Healing persistent shame through koinōnia and diakonia - a Pastoral study

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"Fear not; you will no longer live in shame.

Don't be afraid; there is no more disgrace for you.

You will no longer remember the shame of your youth..." Isaiah 54:4 (NLT)

Dedication

Thank you Father for the opportunity and the ability to complete this research.

I want to thank Prof Gert Breed, my supervisor, who guides, supports and motivates with kindness, patience and wisdom.

I want to thank Dr Rudy Denton, my co-supervisor, whose enthusiasm is not only contagious but also inspiring.

Thank you for your fellowship (*koinōnia*) as I am being prepared for service (*diakonia*).

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Abstract / Summary

A pastoral model for the healing of persistent shame through *koinōnia* and *diakonia* was developed. When the experience of shame occurs consistently over a period of time, shame becomes part of the identity of a person and therefore influences every aspect of the person. Persistent shame affects the person's relationship with the self, others and God and therefore healing requires the restoration of relationships which takes place in *koinōnia* and *diakonia*.

The model was developed after an in-depth literature study from the field of psychology and theology as well as a biblical exegesis of Ephesians. Insight into the development of shame and the causes of the development of shame was clarified by the field of psychology. The contribution of *koinōnia* and *diakonia* to the healing of persistent shame was determined by the exegesis of Ephesians.

The aim of the pastoral model is therefore to assist the pastoral counsellor in counselling the person with persistent shame. The model enables the person with persistent shame to find healing of the original causes of shame and also assist the client with any future experiences of shame.

Key words

Pastoral counselling; pastoral model; persistent shame; *koinōnia*; *diakonia*.

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CHAPTER 1: INTRODUCTION AND ORIENTATION

The purpose of this study was to conduct a pastoral study on the healing of persistent shame and present a biblically based model contributing to the healing of shame, using *koinōnia* and *diakonia*.

1.1   Proposed Title

Healing persistent shame through *koinōnia* and *diakonia* – a Pastoral study.

1.2   Key Terms

1.2.1   Key Terms

- Healing
- Persistent shame
- *Koinōnia*
- *Diakonia*
- Pastoral care

1.2.2   Explanation of key terms

- Healing: The term 'healing' refers to understanding persistent shame and learning appropriate ways to overcome it. God "heals the broken-hearted and bandages their wounds" (Psalm 147:4, NLT). True healing for the broken-hearted must therefore come from God. Healing offers hope and encourages growth (Kellemen & Cook, 2013:386). According to Louw (1994:65) when true healing is viewed from the perspective of faith it is seen as "reconciliation and peace with God". It must be stressed that healing in terms of this study does not mean that shame will never again be experienced, but that lingering shame can be overcome.
- Persistent Shame: Persistent, in this context, refers to shame that continues well into adulthood. In psychology, the word chronic is used. The word 'chronic' means that the shame experienced is "of long duration" as the synonyms for chronic further reveals: consistent, lingering, persistent (Freeman, Stone, Martin & Reinecke, 2005:16). Shame is likely to be felt when an event makes the person

think of him- or herself as bad or unworthy (Kalat & Shiota, 2007:234). When shame becomes a dominant character, permanent trait or sentiment that is so deeply engrained in a person that he or she habitually react to the self and others from the perspective of shame, this person experiences chronic shame (Pattison, 2000:93).

- *Koinōnia*: The term may refer to fellowship, sharing, partnership, participation and communion (Breed & Semenya, 2015:6). The example set by the early believers is that once they received their new life in Christ they "devoted themselves to the apostles' teaching, and to fellowship, and to the sharing in meals, and to prayer" (Acts 2:42, NLT). Christian love (*agape*) is expressed as *koinōnia* through the body of Christ that is a healing community (Louw, 1994:66). Believers are to share in the fellowship of Jesus' "sufferings as we identify with other believer who suffer" (Bridges, 2012:130).

- *Diakonia*: The word refers to service towards others or towards the congregation that is done not only under God's command but also to His honour (Breed, & Semenya, 2015:6).   By washing the disciples' feet, Jesus demonstrated to servanthood to them and explained that "since I, your Lord and Teacher, have washed your feet, you ought to wash each other's feet" (John 13:14, NLT). It is therefore Jesus' will that believers service each other. Christianity is relational and in Christ, believers are set free to minister and love others[1] (Getz, 1989:12).

- Pastoral care: Caring for others found its origins in the revealed nature of God who "defends the cause of the fatherless and the widow, and loves the foreigner residing among you, giving them food and clothing" (Deuteronomy 10:18, NIV) (Hurding, 2013:3). Care within pastoral care is defined as *cura animurum*: care of the human souls and in essence a helping relationship (Louw, 2012:15). Pastoral care is a broad ministry of caring about individuals, their families, and other close relationships with the aim to cultivate wellness in all dimensions of a person's live (Clinebell, 2011:8-9).   More specifically, pastoral care refers to the context of work of counsellors whose Christian faith is their main concern and who works in the context of a Christian setting (Jacobs, 2001:32).

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[1] Galatians 5:13 "For you have been called to live in freedom, my brothers and sisters. But don't use your freedom to satisfy your sinful nature. Instead, use your freedom to serve one another in love" (NLT).

1.3   Background and problem statement / rationale

1.3.1 Background

Most people experience shame on a temporary basis. An example will be when a person's cell phone rings during a church meeting. The person will scramble to switch the phone off while feeling every person's eyes on him or her. This is a temporary experience that may even have a positive motivation to ensure that the cell phone is silent during the next church meeting. Although many people have experienced shame, it is normally for only a short period of time but when it becomes a dominant characteristic people may be described as shame-bound, shame-ridden, shame-prone, or toxically or chronically shamed (Pattison, 2000:93).

Research in Honours studies on why youth in the current society is in crisis lead to the interest on how shame is carried over into adulthood. The study was in general about the various challenges that youth in the current society experience. It was however noted that shame was a common experience, especially in families where one or both parents are impaired. Parents may become impaired due to alcoholism, other drug abuse or may suffer from a mental or emotional problem which causes far-reaching and painful effects such as chronic rage, depression, neglect of children or abuse of children (Wilson, 2002:9).

People living with shame feels alienated and defeated and as though they are never quite good enough to belong (Kaufman, 1989:25). They are left feeling like a caterpillar in the world of butterflies; feeling uniquely and hopelessly flawed compared to other human beings (Wilson, 2002:9-10). When people experience shame from infancy onwards, persistent shame fundamentally shapes their personalities, characters and attitudes (Pattison, 2000:108).   Although shame impacts every area of a person's life, this study has specifically focused on the person's relationship with others and with God.

1.3.2 Problem statement / rationale

The focus of the research was to develop a biblically-based model contributing to the healing of shame through *koinōnia* and *diakonia*.

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The calling of pastoral caregivers is to assist in the healing of brokenness in human lives, relationships and systems that affect a troubled person's live (Clinebell, 2011:4). Shame contributes to this brokenness as it impacts every area of a person's life, and therefore it is important to understand shame. The classic definition of theology is 'faith seeking understanding' (Holeman, 2012:21) motivating the study of things not understood, in light of Scriptures. It is therefore the duty of pastoral caregivers to seek understanding of concepts such as shame in light of biblical teaching.

While remaining aware that secular fields, such as psychology, cannot be completely embraced by biblical pastoral care, insight was gained into shame. Shame is listed as a self-conscious emotion which also includes embarrassment, jealousy, empathy, guilt and pride (Watts, 2016:202). A self-conscious emotion is felt when something good or bad is done which will make others think either better or worse of the person (Kalat & Shiota, 2007:226). Shame is further classified as a depended emotion because its activation is depended on both cognitive development and appraisal processes (Ackerman et al., 2000:24). Additionally, shame can be experienced differently across cultures (Su, 2010:13).

By learning from psychology and testing it against the Word of God, pastoral counsellors can both broaden their own understanding and assist clients with persistent shame more effectively. Pastoral care, as a theological discipline, focuses on the meaning of care, help and comfort from a Christian perspective and encounters clients on the notion of stewardship and the covenantal partnership between God and human beings (Louw, 1999:5). It is in this covenantal partnership that healing can be found. Any attempt to change beliefs, values, attitudes, relationships and behaviour without walking neck deep through theological waters is fruitless (Adams, 1979:14).

Emotional problems are seen by many Christians as a consequence of their sin or bad choices (Carlson, 1994:15). It is true that after the Fall, everything on earth was corrupted by sin, however, not all emotional problems are caused by the person's own sin. Furthermore, it is true that after the Fall, humanity lives with the consequences of that original sin but it is also true that humanity lives with the consequences of own and other people's sin. Any attempt made by man to

understand him- or herself must however start with who and what man is: man is created by God, in His likeness (Genesis 1:26-27) with the purpose to glorify God.

God wants man to know that the person has value and that the person matters to God (Prince, 2010:12) and shame contradicts this, leaving the person feeling worthless. It is important to challenge any human-centred perspectives from God's point of view (McGrath & McGrath, 2001:75). The study is therefore important as it assists pastoral counsellors to understand what their clients experience and why, and allows them to enter into the counselling discourse with the necessary knowledge needed to bring their clients closer to Jesus. The hope of Christians lies in Jesus Christ Himself[2] and it is therefore essential that an intimate relationship with Him is developed (MacArthur, 2005:121).

The strength of shame lies in the lies that the person beliefs and it is important to confront these lies. A person forms his or her beliefs, attitudes and expectations throughout life but as it may be formed by lies, it needs to be challenged (Thurman, 1999:6). As sinful beings, people belief lies about what is needed in order to experience fulfilment (Crabb, 2007:13). When Jesus invited people to come to Him[3], He was specifically inviting the spiritually bankrupt, the weary and the burdened – the ones who realize that their own efforts to appease God is futile (Davis, 2011:21-22). The weary and the burdened are the ones who feel that they are not good enough before God but Jesus confronts this lie with a personal invitation.

The study further investigated the role of *koinōnia* and *diakonia* in the healing process. Clinebell (2011:4) calls for faith communities to function as wellness training centres and since all Christians are part of one body, the rest of the body that is without hurt demonstrates its concern for the one part that is hurting[4]. In this community, members are to show concern for each other, pray for each other and attempt to gently restore the brother or sister that is hurting (Bridges, 2012:51). The true meaning of *koinōnia* and *diakonia* was investigated as well as how it helps those suffering with persistent shame.

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[2]   1 Timothy 1:1 "This letter is from Paul, an apostle of Christ Jesus, appointed by the command of God our Saviour and Christ Jesus, who gives us hope" (NLT).
[3]   Matthew 11:28 "Then Jesus said, come to Me, all of you who are weary and carry heavy burdens, and I will give you rest" (NLT).
[4]   1 Corinthians 12:26 "If one part suffers, all the parts suffer with it, and if one part is honoured, all the parts are glad. (NLT).

Clients who experience shame may be reluctant to admit this feeling as the experience of shame itself may be shameful (Lee, & Wheeler, 2003, preface). The fear of negative evaluation and failure may be overwhelming and this activates shame (Izard, Ackerman, Schoff & Fine, 2000:27).   This causes difficulties in attempting to interview individuals struggling with persistent shame.

Since shame can be experienced due to another person's behaviour, when that person forms part of the client's self-definition (Harter, 2012:446), shame is first experienced within a relationship, and is also healed within a relationship (*koinōnia*).

1.4   Preliminary literature study / Conceptual framework

1.4.1 Preliminary literature study

A preliminary literature study revealed that there are various studies on shame. A recent empirical study by De Jong and Schout (2013: abstract) on shame experienced by marginalised persons focused on a person struggling with alcoholism and persons living in unhygienic living conditions. Their research revealed that shame and the fear of rejection leads to isolation and marginalised living circumstances as clients avoid contact with social networks but also that shame may prevent relapse into marginalised circumstances as they avoid feeling ashamed again. Shame may lead to behaviour change: where feelings are discussed, it may lead to correction and to avoid feeling ashamed again, it leads to prevention. This outcome is supported by the identity theory which states that when a negative emotion is felt, the person may either choose to change their actions or how they think about the situation to enable them to achieve greater congruence (Burke & Sets, 2003:141). The research was specific to assisting the persons to change the circumstances under which they lived and not necessarily the causes for these circumstances. Their research however, revealed that a support network may assist persons to lead more satisfied lives as it stimulates self-correction to the point where correction from others is no longer needed (De Jong & Schout, 2013:1450).

