive in recognizing the need of social support, and seeking it out. Finally, the chapter introduced the cell group and its ministry, providing the basic contextual elements of this project, which are: the theology of the cell group; its principles, values, priorities, and practices; the five elements of cell life; community life and its cycle in the cell group; the cell group meeting; the makeup of a cell group; and the value of Downward.

Chapter four dealt with developing and implementing a model for equipping the members of the Nonsan SDA Church to lead cell groups into emotional health. The chapter began with an analysis of the city of Nonsan: a brief history, demographics, culture and values, and religious profile. It then moved into a discussion of the Seventh-day Adventist membership in the city of Nonsan. Of particular note were previous endeavors of the Nonsan SDA Church to develop and enhance discipleship and the limitations that were encountered, viewed in the context of the recognized need for balanced discipleship in order to facilitate spiritual and emotional maturity. By integrating the principles for emotional health into discipleship and utilizing the strategy, principles, and practices of cell group ministries, this chapter proposed an intervention plan called the BEHOLD Model for enhancing emotional health. The strategy, principles,

and a two year implementation plan for the BEHOLD Model in the Nonsan SDA Church, consisting of nine segments beginning January 2017 and finishing at the end of 2018, were described.

The BEHOLD Model focused on emotional health in discipleship through cell group ministry. The purpose of the BEHOLD Model was to equip the Nonsan SDA Church members to be emotionally healthy themselves and to be able to lead cell groups into emotional health by the strategy of beholding Jesus Christ as a Lord and Healer and practicing the seven principles for emotional health:

1. Be courageously aware of emotions and the underlying reasons for them
2. Explore the past to break its power
3. Hear the cry of a broken and vulnerable heart
4. Offer praises and thanks for God-given limits
5. Lament losses
6. Demonstrate incarnational love
7. Maintain integrity

The first six weeks of the BEHOLD Model will be assigned to prepare the members to be aware of the need for emotional health and to be ready for the upcoming journey to emotional health. Then the next 21 months will be organized into seven stages, and will be designated for daily devotionals describing Jesus Christ's ways of emotional health and for learning the seven principles of emotional health. At the end of the journey, another six weeks will be used for the evaluation and optimization of the project for the next time it is utilized. This will facilitate a balanced discipleship journey pursuing the restoration of the image of God in all dimensions of the members: intellectually, spiritually, relationally, and emotionally.

Expected Impact and Accomplishments

The project is expected to help the members of the Nonsan SDA Church to be equipped to lead cell groups into emotional health. By so doing, the members can communicate freely and effectively emotional aspects of their own life with themselves, God, and others, even in uncomfortable situations. Furthermore, they will be willing to seek and accept emotional support from the cell group and other individuals. They will realize that to seek and accept such support is not an embarrassing and shameful act for themselves or a burden to others, but a way to fulfill the law of Christ (John 13:34; Rom 13:8; Gal 6:2) and to accomplish Christ's ministry (Rom 15:1; Eph 4:11-13; Col 1:28; Heb 12:10-13). The members also will be able to develop the following skills for interacting with others, themselves, and life issues, to effectively generate healthy emotions:

- Recognize their own emotions while distinguishing emotions from sensation, mood, and feeling
- Feel free, comfortable, and honest about their emotions
- Discern whether their emotions are healthy or unhealthy
- Search out the reasons for their emotions
- Understand the relation between heart, mind, and emotion
- Change the heart into accordance with God's heart
- Reorient the mind according to the will of God
- Allow themselves to enjoy an abundant life of healthy emotions

Only through enjoying an abundant life of emotional health can the members joyfully pursue a God-given dream, a vision in hope, and achieve a God given-goal. This enables them to carry out their duties and responsibilities with love in every level of life: personal, home, community, cell groups, and church. Thus, they may be known more by their healthy emotions than by what they have done, and be able to bring people into the

kingdom of God through the transforming power of love. Love is the best emotion, and God wants to pour it out on His people through His Spirit.

Conclusion

Jesus Christ gave His disciples the Great Commission (Matt 28:19-20) at the moment He was to depart from them to heaven—to make disciples of all nations. The purpose of the Great Commission in accordance with the plan of redemption is “the restoration in human soul of the image of God” (White, 1952, p. 125). The discipleship of the Christian church, therefore, should focus on restoration and development of all dimensions of life according to the image of God: intellectual, spiritual, relational, and emotional. The discipleship of the Nonsan SDA Church was imbalanced in its endeavor to fulfill the Great Commission. It had focused too much on achieving spiritual maturity by intellectual and rational ways, being ignorant of the emotional dimension and neglecting it. This resulted in spiritual immaturity and ineffective witnessing. Hence, this dissertation research has dealt with the emotional area of the church members in order to enhance their emotional health.

The utmost goal of this project is to equip the members to love one another as Jesus Christ has loved them (John 13:34, 15:12). Love was the most crucial emotion that Jesus Christ tried to kindle in the hearts of His disciples (John 13:1, 12, 34). Love was the true emblem of Jesus Christ’s disciples. Jesus Christ’s followers were to be known as His disciples by this emotion (John 13:35). Love was the first and only condition attached to being able to minister to God’s people (John 21:15-17). Furthermore, love is the motivating power to fulfill the Great Commission (2 Cor 5:14). Such love is only from God. E. G. White (1940, p. 480) explains how the emotion of love is awakened in the

heart of wounded people: “They behold the Saviour’s matchless love, revealed throughout His pilgrimage on earth, from the manger of Bethlehem to Calvary’s cross, and the sight of Him attracts, it softens and subdues the soul. Love awakens in the heart of the beholders.” She outlined the heart change procedure for emotional health in the following steps (pp. 650-651):

1. As the Savior’s humiliation for humanity is remembered, by His grace to change the current of the thoughts and through the Holy Spirit who quickens their sensibilities for soul searching, thought links with thought, a chain of memories is called up, memories of God’s great goodness, and of the favor and tenderness of earthly friends are remembered.
2. Blessings forgotten, mercies abused, kindnesses slighted, are called to mind.
3. Roots of bitterness that have crowded out the precious plant of love are made manifest.
4. Defects of character, neglect of duties, ingratitude to God, and coldness toward our brethren are called to remembrance.
5. Sin is seen in the same light in which God views it.
6. Our thoughts are not thoughts of self-complacency, but of severe self-censure and humiliation.
7. The mind is energized to break down every barrier that has caused alienation.
8. Evil thinking and evil speaking are put away.
9. Sins are confessed and forgiven.
10. The subduing grace of Christ comes into the soul, and the love of Christ draws hearts together into a blessed unity.

The BEHOLD Model developed in this project is an adaption of this strategy for emotional health. It is contextualized to the Nonsan SDA Church, which is characterized by Korean cultural attributes of *Uri* and *Woori*, *Cheong/Jeong*, *Chemyeon*, *Nunchi*, and *Haan*. Thus, the model is expected to be very effective, and to successfully bring emotional health to the church members in this culture. They will then experience an overflowing abundance of healthy emotions as gifts from Jesus Christ, and live their lives to the fullest. The model then can be expanded for implementation in other Seventh-day

Adventist churches in the Middlewest Korean Conference (MWKC) as a supplement to current discipleship ministries in their respective contexts.

Recommendations

The following recommendations will be useful in facilitating a model to enhance emotional health:

1. *Focus on healing of heart and renewal of mind rather than the emotions themselves.* During the implementation of the project, the focus needs to be on transformation of the heart and renewal of the mind rather than healing of emotions. This is because the heart is the innermost part of human being, the seat of emotion, affection, and motives, and it is transformed by the renewing of our mind under the influence of the Holy Spirit.

2. *Understand the Korean mind set and communication style in its uniqueness as it relates to culture.* Cell group leaders should understand the Korean mind set and communication style to be able to effectively encourage one another to share their emotional distress(es) with the cell group and to seek emotional support from the group. Especially in a group setting, Korean people are passive and reluctant to seek social support for coping with stress. They are concerned about the possible relational difficulties created by so doing, such as disturbing the harmony of the group, losing face, receiving criticism, and making the situation worse. Thus, they have developed implicit, indirect, and often non-verbal modes of interpersonal and situational interaction (Hong, 2009, p. 171). The leaders must be very careful when they approach the members with explicit, direct, and verbal modes of communication.

3. *Recognize the need for adjustment and development of the methodology.* This project is the first experimental project to improve the emotional health in the Nonsan SDA Church in terms of a long-term and extensive supplement for discipleship of the cell group. Therefore, the project needs to be evaluated and adjusted throughout the implementation to better fit into the context of the church. It must be remembered that the books and resources used for developing the methodology of the project, especially, *Cleansing the Sanctuary of the Heart* (D. Sedlacek & B. Sedlacek, 2014) and *The Emotionally Healthy Church* (Scazzero, 2010), are written by those who do not have a background in Korean culture. Careful application and acceptable adaptation into Korean culture are needed throughout the implementation process.

4. *Maintain the balance of the UIOF and D values in the cell group.* During the implementation of the project, the church will have to deal wisely with a great amount of pressure for numerical growth, from both inside and outside the local congregation. If not, the church, to achieve the expected numerical goals, may have too much emphasis on the Outward value for outreach programs and evangelism, and neglect the other values—Upward, Inward, Forward, and, especially, Downward. To keep a cell group healthy, the cell group should not ignore any of the five values throughout the implementation process.

5. *Remember that emotional health is a journey to the fullness of life.* Cell members need to understand that the process to improve emotional health takes time and is ongoing in their lives. Since the emotional health ministry is a ministry to heal wounded, sinful hearts and to reorient the mind toward God's will, an extensive and long-term journey to emotional health will be more effective than an intensive and short-term

program. There is not a shortcut to emotional health. There is no easy and quick remedy to heal the wounded heart or broken spirit in one day.

6. *Continue leadership development for emotionally healthy cell groups.* E. G. White (1940, p. 440) said, “In treating the wounds of the soul, there is need of the most delicate touch, the finest sensibility.” Therefore, Jesus Christ entrusted an emotionally healthy person to feed His lambs and take care of His sheep (John 21:15-17). The emotionally unhealthy leader, who “operates in a continuous state of emotional and spiritual deficit, lacking emotional maturity and a ‘being *with* God’ sufficient to sustain their ‘doing *for* God’” (Scazzero, 2015, p. 25), cannot facilitate his or her cell group to become emotionally healthy. Therefore, the ongoing leadership development of cell group leaders regarding emotional health is essential to the emotional health of the cell groups.

8. *Caution against the danger of sentimentalizing Christian faith.* Before the project implementation, it is necessary that the members clearly understand the differences and connections between emotion, sensation, mood, and feeling, and how they are different from healthy Christian emotions. Otherwise, they would fall into the serious danger of sentimentalizing the Christian faith, mistaking the moods they experience for spiritual and religious settings for Christian emotions (Roberts, 2007, pp. 155-156).

9. *Expand beyond experiencing healthy emotions in the cell group setting.* The edifying purpose of emotional health within the cell group needs to be not just that the members should experience emotional safety in the spiritual context of the cell group meeting. By the experience that they receive there, their emotions become deeply rooted

in their heart as a character trait, and will be carried into the situations of life where the environment, unlike the cell group meeting, does not at all predispose them to healthy emotions (Roberts, 2007, pp. 156-157).

APPENDIX A

THE NEW TESTAMENT CHURCH VS. THE TRADITIONAL CHURCH

	The New Testament Church	The Traditional Church
Location	Moved from house to house	Meets in church buildings
Size of groups	Small, intimate groups	Large, impersonal groups
Activities	Daily fellowship	Weekly worship services
Support system	Building up one another	Problem? See the pastor
Relationships	Intimate; Helping one another	Remote; Little transparency
Discipling	“Mouth to ear;” Modeling; Personal values shaped	Classes, notebooks; Little modeling; Values not shaped
Primary tasks of leaders	Every believer equipped to do the work of the ministry	Directing the “program base design”
Prayer life	Hours daily; Heavy emphasis	Individual choice; Limited
Pastor’s duty	Model the life of a believer	Preach good sermons
Expectations of members	Ministering to others; Total servanthood & stewardship	Attendance; Tithing; Work in the “programs”
Perspective	Cell groups the focal point	Congregation the focal point
Key words	Go and make disciples	Come “grow with us”
Teachings	Apply the scriptures to needs and relationships	Subscribe to the distinctive beliefs of this church
Spiritual gifts	Regularly exercised by all believers to build up others in the cell group gatherings	Either downplayed or used as a “crowd-pleaser” in public services
Commitment	To increase the kingdom; Unity, body life	To enlarge the institution; Uniformity
Evaluation test	“How you serve”	“What you know”
Source for securing staff	Servant workers developed within; tested before they are set apart for ministry	Trained, professional clergy

Neighbour, R. W. (2000, p. 76). *Where do we go from here?: A guidebook for cell group churches* (Rev. ed.). Houston, TX: Touch.