According to Schoeman (2005:67) shame is experienced due to remorse about a fault and the person therefore covers him- or herself and this cover can only be disposed of once his or her sin is exposed through confession before God. Although

the author mentions the distinctions made by Yen (cited in Schoeman, 2005:67) that with guilt there is a desire for atonement while with shame there is a poignant experience of the self by the self, the author does not develop this thought further but concludes that in the context of Scripture, shame involved the whole patriarchal family. The study is focused on the failure that clients experience and how counsellors should address it. The study concludes that failure can be learned from and turned into success (Schoeman, 2005:215). However, before a person can learn anything from the shame the person experiences, he or she must first understand it and this is not addressed here.

Studies reveal that shame and guilt are mostly used interchangeably. Brannan (2005:14) works from the point of view that shame and guilt are interchangeable or synonymous terms and although the author agrees that a distinct practical theological intervention addressing shame should be developed, the author defines shame as "an internal evaluation, a self-conscious emotion that focuses primarily on the way a transgression or failure to meet an understood internalized moral standard, whether privately or publically, makes a person understand themselves globally" (Brannan, 2005:18).

On the other hand, Zaleski (2009:35) considers shame and guilt as complimentary in that guilt eventually replace shame. Shame is explained as a determent for undesirable behaviour but also of the dignity of a person who has the freedom to embrace or reject God. After guilt replaces shame, it grows and becomes intertwined with the good things in life as well as the person itself. The article concludes that it is only God who can set it right. The writer further states that "it is the shameless person who commits the shameful act". This view places the shame experienced on the person's own actions, meaning that the person is responsible for his or her own shame.

Preliminary literature review further reveals that there are fewer studies on persistent shame. Park (2006:16) identifies persistent shame as becoming part of the person's personal identity which causes relationship with self and others to break down. The author's distinction between guilt as a perceived wrong action and shame as perceived wrong self (Park, 2006:25) confirms that guilt is the fault of doing (choice) while shame is the fault of being (involuntary) (Park, 2006:27). The conclusion Park

(2006:236) reached is that shame is healed through grace, forgiveness, acceptance and an accepting community.

Studies on shame and guilt reveal that they have different implications for adolescent development; shame is associated with maladaptive developmental outcomes whereas guilt is associated with either benign or positive developmental outcomes (Reimer, 1997: v).

Because Christians are united as people of God, *diakonia* should flow from the *koinōnia* in the congregation with the aim to seek unity in the community (Breed & Semenya, 2005:7). A "person-centred collaborative care" is called for by Marin and Sowers (2013: abstract) with the focus of helping individuals to reach their full potential and live satisfying lives in their community. Their aim is to facilitate psychiatry fellowship training however their research can be applied to church fellowship.

The study of Campbell-Lane (2003: ii) focuses on inner change from a biblical perspective. The study discusses Biblical Anthropology to explain man as created creature as well the biblical view on change but it could have been developed further. Inner change is indeed possible by the renewal of the mind according to a biblical perspective. However, the counsellor must first understand the mind of the client to apply these perspectives effectively. Although the study includes psychological perspectives, they are only used to clarify terms and are not developed further.

Arel (2016:7) challenges the theological conceptions of shame and guilt and strongly discourages promises of healing shame. Because God created human beings with emotions it implies that it is good to have emotions. A person's emotions are however influenced by their thoughts and beliefs (Mitchell, 2004:24). The healing of emotional wounds is a process that requires a person to invest the necessary time as well as to diligently obey God's commands (Mitchell, 2004:131). Emotional habits may be changed by building new neural pathways and changing brain chemistry (McMillan, 2006:43).

1.4.2   Status of research

The aim of pastoral care is soul care and shame directly affects the status of the soul and great care should therefore be taken towards healing those suffering from persistent shame. Without the correct understanding thereof healing cannot be effected but it can also contribute to shame. Although it is essential to have a precise and accurate definition of the terms guilt, shame and persistent shame, formal definitions is currently not available (Elison, 2003:2-3).

The available research tends to be either from a complete psychological perspective or when combined with theology, shame and guilt is normally used interchangeably. It is important that destructive emotions are dealt with biblically and effectively and that people learn how to do this (Mitchell, 2004:125).

This study used insights gained from psychology to distinguish shame from guilt as well as how it develops and impacts a person, however once shame was defined, the rest of the study focused on biblical perspectives.

Although there are gender role variables and proneness to shame and guilt (Efthim, 1996: Abstract) as well as cultural differences in the experience of shame, the current study does not address that in any detail.

1.4.3   Contributions of the study

Why was this study necessary? The basic motivation for this study was to determine whether *koinōnia* and *diakonia* may contribute to the healing of persistent shame. It does not appear that much research has been done in this specific area.

Clients can only be assisted through the healing process when the counsellor understands what the client is experiencing. The entire process which includes the emotion event, the appraisal of the event and the emotion itself needs to be considered if a person is to perform optimally (Booth, 2013:7). By understanding how shame develops, certain aspects can be addressed in the healing process.

The experience of shame is pervasive and important to the human psyche (Hanshew, 1997:24) and should therefore be investigated further. Since the

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experience of guilt is easier to articulate than shame, the focus of therapists is more inclined to be on guilt (Hanshew, 1997:24).

Because the study focused on relationships, it was necessary to understand it from a biblical perspective. Genesis 1:26-27[5] reveals the three-fold relationship of man as follows:

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              God
               ↑
               |
    Man ───────→ Man
               |
               ↓
             Nature
```
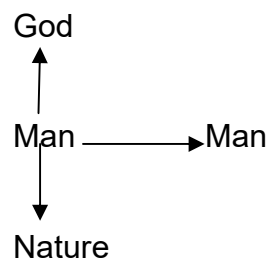
The primary relationship is between man and God, secondly between man and man, and thirdly between man and nature. The main focus of the study was on the relationship between man and man and how sin distorted this relationship. All other relationships of man are to be seen as regulated and dominated by the primary relationship of man and God (Hoekema, 1986:75). Healing was therefore discussed according to the primary relationship of man and God. The starting point for Christians is the belief that man was created in the image of God (Seamands, 2003:28). In the Garden of Eden, Adam and Eve lived in harmony with God and they walked before Him without shame (Pratt, 1979:19) but sin distorted this relationship. Because man cannot be a person apart from his or her connection to others (Seamands, 2003:29), "Christianity is relational" (Getz, 1989:12).

Seeing the healing process in light of *koinōnia* and *diakonia* assists the client to renew his or her mind according to biblical principles. Man needs to acknowledge who and what he or she is so that he or she can grow in his or her relationship with God (Boulle, 200:1). Scripture reveals that man's identity is found in being created in God's image and being saved in Christ. Man needs to understand the original image

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[5]   Genesis 1:26-27 "Then God said, Let us make human beings in our image, to be like us. They will reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on the earth, and the small animals that scurry along the ground. So God created human beings in His own image. In the image of God He created them, male and female He created them" (NLT).

of God and his or her new identity in Christ. It is especially important that the person who suffers from shame understand how much God values him or her. This understanding is revealed through the 'renewing of the mind'.

Scripture reveals that believers are adopted into a new family through Christ (Ephesians 2). Through the new relationship that is found in the fellowship (*koinōnia*) with other believers, the healing of shame occurs. Believers are to bear each other's burdens and share in one another's experiences either good or bad. Through the service to others (*diakonia*) believers help others overcome in Christ.

As a Pastoral study, this study concentrated on the development and healing of persistent shame through relationships and therefore through *koinōnia* and *diakonia*. The study gives guidelines to the pastoral counsellor regarding the healing of shame and improves upon any previous attempts in this area.

1.5   Research question, problem, aim and objectives

1.5.1 Research question

What biblical based model can be presented, contributing to the healing of persistent shame, using *koinōnia* and *diakonia*?

The following questions were answered to answer the research question

- What is shame and how can it be distinguished from guilt?
- What is the biblical perspective on the development of persistent shame?
- What is the biblical solution to the healing of persistent shame?
- What biblically-based model can be presented as a guideline to heal persistent shame, using *koinōnia* and *diakonia*?

1.5.2 Research aim

The research aim was to develop a biblically-based model to contribute to the healing of persistent shame, using *koinōnia* and *diakonia.*

1.5.3   Research objectives

The research objectives of this study were as follows:

- To determine what shame is and how it can be distinguished from guilt.
- To establish the causes of persistent shame from a biblical perspective.
- To determine the biblical solution to the healing of persistent shame.
- To present a biblically-based model contributing to the healing of persistent shame, using *koinōnia* and *diakonia.*

1.6   Central theoretical argument

Koinōnia and *diakonia* can contribute to the healing of persistent shame.

1.7   Research design / Methodology

1.7.1   Methodology

Various methods were briefly examined to determine a suitable methodology. Ballard and Pritchard (2001:77) describe the pastoral cycle in terms of experience, exploration, reflection, and action. The pastoral cycle is used by the authors as a means of understanding, discovery and action while also providing a means of handling and relating to theological activity (Pritchard, 2001:79). The model that John Swinton (Swinton & Mowat, 2006:55) developed is embedded within the hermeneutical/interpretative paradigm and it seeks to interpret various dimensions, such as situations, Scripture and tradition, and Christian practices while drawing on different hermeneutical perspectives to understand God and human experiences.

Johannes van der Ven has developed three ways to mobilise inter-disciplinary dialogue, namely multidisciplinarity, interdisciplinarity and intradisciplinarity (1993:89). In the multidisciplinary model, empirical description and analysis is offered by the social scientist and theological reflection is subsequently developed by the theologian (Van der Ven, 1993:89). The interdisciplinary model ideally produces an interactive form of cooperation between disciplines (Van der Ven, 1993:89). The intradisciplinary model "take up and critically assimilate new methods and techniques

developed in other areas of science, with a view to their theological development by theologians themselves" (Van der Ven, 1993:89).

While the other models have their advantages and disadvantages, this study employed the practical theological research method described by Osmer (2008). The four tasks of practical theology offered by Osmer are descriptive, interpretive, normative and pragmatic and can be used to interpret episodes, situations, and contexts theologically (Osmer, 2008:4).

Theologically, the study was approached from the Reformed[6] tradition.   The foundation of the Christian faith therefore means that the canonical books of the Scriptures establishes the sole rule of faith; i.e. nothing is equal or superior to the Holy Scripture (Van Genderen & Velema, 2008:3-4). The study was based from the view that the final normative authority is only found in Scripture (Sproul, 2005:17).

The mode of inquiry was qualitative research and is based on the view that everyone has their own assumptions, intentions, attitudes, beliefs and values and to know what is really going on, the experiences of others regarding a specific phenomenon was explored through a literature study. The study was a search for understanding shame, how it develops, why it persists and to find a possible healing process for it.

The study was a non-interactive design since interviews with those suffering from persistent shame were difficult.   It was a conceptual study that attempted to understand the concept of persistent shame with the aim to add to existing knowledge and understanding.

1.7.1.1   The descriptive-empirical task: What is going on?

The descriptive-empirical task according to Osmer (2008:34) is ultimately a task which is grounded in a spirituality of presence and it concerns attending to what is experienced by individuals, families, and communities. Presence is at the heart of pastoral care and refers to the action of 'being their' (Pembroke, 2002: 1). Information that assists with the discerning of patterns and dynamics in specific episodes, situations, or contexts needs to be gathered (Osmer, 2008:4).The first step

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[6]   The word 'reformed' is derived from a specific value that is placed on the meaning of
         confessing the faith as well as the role of confessions in reforming the church (Small, 2010:2).

in Ballard and Pritchard's (2001:77) is experience where the present situation is described as interrupted and it can no longer continue as before. To understand the current situation, Osmer (2008:35) suggests that priestly listening is needed to enter the situation that others experience through personal contact, listening to their experience and empathetic imagination. In the same way as Jesus climbed into the boat with Peter when he could not catch any fish, so should pastoral counsellors be willing to enter into the problem of the client.

Firstly, a literature study in the field of psychology was done to distinguish between guilt and shame and a clearer understanding of persistent shame and its impact on an individual were gained. Since psychologist do not all agree on a single definition of shame and guilt, and since they sometimes use the terms interchangeably, the literary study aimed to discuss it from various perspectives. A further aim was to distinguish persistent shame from the temporary experience of shame. Additionally the impact of shame on the person's life was discussed.

1.7.1.2   The interpretive task: Why is this going on?

In the interpretive task of Osmer (2008:80) theories assist to understand and explain certain features of episodes, situations or contexts but because it can never provide a complete picture of why something is going on the researcher needed to remain open to the complexity and particularity of people by refusing to force people to fit the theory. In this task, Osmer proposes that sagely wisdom be applied and contribute three key characteristics to it, namely, thoughtfulness, theoretical interpretation, and wise judgment (2008:82). In light of the fact that God created the world, the starting point to reflect on the human experience should start there (Osmer, 2008:93).

A main question raised by a person who experiences shame is "why?" The question of why it is going on was discussed in this chapter by investigating the biblical view of the human predicament after the Fall, specifically the loss of relationships. The creation of man in God's image was studied from a Reformed doctrinal perspective to highlight the value of each person. The value of every human being was discussed from the doctrinal perspective of being created in the image of God. It is extremely important that the person who is feeling worthless understand his or her

value as God intended for him or her. The Fall distorted the original image of God and understanding how all of humanity falls short of the original created image of God enables forgiveness towards others and themselves.

1.7.1.3   The normative task: What ought to be going on?

To determine what should be going on, Osmer (2008:130-132) divides the normative task into three points, namely the theological interpretation, ethical norms and good practice.   The prophetic discernment of Osmer becomes clear in light of the promissory covenant of God and the understanding that the covenant is conditional and closely associated with the Sinai covenant (Osmer, 2008:133).   The focus of theological interpretation is "on the interpretation of present episodes, situations, and contexts with theological concepts" (Osmer, 2008:139).   The reflection action of Ballard and Pritchard (2001:77-78) stresses that information alone only indicates possibilities and reflection refers to consideration, discovery and change that leads to a more realistic and creative stance.

Paul suggests that believers need to renew their minds according to the Word of God[7]. This chapter discussed Jesus' restoration of believers' relationship with God and His example of how relationships can be restored between man and man. Difficulties with relationships are one of the main concerns with people experiencing shame. Ethical norms ensures that people are not treated as 'objects' but as creatures created in God's image.

According to Osmer (2008:152) there are two ways that good practice can provide normative guidance: "(1) it offers a model of good practice from the past or present with which to reform a congregation's present actions; (2) it can generate new understandings of God, the Christian life, and social values beyond those provided by the received tradition".   The literature study on *koinōnia* and *diakonia* revealed how it is supposed to function and therefore how it may assist in the healing process of shame.

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[7]   Romans 12:2 "Don't copy the behaviour and customs of this world, but let God transform you into a new person by changing the way you think. Then you will learn to know God's will for you, which is good and pleasing and perfect" (NLT).

1.7.1.4   The pragmatic task: How might we respond?

Osmer's (2008:176) pragmatic task is used to form and enact strategies of action that has a desirable outcome. According to Ballard and Pritchard (2001:78) this action flows from the whole process that is based on informed decisions and appropriate initiatives.

In this chapter, the transforming form of leadership of Osmer (2008:177) was embraced in this task, as change is needed in the fellowship with people suffering from persistent shame. In the context of the study, the deep change that is needed (Osmer, 2008:178) refers to how shame is understood, the impact of sin and its contribution to shame, renewal of the mind according to biblical principles, the growth of the person with persistent shame through fellowship as well as the incorporation of the person into servanthood. The current values held was confronted and behaviour was modelled with integrity (Osmer, 2008:178).The information gathered in the previous tasks was analysed, interpreted and synthesised to formulate a guideline for assisting persons who experience persistent shame.

1.7.2 Research method(s)

The inquiry made use of qualitative research methods to explore the various assumptions, intentions, attitudes, beliefs and values regarding shame and to understand what is really going on. Qualitative research allows the researcher to understand the shame phenomenon through the investigation of different perspectives of various fields.

Because interviews with persons who suffer from persistent shame were difficult, the study was a non-interactive design. It was a conceptual study that attempted to understand the concept of persistent shame with the aim to add to existing knowledge and understanding. According to Jan Nieuwenhuis (2012:72) concepts are central to the quest for knowledge and therefore the study was abstract, philosophical and rich in theoretical underpinning

1.7.3 Method of data collection

As stated, the study was a non-interactive design and made use of collecting data from documents. The study gathered information by focussing on various types of written communication that was applicable to the investigation. Great care was taken in evaluating the authenticity and accuracy of the recorded documentation to ensure that the study is factually correct.

1.7.4 Trustworthiness

During data collection, care was taken to ensure factual correctness of the various data collected. It is important to collect data from reliable sources and that the data collected is valid by not only making sure that an in-depth literature study was done but also that conclusions and inferences drawn were sound. To ensure the trustworthiness of the research, the concept of persistent shame was discussed from various perspectives in the field of psychology as well as from a biblical perspective while the concept of *koinōnia* and *diakonia* was discussed from a theological perspective.

Additionally, a journal was kept to record decisions made during the research process as well as any observations and interpretations. Any bias was recorded in the journal to ensure that it is kept separate from the study itself. Research was filed according to their topic and perspective and was coded to clarify similarities and differences as well as key concepts.

Quotes used to support an argument or an author's take on a matter was handled with care as to not use it out of context. This was avoided by reproducing enough of the text to ensure that the author's idea was correctly conveyed (Nieuwenhuis, 2012:115).

While assumptions were made about the development of shame over time and the healing process through *koinōnia* and *diakonia*, it remained important to stay open for research that contradicts these assumptions. The various perspectives were therefore compared to allow contributing to the interpretability of the results (Maxwell, 2013:129). It was difficult to interview clients who experience persistent

shame and this limited this study to document research. The research was further limited in confirming the effect of *koinōnia* and *diakonia* on the person with persistent shame because of the time that would be needed in the healing process.

1.7.5 Data analysis method

Shame is a concept that has various contending meanings. Thus, it was important to do an in-depth critical analysis of various literatures to clarify the concept.

The research was analysed by making use of biblical hermeneutics to understand the meaning of textual data. Literature was investigated, interpreted and explained to gain an understanding of the concept.

Content analysis was needed to identify and summarise the message content by making use of books and written documents. Similarities and differences between the various definitions of shame and guilt were examined to identify a broad meaning of shame.

When the biblical concept of *koinōnia* and *diakonia* was investigated, the research made use of narrative analysis to examine the meaning thereof. An exegetical study assisted in the explanation and interpretation of the research.

1.8   Ethical considerations

As mainly a literature study, the estimated risk level of the research was minimal. The main risk was the availability of research and the interpretations done by the researcher. However, considerable care was taken with the information gathered and presented to ensure the trustworthiness of the study.

1.9   Provisional classification of chapters

Chapter 1:   Introduction and orientation

The first chapter introduced persistent shame as a problem, how this problem was discussed from various perspectives as well as the methodology that was used.

Chapter 2:   What is the emotion shame?

It is important for pastoral counsellors to be aware of how clients experience shame. Since shame is an emotion, emotions were clarified as well as the emotional category in which shame is found. While these psychological perspectives enriched the understanding of shame, it was never superior to Scriptural authority.

Chapter 3:   How can shame be distinguished from guilt?

Although psychologists cannot agree on a final definition of shame, an attempt was be made to define shame by distinguishing guilt from shame. An investigation into how people experience shame and how they experience guilt further clarified the difference. Finally the effect of shame on a person compared to guilt on a person was investigated.

Chapter 4:   Why does persistent shame develop?

The Fall of Adam and Eve into sin affected humanity's relationship between man and God as well as between man and man. While sin is a rebellion against God, it is also a violation of how man is to treat his or her fellowman. This violation against fellowman leads to sinning against each other, leaving lasting consequences for the person who was sinned against. A comparison of how man was created in God's image with humanity after the Fall revealed how all of humanity falls short of the ideal humans created by God. Understanding the brokenness of all of humanity leads to forgiveness of those who sinned against a person as well as forgiveness of the self since all relationships between humans fall short of the ideal created purpose of God.

Chapter 5:   Healing through *koinōnia*?

Humanity was, however, not destined to remain broken and by being included in the Body of Christ, Christians form part of a new community of faith. Jesus restored the relationship between man and God and implemented a way to restore relationships between man and man. The original biblical concept of *Koinōnia* was investigated to understand fellowship between Christian brothers and sisters. With the assistance of mature Christian brothers and sisters, a person can learn to establish healthy relationships, confront the lies they believe and find their worth in Christ.

Chapter 6:   Healing through *diakonia*

As followers of Christ, all believers should be in service to God. Through growth in maturity, the person becomes capable of service (*diakonia*) in the community of faith.

Chapter 7:   A biblically based model for the healing of persistent shame

A biblically based model was presented as a guideline to heal persistent shame, using *koinōnia* and *diakonia*. While most other pastoral models focus on one or two aspects only, for example, repentance and forgiveness, this model combines all the aspects discussed so far. The model can only be a guideline and never the final solution since man will only be truly healed from his or her woundedness and made perfect upon Jesus' return.

Chapter 8:   Conclusion and recommendations

In the final chapter, a final synopsis of the research was given and any recommendations for further research were made.

CHAPTER 2: WHAT IS THE EMOTION SHAME?

2.1   The descriptive-empirical task

This chapter is based on Osmer's (2008:31-78) descriptive-empirical task and investigates emotions. Osmer (2008:34) explains that the descriptive-empirical task is concerned with attending to what is experienced and therefore to practice a 'spirituality of presence'. It specifically refers to being open, attentive and prayerful. The aim of this chapter is to understand the experience of an emotion to enable pastoral counsellors to 'be open' to their experience. To achieve this aim, it is necessary to explain what emotions are and their impact on the person. Various situations and contexts will be examined in the study of emotions by discussing the development of emotions and their impact on the person's identity.

This chapter discusses the following:

- Understanding emotions.
  God created human beings with the capacity to experience emotions. To understand how it is experienced and its influence on the person, insight is gained from a psychological perspective.

The information needed to discern patterns and dynamics in these situations will be gathered through empirical research. The mode of inquiry chosen will be qualitative research. A literature study from the perspective of psychology will be conducted to gain insight into the experience of emotions.

2.2   Introduction

Since shame is an emotion, emotions will need to be clarified as well as the impact of emotions on a person. The investigation will be done from a psychological perspective. The discussion that follows will not be done according to specific theories but a combination of theories to gain a more comprehensive understanding of emotion. By combining the points where these theories agree instead of discussing each theory in detail, it should clarify the broader understanding of the topics discussed.

2.3   Understanding emotions

The aim of this section is to investigate the impact of emotions on the brain, body, thoughts and actions.   Various biological reactions occur when emotions are experienced without the person's awareness.   The emotion shame requires cognitive[8] development before it can be experienced – thoughts, whether correct or false, has an impact on shame. Additionally, the development of a person's identity is influenced by emotions.

2.3.1 What are emotions?

When most people talk about emotions, they refer to both feelings and behaviours – feelings are used to explain certain behaviours (Kalat & Shiota, 2007:3). Davis and Peters (2016:43) for instance differentiate between emotions and feelings in that emotions are 'neurological action programs' triggered by both internal or external environments while feelings are mental experiences that accompany body states. However, to clearly define emotions is difficult because the word emotion can refer to an amazing number of responses (Gross, 2014:3). The study of emotion is further complicated by uncertainty in the language of emotion as well as inconsistent definitions of concepts (Plutchik, 2003:3-4).

Literally, the term emotion refers to a kind of outward motion (e-motion) and was originally used to refer to a disturbance or turbulence, mainly when people spoke of a thunderstorm (emotion of the atmosphere) (Kalat & Shiota, 2007:3). Emotion is, most basically, an outward movement (Freeman, 2000:214-215) and at a more complex level, they are experiences. Emotions can be described as energy in motion as it moves the person to get what he or she needs (Bradshaw, 2005:78). Academic psychologists are, in general, more likely to use the term 'emotion' in their writings, while clinicians are more likely to use the term 'affect' (Plutchik, 2003:62). The terms can be used interchangeably but mostly the term 'affect' is used in clinical writings while the term 'emotion' is used to denote either an emotional disorder or emotional problems (Plutchik, 2003:62).

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[8]   Cognition refers to how a person interprets a specific situation, i.e. conscious thought and reason.

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Emotions, according to Grieve *et al*. (2012:29), can be described as a type of feeling which can be linked to a meaning given to a specific situation. Some of the functions of emotions are that they can cause a state of alertness or preparedness for action and they give feedback or communication to the self (Pattison, 2000:29).   Other functions include the adaption of reactions to specific local conditions, the motivation of actions to complete goals, the increase of social bonds, the influence of memory, the evaluation of events as well as the increase of storage of certain memories (Plutchik, 2003:223).   According to Bradshaw (2005:77-78) there are two major functions of emotions: (1) they monitor the basic needs of a person; and (2) they give the person fuel to act.

Although most who study emotions disagree about how to define it (Kalat & Shiota, 2007:3), Barsalou *et al*. (2005:22) define emotions as "short-term, biologically based patterns of perception, subjective experience, physiology, and action (or action tendencies) that constitute responses to specific physical and social problems posed by the environment". According to Kalat and Shiota (2007:5) it is not necessary to establish a final or perfect definition of emotions.

A person who experiences an emotion also experience a motivation, for example, the experience of fear is motivated by escape while anger implies a motivation to attack (Kalat & Shiota, 2007:5) and usually reacts to something outside the body, likely something in the social environment, meaning that the person needs to be able to process complex information (Kalat & Shiota, 2007:6). According to the appraisal theory, the emotion process is a sequence of events which starts with the perception[9] of the stimulus, proceeds with an act of appraisal[10] that in turn activates the emotional response (La Freniere, 2000:80). An emotional response is directed by the memory of a person's past experiences with a particular object, a person, or an event but it can also be determined by his or her imagination of what is likely to happen (La Freniere, 2000:80).

While there is no universally agreed definition of what an emotion is, some consensus has been reached on what emotions tend to include for example

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[9]   Perception refers to the "immediate, direct apprehension of the stimulus" (La Freniere, 2000:80).

[10]   Appraisal refers to "a judgment of it as either good or bad" (La Freniere, 2000:80).

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physiological arousal, cognition and affective response (Pattison, 2000:23-27). An example of how these processes work together is as follows:

> "… you perceive that someone has cut you off in traffic (a cognition); you evaluate the event as a threat to your autonomy (an evaluation); various changes occur in your brain (neurophysiological processes), they prompt your heart to pump faster and hormones to be released into your bloodstream, which prepare you for action (somatic changes); you feel anger mounting within you (a feeling); you grimace in anger (a facial expression), and you honk your horn (an action)" (Johnson-Laird & Oatley, 2000:459).

How these aspects of emotion interact with each other and the sequence that they follow is however much debated (Pattison, 2000:27).

The actions of the autonomic nervous system which regulates the activity of glands, smooth muscles, and blood vessels causes the physiological arousal associated with emotions (Grieve *et al*., 2012:29-30; Sludds, 2009:29). Neural networks involved in the drives, emotions, and feelings are found in the limbic system which is connected to the brain stem whereas executive functions and processes that manage the emotions are found in the neocortex, especially the ventral-medial prefrontal cortex and its connections to other brain areas (Davis & Peters, 2016:43). The cortex produces a set of hormones called corticosteroids and it helps to sustain action in an emergency (Sludds, 2009:30).

In the brain, the amygdale determines whether a person is to fight (the feeling of anger) or run away (the feeling of fear) which means that a change in emotions creates changes in brain chemistry (McMillan, 2006:22). The purposeful bodily changes caused by the arousal improve the chances of survival during an emergency (Grieve *et al.,* 2012:30). McMillan (2006:22) explains how various chemicals are released in the brain to activate communication to the rest of the body through the bloodstream. If the arousal continues at high levels because of the action of the nervous system, it may be damaging and therefore the body has a counterbalancing mechanism called the parasympathetic nervous system that can reverse the effects of emotional arousal (Grieve *et al.,* 2012:30). What is interesting

to note is that according to McMillan (2006:22) "each emotion has its own set of brain chemicals that it activates and its own neurocircuity that it uses."

The brain development (including the development of executive areas such as the ventral-medial prefrontal cortex) of a child suffers when he or she grows up in an environment of continual extreme stress, especially without either nurturing parents or other nurturing adults (Davis & Peters, 2016:45). Maintaining emotional control and homeostasis becomes difficult for the child and it gets worse when a child is abused and is threatened further harm, should he or she report what happened (Davis & Peters, 2016:45). These extreme conditions not only causes action programs such as fear and shame work to protect the child but it also impairs neural circuits that may cause a child to dissociate for protection (Davis & Peters, 2016:45).

Emotions can be observed through facial expression, body posture, tone of voice or eye movement as well as heart rate, cortisol levels and electrical activity in the brain (La Freniere, 2000:75). The facial expressions of an infant do not differentiate between sadness, distress, anger, or fear and fear is only distinguished from distress by the age of six months (Kalat & Shiota, 2007:32). An infant starts to respond meaningfully to his or her mother's facial expression from as early as ten weeks (La Freniere, 2000:105).

While facial expressions can be a reliable guide to the emotion a person is experiencing, it is not sufficient on its own for accurate identification of feelings experienced by a person (Jordaan & Jordaan, 2004:534). Expressions associated with shame and despair is more difficult to read than for example the expression of anger (Pattison, 2000:30). Some facial expressions may be interpreted according to what was learned in a specific culture, for example sticking out the tongue in some African cultures is a sign of disrespect or teasing (Grieve *et.al*., 2012:31).

It is possible that certain bodily posture and movements express certain emotions, for instance when a person turns his or her back on another person while averting his or her face, he or she may be expressing annoyance, displeasure, aversion or rejection (Jordaan & Jordaan, 2004:534). The intensity of emotions may be deduced from the tone and expression of a person's voice, for example a person who screams may experience fear or joy (Jordaan & Jordaan, 2004:534).

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The emotional experience of a person depends on how he or she interprets (cognition) a specific situation (Grieve *et al.,* 2012:30-31). The importance of an event cannot be understood by reason alone and needs emotion to help understand the relevance of the event (McMillan, 2006:23). It is presumed that people's emotions differ because of how they interpret and evaluate certain situations (Sludds, 2009:20).

Emotions may function as communication between people in that it gives emphasis or energy to a person's attitudes and actions (Pattison, 2000:30). The awareness of what is going on suffers when a person who has a specific brain injury, for instance, does not have the benefit of feeling or expressing an emotion (McMillan, 2006:23). Emotions influence how a person views his or her relationships to others, society and the world (Sludds, 2009:33). In relationships, an emotional response is seen as a sincere and meant response (Pattison, 2000:30).   According to emotional regulation theories, a person who normally suppresses[11] his or her emotions are less liked by social partners, increases a partners' blood pressure, avoids close relationships and have less positive relationships with others (Gross, 2014:11).