APPENDIX B

THE 59 “ONE ANOTHERS” OF THE NEW TESTAMENT

1. “...Be at peace with each other.” (Mark 9:50)
2. “...Wash one another’s feet.” (John 13:14)
3. “...Love one another...” (John 13:34)
4. “...Love one another...” (John 13:34)
5. “...Love one another...” (John 13:35)
6. “...Love one another...” (John 15:12)
7. “...Love one another” (John 15:17)
8. “Be devoted to one another in brotherly love...” (Romans 12:10)
9. “...Honor one another above yourselves. (Romans 12:10)
10. “Live in harmony with one another...” (Romans 12:16)
11. “...Love one another...” (Romans 13:8)
12. “...Stop passing judgment on one another.” (Romans 14:13)
13. “Accept one another, then, just as Christ accepted you...” (Romans 15:7)
14. “...Instruct one another.” (Romans 15:14)
15. “Greet one another with a holy kiss...” (Romans 16:16)
16. “...When you come together to eat, wait for each other.” (I Cor. 11:33)
17. “...Have equal concern for each other.” (I Corinthians 12:25)
18. “...Greet one another with a holy kiss.” (I Corinthians 16:20)
19. “Greet one another with a holy kiss.” (II Corinthians 13:12)
20. “...Serve one another in love.” (Galatians 5:13)
21. “If you keep on biting and devouring each other...you will be destroyed by each other.” (Galatians 5:15)
22. “Let us not become conceited, provoking and envying each other.” (Galatians 5:26)
23. “Carry each other’s burdens...” (Galatians 6:2)
24. “...Be patient, bearing with one another in love.” (Ephesians 4:2)
25. “Be kind and compassionate to one another...” (Ephesians 4:32)
26. “...Forgiving each other...” (Ephesians 4:32)
27. “Speak to one another with psalms, hymns and spiritual songs.” (Ephesians 5:19)
28. “Submit to one another out of reverence for Christ.” (Ephesians 5:21)
29. “...In humility consider others better than yourselves.” (Philippians 2:3)
30. “Do not lie to each other...” (Colossians 3:9)
31. “Bear with each other...” (Colossians 3:13)
32. “...Forgive whatever grievances you may have against one another.” (Colossians 3:13)
33. “Teach...[one another]” (Colossians 3:16)

34. "...Admonish one another (Colossians 3:16)
35. "...Make your love increase and overflow for each other." (I Thessalonians 3:12)
36. "...Love each other." (I Thessalonians 4:9)
37. "...Encourage each other..." (I Thessalonians 4:18)
38. "...Encourage each other..." I Thessalonians 5:11)
39. "...Build each other up..." (I Thessalonians 5:11)
40. "Encourage one another daily..." (Hebrews 3:13)
41. "...Spur one another on toward love and good deeds." (Hebrews 10:24)
42. "...Encourage one another." (Hebrews 10:25)
43. "...Do not slander one another." (James 4:11)
44. "Don't grumble against each other..." (James 5:9)
45. "Confess your sins to each other..." (James 5:16)
46. "...Pray for each other." (James 5:16)
47. "...Love one another deeply, from the heart." (I Peter 3:8)
48. "...Live in harmony with one another..." (I Peter 3:8)
49. "...Love each other deeply..." (I Peter 4:8)
50. "Offer hospitality to one another without grumbling." (I Peter 4:9)
51. "Each one should use whatever gift he has received to serve others..." (I Peter 4:10)
52. "...Clothe yourselves with humility toward one another..."(I Peter 5:5)
53. "Greet one another with a kiss of love." (I Peter 5:14)
54. "...Love one another." (I John 3:11)
55. "...Love one another." (I John 3:23)
56. "...Love one another." (I John 4:7)
57. "...Love one another." (I John 4:11)
58. "...Love one another." (I John 4:12)
59. "...Love one another." (II John 5)

George, Carl F. (1991, pp. 129-131). *Prepare Your Church for the Future*. Grand Rapids, MI: Fleming H. Revell.

APPENDIX C

SAMPLES OF MY PERSONAL COVENANT

Sample #1

Knowing that Christ has brought me his peace,
I will declare him to be Lord over all my life.
My body, my possessions, and my future are his to command.
I will join my life to a cell group and consider it my basic Christian community.
I will respond to all with God's acceptance.
I will not be judgmental.
I will always remember that God works all things for the good.
I will learn to pray and seek to know how to hear his voice speaking to me.
I will prayerfully seek to know what, in each situation, God wants to address, and
to be his instrument of healing.

Sample #2

Knowing that my cell group may be a turning point
for my life or that of another person.
I covenant to place my commitment to its ministry
at the very top of my priority list.
As God anoints me, I shall be his instrument
to save, to heal, to deliver, and to restore others.
In this spirit, I invite his Spirit to take my life and use it for his glory.

From Beckham, B. (2003, p. 167). *Community life in the cell group*. In M. S. Boren, W. A. Beckham, J. Comiskey, R. W. Neighbour & R. Neighbour (Eds.), *Making cell groups work navigation guide: a toolbox of ideas and strategies for transforming your church* (pp. 156-168). Houston, TX: Cell Group Resources.

APPENDIX D

TEN COMMANDMENTS OF COVENANT ACCOUNTABILITY

1st Commandment (Colossians 3:4-15): Unconditional Love

I choose to love, accept, and edify you, my brothers and sisters. It doesn't matter what you say or do. I choose to love you the way you are. Nothing you've done or will do will keep me from loving you. I can disagree with your actions, but I will love you as people, and do all I can to support you in the certainty of the love of God.

2nd Commandment (Ephesians 4:25-32): Honesty

I will not hide my feelings about you, or how I experience you. Rather, if I have an issue with you, I will seek, in the timing of the Spirit, to discuss them frankly and directly with you in love and forgiveness. I will do this for your sake, seeking to edify you in your difficulties, and so that any misunderstandings do not turn to bitterness. I will try to reflect back to you what I'm hearing and feeling regarding you. I realize this may bring about personal suffering, yet knowing that in speaking the truth in love we will grow in all ways in Christ, who is the head (Ephesians 4:15), I accept this risk. I will try to express myself honestly, in sincerity, and under control according to my understanding of the circumstances.

3rd Commandment (Romans 7:15-25): Transparency

I promise to work to become a more open person, sharing my feelings, my struggles, my joy, and my pain with you in the best way possible. I will seek out at least one person in the group with whom I can share personal issues in my life, recognizing that I need the accountability and encouragement that comes from this kind of relationship.

4th Commandment (2 Thessalonians 1:11-12): Prayer

I covenant to pray for you regularly, believing our beloved Father desires that we pray for one another, seeking the blessings we need. I will not be a passive listener, but rather I choose to be a spiritual participant, desiring to enter into your situations and help you bring your burdens before the Lord.

5th Commandment (John 4:1-29): Sensitivity

In the same way I desire to be known and understood by you, I covenant to be sensitive to you and to your needs in the best way possible. I will try to hear you and feel what you're experiencing, and try to lift you out of any pit of discouragement and isolation in which you may find yourself. I will seriously seek to avoid giving trite and simplistic responses to the difficult situations you encounter.

6th Commandment (Acts 2:47): Availability

Here I am if you need me. All I have—time, energy, understanding, material possessions—is at your disposal, if you have need. I give these things to you in a covenant that you have priority over others who are not under this covenant.

7th Commandment (Proverbs 10:19; 11:9, 13; 12:23; 15:4; 18:6-8): Confidentiality

I promise to maintain in confidence everything that is shared within the group to whatever level is necessary to maintain an atmosphere conducive to transparency. I understand, however, that this confidence does not forbid my cell leader or intern from sharing any necessary information with my pastor, be it verbally or in writing. I understand leaders and interns work under the supervision of the pastoral team of this body, and have been delegated authority by them. These, in turn, are accountable to the Great Shepherd, Jesus Christ, our Lord (Hebrews 13:17).

8th Commandment (Ezekiel 3:16-21 and Matthew 18:12-20): Accountability

I covenant to study the training materials used by each cell for the growth and development of its members. In doing so, I will be accountable weekly to another member of my cell. I give you the right to question, confront, and challenge me in love when I'm failing in some aspect of my life with God, my family, my devotional life, or any aspect of my spiritual growth. I trust you to be in the Spirit and guided by him when you do this. I need your correction and reproof in a manner that will perfect my ministry before God in your midst. I promise to not react. (Proverbs 12:1, 15; 13:10, 18).

9th Commandment (Luke 9:57-62): Faithful Attendance

I will consider the normal time my group meets as a weekly opportunity to meet Christ along with you in this special time together. I will not grieve the Spirit or impede his work in the lives of my brothers and sisters by my absence, except in case of emergency. Only with his permission, in prayer, will I consider an absence a possibility. If it's impossible for me to come for whatever reason, out of consideration, I will phone my leader so the members of the cell know why I'm absent, that they may pray for me and not worry about me.

10th Commandment (Matthew 25:31-46): Reaching Others

I covenant to find ways to lay down my life for those I meet outside of our fellowship in the same way I made an alliance to lay down my life for you, my brothers and sisters. I will do my best to bring two or more unbelievers or unchurched people to my cell during its lifecycle. I want to do this in the name of Jesus so that others will be added to the Kingdom of God by his love.

From Beckham, B. (2003, p. 168). *Community Life in the Cell Group*. In M. S. Boren, W. A. Beckham, J. Comiskey, R. W. Neighbour & R. Neighbour (Eds.), *Making Cell Groups Work—Navigation Guide: A Toolbox of Ideas and Strategies for Transforming Your Church* (pp. 156-168). Houston, TX: Cell Group Resources.

APPENDIX E

THE OBJECTIVES AND FOCUS OF EACH
SEGMENT OF THE BEHOLD MODEL

Preparation—Come to the Fullness of Christ

(January to mid-February 2017)

Objectives:	
<ol style="list-style-type: none">1. To diagnose a level of emotional and spiritual health.2. To grasp the dynamic of the link between emotional health and spiritual health.3. To understand the need for discipleship on both relational problems and emotional issues.	
Week	Focus
1	Imbalanced spirituality
2	The dynamic of the link between emotional health and spiritual maturity
3	A new paradigm of discipleship integrated with the principles for emotional health
4	Introduction to the BEHOLD Model strategy
5	Introduction to the BEHOLD Model implementation
6	Diagnosing a level of Emotional/Spiritual Health or Maturity

Stage One—Behold His Heart of Love

(mid-February to mid-May 2017)

Daily devotionals about Jesus Christ’s ways of emotional health for an individual

Objectives to learn:

1. How Jesus takes care of people with various needs.
2. How Jesus interacts with people of different personalities.
3. How Jesus turns our sorrow and fear into joy and peace.
4. How Jesus helps people grow in faith in Him.

Learning the first principle of emotional health:

Be Courageously Aware of Emotions and the Underlying Reasons for Them

Objectives:

1. To take note of our emotions and actions by reorienting ourselves to the “why’s” of our behavior, to our motivations, and to our hearts.
2. To allow the gospel to transform all of us—the whole iceberg, not just the visible tip, the whole person, not just the public or false person.
3. To enter deeply into the life experience of other people.

Stage One—Behold His Heart of Love

(mid-February to mid-May 2017)

Week	Daily Devotionals		The 1 st Principle
	Bible Text	Chapter	Focus
1	John 4:1-42	¹ DA 19. At Jacob's Well	Orientation: overview and objectives
2	John 4:43-54	DA 20. "Except Ye See Signs and Wonders"	God's desire to dwell in us
	Matt 17:9, 14-18; Mark 9:9, 14-27; Luke 9:37-43	DA 47 Ministry (pp. 427-429)	
3	Matt. 11:1-11; 14:1-11; Mark 6:17-28; Luke 7:18-28	DA 22. Imprisonment and Death of John	A dwelling place for God-heart, mind, and spirit
4	Mark 1:21-28; Luke 4:31-37	DA 26. At Capernaum	Integration between heart and mind
5	Matt. 8:2-4; 9:1-8, 32-34; Mark 1:40-45; 2:1-12; Luke 5:12-28	DA 27. "Thou Canst Make Me Clean"	Heart, the root of problems
6	Matt. 8:5-13; Luke 7:1-17	DA 32. The Centurion	Johari window model Beneath the surface of the iceberg
7	Matt. 9:18-26; Mark 5:21-43; Luke 8:40-56	DA 36. The Touch of Faith	Painful honesty Pain—the stimulus to go beneath the surface
8	Matt. 15:21-28; Mark 7:24-30	DA 43. Barriers Broken Down	Develop an awareness of what we are feeling and doing
9	Luke 10:38-42; John 11:1-44	DA 58. "Lazarus, Come Forth"	Ask the "why?" or "what's going on?" question
10	Luke 19:1-10	DA 61. Zacchaeus	Loot at Jesus Christ in order to go beneath the surface
11	Matt. 26:6-13; Mark 14:3-11; Luke 7:36-50; John 11:55-57; 12:1-11	DA 62. The Feast at Simon's House	Emerge from behind the glittering image of the public person or false person
12	John 3:1-17	DA 17. Nicodemus	Evaluation & Celebration

Stage Two—Behold His Mind of Understanding

(mid-May to mid-August 2017)

Daily devotionals about Jesus Christ’s ways of emotional health for the group of the Twelve disciples – 1/3

Objectives to learn:

1. How Jesus committed Himself to the group for their spiritual and emotional health.
2. How Jesus developed the group into the fullness of their spiritual and emotional health
3. How Jesus equipped the group to minister others for their spiritual and emotional health.
4. How Jesus delegated to the group the mission to equip other people to engage in the ministry of healing and comforting.

Learning the second principle of emotional health:

Explore the Past to Break its Power

Objectives:

1. To honestly reflect on the positive and negative impact of our family of origin and as other major influences in our lives.
2. To be adopted into a new family—the family of Jesus and reparented with it in order to live out a healthy family life.

Stage Two—Behold His Mind of Understanding

(mid-May to mid-August 2017)

Week	Daily Devotionals		The Second Principle
	Bible Text	Chapter	Focus
1	John 1:19-51	¹ DA 14. “We Have Found the Messiah”	Orientation: overview and objectives
2	Matt. 4:18-22; Mark 1:16-20; Luke 5:1-11.	DA 25. The Call by the Sea	The family—God’s appointed institution
3	Matt. 9:9-17; Mark 2:14-22; Luke 5:27-39	DA 28. Levi-Matthew	Love needs
4	Mark 3:13-19; Luke 6:12-16	DA 30. “He Ordained Twelve”	A healthy family vs. A dysfunctional family
5	Matt. 5; 6; 7	DA 31. The Sermon on the Mount	Generational sins
6	Matt. 8:23-34; Mark 4:35-41; 5:1-20; Luke 8:22-39.	DA 35. “Peace, Be Still”	The family of Abraham, Isaac, and Jacob
7	Matt. 10; Mark 6:7-11; Luke 9:1-6	DA 37. The First Evangelists	The family of King David
8	Matt. 14:1, 2, 12, 13; Mark 6:30-32; Luke 9:7-10	DA 38. “Come Rest Awhile”	Life in the womb
9	Matt. 14:13-21; Mark 6:32-44; Luke 9:10-17; John 6:1-13	DA 39. “Give Ye Them to Eat”	Identifying how our family shaped us
10	Matt. 14:22-33; Mark 6:45-52; John 6:14-21	DA 40. A Night on the Lake	Discerning the major influences in our life
11	John 6:22-71	DA 41. The Crisis in Galilee	Becoming reparented through God’s family
12	Matt. 16:13-28; Mark 8:27-38; Luke 9:18-27	DA 45. The Foreshadowing of the Cross	Evaluation & Celebration

¹ *The Desire of Ages*

Stage Three—Behold His Eyes of Compassion

(mid-August to mid-November 2017)

Daily devotionals about Jesus Christ’s ways of emotional health for the group of the Twelve disciples – 2/3

Objectives to learn:

1. How Jesus committed Himself to the group for their spiritual and emotional health.
2. How Jesus developed the group into the fullness of their spiritual and emotional health
3. How Jesus equipped the group to minister others for their spiritual and emotional health.
4. How Jesus delegated to the group the mission to equip other people to engage in the ministry of healing and comforting.