Because a person's perception of another's emotion may have a powerful influence on his or her own emotions and vice versa, emotional communication is crucial for human survival (Kalat & Shiota, 2007:84). This process is referred to by psychologists as social referencing and it refers to when a person bases his or her own emotional reaction on the uncertain situation of his or her own perception of another person's emotions (Kalat & Shiota, 2007:84). The recipient of the communicative message is the one who must deduce what the sender communicates about his or her emotional experience (Saarni, 2000:309). Emotions such as embarrassment and shame are only evident when a child reached the age of a year and a half and is therefore called 'social emotions' by psychologists (Kalat & Shiota, 2007:32).

Most developmentalists agree that the foundation for subsequent relationships is laid by the infant's relationship with the primary caregivers because the attitudes, expectations and interpersonal skills that the child acquires are carried forward from

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[11]   Expressive suppression refers to how a person attempts to restrain himself from expressing either a negative or positive emotion he is currently feeling (Gross, 2014:10).

the primary caregivers (La Freniere, 2000:200). Since birth, considerable effort is exerted by parents to manage their child's emotions by soothing the child when in distress, provoking positive emotion, and by allaying fear (Thompson, 2014:177). When a person interacts with a child, he or she communicates his or her own emotions to the child although it is often evoked by their own evaluation of the child's emotional behaviour (Saarni, 2000:310). When parents directly intervene in this manner, they act as external regulators of their child's emotions (Thompson, 2014:177). A child develops a representational model of the caregiver which guides him or her to process social information and also guides his or her beliefs, attitudes, and feelings about him- or herself and what to expect of social relationships (La Freniere, 2000:200).

A newborn has the inherent capacity to engage with the social world, to respond to it and to learn from experiences with it which means that an infant is somewhat prepared or pre-adapted to begin life (La Freniere, 2000:103). The newborn will show distress even though not the specific emotions of fear and anger and they will, for example, reject bad tasting foods although it will not resemble adult disgust (Kalat & Shiota, 2007:75). It cannot be inferred that infants consciously relate these feelings to a specific situation and it is only once higher brain structures and functions mature that a child can begin to experience specific emotions (Jordaan & Jordaan, 2004:521).

At the age of about six to nine months the infant starts discriminating as he or she learns to trust certain individuals and this new pattern of behaviour is called attachment[12] by developmental psychologists (Kalat & Shiota. 2007:88). It is during this period that distress diverges into 'negative' basic emotions and 'positive' basic emotions and he or she relies on his or her caregiver to help him or her manage negative emotions by showing him or her ways to communicate them so that they do not become distorted (Granqvist, 2016:14). By providing support to very young children who faces emotional challenges, parents help to develop children who are more emotionally competent (Thompson, 2014:177). A sense of attachment security

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[12]   Attachment refers to a longer-lasting emotional bond that develops between the infant and a few regular caregivers. Distress is produced upon separation while joy is produced upon reunion. Much emotional sharing occurs between the infant and the caregiver (Kalat & Shiota, 2000:88)

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is rooted in positive mental representations of self and others and is based on implicit beliefs that the world is generally safe, that attachment figures are helpful when called upon, that it is possible to curiously explore the environment and to enjoy engaging with other people without unnecessary fear (Mikulincer & Shaver, 2014:238).

Parental assistance is necessary not only for managing the child's immediate emotional behaviour but also for the child's development of self-control in that a child can expect that distress can be managed and adults can assist him or her to manage emotionally challenging situations (Thompson, 2014:178). When the child is cared for by an unresponsive, insensitive caregiver he or she will eventually learn to adapt his or her emotional expressions to reflect the caregiver and therefore the attachment relationship is associated with defensive distortion of emotion (Granqvist, 2016:14). Emotion management can be made easier or more difficult due to the emotional climate of family life because of the emotional demands that children encounter in the home (Thompson, 2014:178). As a rule, children mostly express positive emotions when parents express positive emotions while children also vigorously express their fears and anger when parents express much negative emotion (Kalat & Shiota, 2007:91).

During the first few years of life, the child develops the ability to understand events from the perspective of the other person, how he or she looks to other people as well as many other cognitive abilities that are usually taken for granted by adults (Kalat & Shiota, 2007:83). Once the representational model is initially constructed, it is resistant to changes because it tends to operate not only outside the child's conscious awareness but also because new information is compared to the existing model (La Freniere, 2000:200). This causes a child to actively evoke confirmation of the representational model in a new social milieu while he or she will often disregard evidence to the contrary (La Freniere, 2000:200).

A child may be positively or negatively prejudiced by these "self-fulfilling" prophesies as it creates developmental pathways originating from the caregiver's behaviour towards him or her (La Freniere, 2000:200). Although emotional development follows a detailed pattern across the lifespan, it cannot be predicted (Lewis & Granic, 2000:1). Children, at the age of three, clearly express most of the same emotions

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that adults experience and they can not only detect other people's emotions and understand the events that probably caused them but they can also comprehend the influence of their own emotions on others (Kalat & Shiota, 2007:93).

In secure relationships, young children have more sensitive mothers who accepts both positive and negative feelings of the child and who openly talks to the child about intense, disturbing, or confusing feelings (Thompson, 2014:182; Granqvist, 2016:15). On the other hand, if a caregiver frequently rejects or ridicules the child in need of comfort in stressful situations, the child may develop inner representations of the parent as rejecting and also view him- or herself as unworthy of comfort or help (La Freniere, 2000:200). Rejection and intrusion are the most consistent caregiving predictors of child avoidant attachment (Granqvist, 2016:16). A dismissive parent will ignore his or her own emotions or belittle the importance of emotions and view emotions as potentially harmful and therefore negative outbursts in their children must be promptly subdued (Thompson, 2014:179). A child who experiences rejection may initially experience anger but being unable to express anger and neediness to a rejecting caregiver, he or she ultimately hides it from the attachment figure by using false smiles and lip-serving that is socially facile expressions (Granqvist, 2016:16). Shame is linked to both being rejected and being ridiculed for one's neediness (Granqvist, 2016:16).

The implicit messages of denigrating, critical, or dismissive responses demean the appropriateness of feelings and its expression of it may demean the competence of the child who feels this way (Thompson, 2014:180). Children who are dependent on caregivers who are not reliably available, supportive and inadequately provides relief from stress, may form negative working models of the self and others causing them to develop defensive secondary attachment strategies that involve hyperactivation[13] or deactivation[14] of the attachment system (Mikulincer & Shaver, 2014:238).

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[13]   The characteristics of hyperactivation are "intense efforts to attain proximity to attachment figures and insistent attempts to induce a relationship partner, viewed as insufficiently available or responsive, to provide more satisfying and reassuring care and support" (Mikulincer & Shaver, 2014:238).

[14]   "Deactivation involves the inhibition of proximity-seeking inclinations and actions, suppression and discounting of threats that might activate the attachment system, down-regulating of both negative and positive affective states, and discrimination to handle stress alone" (Mikulincer & Shaver, 2014:238).

While hyperactivation strategies involve cognitive and behavioural efforts to establish physical contact and a sense of belonging, deactivation involves strategies to maximise autonomy and the child will therefore distance him- or herself from others and will experience discomfort with closeness and intimacy (Mikulincer & Shaver, 2014:238). Young children in insecure relationships are more likely to have a limited understanding of emotion and in stressful circumstances they become more easily emotionally disregulated because of the lack of support they received in the parent-child relationships (Thompson, 2014:182).

The effect of culture on socialising emotions occurs in the following three ways: (1) it concludes the acceptability of the expression of an emotion as well as acceptable behaviour for such an expression; (2) it directs the situations that lead to specific emotions; and (3) it controls the existence of complex[15] emotions as well as their experience (Johnson-Laird & Oatly, 2000:467-468). The way a person interprets different situations is influenced by culture and standards for how openly emotions can be displayed are also set by culture (Kalat & Shiota, 2007:50).

The experience and expression of emotions, according to social constructivist theories, are social rules that are learned within a given culture through socialisation (La Freniere, 2000:85). Cultural rules are also learned from parents when emotional displays are reinforced or discouraged by parents or other caregivers (Kalat & Shiota, 2007:91). According to Saarni (2000:310), children become culturally predictable because peers, mass media and other adult figures such as teachers form part of the social context in which they acquire emotion-laden beliefs and emotional-expressive behaviours. It is worth noting that while it is expected that children gradually improve in their ability to regulate their displays of emotions, even parents and grandparents are still working on it (Kalat & Shiota, 2007:75).

While emotion enhances the formation and intensity of memories, it breaks down at extreme levels of emotion, for example a person can completely forget an event that occurred during a moment of absolute panic (Kalat & Shiota, 2007:245). A possible

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[15]   Complex emotions elaborate basic – emotions that are innate and common to all human societies – and object-oriented – emotions that are necessarily related to a known object (attachment, parental care, personal rejection) – emotions. They also depend on conscious evaluations that are social and include mental models of the self and others (Johnson-Laird & Oatley, 2000:462).

reason for this is that the kinds of events that causes emotions are usually more important than other events and this allows the person to not only predict important events but also to improve outcomes when faced with a similar situation (Kalat & Shiota, 2007:247).

It is important for a pastoral counsellor to understand that thoughts, feelings, ideas, memories, and images in a person's mind have neurological locations that correlate with neurochemicals and by working with a client on any of these, therefore, affects the inside of a human brain (McMillan, 2006:51). Emotions can be helpful in decision making, behavioural responses or assist with social interactions but they can also harm especially if they are the wrong type, intensity or duration for a specific emotion (Gross, 2014:3).

In this section, emotions are described as both a feeling and a behaviour that occurs consciously or unconsciously in reaction to the meaning perceived in a given situation. This meaning is derived from an evaluation which is influenced by the person's perceptions of the situation, how he or she interprets the situation, beliefs about emotions and past experiences. Emotional communication is crucial in social relationships and is learned early in life from caregivers. Although children not only experience emotions from an early life they also learn to regulate their emotions as expected from caregivers and culture. The regulation of these emotions is constantly improving throughout a person's life.

2.3.2 Self-conscious emotions

A consensus has not been reached regarding the development course that best explains the emergence of self-conscious[16] emotions (La Freniere, 2000:168). Self-conscious refers to how a person experiences him- or herself under a 'magnifying glass' with nowhere else to go (Kaufman, 1989:23). These emotions require facial expression and bodily and vocal behaviour to be measured (Lewis, 2000:277). Emotions such as embarrassment, pride, shame, and guilt are called self-conscious emotions on the basis that these emotions typically involve acute feelings of self-consciousness (Gohar & Leary, 2014:384). All human emotions arise as something happens or is about to happen that is self-relevant (Tangney & Tracy, 2012:446). Self-conscious emotions require a 'self' and occur either when a person judges him- or herself in relation to a personal standard or if he or she imagines how other people regard him or her (Leary & Tangney, 2003:10).

These emotions are important to a range of social outcomes as they can drive people to work hard in achievement and task domains and they can cause people to behave in moral and socially appropriate ways (Tangney & Tracy, 2012:447; Tangney, 2003:384). Self-conscious emotions are felt when a person did either something good or bad which may cause others to think either better or worse of him or her and it is therefore an emotional reaction in a response to his or her behaviour (Kalat & Shiota, 2007:226). People can also feel good or bad because of the successes or failures of others with whom they are associated because a person's identity includes significant others in his or her life (Gohar & Leary, 2014:381).

During the transition from infancy to toddlerhood, self-awareness emerges in humans and self-conscious emotions develop (La Freniere, 2000:165). It is during infancy that the sense of self emerges, that emotional development takes place, and that ways of relating to the self and others develops (Pattison, 2000:98). At two to three years of age children develop the capacity to evaluate their behaviour against a standard (La Freniere, 2000:166; Lewis, 2000:277-278).

Late in the first year of life, infants start to look towards caregivers to learn how they should feel regarding novel objects or events and from then onwards social

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[16]   The word 'conscious' refers to "the object of attention" (Barsalou *et al*., 2005:22).

interaction has an impact on the person's emotional life (Kalat & Shiota, 2007:84). Although toddlers react to certain social demands with an understanding that certain behaviours are forbidden, it seems that they are responding to disapproval from parents (La Freniere, 2000:166). The self is therefore co-constructed by caregivers since they are involved in certain aspects of a child's experience (Harter, 2012:683).

The moment the child developed the ability to label, characterise, and evaluate him- or herself, he or she will act emotionally to both self-representations and an event or information that either validate or threaten him or her (Gohar & Leary, 2014:381). When the child understands that he or she is watched by others at times, thought of by others, and evaluated by others, he or she develops a 'theory of mind' according to Kalat and Shiota (2007:84) and it is the awareness that other people judges the person that is important for pride, shame, and guilt. It is during late childhood that more accurate self-evaluations can be done but "the more abstract the representation, the further removed it is from concrete behavioural evidence" and this may result in self-evaluations that lack convincing documentation and therefore causes inaccurate self-evaluations (Harter, 2012:695). A 'theory of mind' according to La Freniere (2000:222) refers to an abstract causal system that allows the person to explain and predict his or her behaviour "through reference to unobservable mental status such as beliefs, intentions, desires, and emotions."

The process through which the child becomes an object through the attribution of another's attitudes to him- or herself is most intense during infancy (Pattison, 2000:98). The understanding that they are the object of another's attention sensitises a child to standards set by parents as well as how they conform to these expectations (Harter, 2012:683). Children model parental behaviour, especially emotional behaviour and the learning through observation is a key mechanism of emotion socialisation (La Freniere, 2000:206). Children model themselves after their parents and this includes how to be a man or a woman, how to relate intimately to another person; how to acknowledge and express emotions; how to fight fairly; how to have physical, emotional and intellectual boundaries; how to communicate; how to cope and survive life's unending problems; how to be self-disciplined; and how to love oneself and others (Bradshaw, 2005:46).

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It is believed that cognitions not only precede emotions but also determine which emotions follow (Plutchik, 2003:45). Some fundamental cognitive abilities include the ability to perceive, discriminate, recall, associate, and compare are required for emotional experiences (Haviland-Jones & Lewis, 2000:273). While cognitive development starts in infancy it only reaches maturity in the late teens although learning continues throughout life (Kalat & Shiota, 2007:83). According to Leary and Tangney (2003:10), it is unclear whether self-conscious emotions should be "regarded as the output of an integrated cognitive-affective system that is linked to the self" or "whether these self-conscious emotions should be considered part of the self (inasmuch as they cannot occur without it)."

The development of self-conscious emotions, such as shame, guilt, envy and depression is dependent on complex cognitive processes (La Freniere, 2000:165). To evoke the emotional response and to conclude what others might be thinking requires self-reflection (Gohar & Leary, 2014:384). "It is the way we think or what we think about that becomes the elicitor of pride, shame, guilt, or embarrassment" (Lewis, 2000:624). Although emotions always have a cognitive component, it must be noted that there is no specific type of cognition that a person always have when he or she has an emotion (Sludds, 2009:25). An example would be that a person can get angry because he or she may for instance be frustrated, or afraid, or insulted.

An emotion is either absent or incomplete without an adequate appraisal (Kalat & Shiota, 2007:83). According to the appraisal theory, a person firstly evaluates (appraise) a situation in light of a specific goal and whatever meaning is derived from this situation gives rise to specific emotions (Gross, 2014:4). Simply put, a person experiences an emotion after a situation was evaluated and meaning from his or her perspective was allocated to the situation.

Self-conscious emotions provide critical feedback to the self regarding the thoughts, intentions, and behaviour of the self (Tangney, 2003:384-385). The function of self-conscious emotions is to provide feedback on how the person is accepted socially and morally and therefore his or her worth as a human being (Tangney & Tracy, 2012:447). Unnecessarily reflecting on the past and future may cause emotional experiences to arise from thinking about the self in the past or future instead of

focussing on events that occurs at the present time (Gohar & Leary, 2014:379). During early to middle childhood, the child is not yet able to critically evaluate him- or herself since the opinions of others regarding the self has not yet been internalised (Harter, 2012:686).

It is the evaluative component of an emotion that assists a person to relate to the world around him or her according to his or her concerns, values, and needs (Sludds, 2009:27). The basis for an evaluation is situated within every person and it allows the person to react quickly towards a given situation (Sludd, 2009:29). The capacity to evaluate him- or herself means that the person can evaluate his or her behaviour and can either hold him- or herself responsible for the action evaluated or not (Lewis, 2000:624; Gohar & Leary, 2014:385).

Self-awareness induces an evaluation process that can be positive if certain standards are met or exceeded but when these standards are not met, negative emotions are evoked (Gohar & Leary, 2014:377). Standards, rules, and goals are information that a person acquires through intellectual or moral disciplines and training in a particular culture (Lewis, 2000:626-627). The standards and opinions of others become more internalised[17] during middle to late childhood and allows the child to determine more clearly if his or her expectations are being met (Harter, 2012:689). These standards can be either internal – a child develops his or her own standard – or external – a child develops a standard according to a caregiver's sanction or praise (Lewis, 2000:277). It is important to note that the full internalisation of parental rules, societal values and the development of individual moral principles develop through socialisation during the first twenty years of life (La Freniere, 2000:166-167). When the child reaches late adolescence his or her personal beliefs, values, and standard become even more internalised although development may be delayed or even arrested without sufficient support to change to a new level of conceptualisation (Harter, 2012:706-707).

The evaluation process involves a set of standards, rules, or goals that were invented by the culture the child grew up in and it also involves the child's learning of

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[17]   Changes in the self-concept that follow from public behaviour is referred to as 'internalisation'. "Internalisation is a matter of bringing one's private concept of self into agreement with one's recent behaviour, changing the self-view as a result of public behaviour" (Tice & Wallace, 2003:98).

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and willingness to consider these standards, rules, or goals as his or her own standard, rules, or goals (Lewis, 2000:624). Self-conscious emotions often reflect blends of basic emotions and involve perceived strengths or inadequacies of the self which is culturally highly influenced (Granqvist, 2016:13). The social construct theory suggests that emotions and their expression therefore, depend upon socialising within a particular culture (La Freniere, 2000:84). According to the theory of social bonds, a child becomes an effective and responsible adult only to the extent of the quality of his or her social bonds (Scheff, 1997:73).

Emotions cannot be separated from "the rational ideas of reward and punishment, pleasure or pain, approach or withdrawal, personal advantage and disadvantage" (McMillan, 2006:23). Aspects of a child's experience are highly scaffolded by caregivers according to what they belief are important to imprint and remember (Harter, 2012:683). At the whim of a caregiver, certain experiences can be omitted while others can be embellished (Harter, 2012:683). Even if an event has no real consequences for a person's well-being, he or she will react negatively to an event that threatens his or her self-views and positively to an event that affirms it (Gohar & Leary, 2014:381).

While standards, rules, and goals are often violated by people, the failures are not always attributed to themselves but to chance or the actions of others (Lewis, 2000:627). People prefer to evaluate themselves positively instead of negatively and if an event supports a favourable view of oneself it evokes positive emotions (such as pride, happiness, and satisfaction) but if an event opposes a person's favourable self-view it calls up negative emotions (such as anxiety, despondency, frustration, shame, and rage) (Gohar & Leary, 2014:381). Some people may at times focus on the totality of the self for any particular behaviour violation and they then focus upon the self as both object and subject[18] (Lewis, 2000:628).

When a person believes another has formed or might form particular positive or negative impressions of him or her, self-conscious emotion can occur (Gohar & Leary, 2014:384). It is worth considering that a person's beliefs may not always be true or correct to cause him or her to be in an emotional state (Sludds, 2009:26).

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[18]   When the person views the self as both object and subject, he uses self-evaluative phrases like "Because I did this, I am bad (or good)" (Lewis, 2000:628).

People have the ability to consciously think about the past and the future and this can cause people to behave emotionally towards events that may only exist in their own minds (Gohar & Leary, 2014:379). Factors that are involved in producing inaccurate or unique evaluations include "early failures in the self system leading to narcissistic disorders, harsh socialisation experiences, and high levels of reward for success or punishment for failure" (Lewis, 2000:627).

If the person concludes that he or she is not responsible then the evaluation of his or her behaviour ceases but on the other hand, when he or she holds him- or herself responsible then he or she evaluates his or her behaviour as to whether it was successful or not (Lewis, 2000:624). People can learn to re-evaluate the way that others likely evaluate them by realising that the evaluation is not necessarily as negative as they imagine (Gohar & Leary, 2014:385). According to Lewis (2000:624), a person can also evaluate his or her self in relation to specific[19] or global[20] attributions.

An emotion that follows a false or incorrect judgement is usually misplaced (Sludds, 2009:26) and if children accept a falsified version of their experiences, these distortions have future implications (Harter, 2012:683). When people make notorious errors in tests of reasoning, a discrepancy occurs and its resolution throws light upon the interrelations between emotion and reason (Johnson-Laird & Oatley, 2000:463). When there is a discrepancy between how a person thinks he or she is and how he or she thinks he or she is supposed to be it leads to emotions such as guilt, fear, and anxiety (Gohar & Leary, 2014:377). It is important to note that eventually any reasoning runs out of time and memory before it reaches a conclusion, and therefore, it is impossible to always deduce rational solutions to all of life's problems (Johnson-Laird & Oatley, 2000:463). Reasoning is costly according to Johnson-Laird and Oatley (2000:463) while emotions rapidly yield intuitive assessments on what needs to be done to handle daily life.

What is significant for the shaping of the child's sense of self in the early years is the quality of intimacy between the carer and the child (Pattison, 2003:98). It is through

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[19]   'Specific self attributions' is a term used by the author to refer to specific features or actions of the self.

[20]   The author explains that the term refers to the whole self.

reciprocal interest and shared experiences of trust that the relationship between child and caregiver gradually develops (Bradshaw, 2005:10). The intensity that these emotions adopt and whether they have a positive or negative effect on development is dependent on the quality of the interpersonal socialisation the toddler has been exposed to (La Freniere, 2000:167). The infant's self-esteem is confirmed and enhanced if the carer's gaze is loving and empathic while consistent absent or unresponsive caregivers will damage and prevent a child from gaining a proper sense of the self (Pattison, 2003:98). Despite the fact that infants are born with innate potentials, they require the intimate physical care, attention, love and esteem of caregivers to become persons with integrated selves and personalities (Pattison, 2000:100).

Domestic violence causes parents to be emotionally unavailable for their children and result in insecurity in children (Berman & Herl, 2004:91-92). A child who grows up in adverse conditions develops an "altered autonomic nervous system functioning" and this causes the child to be more sensitive to demands from their environment, is more likely to be biologically and emotionally reactive (or unresponsive) to challenges and "is less capable of adaptive self-regulation" (Thompson, 2014:176).

Abusive treatment of a child can disrupt the normative self-processes since sustained attention to the menacing behaviours of others interferes with a focus on one's own needs, feelings, and thoughts (Harter, 2012:683). Pre-school children who experience chronic insensitivity and rejection by their primary caregiver may adopt an avoidant behavioural style and it may lay the foundation for the development of a defensive personality that is characterised by hostility and negative expectations from others (La Freniere, 2000:204).

Maltreatment of children causes an impoverished internal state and lack of trust in the accessibility to and nurturance from caregivers undermines mastery efforts (Harter, 2012:683). There are five major subtypes of child maltreatment, namely physical abuse; sexual abuse; neglect and negligent treatment; emotional abuse and exploitation (Starkey, 2009:24). The experience of maltreatment exhibits multiple indications of difficulty in emotion processing, for example, they are hypersensitive to adult expressions of anger, find it difficult if they have to "intentionally disengage

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from perceived angry cues when these responses are measured both behaviourally and neurobiologically", and their threshold for detecting anger in maternal vocal expressions are lower (Thompson, 2014:176).

Their hypersensitivity to anger and threat comes with a cost as they are less likely to manage their arousal and they are also likely to be a liability when dealing with people whose social cues may be misinterpreted as a hostile intent (Thompson, 2014:176-177). It is important to note that these deficiencies are not pervasive because abused children are not hyper-reactive to cues of adult sadness or happiness (Thompson, 2014:177).

According to Lewis (2000:634) the investigation of self-conscious emotions should extent into the origins of psychopathology because it will link trauma, emotional reactions, and subsequent pathology. An interpersonal bond, which forms a bridge of empathic mutuality is developed when security and trust are present (Bradshaw, 2005:8). Every child needs to feel loved and wanted as a person in his or her own right (Kaufman, 1989:33). When children are shamed for expressing their emotions, the emotions can become bound with shame either generally or specifically for example when a child that is ostracised for expressing anger, his or her interpersonal bridge[21] is ruptured (Pattison, 2000:102). To build an interpersonal bridge, whether with a child, friend, or client, consistency (not perfection) and predictability (not rigidity) are crucial (Kaufman, 1989:33). An interpersonal bridge is crucial for the development of self-worth which can only develop through relationships with others (Bradshaw, 2005:8). It is the experience of being in relationship with the caregiver that creates the interpersonal bridge (Kaufman, 1989:33). Within the emotional bond caused by the interpersonal bridge, people can allow themselves to be vulnerable in that they allow themselves to need other people (Bradshaw, 2005:10).

This section reveals that shame is an emotion that requires self-evaluation. The evaluation of the self is done against standards, rules or goals that are set by the person him- or herself, his or her parents or his or her culture. This evaluation may also be done according to how others view the person. Socialisation therefore has an impact on the development of these emotions. The beliefs regarding these

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[21]   An interpersonal bridge is formed by reciprocal interest and shared experiences of trust (Kaufman, 1989:33).

standards, rules or goals may be either correct or incorrect and violation of these standards, rules or goals may not always be attributed to the self. However, abuse interferes with the process of self-evaluation and distorts beliefs that are necessary for a healthy self-concept.