Learning the third principle of emotional health:

Hear the Cry of a Broken and Vulnerable Heart

Objectives:

1. To be conscious of our own brokenness and admit mistakes, failures, and when appropriate “I was wrong.”
2. To become stronger in Jesus Christ by becoming weaker.
3. To delight in showing vulnerability and weakness, that Christ’s power may be manifested.
4. To see how to live and lead, not out of our own strength and power, but instead out of weakness and brokenness

Stage Three—Behold His Eyes of Compassion

(mid-August to mid-November 2017)

Week	Daily Devotionals		The 3 rd Principle
	Bible Text	Chapter	Focus
1	Matt. 17:1-8; Mark 9:2-8; Luke 9:28-36.	DA 46. He Was Transfigured	Orientation: overview and objectives
2	Matt. 17:9-21; Mark 9:9-29; Luke 9:37-45.	DA 47. Ministry	Broken hearts and wounded spirits
3	Matt. 17:22-27; 18:1-20; Mark 9:30-50; Luke 9:46-48	DA 48. Who Is the Greatest	Divided hearts
4	John 10:1-30	DA 52. The Divine Shepherd	A self-examination of the heart: Events and wounds
5	Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17	DA 56. Blessing the Children	A self-examination of the heart: destructive responses and false beliefs
6	Matt. 20:20-28; Mark 10:32-45; Luke 18:31-34	DA 60. The Law of the New Kingdom	A self-examination of the heart: Structures of self-1
7	Luke 22:7-18, 24; John 13:1-17	DA 71. A Servant of Servants	A self-examination of the heart: Structures of self-2
8	Matt. 26:20-29; Mark 14:17-25; Luke 22:14-23; John 13:18-30	DA 72. “In Remembrance of Me”	Developing a theology of weakness
9	John 13:31-38; 14-17	DA 73. “Let Not Your Heart Be Trouble”	Accepting the gift of a handicap
10	Matt. 26:17-25, 47-56, 27:3-9; Mark 14:10-11, 17-21, 43-50; Luke 22:1-6, 14-23, 47-53, 48; John 12:1-8, 13:1-30, 18:1-14	DA 76. Judas	Transition to a cell group based on weakness
11	Matt. 28:2-4; 11-15	DA 81. “The Lord Is Risen”	Following the Prodigal Son as the model
12	Matt. 28:1, 5-8; Mark 16:1-8; Luke 24:1-12; John 20:1-18	DA 82. “Why Weepest Thou?”	Evaluation & Celebration

Stage Four—Behold His Ears of Listening

(mid-November to mid-February 2018)

Daily devotionals about Jesus Christ's ways of emotional health for the group of the Twelve disciples – 3/3

Objectives to learn:

1. How Jesus committed Himself to the group for their spiritual and emotional health.
2. How Jesus developed the group into the fullness of their spiritual and emotional health
3. How Jesus equipped the group to minister others for their spiritual and emotional health.
4. How Jesus delegated to the group the mission to equip other people to engage in the ministry of healing and comforting.

Learning the fourth principle of emotional health:

Offer Praises and Thanks for God-Given Limits

Objectives:

1. To treat limits as a gift to receive, not an obstacle to overcome
2. To properly understand limits both in yourself and in others and respect the choices that you and they make
3. To deny our sinful self (wants to be God) and trust that God will meet our needs through others

Stage Four—Behold His Ears of Listening

(mid-November to mid-February 2018)

Week	Daily Devotionals		The 4 th Principle
	Bible Text	Chapter	Focus
1	Luke 24:13-33	DA 83. The Walk to Emmaus	Orientation: overview and objectives
2	Luke 24:33-48; John 20:19-29	DA 84. “Peace Be Unto You”	God’s boundaries and their role
3	John 21:1-22	DA 85. By the Sea Once More	Codependency and poor boundaries
4	Matt. 28:16-20	DA 86. Go Teach All Nations	Moses & Martha without limits
5	Eph 3:10-12	¹ AA 1. God’s Purpose for His Church	Jesus in limits and spiritual warfare
6	Mark 16:15	AA 3. The Great Commission	Paul in limits and contentment
7	Luke 24:50-53; Acts 1:9-12	DA 87. “To My Father, and Your Father”	Learning to discern your limitations
8	Acts 2	AA 4. Pentecost	Emphasizing self-care not self-absorption
9	John 14:16-18; 15:26, 27; 16:5-15 Acts 1:4-8; 2:38, 39	AA 5. The Gift of the Spirit	Setting limits on invasive people
10	Acts 3	AA 6. At the Temple Gate	Togetherness yet separateness
11	Acts 4	AA 8. Before the Sanhedrin	Breaking through your limitations by faith
12	Acts 6	AA 9. The Seven Deacons	Evaluation & Celebration

¹ *The Acts of the Apostles*

Stage Five—Behold His Mouth of Meekness

(mid-February to mid-May 2018)

Daily devotionals about Jesus Christ’s ways of emotional health for the people of unbelief – 1/2

Objectives to mediate on:

1. How Jesus Christ kept His joy and peace amid troubles and challenges of unbelief.
2. How Jesus Christ maintained His integrity to God, to Himself, and even to His opponents and adversaries.
3. How Jesus protected His disciples from the lifeless spirituality and emotional dryness of His adversaries.
4. How Jesus Christ won some of them with His genuine love and transparency.

Learning the fifth principle of emotional health:

Lament Losses

Objectives:

1. To equip the members of the cell group to identify and reflect on losses in their lives and in the lives of others.
2. To have a biblical basis and framework for grieving based on studying the psalms and laments of the Holy Bible.
3. To stop and pay attention to our losses, and give ourselves permission to feel and lament.
4. To embrace grief as a way to become compassionate like Jesus Christ.

Stage Five—Behold His Mouth of Meekness

(mid-February to mid-May 2018)

Week	Daily Devotionals		The 5 th Principle
	Bible Text	Chapter	Focus
1	Luke 2:40-52	DA 9. Days of Conflicts	Orientation: overview and objectives
2	John 2:12-22	DA 16. In His Temple	How grief develops maturity
3	John 5	DA 21. Bethesda and the Sanhedrin	The forgiveness process
4	Luke 4:16-30.	DA 24. “Is Not This the Carpenter’s Son?”	Paying attention to losses, pain, and deaths from our past
5	Matt. 12:1-14; Mark 2:23-3:6; Luke 6:1-11	DA 29. The Sabbath	Learn, memorize, and sing the laments of the Bible
6	Matt. 12:22-50; Mark 3:20-35	DA 33. Who Are My Brethren?	The laments in the Bible-1
7	John 7:1-15, 37-39	DA 49. At the Feast of Tabernacles	The laments in the Bible-2
8	Matt. 15:1-20; Mark 7:1-23	DA 42. Tradition	Following how Jesus grieved
9	Matt. 15:29-39; 16:1-12; Mark 7:31-37; 8:1-21	DA 44. The True Sign	The confusing “in-between” and disorientation
10	John 7:16-36, 40-53; 8:1-11	DA 50. Among Snares	Write your own laments
11	John 8:12-59; 9	DA 51. “The Light of Life”	Telling our story of losses, and reinterpreting it to bring about newness
12	Luke 17:20-22	DA 55. Not With Outward Show	Evaluation & Celebration

Stage Six—Behold His Hands of Warmth

(mid-May to mid-August 2018)

Daily devotionals about Jesus Christ’s ways of emotional health for the people of unbelief – 2/2

Objectives to mediate on:

1. How Jesus Christ kept His joy and peace amid troubles and challenges of unbelief.
2. How Jesus Christ maintained His integrity to God, to Himself, and even to His opponents and adversaries.
3. How Jesus protected His disciples from the lifeless spirituality and emotional dryness of His adversaries.
4. How Jesus Christ won some of them with His genuine love and transparency.

Learning the six principle of emotional health:

Demonstrate Incarnational Love

Objectives:

1. To be able to enter into other people’s world and feelings.
2. To be a responsive listener.
3. To learn incarnational communication skills.
4. To set the priority on radical love — unconditional *agape* love.

Stage Six—Behold His Hands of Warmth

(mid-May to mid-August 2018)

Week	Daily Devotionals		The 6 th Principle
	Bible Text	Chapter	Focus
1	Luke 10:25-37	DA 54. The Good Samaritan	Orientation: overview and objectives
2	Luke 18:9-14	¹ COL 13. Two Worshippers	God's love "touched with our own hands" (1 John 1:1, NRSV)
3	Luke 15:1-10	COL 15. "This Man Receives Sinners"	God's love touched in cell group
4	Luke 15:11-32	COL 16. "Lost, and Is Found"	Entering another's world beyond physically and culturally
5	Matt. 21:23-32	COL 22. Saying and Doing	Loving and valuing a person speaking to you via reflective listening
6	Matt. 21:33-44	COL 23. The Lord's Vineyard	Listening test
7	Matt. 22:1-14	COL 24. Without a Wedding Garment	Incarnational communication skills-1
8	Matt. 19:16-22; Mark 10:17-22; Luke 18:18-23	DA 57. "One Thing Thou Lackest"	Incarnational communication skills-2
9	John 11:47-54	DA 59. Priestly Plottings	Not losing our God-given self
10	Matt. 21:12-16, 23-46; Mark 11:15-19, 27-33; 12:1-12; Luke 19:45-48; 20:1-19	DA 65. The Temple Cleansed Again	Hanging between heaven and earth
11	Matt. 22:15-46; Mark 12:13-40; Luke 20:20-47	DA 66. Controversy	Setting our priority on radical love—unconditional <i>agape</i> love
12	Matt. 23; Mark 12:41-44; Luke 20:45-47; 21:1-4	DA 67. Woes on the Pharisees	Evaluation & Celebration

¹ *Christ's Object Lessons*

Stage Seven—Behold His Feet of Peace

(mid-August to mid-November 2018)

Daily devotionals about Jesus Christ’s ways of emotional health for Himself

Objectives to mediate on:

1. How Jesus Christ kept His relationship with God the Father amid fierce temptations.
2. How Jesus Christ maintained the hope for the redemption of the fallen during the crisis of despair.
3. How Jesus Christ held onto peace and serenity of character when the enmity of Satan was frantically attacking Him.
4. How Jesus Christ stayed loving toward His betrayer and His abusers.
5. How Jesus Christ continued to trust in God the Father even while feeling despised and rejected by Him.
6. How Jesus Christ loved His enemies in injustice, not seeking revenge, but praying for their forgiveness

Learning the seventh principle of emotional health:

Maintain Integrity

Objectives:

1. To walk in truth of God in ourselves, our marriage, and in leadership.
2. To continue to live the principles of emotional health .

Stage Seven—Behold His Feet of Peace

(mid-August to mid-November 2018)

Week	Daily Devotionals		The 7 th Principle
	Bible Text	Chapter	Focus
1	Matt. 4:1-11; Mark 1:12, 13; Luke 4:1-13	DA 12. The temptation	Orientation: overview and objectives
2	Matt. 4:5-11; Mark 1:12, 13; Luke 4:5-13	DA 13. The Victory	Progress in the Christian life
3	Matt. 26:36-56; Mark 14:32-50; Luke 22:39-53; John 18:1-12	DA 74. Gethsemane	Maintaining integrity with God
4	Matt. 26:57-75; 27:1; Mark 14:53-72; 15:1; Luke 22:54-71; John 18:13-27	DA 75. Before Annas and the Court of Caiaphas	Plans to cultivate an intentional life with our Lord Jesus
5			Maintaining integrity with ourselves
6	Matt. 27:2, 11-31; Mark 15:1-20; Luke 23:1-25; John 18:28-40; 19:1-16	DA 77. In Pilate's Judgment Hall	Practices to spend a thoughtful hour in devotional time each day
7			Maintaining integrity in our marriage
8	Matt. 27:31-53; Mark 15:20-38; Luke 23:26-46; John 19:16-30	DA 78. Calvary	Commitment to investing in our marriage
9			Maintaining integrity in our leadership
10	John 19:30; Luke 23:46	DA 79. "It Is Finished"	Getting out of our comfort zone in order to develop our potential
11			Going forward and allowing Christ to change us first
12	Matt 12:38-40; Luke 12:29, 30; 23:56	DA 80. In Joseph's Tomb	Evaluation & Celebration

Evaluation—Grow in the Fullness of Christ

(mid-November to December 2018)

Objectives:

1. To evaluate BEHOLD strategy and model
2. To enhance the strategy and model
3. To continue to grow to the fullness of Christ in emotional health

Week	Focus
1	Diagnosing a level of emotional and spiritual health or maturity
2	Testimony on the journey to emotional health
3	Evaluation of the BEHOLD Model strategy and implementation
4	Celebrating what God has done throughout the journey
5	Developing and modifying the BEHOLD Model
6	Planning and scheduling the process for the fullness of Christ

APPENDIX F

A SAMPLE OF DAILY DEVOTIONS FOR A WEEK

Stage one—Behold His Heart of Love

Jesus Christ's Ways for Emotional Health for an Individual

7th Week

The Desire of Age Chapter 36

“The Touch of Faith”

Based on

Matt 9:18-26; Mark 5:21-43; Luke 8:40-56

7th Week Day 1—At Once

- Bible text: “Then He took the child by the hand, and said to her, ‘Talitha, cumi,’ which is translated, ‘Little girl, I say to you, arise.’” (Mark 5:41)
- Theme song: SDAH 181 *Does Jesus Care?*

“This elder of the Jews, Jairus, came to Jesus in great distress, and cast himself at His feet, exclaiming, “My little daughter lies at the point of death. Come and lay Your hands on her, that she may be healed, and she will live” (Mark 5:23). Jesus set out at once with the ruler for his home. While they were still on the way, a messenger pressed through the crowd, bearing to Jairus the news that his daughter was dead, and it was useless to trouble the Master further. The word caught the ear of Jesus. “Do not be afraid,” He said; “only believe, and she will be made whole” (Luke 8:50).

The presence of the crowd, and the tumult jarred upon the spirit of Jesus. He tried to silence them, saying, “Why make this commotion and weep? The child is not dead, but sleeping” (Mark 5:39). Requiring them all to leave the house, Jesus took with Him the father and mother of the maiden, and the three disciples, Peter, James, and John, and together they entered the chamber of death.

Jesus approached the bedside, and, taking the child’s hand in His own, He pronounced softly, in the familiar language of her home, the words, “Little girl, I say to you, arise” (Mark 5:41). Instantly a tremor passed through the unconscious form. The pulses of life beat again. The lips unclosed with a smile. The eyes opened widely as if from sleep, and the maiden gazed with wonder on the group beside her. She arose, and her parents clasped her in their arms, and wept for joy. “Then Jesus told them to give her something to eat” (Luke 8:44).” (DA 342-343)

Meditation/Application:

- How did Jesus respond to the father’s urgent request for her daughter at the point of death? How and with what language did Jesus speak to the little girl who was sleeping?
- What made you come to Jesus for the first time, casting yourself at His feet? How did Jesus respond to you in such great distress?

Prayer/Praise:

- What prayer and praise can you offer God for His gentle and loving care for you in a time of desperate need of healing and peace?

7th Week Day 2—He came near

- Bible text: “When she heard about Jesus, she came behind Him in the crowd and touched His garment.” (Mark 5:27)
- Theme song: SDAH 181 *Does Jesus Care?*

“On the way to the ruler’s house, Jesus had met, in the crowd, a poor woman who for twelve years had suffered from a disease that made her life a burden. She had spent all her means upon physicians and remedies, only to be pronounced incurable. But her hopes revived when she heard of the cures that Christ performed. She felt assured that if she could only go to Him she would be healed. In weakness and suffering she came to the seaside where He was teaching, and tried to press through the crowd, but in vain. Again she followed Him from the house of Levi-Matthew, but was still unable to reach Him. She had begun to despair, when, in making His way through the multitude, He came near where she was.

The golden opportunity had come. She was in the presence of the Great Physician! But amid the confusion she could not speak to Him, nor catch more than a passing glimpse of His figure. Fearful of losing her one chance of relief, she pressed forward, saying to herself, “If I may but touch His garment, I shall be whole” (Mark 5:28). As He was passing, she reached forward, and succeeded in barely touching the border of His garment. But in that moment she knew that she was healed. In that one touch was concentrated the faith of her life, and instantly her pain and feebleness gave place to the vigor of perfect health.” (DA 343)

Meditation/Application:

- How did Jesus make His way to the woman in weakness, suffering, despair such that she succeeded in barely touching the border of His garment and was healed?
- Can you remember how your first touch with Jesus happened? What change did your first touch with Jesus make in your life?

Prayer/Praise:

- What prayer and praise can you offer God for “the golden opportunity” to be able to touch Him and for the change made through that touch?

7th Week Day 3—I perceived it

- Bible text: “But Jesus said, ‘Somebody touched Me, for I perceived power going out from Me.’” (Luke 8:46)
- Theme song: SDAH 181 *Does Jesus Care?*

“With a grateful heart she then tried to withdraw from the crowd; but suddenly Jesus stopped, and the people halted with Him. He turned, and looking about asked in a voice distinctly heard above the confusion of the multitude, “Who touched Me?” Peter, ever ready to speak, said, “Master, the multitudes throng and press You, and You say, ‘Who touched Me?’” (Luke 8:46). Jesus answered, “Somebody touched Me, for I perceived power going out from Me” (Luke 8:46).

The Savior could distinguish the touch of faith from the casual contact of the careless throng. Such trust should not be passed without comment. He would speak to the humble woman words of comfort that would be to her a wellspring of joy — words that would be a blessing to His followers to the close of time.

Finding concealment vain, she came forward tremblingly, and cast herself at His feet. With grateful tears she told the story of her suffering, and how she had found relief. Jesus gently said, “Daughter, be of good cheer; your faith has made you well. Go in peace” (Luke 8:48). He gave no opportunity for superstition to claim healing virtue for the mere act of touching His garments. It was not through the outward contact with Him, but through the faith which took hold on His divine power, that the cure was wrought.

After healing the woman, Jesus desired her to acknowledge the blessing she had received. The gifts which the gospel offers are not to be secured by stealth or enjoyed in secret.” (DA 343-347)

Meditation/Application:

- How did Jesus acknowledge in public what He perceived and distinguished in the woman’s secret act of faith? What blessing did Jesus desire to give the woman that was more than her physical healing?
- How did Jesus acknowledge what He perceived and distinguished in your act of love and faith in Him? Which blessing do you appreciate more (or most) physical, mental, spiritual, or relational?

Prayer/Praise:

- What prayer and praise of thanksgiving can you offer up to God for the comfort and peace that the physical, mental, spiritual, and relational healings have brought into your life experience?

7th Week Day 4—A saving faith

- Bible text: “For she said, ‘If only I may touch His clothes, I shall be made well.’ Immediately the fountain of her blood was dried up, and she felt in her body that she was healed of the affliction.” (Mark 5:28-29)
- Theme song: SDAH 181 *Does Jesus Care?*

“The wondering crowd that pressed close about Christ realized no accession of vital power. But when the suffering woman put forth her hand to touch Him, believing that she would be made whole, she felt the healing virtue. So in spiritual things. To talk of religion in a casual way, to pray without soul hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, cannot receive blessing from God. It is not enough to believe about Christ; we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power.” (DA 347)

Meditation/Application:

- What are the characteristics of a saving faith that can bring healing to the soul and an increase of vigor, confiding trust, and thus, a conquering power within the soul?
- What can you do in order to have a saving and living faith?
 - Talking of religion in a casual way **or** concentrating on the touch of faith?
 - Praying without **or** with soul hunger?
 - A mere intellectual assent to the truth **or** a covenant relationship with God?
 - Waiting for complete knowledge **or** exercising “faith as a mustard” (Matt 17:20)?
 - Believing about Jesus Christ as the Messiah **or** believing in and embracing Jesus Christ as my personal Savior?
 - Holding faith as an opinion or a transaction?

Prayer/Praise:

- What prayer and praise of thanksgiving can you offer up to God for the gift of a saving faith that brings us a conquering power?

7th Week Day 5—An irresistible testimony

- Bible text: “But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth.” (Mark 5:33)
- Theme song: SDAH 181 *Does Jesus Care?*

“Our confession of His faithfulness is Heaven’s chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christ-like life, have an irresistible power that works for the salvation of souls.

The Lord works continually to benefit mankind. He is ever imparting His bounties. He raises up the sick from beds of languishing, He delivers men from peril which they do not see, He commissions heavenly angels to save them from calamity, to guard them from “the pestilence that walks in darkness” and “the destruction that lays waste at noonday” (Ps. 91:6); but their hearts are unimpressed. He has given all the riches of heaven to redeem them, and yet they are unmindful of His great love. By their ingratitude they close their hearts against the grace of God.” (DA 347-348)

Meditation/Application:

- What are the Heaven-chosen characteristics of confession and testimony that lead to an effective and irresistible power for revealing Jesus Christ to the world for the salvation of souls?
- How much do you appreciate your own individuality distinct from all others?
- What testimonies do you have about how living a Christ-like supports our own individuality?

Prayer/Praise:

- What prayer and praise of thanksgiving can you offer up to God for both your own personality and for your testimonies marked by your own individuality?

7th Week Day 6—Keep it fresh!

- Bible text: “And her parents were astonished, but He charged them to tell no one what had happened.” (Luke 8:56)
- Theme song: SDAH 181 *Does Jesus Care?*

“It is for our own benefit to keep every gift of God fresh in our memory. Thus faith is strengthened to claim and to receive more and more. There is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others. The soul that responds to the grace of God shall be like a watered garden. His health shall spring forth speedily; his light shall rise in obscurity, and the glory of the Lord shall be seen upon him. Let us then remember the loving-kindness of the Lord, and the multitude of His tender mercies. Like the people of Israel, let us set up our stones of witness, and inscribe upon them the precious story of what God has wrought for us. And as we review His dealings with us in our pilgrimage, let us, out of hearts melted with gratitude, declare, “What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people” (Ps. 116:12-14).” (DA 348)

Meditation/Application:

- What benefits are there as we keep every gift of God fresh in our memory?
- Choose one of your own blessings that you would like most to remember and consider how you can keep the memory of this blessing fresh by memorializing it in your life.
 1. Remember:
 2. Set up:
 3. Inscribe:
 4. Review:
 5. Declare:

Prayer/Praise:

- What prayer and praise of thanksgiving can you offer up to God for even “the least blessing” that strengthens your faith to claim and receive more and more?

7th Week Day 7 Activities in the cell group meeting

1. Read one of the following passages: Matt 9:18-26, Mark 5:21-43, or Luke 8:40-56.
2. Share one of the blessings you received from the daily devotions. It can be a confession, testimony, song, poem, prayer, or any other way Jesus Christ revealed Himself to you.
3. As a group offer prayer and praise for all the blessings shared.
4. Mention the names of those outside the cell group that each member wants to share his/her blessing.
5. Lift each one of their names up to God, asking Him to open ways to reach their hearts and life and impact his/her life for Him.
6. Make a practical plan to witness God's love to someone and pray to God for help to carry out the plan.

APPENDIX G

THE STUDY OUTLINES FOR THE FIRST SEVEN
PRINCIPLES OF EMOTIONAL HEALTH

Stage One—Behold His Heart of Love

(mid-February to mid-May 2017)

1st principle: Be Courageously Aware of Emotions and the Underlying Reasons for Them

Objectives:

1. To take note of our emotions and actions by reorienting ourselves to the “why’s” of our behavior, to our motivations, and to our hearts.
2. To allow the gospel to transform all of us—the whole iceberg, not just the visible tip, the whole person, not just the public or false person.
3. To enter deeply into the life experience of other people.

Week	Focus
1	Orientation: overview and objectives
2	God’s desire to dwell in us
3	A dwelling place for God—heart, mind, and spirit
4	Integration between heart and mind
5	Heart, the root of problems
6	Johari window model Beneath the surface of the iceberg
7	Painful honesty Pain—the stimulus to go beneath the surface
8	Develop an awareness of what we are feeling and doing
9	Ask the “why?” or “what’s going on?” question
10	Loot at Jesus Christ in order to go beneath the surface
11	Emerge from behind the glittering image of the public person or false person
12	Evaluation & Celebration

1st Week One—Orientation: overview and objectives

2nd Week—God’s desire to dwell in us

Introduction

Bible Text: “Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world” (John 17:24).

Objective: To response to God’s desire to dwell among us with the same desire to live with Him forever

Icebreaker: A story of a man falling in love with a woman

What desire did Jesus have in His prayer to God the Father? (John 17:24).

What did God command Moses to do, that He might dwell among His children? (Ex 25:7-9, NKJV)

What name did God give Jesus Christ before His birth? (Matt 1:23, NKJV)

How did God dwell among His people? (John 1:14)

What promise did Jesus Christ give to us? (John 14:3)

What plan does God have to dwell with us? (Rev 21:3, 22)

How did the biblical figures respond to God’s desire? 1 Thess 4:17; Rev 22:20

How can we have such desire to be with God forever? Matt 17:1-4; John 6:68; Luke 23:42

What does generate such desire? Luke 15:11-32

Dedication: What can we individually and corporately do to be impressed by such love of God the Father?

3rd Week: A dwelling place for God

(D. Sedlacek & B. Sedlacek, 2014, pp. 29-31)

Introduction

Bible text: Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? (1 Cor 6:19)

Objectives:

- To understand the purpose of our existence—being a dwelling place of God/being God’s temple
- To understand functions of each aspect of our being: body, soul, and spirit, heart, or mind

Icebreaker: The value of our body

The analogy between the structures of the sanctuary and human being

Elements of the temple: outer court, holy place, most holy place

Elements of our being: spirit, soul, and body

Functions of each element of human being

- The body
- The soul
- The spirit and heart or mind,

Exciting understanding of Neuroscience for the brain’s physical structure and physiology:

- Siegel, D. (2012). *The developing mind*. Florence, KY: Guilford Press. Chapter three (pp. 27-48)
- Thompson, C. (2010). *Anatomy of the soul*. Carol Stream, IL: Tyndale House Publishing. Chapter one (pp. 1-45)

Dedication: what can we do to sanctify ourselves completely and to preserve our whole being blameless?

- “Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ” (1 Thess 5:23).

4th Week: Integration between heart and mind

(D. Sedlacek & B. Sedlacek, 2014, pp. 31-33)

Introduction

Bible Text: These were his instructions to them: “You must always act in the fear of the LORD, with faithfulness and an undivided heart” (2Ch 19:9, NLT)

Objectives:

- To understand integration between heart and mind
- To understand God’s healing plans for emotional health

Icebreaker: The power of unity and weakness in division

Integration between heart and mind in the Bible

- An undivided heart, a loyal heart, wholehearted devotion, single-mindedly (2 Kg 20:3; 1 Ch 12:33; 2 Ch 19:9; Ps 86:11)
- Double-minded (Ps 119:13; James 1:8, 4:8)

The human brain: the right and the left hemisphere

Findings in neuroscience: Siegel, D. (2012). *The developing mind*. Florence, KY: Guilford Press (pp. 336-378)

- The right hemisphere
- The left hemisphere:

The division between heart and mind and its results

- A “dis-integrated” mind: Thompson, C. (2010). *Anatomy of the soul*. Carol Stream, IL: Tyndale House Publishing.
- It processes in a logical and sequential manner. It disregards the right-brain emotional elements of trust that are necessary for us to thrive in life.
- With a “dis-integrated” mind, we still express unaddressed feelings and emotions, only often in a manner that are harmful to relationships with others.

The two hemispheres function best, however, when they are integrated.