2.3.3 Emotions and identity

Emotional experiences are expressed in linguistic form, such as 'I am frightened' and the subject and object are always the same, that is, oneself (Lewis, 2000:273). The self can refer to perceptions, thoughts, and feelings that might describe who a person is (Leary & Tangney, 2003:7). When a person states 'I am happy', he or she is implying that he or she has an internal state called happiness and that he or she perceives the internal state as him- or herself (Lewis, 2000:274). Within the personality, the self refers to feeling, thinking, imagining, judging, willing and directing and it embraces both conscious and unconscious dimensions (Kaufman, 1989:104).

The ability to distinguish the self from others, and to identify and compare the self to others as potential causal agents, is included in the sense of the self (Ackerman *et al*., 2000:24). To identify is a normal human process and it also gives a sense of security (Bradshaw, 2005:31). It gives a sense of belonging. Both self theories and identity theories assert that the self and identity are mental constructs – it is something that is represented in memory (Elmore *et al.,* 2012:75). The experience of the self is the nucleus in the function and development of the self because the self develops, evolves and construct itself through the way it stores, reproduces, elaborates, and surpasses the experience (Kaufman, 1989:58).

In contrast to the self, identity refers to "the conscious experience of that self together with the active, living relationship the self comes to have with the self" (Kaufman, 1989:104). The identity of the person refers to how the person defines him- or herself and this includes his or her traits and characteristics, social relations, roles and social group membership (Elmore *et al*., 2012:69). The identity of a person is about personal self-understanding (Louw, 2012:75).

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In general there are at least three ways in which self and identity are social constructs: (1) people create themselves according to what matters to others and what is valued in one's culture; (2) the self needs to be endorsed and reinforced by others who reassures that the self matters and one's efforts can produce results; and (3) what is relevant in the moment determines how the self matter in the moment (Elmore *et al*., 2012:76).

"Opinions about oneself are intertwined with emotions, arise in relations, and may be more or less stable" (Bosma *et al*., 2001:2). It is assumed that emotions have a larger role in the individual's identity because it is linked to various contexts (Haviland-Jones & Kahlbaugh, 2000:295). Cognitions, emotions, and contexts can be viewed as a complex, interacting network and when these experiences become stabilised in this network and when it is relevant for the person, they can be seen as part of the identity (Bosma *et al.,* 2001:5).

The development of identity is influenced by shame and according to Kaufman (1989:5) "no other affect is more central to identity formation". Shame is acutely disturbing to the self and disrupts the natural functioning of the self and is also the source of feelings of inferiority (Kaufman, 1989:5). Affect, imagery, and language are the central process that shapes the self and identity (Kaufman, 1989:60). To create an internalised linkage or bind, sufficient and necessary repetitions of the particular affect-shame sequence[22] is necessary (Kaufman, 1989:61). Identity constructions at every level are influenced by emotional processes that occur within a culture and these emotional processes are themselves influenced by such constructions (Haviland-Jones & Kahlbaugh, 2000:296).

An infant starts imitating people once he or she becomes aware that people have emotions which signal that they are experiential entities that can be imitated (Haviland-Jones & Kahlbaugh, 2000:295). Without reflective mirrors, a child cannot know who he or she is and parents who shut down emotionally can neither mirror nor affirm their children's emotions (Bradshaw, 2005:31). The basis of the infant's own identity is formed by imitating other people and it also allows for the creation of

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[22]   Kaufman (1989:61-62) explains that it can be true for any set of affect sequences, for example when anger becomes associated with shame, shame will be spontaneously activated by experiencing anger.

inventive imitations in the future (Haviland-Jones & Kahlbaugh, 2000:295). For the infant, everything depends on emotional interaction since his or her earliest period of life is preverbal (Bradshaw, 2005:31). Because a child's greatest wish is to be like the loved or needed parent, people typically learn to treat themselves precisely the way they were treated when growing up, meaning that internalisation is a direct outgrowth of identification (Kaufman, 1989:105). A child who has shame-based parents will identify with them and it becomes the first step in internalising shame since the child carries their parent's shame (Bradshaw, 2005:31). According to Haviland-Jones and Kahlbaugh (2000:295) the early imitations of infants are not only actions but the feelings that result from them.

It is in contact among members of the family system that the sense of self first develops (Yontef, 2003:358). The concept of the 'self' is formed by reflecting upon how others view the self and is especially formed by those how are close or who are important members of the person's social networks (Tice & Wallace, 2003:91-92). Whether the person is aware or not, it is the interpersonal contact that helps shape both the child's response repertoire and sense of self (Yontef, 2003:358). It is important for a person's identity that significant others' views the person as they see themselves (Bradshaw, 2005:31). Three elements are applicable when a person incorporates other people's views into the self-concept: (1) the person has to imagine how he or she appears to others; (2) the person has to imagine how other people judge or appraise this appearance; and (3) in response to the appraisal, the person feels some emotional response, such as pride or shame (Tice & Wallace, 2003:92).

Children are dependent and needy: they need people to hold and touch them; they need caregivers to mirror and affirm their feelings, needs, and drives; they need structure with limits; they need predictability; they need mutually trusting relationships; they need people they can trust; they need space to be different; they need security; they need nutritional food, clothing, shelter and adequate medical care; and they need parent's time and attention (Bradshaw, 2005:82). Abandoning or intrusive parents cause infants to withdraw emotionally from the interaction and divide the self that identifies with the rejecting parent by turning inward against the

'needy, weak self' as if it is the need that causes the pain and anguish of deprivation and unrequited love (Yontef, 2003:359-360).

Uncomfortable emotions of anger, irritability, fear, grief, depression, and anxiety are caused by the frustration of in need-fulfilment (Boulle, 2010:30). When a child is abandoned[23], shame becomes internalised (Bradshaw, 2005:31). In families with marital conflict children seek to re-establish their emotional security by intervening in parental arguments to end them, monitoring the moods of parents to anticipate the outbreak of arguments, and striving to manage their own emotions in an environment of conflict (Thompson, 2014:179).   Child rearing can either be done with the message that the person is loved, respected, and accepted for the whole or it may engender a pathological sense of personal shame or guilt although most caretakers do not experience themselves as 'shaming' (Yontef, 2003:358).

A person needs to take cognisance of another person's emotions and feelings in order to understand him- or herself (Louw, 1999:151). A child's emotional communication may be deliberately misinterpreted by certain parents that lead to the display of false-self behaviours (Harter, 2012:686). Parents who are themselves emotionally shame-bound cannot allow their children to have emotions because it will trigger the parent's emotions (Bradshaw, 2005:81). On a conceptual level as well as on a personal level, the issues of emotion and identity inform each other and constrain interpretations of each other (Haviland-Jones & Kahlbaugh, 2000:293).

A fantasised construction of the self can be created by a young child or he or she can incorporate prejudices of his or her caregivers that may be based on signals from caregivers that certain episodes are either best forgotten or should not be retold (Harter, 2012:686). A child usually concludes that he or she is the problem and that he or she is defective, wrong, and not worthy of love when he or she is not able to make sense of why his or her parents react the way they do (Yontef, 2003:359). When an individual's beliefs about him- or herself do not form a coherent whole, psychologists speak of a 'fragmented sense of self' (Leary & Tangney, 2003:7).

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[23]   "Abandonment is the precise term to describe how one loses one's authentic self and ceases to exist psychologically" (Bradshaw, 2005:31).

If a person experiences discrepancies between what his or her self means to him or her and the identity standard that is signalled to him or her by others, negative emotions are experienced while the absence of discrepancies result in positive emotions (Burke & Sets, 2003:139). If a person accepts the falsified version of the experience, the distortions may contribute to the formation of a self that is perceived as inauthentic (Harter, 2012:686). When a person's core feelings are not acknowledged, he or she loses a sense of him- or herself (Bradshaw, 2005:79).

An infant can also develop a kind of compliant self to survive in that they separate from the unacceptable feelings and energies that constitute the 'true self' (Pattison, 2000:101). When a person deems it necessary to escape from the self, he or she creates a false self that is always more or less than human, for example the false self may be a perfectionist or a slob (Bradshaw, 2005:34). Ongoing construction of connections between emotion and self-knowledge is required, according to Haviland-Jones and Kahlbaugh (2000:293) for the search for identity or for the 'true inner self'. Louw (1999:151) states that "people are their true selves in and through their emotions". Even though the true self is hidden, it continues to long to be known and esteemed, regarded and valued, to feel secure in a loving relationship and to feel proactive in making love relationships happen (Boulle, 2010:27).

Defences are formed because a child cannot continue to feel emotional pain indefinitely and so the process of repression starts (Boulle, 2010:23). The true self is caused to hide when parents allow abusive acts to happen, when conditional support is given, when there is a lack of validation, when there are threats to harm, or when the child is coerced or forced to comply (Harter, 2012:692). The false self is created because he or she experiences him- or herself as flawed and defective and cannot bear to look at him- or herself (Bradshaw, 2005113). The false self copes with the imperfections of his or her immediate environment from a more defended and less vulnerable disposition (Boulle, 2010:23).

The false self is adopted as a survival skill and becomes a script that tells the person what feelings he or she should have and the person eventually learns to accept the scripted feelings as authentic (Bradshaw, 2005:79). When a major part of the child's existence is not only denied but is regarded as unwanted the true self becomes hidden (Pattison, 2000:101). Having discarded the value system of the true self, the

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false self pursues being esteemed at all costs, convinced that worldly values are the truth (Boulle, 2010:27). Years after the true self goes into hiding, the layers of defence and pretence are so intense that the person loses all conscious awareness of who he really is (Bradshaw, 2005:34). The way of approaching life and viewing the self is through the inner world that is contaminated by the agenda of the false self which fills the person's consciousness whether he or she likes it or not (Boulle, 2010:30). When the adult's truthfulness is not received well by others, it can set off the old emotional memory of not being regarded and esteemed as a child causing the false self to remedy the situation by angrily or frustrating blaming the event or person as the cause for his or her vulnerable experience (Boulle, 2010:32).

Shame becomes internalised through events as it is lived and experienced, communicated through language and when affect fuses and amplifies these scenes (Kaufman, 1989:59-60). Haviland-Jones and Kahlbaugh (2000:294-295) acknowledges that it may seem that this view clashes with the argument that identity is an awareness of one's history but their argument is that a motivational process underlies the very construction of these memories as well as the motivation for their construction. The self internalises experience through imagery (containing visual, auditory and kinaesthetic dimensions) and these images or scenes that have become imprinted with affect[24] (emotion) are internalised (Kaufman, 1989:58-59). The images of the shaming experiences are recorded in a person's memory banks and since the victim has no time or support to grieve the pain of broken mutuality, the emotions are repressed and grief remains unresolved (Bradshaw, 2005:32).

It is the psychological magnification of particular sets of scenes that according to Kaufman (1989:90) is the source of both personality integration and disruption. In the brain, the amygdala is the survival alarm centre and it records the caregiver's worst actions because at these times when caregivers are most out of control, the survival of the child is threatened and any subsequent shame experience that even vaguely resembles that past trauma can easily trigger the words and scenes of the original trauma (Bradshaw, 2005:32-33). According to Kaufman (1989:104) "the self

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[24]   Affect is understood as a more general term than emotion and it "includes less differentiated and more fuzzy states of arousal and experience" (Granqvist, 2016:13).

becomes organised around scenes it later reproduces, and identity becomes organised around scripts".

The new and the old experiences are then recorded and over time an accumulation of shame scenes are attached where each new scene potentiates the old (Bradshaw, 2005:33). When scenes of shame are internalised, they become models that shape distinct patterns of inner relating (Kaufman, 1989:105). When shame becomes embedded into the core of the person's identity, a word, a similar facial expression, a scene, or an old memory can trigger an enormously painful experience (Bradshaw, 2005:33).

According to Kaufman (1989:18), shame has the binding affects of exposure that disturbs the functioning of the self whereby exposure binds with movement and speech and thereby paralyses the self. From the perspective on differential emotion, emotions bind "experience through processes of emotional magnification and resonance, and thus creates identity" in two ways: (1) because it seeks out and recognises a familiar or meaningful emotional signature, it attracts the self to new experiences; and (2) separate experiences that share emotional processes, provide meaning and value to experiences that are connected (Haviland-Jones & Kahlbaugh, 2000:294).

Bradshaw (2005:81) calls shame the master emotion as it binds all other emotions through internalisation. The self becomes overwhelmed by the self's heightened visibility (Kaufman, 1985:18). The fear of exposure is magnified intensely through internalisation and any exposure means that the essential defectiveness of the person as a human being is seen (Bradshaw, 2005:87). In the wake of shame, a consuming loneliness can gradually envelop the self and deepening self-doubt can become one's constant companion (Kaufman, 1989:18).

Because a particular affect can become bound by shame, specific or multiple binds can be created with the result that shame can now exercise powerful, indirect control over the self (Kaufman, 1989:62). Parental shaping and socialisation of emotion displays through shaming practices is one mechanism that couples shame with other emotions (Ackerman *et al*., 2000:26). When children are shamed for crying the result is distress-shame binds which causes the self to feel deficient as well as sad