- “increased integration” (Siegel, 2012, pp. 336-378)
- In order for this to occur, we must learn to pay attention to right brain experiences—feelings and emotions. (D. Sedlacek & B. Sedlacek, 2014, p. 32)

Dedication to God’s desire for our heart’s experience of truth Jer 17:10; Rev 2:23; Ps 51:6

5th Week: Heart, the root of problems

(D. Sedlacek & B. Sedlacek, 2014, pp. 33-38)

Introduction

Bible text: “Look after each other so that none of you fails to receive the grace of God. Watch out that no poisonous root of bitterness grows up to trouble you, corrupting many.” (Heb 12:15, NLT)

Objectives: To honestly open our hear to God recognizing that the heart problem is the root of all problems of humans

Icebreaker: Pulling out a weed in a garden

An axiom in recovery is “Hurt people hurt people.”

The problems of unknown sin in large areas of many hearts

- When we confess a known sin without going to the root below the surface, it is like pulling out a weed in a garden. If the roots below the surface have not been destroyed, the weeds reappear shortly after all the weeds gone.

An analogy from nature to describe the work that God wants to do in our hearts:

- “And even now the ax is laid to the root of the trees” (Matt 3:10)

God promises to search the heart and the mind at all levels.

- Ps 139:7-12; Luke 8:17; Heb 4:12-13
- T. Jones (1893) “He [the Lord] cannot put the seal, the impress of His perfect character, on us until He sees it there. And so He has got to dig down to the deep places we never dreamed of, because we cannot understand our hearts.” (pp. 404-405 from *The Third Angel's Message. Daily Bulletin of the General Conference*, 5(17), 399-406)
- It is good news that God will reach the bottom of the sin problem in us. God commits Himself to us that He will complete in us until the day of Jesus a good work that He has begun (Phil 1:6).
- The Scriptures describing God’s searching eye may sound threatening. However, these verses are beautiful promises that can be fulfilled in lives of all who sincerely ask God to open the secret places to them

Praying with the promises of God (Ps 139:23-24; 2 Peter 1:3-4; Eze 36:26-27)

Dedication to God’s healing ministry through His church (2 Cor 5:18-20).

6th Week: Go Beneath the surface of the iceberg!

Introduction

Bible Text: Is there any encouragement from belonging to Christ? Any comfort from his love? Any fellowship together in the Spirit? Are your hearts tender and compassionate? Then make me truly happy by agreeing wholeheartedly with each other, loving one another, and working together with one mind and purpose (Phil 2:1-5, NLT)

Objective: To develop the 'open area' for every person in cell group

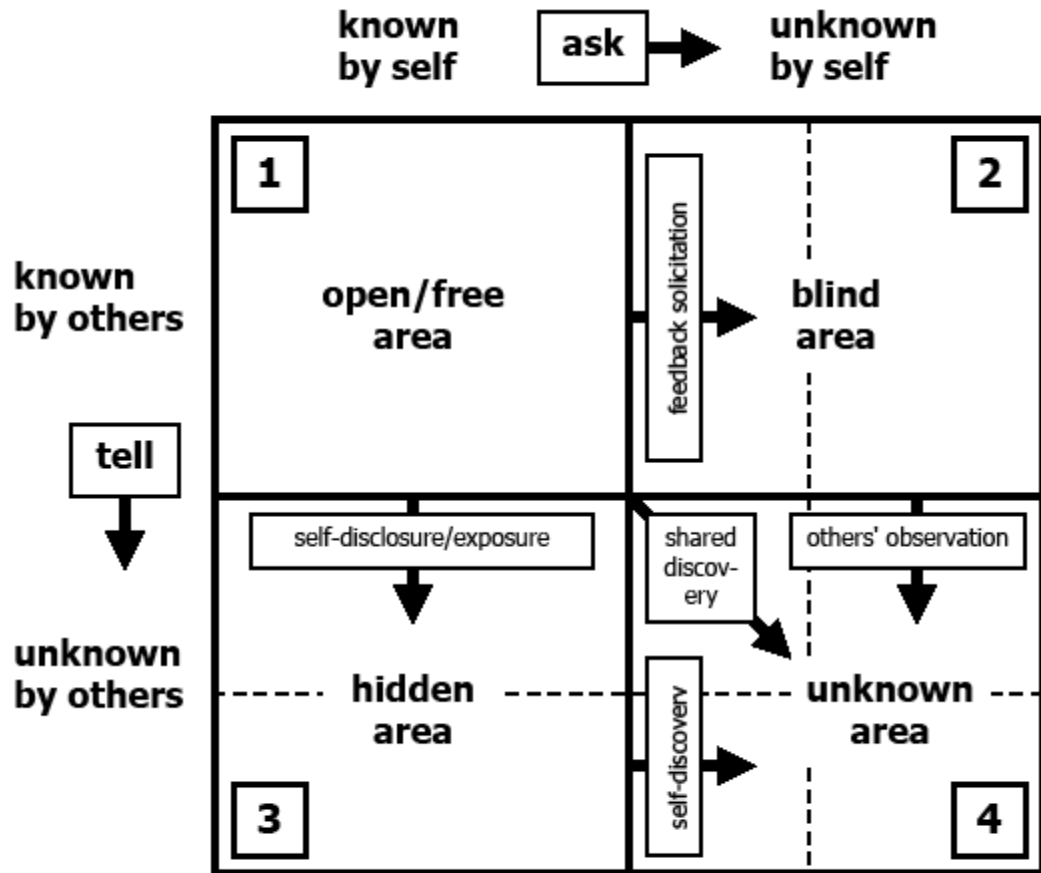
Icebreaker: The power of the Early Christian church: "one accord" (Acts 1:14, 2:1, 4:24), "the same mind" (Rom 12:16), "one mind" (2 Cor 13:11)

Johari Window model: <http://www.businessballs.com/johariwindowmodel.htm>

- The Johari Window model is a simple and useful tool for illustrating and improving self-awareness, and mutual understanding between individuals within a group. The Johari Window model can also be used to assess and improve a group's relationship with other groups.
- The aim in any group should always be to develop the 'open area' for every person, because when we work in this area with others we are at our most effective and productive, and the group is at its most productive too.
- The Johari Window 'panes'
 1. open area, open self, free area, free self, or 'the arena'
 2. blind area, blind self, or 'blindspot'
 3. hidden area, hidden self, avoided area, avoided self or 'facade'
 4. unknown area or unknown self
- How to expand the size of the open area:
 - By seeking and actively listening to feedback from other group members.
 - By the person's disclosure of information, feelings, etc. about him/herself to the group and group members.
- The processes by which the information and knowledge of the unknown area can be uncovered:
 - self-discovery or observation by others
 - collective or mutual discovery

Dedication to the same mind, one mind, and one accord

Johari Window model



© design alan chapman 2001-4 based on [Ingham and Luft's Johari Window concept](#)
 Not to be sold or published. More free online training resources are at www.businessballs.com.
 Sole risk with user. Author accepts no liability.

7th Week: Painful honesty

- Scazzero, P. L. (2010). *The emotionally healthy church: a strategy for discipleship that actually changes lives* (Updated and Expanded ed.). Grand Rapids, MI: Zondervan. pp. 75-78.

Introduction

Bible Text: “And you shall know the truth, and the truth shall make you free” (John 8:32)

Objective: To be willing to suffer the discomfort and pain that is part of pioneering new parts of ourselves—the good, the bad, and the ugly

Icebreaker: “The longest journey of any person is the journey inward” said Hammar skjold, as quoted in (Scazzero,2010, p. 75), says,

The biblical meaning of pain:

- But He knows the way that I take; When He has tested me, I shall come forth as gold. (Job 23:10, NKJV)
- It is good for me that I have been afflicted, That I may learn Your statutes.(Ps 119:71, NKJV)
- God often uses pain to get us to change. Through pain, we often develop a hunger for change.

Pain—the stimulus to go beneath the surface for change

- There seems to be a direct correlation between the intensity level of distress in people and the level of intensity they will bring to taking an honest look beneath the surface of their lives (Scazzero, 2010, p. 77).
- “We change our behavior when the pain of staying the same becomes greater than the pain of changing.” Cloud, H., & Townsend, J. 1998, *Boundaries with Kids*. p. 72. Grand Rapids, MI Zondervan
- It can be frightening to trust God’s grace and love in order to look deeply inside. Most of us do not know how (Scazzero, 2010, pp. 74, 75).
- Lewis (2002, p. 115), “The very first tear he [Aslan representing Jesus] made was so deep that I thought it had gone right into my heart. And when he began pulling the skin off, it hurt worse than anything I’ve ever felt”. *The voyage of the Dawn Treader*. New York, NY: HarperTrophy.
- Looking deeply inside requires unmasked, and painful honesty. Honesty requires fully looking at the whole truth. We would rather hide from truth and protect ourselves rather than come out exposed, naked to God (Gen 3:1-19). Being honest, unmasked or naked is painful because, while the truth ultimately liberates us and brings us closer to God, initially it is something we would rather avoid (Scazzero, 2010, p. 75).

Resolution & dedication to be honest, unmasked, or naked regardless pain and hurt for change

8th Week—Develop an awareness of what we are feeling and doing.

Introduction

Bible Text: I counsel you to ... salve to put on your eyes, so you can see. (Rv 3:18, NIV)

Objective: To honestly examine our emotions and feelings

Icebreaker: Most Christians are self-conscious but not self-aware. We are more worried about what other people think of us than about wrestling with our feelings and motivations (Scazzero, 2010, p. 79).

Purpose of self-awareness: There are many other important issues related to maturing in Jesus Christ, but an honest examination of our emotions and feelings is central. This inward look is not to encourage a self-absorbed introspection that feeds narcissism. The ultimate purpose is to allow the gospel to transform all of us—both above and below the iceberg. The end result will be that all of us will be better lovers of God and other people (Ibid. p. 81).

Benefit of a deep awareness: A deep awareness of what we are feeling and doing gives us the courage to begin life differently and developing new, healthier relational patterns (Ibid. p, 78).

Leaders of God in the Bible were in the brutal, painful honesty of wrestling with emotions, feelings, and the realities going on around them. That is why their life stories speak to us so powerfully (Ibid. p, 81)

- Job's ranting before God
- Jeremiah's anguish about God's word burning "in [his] heart like a fire" (Jer 20:9)
- Moses's struggle in the wilderness
- David's anguish of feeling abandoned by God

Without doing the work of becoming aware of our feelings and actions, along with their impact others, it is scarcely possible to enter deeply into the life experience of other people. How can we enter someone else's world when we have not entered our own? (Ibid. p, 81).

Becoming transparent and open to ours own emotions, feelings, and the realities going on around us, we can share our weaknesses and struggles to walk out the Scriptures at home, at work, and in the church. Instead fixing other people's problems, we can relate to others on a peer level as another broken human being. Much of our judgmentalism can be dissolved (Ibid. p. 80).

Resolution and dedication to be honest and open to ourselves before God and cell group members.

9th Week—Ask the “why?” or “what’s going on?” question.

Introduction

Bible Text: Immediately Jesus reached out his hand and caught him. "You of little faith," he said, "why did you doubt?" (Mt 14:31, NIV)

Objective: To wrestle with the “why” questions in an open, receptive way before God.

Icebreaker: The best “why” questions to stir the great scientist

Jesus tried to reorient the people to the “whys” of their behavior, to their motivations, and to their hearts. (Gen 18:13; Matt 14:31; Acts 22:7)

- Possible “why” questions with which Jesus confronted the Samaritan woman (John 4)

Ask yourself the difficult “why” questions on some issues of your life; wrestle with various types of probing questions about the depths of your hearts. For example:

- Why am I always in a hurry? Why am I so impatient?
- Why am I so anxious?
- Why am I overly concerned that others tell me I’m okay as a ~?
- Why am I so devastated when I hear a person tell me that I am ~?
- Why do I dread meeting someone? Why am I so flooded with fear?
- Why am I over-concerned that I succeed in my ~?
- Why do I avoid confronting certain type of people?
- Why do I feel pressure with the thought that I have to immediately return all phone calls and emails? Or why do I avoid returning certain phone calls, emails, or text messages?

Share your feeling with such questions: is it a comfortable experience or an uncomfortable experience?; share what you learn with this practice.

Contrast between King Saul and King David

David, a man of “why” questions: Ps 22:1; 77:6

So I tried to understand why the wicked prosper. But what a difficult task it is! (NIV –it was oppressive to me; NKJV—It was too painful for me) Then I went into your sanctuary, O God, and I finally understood the destiny of the wicked (Ps 73:16, 17, NLT).

Set a time and a space to regularly spend with God wrestling with the “why” questions in an open, receptive way before Him.

“All men’s miseries derive from not being able to sit a quiet room alone” said Blaise Pascal quoted from <http://www.brainyquote.com/quotes/quotes/b/blaisepasc133380.html>

10th Week—Loot at Jesus Christ in order to go beneath the surface

Introduction

Bible text: For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.(Heb 4:15, NKJV)

Objective: To look at Jesus Christ to have courage to face the reality of ourselves.

Icebreaker: A safety net for a man walking on a tightrope

God has given us the Gospel to create a safe environment to look beneath the surface. Scripture portrays Jesus as One who had intense, raw, emotional experiences and was able to express His emotions in unashamed, unembarrassed freedom to others.

- He was greatly disturbed in spirit and deeply moved (John 11:33)
- He wept at the gravesite of Lazarus and over the city of Jerusalem (John 11:33-36; Luke 19:41)
- He was angry with His disciples (Mark 10:14).
- He was furious at the crass commercialism in the temple (John 2:13-17).
- He showed astonishment (Matt 8:10).
- He had an emotional longing to be with the twelve apostles (Luke 22:15).
- He had compassion for widow, lepers, and blind men (Matt 20:34; Mark 1:41; Luke 7:13) (Scazzero, pp. 84-85).

We do not have to prove that we are lovable or valuable. We do not have to be right all the time. We can be vulnerable and be ourselves even if others do not accept us. We can even take risks and fail. God sees the 90 percent of iceberg hidden below the surface, and he utterly, totally loves us in Christ (ibid. p. 85).

Each of us can say,

- I have nothing left to prove because I am valued, loved, and accepted by Jesus Christ.
- I can actually be free to be me. I can come out of hiding!
- I am free to fail, to share my weakness and needs with others, to admit I too have struggles, to admit “I was wrong, please forgive me,” and to relax, not thinking I have to take care of everyone else.
- I know that all my issues and sin patterns don’t surprise God or threaten my standing with Him
- God calls me His beloved because of Christ’s flawlessness, not mine
- I no longer have to “keep up appearance” with myself, God, or anyone else, because Christ’s righteousness is the foundation of my self-concept. (ibid. pp. 84-85)

Share peace and hope in Jesus.

11th Week—Emerge from behind the glittering image of the public person or false person

Introduction

Bible Text: Then they said to him [John the Baptist], "Who are you, that we may give an answer to those who sent us? What do you say about yourself?" (John 1:22, NKJV)

Objective: To come out of the glittering image of our false self to live in our true self

Icebreaker: The spiritual journey of Charles Ashworth, an ordained PhD priest in the Church of England from Susan Howatch's novel *Glittering Images*

Conflict and inconsistency between my true self and false person/public person

The roots of why and how people create a false person living in a glittering image"

Understanding Korean cultures

- In-group identity in Korea: *Uri* (we-ness) and *Woori* (we-group)
- *Cheong* [or *Jeong*] as the affective bond of *Uri*
- *Chemyeon* as forming dynamics of social relationship of *uri*
- *Nunchi* as the major operating mechanism in maintaining *chemyeon*
- Shame in the Korean *uri* culture

The praise that God desires for us:

- "[W]hat is that to you? You follow Me." (John 21:20-22)
- "Don't think you are better than you really are. Be honest in your evaluation of yourselves, measuring yourselves by the faith God has given us" (Rm 12:3, NLT)
- "Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christ-like life, have an irresistible power that works for the salvation of souls."(DA, 347)

12th Week—Conclusion & evaluation

Introduction

Bible text: What shall I render to the LORD For all His benefits toward me? (Ps 116:12, NKJV)

Objective: To celebrate what God has done for us throughout the first stage with praise and thanks

Always give thanks!

- Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. (Eph 5:18-20, NIV)
- Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.(Col 3:16-17, NIV)

Share personal testimony of praise and thanks.

Evaluation and Report

Dedication

APPENDIX H

EMOTIONAL/SPIRITUAL HEALTH INVENTORY

Permission is granted for any purchaser of *The Emotionally Healthy Church* (Scazzero, 2010) to make copies of this inventory as long as it is not changed or sold for a profit, and this credit is included: Taken from Pete Scazzero with Warren Bird, *The Emotionally Healthy Church: Updated and Expanded Edition* (Grand Rapids: Zondervan, 2009)

Emotional/Spiritual Health Inventory

Please answer these questions as honestly as possible.
Use the scoring method as indicated.

PART A: General Formation and Discipleship		Not very true	Some-times	Mostly true	Very true
1.	I feel confident of my adoption as God's son/daughter and rarely, if ever, question his acceptance of me.	1	2	3	4
2.	I love to worship God by myself as well as with others.	1	2	3	4
3.	I spend regular quality time in the Word of God and in prayer.	1	2	3	4
4.	I sense the unique ways God has gifted me individually and am actively using my spiritual gifts for his service.	1	2	3	4
5.	I am a vital participant in a community with other believers.	1	2	3	4
6.	It is clear that my money, gifts, time, and abilities are completely at God's disposal and not my own.	1	2	3	4
7.	I Consistently integrate my faith in the marketplace and the world.	1	2	3	4
TOTAL					_____

PART B: Emotional Components of Discipleship		Not very true	Some-times	Mostly true	Very true
<i>Principle 1: Look beneath the Surface</i>					
1.	It's easy for me to identify what I am feeling inside (Luke 19:41 - 44; John 11:33-35).	1	2	3	4
2.	I am willing to explore previously unknown or unacceptable parts of myself, allowing Christ to transform me more fully (Rom. 7:21 - 25; Col. 3:5 -17).	1	2	3	4
3.	I enjoy being alone in quiet reflection with God and myself (Mark 1:35; Luke 6:12).	1	2	3	4
4.	I can share freely about my emotions, sexuality, joy, and pain (Ps. 22; Prov. 5:18-19; Luke 10:21).	1	2	3	4
5.	I am able to experience and deal with anger in a way that leads to growth in others and myself (Eph. 4:25 - 32).	1	2	3	4
6.	I am honest with myself (and a few significant others) about the feelings, beliefs, doubts, pains, and hurts beneath the surface of my life (Ps. 73; 88; Jer. 20:7-18).	1	2	3	4
TOTAL					_____

<i>Principle 2: Break the Power of the Past</i>		Not very	Sometimes	Mostly true	Very true
7.	I resolve conflict in a clear, direct, and respectful way, not what I might have learned growing up in my family, such as painful putdowns, avoidance, escalating tensions, or going to a third party rather than to the person directly (Matt. 18:15-18).	1	2	3	4
8.	I am intentional at working through the impact of significant “earthquake” events that shaped my present, such as the death of a family member, an unexpected pregnancy, divorce, addiction, or major financial disaster (Gen. 50:20; Ps. 51).	1	2	3	4
9.	I am able to thank God for all my past life experiences, seeing how he has used them to uniquely shape me into who I am (Gen. 50:20; Rom. 8:28-30).	1	2	3	4
10.	I can see how certain “generational sins” have been passed down to me through my family history, including character flaws, lies, secrets, ways of coping with pain, and unhealthy tendencies in relating to others (Ex. 20:5; cf. Gen. 20:2; 26:7; 27:19; 37:1 – 33).	1	2	3	4
11.	I don’t need approval from others to feel good about myself (Prov. 29:25; Gal. 1:10).	1	2	3	4
12.	I take responsibility and ownership for my past life rather than blame others (John 5:5-7).	1	2	3	4
TOTAL _____					

<i>Principle 3: Live in Brokenness and Vulnerability</i>		Not very	Sometimes	Mostly true	Very true
13.	I often admit when I’m wrong, readily asking forgiveness from others (Matt. 5:23-24).	1	2	3	4
14.	I am able to speak freely about my weaknesses, failures, and mistakes (2 Cor. 12:7-12).	1	2	3	4
15.	Others would easily describe me as approachable, gentle, open, and transparent (Gal. 5:22-23; 1 Cor. 13:1 -6).	1	2	3	4
16.	Those close to me would say that I am not easily offended or hurt (Matt. 5:39-42, 1 Cor. 13:5).	1	2	3	4
17.	Am consistently open to hearing and applying constructive criticism and feedback that others might have for me (Prov. 10:17; 17:10; 25:12).	1	2	3	4
18.	I am rarely judgmental or critical of others (Matt. 7:1 -5).	1	2	3	4
19.	Others would say that I am slow to speak, quick to listen, and good at seeing things from their perspective (James 1:19-20).	1	2	3	4
TOTAL _____					

<i>Principle 4: Receive the Gift of Limits</i>		Not very	Some-times	Mostly true	Very true
20.	I've never been accused of "trying to do it all" or of biting off more than I could chew (Matt. 4:1 -11).	1	2	3	4
21.	I am regularly able to say "no" to requests and opportunities rather than risk overextending myself (Mark 6:30-32).	1	2	3	4
22.	I recognize the different situations where my unique, God-given personality can be either a help or hindrance in responding appropriately (Ps. 139; Rom. 12:3; 1 Peter 4:10).	1	2	3	4
23.	It's easy for me to distinguish the difference between when to help carry someone else's burden (Gal 6:2) and when to let it go so they can carry their own burden (Gal. 6:5).	1	2	3	4
24.	I have a good sense of my emotional, relational, physical, and spiritual capacities, intentionally pulling back to rest and fill my "gas tank" again (Mark 1:21 -39).	1	2	3	4
25.	Those close to me would say that I am good at balancing family, rest, work, and play in a biblical way (Ex. 20:8).	1	2	3	4
TOTAL _____					

<i>Principle 5: Embrace Grieving and Loss</i>		Not very	Some-times	Mostly true	Very true
26.	I openly admit my losses and disappointments (Ps. 3; 5).	1	2	3	4
27.	When I go through a disappointment or a loss, I reflect on how I'm feeling rather than pretend that nothing is wrong (2Sam.1:4,17-27;Ps.51:1-17).	1	2	3	4
28.	I take time to grieve my losses as David (Ps. 69) and Jesus did (Matt. 26:39; John 11:35; 12:27).	1	2	3	4
29.	People who are in great pain and sorrow tend to seek me out because it's clear to them that I am in touch with the losses and sorrows in my own life (2 Cor 1:3-7).	1	2	3	4
30.	I am able to cry and experience depression or sadness, explore the reasons behind it, and allow God to work in me through it (Ps. 42; Matt. 26:36-46).	1	2	3	4
TOTAL _____					

<i>Principle 6: Make Incarnation Your Model for Loving Well</i>		Not very	Some-times	Mostly true	Very true
31.	I am regularly able to enter into other people’s world and feelings. connecting deeply with them and taking time to imagine what it feels like to live in their shoes (John 1:1 -14; 2 Cor. 8:9; Phil. 2:3 – 5).	1	2	3	4
32.	People close to me would describe me as a responsive listener (Prov. 10:19; 29:11; James 1:19).	1	2	3	4
33.	When I confront someone who has hurt or wronged me, I speak more in the first person (“I” and “me”) about how I am feeling rather than speak in blaming tones (“you” or “they”) about what was done (Prov. 25:11; Eph. 4:29 – 32).	1	2	3	4
34.	I have little interest in judging other people or quickly giving opinions about them (Matt. 7:1 -5).	1	2	3	4
35.	People would describe me as someone who makes “loving well” my number one aim (John 13:34-35; 1 Cor. 13).	1	2	3	4
TOTAL _____					

<i>Principle 7: Slow Down to Lead with Integrity</i>		Not very	Some-times	Mostly true	Very true
36.	I spend sufficient time alone with God to sustain my work for God.	1	2	3	4
37.	I regularly take a 24-hour period each week for ¹ Sabbath-keeping – to stop, to rest, to delight, and to contemplate God.	1	2	3	4
38.	Those closest to me would say that my marriage and children take priority over church ministry and others.	1	2	3	4
39.	I am not afraid to ask difficult, uncomfortable questions, to myself or to others, when needed.	1	2	3	4
40.	I do not divide my leadership into sacred/secular categories. I treat the executive/planning functions of leadership as meaningful as prayer and preparing sermons.	1	2	3	4
TOTAL _____					

¹Sabbath-keeping is not a Seventh-day Sabbath-keeping. According to Peter Scazzero, it may be any day of the week to a Christian. For him, it is from Friday night at 7:00 p.m. to Saturday night at 7:00 p.m., it might be any day of the week to someone.

APPENDIX I

INVENTORY RESULTS AND INTERPRETATION GUIDE

Permission is granted for any purchaser of *The Emotionally Healthy Church* (Scazzero, 2010) to make copies of this inventory as long as it is not changed or sold for a profit, and this credit is included: Taken from Pete Scazzero with Warren Bird, *The Emotionally Healthy Church: Updated and Expanded Edition* (Grand Rapids: Zondervan, 2009)

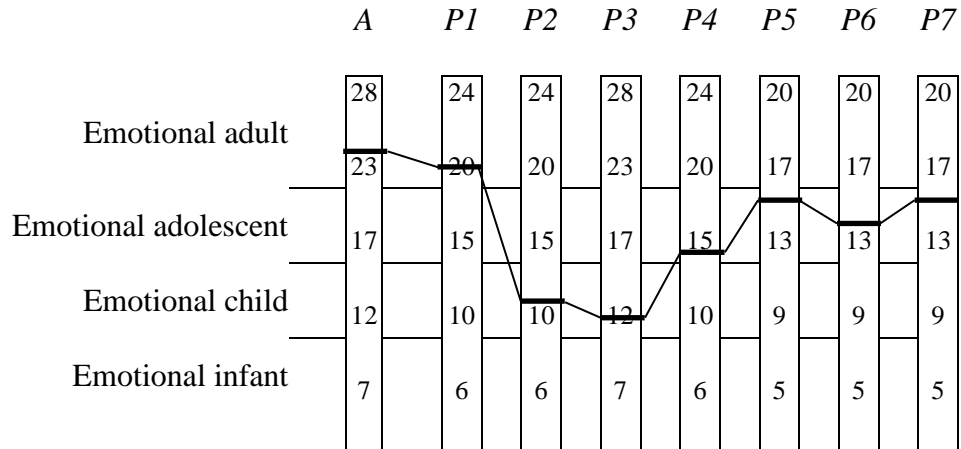
Inventory Results

For each group of questions on the inventory:

1. Add your answers to get the total for that group. Write your totals on in Part A and B below, as the sample illustrates.
2. Next, plot your answers and connect the dots to create a graph, again following the sample.
3. Finally, see interpretations of your level of emotional health in each area. What patterns do you discern?

SAMPLE

	Questions	Total
Part A		
General Formation and Discipleship	1 – 7	<u>24/28</u>
Part B		
<i>Principle 1 – Look beneath the Surface</i>	1 – 6	<u>20/24</u>
<i>Principle 2 – Break the Power of the Past</i>	7 – 12	<u>11/24</u>
<i>Principle 3 – Live in Brokenness and Vulnerability</i>	13 – 19	<u>12/28</u>
<i>Principle 4 – Receive the Gift of Limits</i>	20 – 25	<u>14/24</u>
<i>Principle 5 – Embrace Grieving and Loss</i>	26 – 30	<u>16/20</u>
<i>Principle 6 – Make Incarnation Your Model for Loving Well</i>	31 – 35	<u>14/20</u>
<i>Principle 7 – Slow Down to Lead with Integrity</i>	36 – 40	<u>15/20</u>



	Questions	Total
Part A		
General Formation and Discipleship	1 – 7	___/28
Part B		
<i>Principle 1 – Look beneath the Surface</i>	1 – 6	___/24
<i>Principle 2 – Break the Power of the Past</i>	7 – 12	___/24
<i>Principle 3 – Live in Brokenness and Vulnerability</i>	13 – 19	___/28
<i>Principle 4 – Receive the Gift of Limits</i>	20 – 25	___/24
<i>Principle 5 – Embrace Grieving and Loss</i>	26 – 30	___/20
<i>Principle 6 – Make incarnation Your Model for Loving Well</i>	31 – 35	___/20
<i>Principle 7 – Slow Down to Lead with Integrity</i>	36 – 40	___/20

	A	P1	P2	P3	P4	P5	P6	P7
Emotional adult	28	24	24	28	24	20	20	20
Emotional adolescent	23	20	20	23	20	17	17	17
Emotional child	17	15	15	17	15	13	13	13
Emotional infant	12	10	10	12	10	9	9	9
Emotional infant	7	6	6	7	6	5	5	5

Interpretation Guide: Levels of Emotional Maturity

Emotional infant: I look for other people to take care of me emotionally and spiritually. I often have difficulty in describing and experiencing my feelings in healthy ways and rarely enter the emotional world of others. I am consistently driven by a need for instant gratification, often using others as objects to meet my needs. People sometimes perceive me as inconsiderate and insensitive. I am uncomfortable with silence or being alone. When trials, hardships, or difficulties come, I want to quit God and the Christian life. I sometimes experience God at church and when I am with other Christians, but rarely when I am at work or home.

Emotional child: When life is going my way, I am content. However, as soon as disappointment or stress enters the picture, I quickly unravel inside. I often take things personally, interpreting disagreements or criticism as a personal offense. When I don't get my way, I often complain, throw an emotional tantrum, withdraw, manipulate, drag my feet, become sarcastic, or take revenge. I often end up living off the spirituality of other people because I am so overloaded and distracted. My prayer life is primarily talking to God, telling him what to do and how to fix my problems. Prayer is a duty, not a delight.

Emotional adolescent: I don't like it when others question me. I often make quick judgments and interpretations of people's behavior. I withhold forgiveness to those who sin against me, avoiding or cutting them off when they do something to hurt me. I subconsciously keep records on the love I give out. I have trouble really listening to another person's pain, disappointments, or needs without becoming preoccupied with myself. I sometimes find myself too busy to spend adequate time nourishing my spiritual life. I attend church and serve others but enjoy few delights in Christ. My Christian life is still primarily about doing, not being with him. Prayer continues to be mostly me talking with little silence, solitude, or listening to God.

Emotional adult: I respect and love others without having to change them or becoming judgmental. I value people for who they are, not for what they can give me or how they behave. I take responsibility for my own thoughts, feelings, goals, and actions. I can state my own beliefs and values to those who disagree with me – without becoming adversarial. I am able to accurately self-assess my limits, strengths, and weaknesses. I am deeply convinced that I am absolutely loved by Christ and, as a result, do not look to others to tell me I'm okay. I am able to integrate doing for God and being with him (Mary and Martha). My Christian life has moved beyond simply serving Christ to loving him and enjoying communion with him.

APPENDIX J

APPLICATION OF LOGICAL FRAMEWORK

The Logical Framework Approach (LFA)

According to the World Bank (2005), “the Logical Framework is a tool that has the power to communicate the essential elements of a complex project clearly and succinctly throughout the project cycle. It is used to develop the overall design of a project, to improve the project implementation monitoring, and to strengthen periodic project evaluation” (p. 13). It sets out its objectives in a systematic and logical way. This should reflect the causal relationships between the different levels of objectives, and should indicate how to check whether these objectives have been achieved. It should also establish what assumptions and risks outside the control of the partners may influence its success (COMMISSION, 2005, p. 7).

The LFA is an ‘*aid to thinking*’, not a substitute for creative analysis. LFA is an analytical, presentational, and management tool which can help planners to:

- analyze the existing situation during programme/project preparation;
- establish a logical hierarchy of means by which objectives will be reached;
- identify the potential risks to achieving the objectives and sustainable outcomes;
- establish how outputs and outcomes might best be monitored and evaluated;
- present a summary of the project in a standard format; and
- monitor and review projects during implementation.

The LFA consists of two phases – the Analysis Phase and the Planning Phase.

The Analysis Phase consists of four steps – Stakeholder Analysis, Problem Analysis, Analysis of Objectives and Strategy Analysis. The Planning Phase consists of the Logical Framework Matrix and Activity and Resource Scheduling (Ahmad, 2010, p. 5).

The Logical Framework Matrix (LFM)

The Logical Framework Matrix (LFM), or more briefly the logframe, is a standard analytical product of the LFA. When used properly, the logframe helps to make the logical relationships between activities, results, purpose and objectives more transparent, at least to the informed user (COMMISSION, 1999, p. 21). The logframe should thus not be seen as simply a set of mechanistic procedures, but as an aid to thinking. The logframe must also be seen as a dynamic tool, which should be re-assessed and revised as the project itself develops and circumstances change. It should be used to provide structure and purpose to project planning and budgeting without being perceived as an inflexible and constraining blueprint (p. 22). The Logframe itself consists of a table or matrix, which has four columns and, in its most basic form, four rows (p. 23).

It summarizes selected aspect of an activity design, namely

- what the activity will do and what it will produce (Activity Description)
- the activity's hierarchy of objectives and planned results (also Activity Description)
- the key assumptions that are being made (Assumptions), and
- how the activity's achievements will be measured, monitored and evaluated (Indicators and Means of Verification) (AUSAID, 2005, p. 3).

Some of the terminology involved in the LFA are like the followings Different donors use slightly different terminology, but the logical frameworks are all the same in principle (BOND, 2003).

TERM	MEANING
Narrative Summary	The goal, purpose, outputs and activities of the project as described in the left-hand column of the logical framework. (the Objectives column)
Goal	The ultimate result to which your project is contributing - the impact of the project.
Purpose	The change that occurs if the project outputs are achieved - the effect of the project.
Outputs	The specifically intended results of the project activities - used as milestones of what has been accomplished at various stages during the life of the project.
Activities	The actual tasks required producing the desired outputs.
Indicators	Also referred to as measurable objectively verifiable indicators (OVI) quantitative and qualitative ways of measuring progress and whether project outputs, purpose, and goal have been achieved.
Means of verification	MOV is the information or data required to assess progress against indicators and their sources.
Assumptions	Factors external to the project which are likely to influence the work of the project management has little control, and which need to exist to permit progress to the next level in the LFA.
Inputs	What materials, equipment, financial and human resources are needed to carry out the activities of the project?

SSWM (2015) provides a typical logical framework matrix as shown below:

Table 1

Typical Logical Framework Matrix

Project Description		Objectively verifiable indicators of achievement	Sources and means of verification	Assumptions
Goal	What is the overall broader impact to which the action will contribute?	What are the key indicators related to the overall goal?	What are the sources of information for these indicators?	What are the external factors necessary to sustain objectives in the long term?
Purpose	What is the immediate development outcome at the end of the project	Which indicators clearly show that the objective of the action has been achieved?	What are the sources of information that exist or can be collected? What are the methods required to get this information?	Which factors and conditions are necessary to achieve that objective? (external conditions)
Outputs	What are the specifically deliverable results envisaged to achieve the specific objectives?	What are the indicators to measure whether and to what extent the action achieve the expected results?	What are the sources of information for these indicators?	What external conditions must be met to obtain the expected results on schedule?
Activities	What are the key activities to be carried out and in what sequence in order to produce the expected results?	Means: What are the means required to implement these activities, e. g. personnel, equipment, supplies, etc.	What are the sources of information about action progress? Costs: What are the action costs?	What pre-conditions are required before the action starts?

Application of Project Events in the Logical Framework Matrix

Table 2

Application of Project Events in the Log-frame Approach Matrix

Objectives	Intervention Logic	Variable Indicators of Achievement	Sources and Means of verification	Assumptions
The Overall Objective – Goal	To improve effectiveness of cell group ministries of the Nonsan SDA Church	30% increase of registered cell group members by 2018	1. Project's records on file 2. Church records 3. Conference records	The church leadership of the church and the MWKC in support of the project
The Specific Objective – Purpose	To equip cell group members individually and corporately to be emotionally healthy	1. 30% increase of the issues of the daily devotionals by 2018 2. 30% increase of registered cell group members who have daily personal (individual) devotions by 2018 3. 30% increase of registered cell group members that attend a weekly cell group meeting by 2018	1. Project's records on file 2. Church records of the issues of the daily devotionals	The church members are willing to grow in EH and committed to the project
Expected Results – Outputs	1. Development of the skills to improve EH 2. Effective communication of emotions and the underlying reasons of them 3. Improvement of spiritual health (SH) and EH	1. 30% increase of guests/visitors attending weekly cell group meetings by 2018 2. 30% increase of total number of each principle for EH/SH by 2018	1. Project's records on file 2. Church records 3. Conference records	Cell group leaders and members are all enthusiastic about the project and supportive.

	<p>4. Increase of potential of cell group activities</p> <p>5. Effective witness and evangelism</p>	<p>3. 30% increase of registered cell group members that engage in cell group activities in addition to the weekly cell group meetings by 2018</p> <p>4. 30% increase of registered cell group members engaged in Bible studies with non-church members</p> <p>5. 30% increase of average number of baptisms by 2018</p>		
Activities – Input	<p>1. Preparation of the church to take the journey of EH</p> <p>2. Daily devotionals on Jesus Christ’s life for EH</p> <p>3. Weekly learning of the seven principles for EH</p> <p>4. Evaluation and celebration of EH improvement</p>	<p>Means</p> <p>1. Daily devotionals on Jesus Christ’s life for EH/SH</p> <p>2. Testimony, discussion, study, seminar, workshop, and homework</p> <p>3. The Nonsan SDA Church members supportive of the project</p> <p>4. Leadership development for cell group ministries</p> <p>5. Budget</p>	<p>1. Project records on file</p> <p>2. Church records of cell group ministries</p>	<p>Support from church leaders, conference leaders, and church members for the project</p>

APPENDIX K

APPLICATION OF THE GANTT CHART

Gantt Chart

A Gantt chart, which is also called a milestones chart, a project bar chart, or an activity chart, is a bar chart that shows the tasks of a project. It also represents when each task must take place and how long each task will take. As the project progresses, bars are shaded to show which tasks have been completed (Tague, 2004). Gantt charts serve as an excellent tool to show updated schedule statuses using actual complete shadings and vertical line that represents the actual date. Gantt charts have a variety of uses among various professionals.

Using a Gantt chart offers the following advantages (Rodriguez, 2013):

- Gantt charts can be used to represent phases and activities of a project so they can be understood by a general audience.
- It can be useful to indicate the critical points on the chart with bold or colored outlines of the bars.
- An updated Gantt chart helps manage the project and solve schedule problems ahead.
- Computer software can simplify constructing and updating a Gantt chart.

A Gantt chart is constructed with a horizontal axis that represents the total time span of the project. This is broken down into increments of days, weeks, or months. The vertical axis representing the tasks that make up the project. As the project progresses, secondary bars, arrowheads, or darkened bars may be added to indicate completed tasks or the portions of tasks that have been completed. A vertical line is used to represent the report date. Gantt charts give a clear illustration of project status, but one con is that they don't indicate task dependencies. Charts may be adjusted frequently to reflect the actual

status of project tasks. This is helpful because plans almost inevitably diverge from the original plan (Rouse, 2006).

Application of Nine Segments of the Project in Gantt Chart

Table 3

Gantt Chart for Nine Segments of the Project (January 2017 – December 2018)

Activities	Year 2017											
	January				February				March			
	1	2	3	4	1	2	3	4	1	2	3	4
1. Preparation—Come to the Fullness of Jesus Christ												
1. 1 Imbalanced spirituality	■											
1. 2 The dynamic of the link between EH and SH		■										
1. 3 A new paradigm of discipleship integrated with the principles for EH			■									
1. 4 Introduction to the BEHOLD Model strategy				■								
1. 5 Introduction to the BEHOLD Model implementation					■							
1. 6 Diagnosing a level of EH/SH						■						
2. Stage One—Behold His Heart of Love												
2. 1 Daily devotionals about Jesus Christ’s ways of EH for an individual							■	■	■	■	■	■
2. 2 Learning the 1 st principle of EH: Be courageously aware of emotions and the underlying reasons for them												
2.2.1 Orientation: overview and objectives							■					
2.2.2 God’s desire to dwell in us								■				

2.2.3 A dwelling place for God-heart, mind, and spirit										■			
2.2.4 Integration between heart and mind											■		
2.2.5 Heart, the root of problems												■	
2.2.6 Beneath the surface of the iceberg													■
	April				May				June				
	1	2	3	4	1	2	3	4	1	2	3	4	
2. 1 Daily devotionals about Jesus Christ's ways of EH for an individual	■	■	■	■	■	■							
2.2.7 Painful honesty	■												
2.2.8 Develop an awareness of what we are feeling and doing		■											
2.2.9 Ask the "why?" or "what's going on?" question			■										
2.2.10 Look at Jesus Christ in order to go beneath the surface				■									
2.2.11 Emerge from behind the glittering image of the public person or false person					■								
2.2.12 Evaluation & Celebration						■							
3. Stage Two—Behold His Mind of Understanding													
3.1 Daily devotionals about Jesus Christ's ways of EH for the group of the Twelve									■	■	■	■	■
3.2 Learning the 2 nd principle of EH: Explore the past to break its past													
3.2.1 Orientation: overview and objectives							■						
3.2.2 The family—God's appointed institution								■					
3.2.3 Love needs									■				
3.2.4 A healthy family vs. A dysfunctional family										■			
3.2.5 Generational sins											■		

3.2.6 The family of Abraham, Isaac, and Jacob													
	July				August				September				
	1	2	3	4	1	2	3	4	1	2	3	4	
3.1 Daily devotionals about Jesus Christ's ways of EH for the group of the Twelve	█	█	█	█	█	█							
3.2.7 The family of King David	█												
3.2.8 Life in the womb		█											
3.2.9 Identifying how our family shaped us			█										
3.2.10 Discerning the major influences in our life				█									
3.2.11 Becoming reparented through God's family					█								
3.2.12 Evaluation & Celebration						█							
4. Stage Three—Behold His Eyes of Compassion													
4.1 Daily devotionals about Jesus Christ's ways of EH for the group of the Twelve							█	█	█	█	█	█	
4.2 Learning the 3 rd principle of EH: Hear the cry of a broken and vulnerable heart													
4.2.1 Orientation: overview and objectives							█						
4.2.2 Broken hearts and wounded spirits								█					
4.2.3 Divided hearts									█				
4.2.4 A self-examination of the heart: Events and wounds										█			
4.2.5 A self-examination of the heart: destructive responses and false beliefs											█		
4.2.6 A self-examination of the heart: Structures of self-1												█	
	October				November				December				
	1	2	3	4	1	2	3	4	1	2	3	4	
4.1 Daily devotionals about Jesus Christ's ways of EH for the group of the Twelve	█	█	█	█	█	█							

4.2.7 A self-examination of the heart: Structures of self-2	■											
4.2.8 Developing a theology of weakness		■										
4.2.9 Accepting the gift of a handicap			■									
4.2.10 Transition to a cell group based on weakness				■								
4.2.11 Following the Prodigal Son as the model					■							
4.2.12 Evaluation & Celebration						■						
5. Stage Four—Behold His Ears of Listening												
5.1 Daily devotionals about Jesus Christ’s ways of EH for the group of the Twelve							■	■	■	■	■	■
5.2 Learning the 4 th principle of EH: Offer praises and thanks for God-given limits												
5.2.1 Orientation: overview and objectives							■					
5.2.2 God’s boundaries and their role								■				
5.2.3 Codependency and poor boundaries									■			
5.2.4 Moses & Martha without limits										■		
5.2.5 Jesus in limits and spiritual warfare											■	
5.2.6 Paul in limits and contentment												■
	Year 2018											
	January				February				March			
	1	2	3	4	1	2	3	4	1	2	3	4
5.1 Daily devotionals about Jesus Christ’s ways of EH for the group of the Twelve	■	■	■	■	■	■						
5.2.7 Learning to discern your limitations	■											
5.2.8 Emphasizing self-care not self-absorption		■										
5.2.9 Setting limits on invasive people			■									

5.2.10 Togetherness yet separateness				■								
5.2.11 Breaking through your limitations by faith					■							
5.2.12 Evaluation & Celebration						■						
6. Stage Five—Behold His Mouth of Meekness												
6.1 Daily devotionals about Jesus Christ’s ways of EH for the people of unbelief							■	■	■	■	■	■
6.2 Learning the 5 th principle of EH: Lament losses												
6.2.1 Orientation: overview and objectives							■					
6.2.2 How grief develops maturity								■				
6.2.3 The forgiveness process									■			
6.2.4 Paying attention to losses, pain, and deaths from our past										■		
6.2.5 Learn, memorize, and sing the laments of the Bible											■	
6.2.6 The laments in the Bible-1												■
	April				May				June			
	1	2	3	4	1	2	3	4	1	2	3	4
6.1 Daily devotionals about Jesus Christ’s ways of EH for the people of unbelief	■	■	■	■	■	■						
6.2.7 The laments in the Bible-2	■											
6.2.8 Following how Jesus grieved		■										
6.2.9 The confusing “in-between” and disorientation			■									
6.2.10 Write your own laments				■								
6.2.11 Telling our story of losses, and reinterpreting it to bring about newness					■							
6.2.12 Evaluation & Celebration						■						

7. Stage Six—Behold His Hands of Warmth													
7.1 Daily devotionals about Jesus Christ’s ways of EH for the people of unbelief													
7.2 Learning the 6 th principle of EH: Demonstrate incarnational love													
7.2.1 Orientation: overview and objectives													
7.2.2 God’s love “touched with our own hands” (1 John 1:1, NRSV)													
7.2.3 God’s love touched in cell group													
7.2.4 Entering another’s world beyond physically and culturally													
7.2.5 Loving and valuing a person speaking to you via reflective listening													
7.2.6 Listening test													
	July				August				September				
	1	2	3	4	1	2	3	4	1	2	3	4	
7.1 Daily devotionals about Jesus Christ’s ways of EH for the people of unbelief													
7.2.7 Incarnational communication skills-1													
7.2.8 Incarnational communication skills-2													
7.2.9 Not losing our God-given self													
7.2.10 Hanging between heaven and earth													
7.2.11 Setting our priority on radical love—unconditional <i>agape</i> love													
7.2.12 Evaluation & Celebration													
8. Stage Seven—Behold His Feet of Peace													
9.1 Daily devotionals about													

Jesus Christ's ways of EH for Himself														
9.2 Learning the 7 th principle of EH: Maintain integrity														
9.2.1 Orientation: overview and objectives														
9.2.2 Progress in the Christian life														
9.2.3 Maintaining integrity with God														
9.2.4 Plans to cultivate an intentional life with our Lord Jesus														
9.2.5 Maintaining integrity with ourselves														
9.2.6 Practices to spend a thoughtful hour in devotional time each day														
	October				November				December					
	1	2	3	4	1	2	3	4	1	2	3	4		
9.1 Daily devotionals about Jesus Christ's ways of EH for Himself														
9.2.7 Maintaining integrity in our marriage														
9.2.8 Commitment to investing in our marriage														
9.2.9 Maintaining integrity in our leadership														
9.2.10 Getting out of our comfort zone in order to develop our potential														
9.2.11 Going forward and allowing Jesus Christ to change us first														
9.2.12 Evaluation & Celebration														
9. Evaluation—Grow in the Fullness of Jesus Christ														
9.1 Diagnosing a level of emotional and spiritual health or maturity														
9.2 Testimony on the journey to emotional health														

9.3 Evaluation of the BEHOLD Model strategy and implementation										■			
9.4 Celebrating what God has done throughout the journey											■		
9.5 Developing and modifying the BEHOLD Model												■	
9.6 Planning and scheduling the process for the fullness of Christ													■

APPENDIX L

MY SPIRITUAL FOUNDATION FOR MINISTRY

Autobiographical Sketch

I was born in 1967 to a farming family in South Korea, the eighth of ten children. Seven years before, in 1960, my mother became the first Seventh-day Adventist in my family. When I was about ten years old, my father also became a Seventh-day Adventist. Unfortunately, he drifted out of the church about three years later and returned to living a worldly lifestyle. My mother remained steadfast in her SDA faith, and made every effort to raise her children by it. This was not easy for her, as she encountered many difficulties. Perhaps the greatest were the deaths of four of her ten children. Two of her sons each took their own lives; one after being falsely accused of a crime, the other when he could not face his mental and emotional pain after a divorce. Another son was killed in an accident when he was only two years old. Yet another son succumbed to an illness several months after his birth.

Throughout my formative years, I observed how my family experienced serious distress, mentally, emotionally, and spiritually, as the result of the deaths of four of my siblings. This was especially true of my mother. Not only did she have to deal with the deaths, but she faced constant persecution, verbal abuse, and physical abuse from my father and other relatives regarding her SDA faith. This faith is distinctly different from Korean traditions. Her weekly Sabbath-keeping was an object of derision, as was her refusal to participate in ancestor worship activities like bowing down during memorial services to food tables where their names were displayed or to their graves.

My father was often absent from the home due to his heavy drinking and gambling. Thus, the burden of operating and taking care of the family farm fell to my mother and her children. My mother also assumed the decision-making responsibilities regarding the education of her children. Along with that, she also had to take on the financial responsibility for the cost of educating her children. My mother worked very hard on the farm. She would sell produce in season at various markets. During the off season, my mother would go house-to-house, selling bread, cooking oil, and ginseng. I have vivid memories of my mother, with tears of sorrow, sighing over her miserable life, which she blamed on my father for his lack of responsibility. I deeply felt her furious anger and resentment toward my father. Often I would hear my mother speak of her lack of desire to live with my father, tracing back to the very beginning of their marriage. She was willing to continue in the marriage only for the future of her children.

Within Korean culture during the time period of my childhood, divorce brought disgrace upon the whole family. It especially affected the children in the family, and created additional challenges for them when planning for the future. As a result, I often felt uncomfortable and troubled when I had to listen to my parents heatedly playing the “blame game” with one another and engaging in verbal back-stabbing. This dynamic led to the development in my own life of many unhealthy, destructive, and dysfunctional behavioral patterns, just to survive and gain attention. These unfavorable traits caused a price to be paid in my own life by hurting others and destroying relationships.

In spite of the difficulty of her circumstances, my mother remained true to her faith in God. That faith was the only source of her strength and hope. She dedicated each of her children to God. She disciplined us consistent with the practices of her SDA

beliefs. She led us to engage in many religious activities, such as attending every meeting at the church, family worship morning and evening, weekly Sabbath-keeping, daily study of the Sabbath School lesson, tithing and giving offerings, reading the Bible, spiritual books, and emphasizing the writings of Ellen G. White. My mother is an avid reader, and by her example she taught us the importance of learning. She gave priority to our education, saying she would support it at any cost. As an example, she made it possible for two of her sons to attend an Adventist high school that was several hours away from home. The cost of this endeavor included not only the huge financial sacrifice, but additionally was a source of continual conflict with my father.

While my father's life was in stark contrast to my mother's life, still he advantaged me in many ways. Dad was a wonderful storyteller, singer, reader, and writer. He passed these traits down to me as I sat upon his knees and listened as he told me story after story, recited and interpreted poems, and sang songs. He was able to do this because he had a good capacity for memorization. His character and personality was diligent, warm, kind, and generous. He demonstrated his great respect to the elderly people in the family by hosting a feast for them each year on his birthday. Dad sought to encourage me by stating that what brought him the greatest happiness was the privilege of rearing my brother and me. At the beginning of each school year, he showed his pride by accompanying us on the day of entrance. He also faithfully attended the commencement exercises when we completed each level of education. Sadly, while my father made many positive contributions to our family, spiritual leadership was not one of them.

My mother was, and still is, the spiritual warrior in our family. Above all, she always prayed for the salvation of her husband and other relatives, even though some of them persecuted her. Her life formed an example that molded the lives of her children. She was rewarded by seeing all of her living children be baptized into the Seventh-day Adventist Church. Two of her sons, my brother Seongbo (Andrew) Byun and I, answered the call of Jesus Christ to enter pastoral ministry. Seongbo is the pastor of the Sae Haneul (New Heaven) SDA Church in Daejeon Metro City, South Korea. Her years of faithful prayer for her husband were answered when my father was re-baptized eight years before his death. During the years after my father's re-baptism, my parents split their time between living by themselves, with my brother Seongbo's family, and with my family. I had the privilege of having my parents live with my family for about six of those years. I was reassured to know that when my father faced death, he had the hope of resurrection and reunion. I am most grateful to God for that I benefited from the witness of my mother, the spiritual matriarch of my family, and the blessing that she was and is on her thirty-six descendants.

When I think back over the history of my family, I praise God for leading me. He has helped me as I have sought healing for the deep wounds in my life from a broken spirit, a wounded heart, and emotional trauma. While the healing is an ongoing process, I am confident that my faithful and loving Heavenly Father will never give up on me, and will lead me to grow in Him so that His character can be fully restored in me.

The History of My Ministry

When I began my undergraduate education, I did not start out with the intention of going into pastoral ministry. In 1986, I enrolled at Chungnam National University

(CNU) in South Korea to study forest technology and engineering. During that time, an SDA pastor encouraged me to study theology and go into the ministry, but I did not hear God's call at that time. I studied for two years at CNU, and then I had to put my studies on hold for twenty-seven months to complete my mandatory military service obligation. While in the military, I suffered greatly because of my SDA beliefs, and frequently did not have enough food to eat since much of the food that was provided was unclean. This was a very difficult and challenging time for me. After the military, I returned to CNU in 1991 to continue my studies. Two more SDA pastors encouraged me to study theology and go into the ministry while I was finishing my undergraduate degree. I completed a Bachelor of Agriculture degree in Forest Technology and Engineering in 1993.

Upon completion of my studies at CNU, I traveled to the Philippines to study theology. At that time my intention was only to deepen my own understanding, not to prepare for pastoral ministry. I enrolled at the Adventist International Institute of Advanced Studies (AIAS) in 1993. While studying at AIAS, I personally sensed God calling me to pastoral ministry. I was further encouraged in this direction by the success of outreach activities that I participated in and by pastors from South Korea suggesting that I apply to their conference for a pastoral position. I completed a Master of Divinity degree in 1995.

In 1995, I applied to the Midwest Korean SDA Conference to serve the Jeongsan SDA Church in Jeongsan-myeon. My application was accepted, and I pastored there from 1996-2000. I pastored the Taean SDA Church in Taean-gun from 2000-2001, and the Nonsan SDA Church in the city of Nonsan from 2002-2008. I then served as the

chaplain of the Daejeon Sahmyook (Adventist) Middle School in Daejeon Metro-city from 2008-2010. God then opened the way for me to come to Andrews University, Berrien Springs, MI, USA, to study at the SDA Theological Seminary in 2011 to pursue a Doctor of Ministry in Leadership.

During the fifteen years I served in full-time pastoral ministry, God led me through many experiences which helped me to know myself better. I realized that as a result, my ministry became more effective. Once I understood not only my personality and strengths, but also the gifts of the Holy Spirit manifested in my life, I was led to a transition in my ministerial strategy. In my first three years of full-time pastoral ministry, I approached my work through the very traditional methods of preaching, teaching, and visitation. While there was a small group ministry in those churches, I had been reading many books and frequently attending seminars to learn as much as I could about church growth, discipleship, lay leadership, and small group ministries. It was in my fourth year that the information that I had been learning revealed to me how the biblical way of discipleship could be achieved through small group ministry. This led to a huge paradigm shift in my approach to pastoral ministry. But that was only the beginning.

While serving as the pastor of the Nonsan SDA Church, God led me into yet another new era of my ministry by helping me to understand the structure and role of holistic cell groups within the context of small group ministries. As I observed the enormous mental and emotional pain with which many persons struggle, I came to realize that an individual cell group within a discipleship small group ministry program provided a place of mental and emotional safety for the cell group members. Unfortunately, I also realized that I did not have all of the tools and skills that were needed to assist in the

healing of these types of pain. Thus, in addition to my ministerial duties, I enrolled at Geonyang University in South Korea in 2004 and completed a Master of Arts degree in Counseling and Psychology in 2005. God richly blessed my progress in dealing with my residual feelings from the past of guilt, shame, sorrow, fear, and anger. The healing in my own life allowed me to help many people in my congregation to achieve the same healing in their own lives. What began as a healing transformation in my own life extended positively into the lives of many others.

It is my goal that through my doctoral studies at Andrews University to enhance the important understanding of how small groups can be used to facilitate the healing of the heart and mind. I anticipate that the development of the BEHOLD Model for small group ministry programs will not only provide a method for congregations to facilitate mental and emotional healing, but perhaps even more importantly serve as a method for maintaining ongoing emotional health. With the incorporation of the BEHOLD Model, the current discipleship program of the Nonsan SDA Church is expected to be strengthened into more effectively achieving its goal of restoring God's image within each member as we seek to better fulfill the Gospel Commission.

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