(Kaufman, 1989:62). When the child is unsuccessful in his or her attempt to hide the display of a certain emotion, the other emotion becomes coupled with shame and this mechanism is central to the development of shame-fear and shame-anger patterns (Ackerman *et al*., 2000:26). Another example is when positive affect is expressed in whatever context and it meets with shaming (Kaufman, 1989:63). The individual who experiences shame when he or she receives a compliment from others have internalised such binds (Kaufman, 1989:63).

Additional discrete emotion systems can be triggered by emotions that interact with shame through feedback loops and a consistent and robust response to particular situations are formed through the repetition in such feedback loops (Ackerman *et al*., 2000:26). The feelings of shame with their accompanying thoughts flow in a circle that causes an endlessly triggering of each other (Kaufman, 1989:93). Shame becomes paralysing as the event that activated shame is relived over and over internally through imagery and as it causes the sense of shame to deepen and absorb other neutral experiences that happened before as well as those that may come later, the self is finally engulfed (Kaufman, 1989:93).

The meaning of shame is transformed as the language, imagery and scenes associated with shame are fused together and the result is that shame is no longer one feeling among many, but the core of oneself (Bradshaw, 2005:86). For the reason that previous and even unrelated shame scenes can be recruited with each recurrence of the shame spiral and therefore causing it to be relived and fused together, the process entrenches shame with the personality and thereby spreads shame throughout the self (Kaufman, 1989:93). Once the spiral is in motion, it causes other shameful experiences to be relived and it solidifies shame further with the personality (Bradshaw, 2005:86).

When Kaufman (1989:90) discusses the formation of identity the author uses the terms script (distinct action patterns) which evolves so that scenes (images) may be predicted and controlled. Kaufman (1989:90) continues to explain that the script contains the person's rules on how to predict, interpret and control "a magnified set of scenes". Initially, scripts develop from scenes but then scripts increasingly or determine scenes which mean that multiple and competing identity scripts coexist within the self (Kaufman, 1989:104). When Bradshaw (2005:30) describes the

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internalisation process the author starts with faulty attachment bonding as the source of 'carried' shame followed by the trauma of abandonment that causes the interpersonal bridge to be severed and finally when the memory is imprinted and the process is constantly reinforced, the internalisation process is complete.

Identity scripts develop to organise the self uniquely but they are turned against the self (Kaufman, 1989:106). According to Kaufman (1989:106-110) identity scripts are self-blame, comparison making, and self-contempt and these negative identity scripts undermines security, valuing and wholeness. As by-products of identity scripts, owning and disowning are respectively positive and negative potential action outcomes (Kaufman, 1989:110). The action of disowning is performed by one part of the self against another and it positions the self toward disintegration or fragmentation (Kaufman, 1989:110-111).

In turn the relentless internal strife waged against disowned parts of the self causes an actual splitting[25] of the self into two or more partial selves or caricatures of the self (Kaufman, 1989:111). A definite developmental possibility caused by splitting is multiple selves or so-called personalities according to Kaufman (1989:111). Kaufman (1989:112) states that "the final step in the developmental sequence occurs when one's essential identity becomes based on shame". Defeats, failures, or rejections only need to be perceived as such and does not need to be actual because the internal shame process has become magnified beyond what the basic affect of shame itself might produce as an amplifier (Kaufman, 1989:112).

The result of internalisation and further magnification is the creation of an identity because a distinctive pattern of relating to oneself has developed and it continuously absorbs, maintains and spreads shame (Kaufman, 1989:112). Any feeling, need, or drive makes the shame-bound person feel ashamed because the core of the person's life is grounded in his or her feelings, needs, and drives (Bradshaw, 2005:32). Not only has the self become shame-bound but according to Kaufman (1989:112) "the internal relationship between owned and disowned parts of the self directly recreates within the self the identical shame-activating qualities initially encountered interpersonally". Internalisation of shame has four major consequences

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[25]   Splitting is a magnification of disowning and the principal means by which splitting occurs is contempt that is turned against the self (Kaufman, 1989:111).

according to Bradshaw (2005:87), namely: a shame-based identity is formed, the depth of shame is magnified and frozen, autonomous shame activation or functional autonomy results, and internal shame spirals are made operative.

2.4   Conclusion

Emotions play a vital role in the development of the self and identity as mental constructs. The development of a child's identity starts with interpersonal contact with their caregivers whom they mirror. Abandonment and insufficient caretaking causes the internalisation of shame. While the true self becomes hidden, the false self employs defences for the purpose of survival. Internalisation causes shame to become part of the identity and when shame binds with other emotions, the person will experience shame when feeling other emotions, such as anger, fear, and joy. Shame has now become part of who the person is.

CHAPTER 3: HOW CAN SHAME BE DISTINGUISHED FROM GUILT?

3.1   The descriptive-empirical task

This chapter is based on Osmer's (2008:31-78) descriptive-empirical task and investigates the experience of shame. The descriptive-empirical task of Osmer (2008:34) requires the researcher to give attention to what is experienced in an effort to clearly understand their experience. The practice of the 'spirituality of presence' refers to being open, attentive and prayerful. The aim of this chapter is to 'attend' to how persons experience shame and 'be open' to their suffering. To achieve this aim, it is necessary to clearly distinguish shame from guilt. The task requires that situations and contexts are examined to gain insight in the study of shame. This will be done by discussing the impact of shame and guilt on the relationship with self, others, and God.

This chapter is divided into three main sections:

- What is guilt and how does it impact on a person's life.
  The experience and development of guilt will be examined from a psychological and theological perspective. The impact of guilt on the relationship with self, others, and God will be discussed.
- What is shame and how does it impact on a person's life.
  The experience and development of shame will be examined from a psychological and theological perspective. The development of persistent shame will be investigated and clarified. The impact of shame on the relationship with self, others, and God will be discussed.
- Distinguishing shame from guilt

  Information gained in the previous two sections will be used to distinguish shame from guilt as well as its different impact on relationships. An attempt will then be made to define shame and persistent shame from a pastoral perspective.

The information needed to discern patterns and dynamics in these situations will be gathered through empirical research. The mode of inquiry chosen will be qualitative research. Because interviews with persons who suffer from persistent shame will be

difficult, a literature study will be conducted to gain insight from the perspective of psychology and theology in order to acquire a wide range of information into the experience of shame.

3.2   Introduction

It is important for pastoral counsellors to be aware of how clients experience shame. Although psychologists cannot agree on a final definition of shame, an attempt will be made to define persistent shame by distinguishing guilt from shame.   An investigation into how people experience shame and how they experience guilt should further clarify the difference. Finally the effect of shame on relationships compared to guilt on relationships will be investigated. While these psychological perspectives can enrich the understanding of shame, it is never superior to Scriptural authority.

3.3   What is guilt?

The aim of this section is to explore the emotion of guilt. To understand guilt, the various definitions of guilt, the development of guilt and the experience of guilt will be discussed. An inquiry into the causes of guilt will then be done to reveal how the healing of guilt may take place. Finally, the impact of guilt on various relationships will be examined. The exploration will be done from both a theological and psychological perspective. The discussion that follows will not be done according to specific theories but a combination of theories to gain a more comprehensive understanding of emotion.

3.3.1   Understanding guilt

The Oxford English Dictionary (2018) defines guilt as "a failure of duty, delinquency; offence, crime, sin" (noun) or "to commit an offence or trespass, to sin" (verb). Lewis (2000:628) describes guilt in terms of 'specific attribution' that refers to a person's inclination to focus on specific actions of the self in certain situations – the self-evaluation is not on the total self, but specific behaviour. La Freniere (2000:171) defines guilt as "an emotional response to a keen sense of having violated one's own internalised standards".

At the beginning, one might consider guilt as an emotion that is experienced by becoming aware that the person is responsible for, or wanted to do something that is morally reprehensible or non-morally un-acceptable (Sludds, 2009:65). While the 'sense of guilt' is a feeling, the word 'guilt' refers to the offending act (Yontef, 2003:365). From the perspective of affect theory, guilt is immorality shame but from the perspective of common usage, a broad spectrum of affective states reflects guilt (Kaufman, 1989:26).

Guilt refers to the negative emotion that is felt when a person either fails or does something morally wrong with his or her focus on amendment and the avoidance of repeating the transgression (Kalat & Shiota, 2007:235). Guilt can also be moral disgust or moral dissmell where a part of the self judges the part that is the offender (Kaufman, 1989:26-27). A more comprehensive description of guilt is that a person is guilty when he or she broke the law and therefore he or she is worthy of blame and/or punishment; a person that transgresses a moral standard by which he or she previously lived even though this law may not violate any particular legal law; or a person that behaved or thought in a non-moral way falls short of his or her own personal standard (Sludds, 2009:65-66). Guilt can cause self-blame and fear of exposure or punishment and moral outrage with the presence of ethical judgment (Kaufman, 1989:27).

Collins (2007:178) identifies several types of guilt and broadly categorises them in objective guilt and subjective guilt. While objective guilt refers to a person who breaks the law and is therefore guilty even though he or she may not feel guilty, subjective guilt refers to the inner feelings of remorse and self-condemnation that comes from the person's actions (Collins, 2007:178). Subjective guilt, according to Collins (2007:179) is the uncomfortable feeling of regret, remorse, shame, and self-condemnation that can occur when the person has done or thought of something that he or she feels is wrong, or when the person has failed to do something he or she should have done. According to Collins (2007:179) people usually refer to subjective guilt feelings when they talk about guilt.

Sludds (2009:74) describes legal or cognitive guilt as: (1) a person can experience guilt only when he or she actually do something and is consciously aware of his or her actions and behaviour; (2) a person cannot experience guilt on behalf of another

but must be culpable him- or herself; (3) a person must recognise that he or she did wrong; and (4) the person must have done a wrong that is not 'legal' and it cannot be merely a matter that is frowned upon by a community or society.

Children begin to differentiate the self from others from the age of two years onwards and they also show an awareness of which behaviours are appropriate or not and how it affects others (Ferguson & Stegge, 1998:21). Children develop structures for moral standards and it becomes more sophisticated with age (Tangney, 1998:10). A child firstly develops the capacity to experience empathy around the age of two in response to a victim's distress, whether they caused it directly or simply witnessed it (Ferguson & Stegge, 1998:21). Toddlers have a rudimentary sense of right and wrong (Tangney, 1998:10; Furguson & Stegge, 1998:21-22) but the domain of moral judgements expands across the preschool years until they are four years old when they have distinct notions about the seriousness of transgressions and they can now reliably distinguish between moral and social conventional transgressions (Tangney, 1998:10-11).

Children move from a narrow focus on the outcome to a consideration of how others react to their behaviour and then to consider their own reaction to their behaviour between the ages of five and eight (Tangney, 1998:11). Through later childhood into adolescence, norms and standards become more internalised (Tangney, 1998:11). When children evaluate their behaviour at the age of eleven they seem to rely more on their own standards (Tangney, 1998:11).

When a person does an act that is bad or harmful, the feeling that accompanies the act is guilt (Yontef, 2003:365). Guilt is most commonly experienced when a person does something that hurts another person (Kalat & Shiota, 2007:228). A person becomes the object of moral censure and/or psychological concern when a person injures another without any provocation but does not experience a sense of guilt for what he or she has done (Sludds, 2009:66).

In part, guilt is sometimes regarded as a positive emotion because of its reflective and self-punitive character that signals to others that despite having done wrong, a sense of justice or fair-play is retained (Sludds, 2009:36). Because guilt conveys the recognition that a person behaved wrongly against another and responsibility is

accepted for corrective actions, expressions of guilt are social displays (Furguson & Stegge, 1998:24). It appears that guilt motivates a person in a more 'moral' direction because it "keeps people constructively engaged in interpersonal situations at hand" (Tangney, 1998:8).

In the western world, it is significant to note that guilt must not only be felt sincerely but the feeling must be proportioned to the wrong committed (Sludds, 2009:69). Sludds (2009:69) cautions that while people are not usually impeded from feeling too much guilt, excessive guilt can blind a person from taking appropriate action. People often report a preoccupation with the transgression in the midst of the guilt experience (Tangney, 1998:5).

Guilt may be experienced when a person has failed to perform a certain action, such as not helping a blind person cross the street, it may be felt because a person harbours certain feelings such as contempt for another, or it may also help to motivate the person towards good or bad actions (Sludds, 2009:66). Guilt is aroused when the person actually causes, anticipates causing, or is associated with an aversive event and the emotion is experienced as a painful feeling of regret (Ferguson & Stegge, 1998:20). When people experience guilt they exhibit empathy towards others, especially those who are victims because of their transgressions (Tangney, 1998:8). The knowledge that the perpetrator caused distress to the victim combined with empathy for the victim can cause guilt for interpersonal reasons in both a child and an adult (Ferguson & Stegge, 1998:21).

Experiences of non-moral guilt may be regarded as positive since the subsequent sense of disapproval that is experienced when the person transgressed an ideal should be expressed by guilt feelings (Sludds, 2009:36). A person who experiences guilt are pained by their failure to keep to standards, rules or goals but this pained feeling is directed to the cause of the failure or the object of harm and likely actions and behaviours to repair the failure (Lewis, 2000:629). When the person who violates internalised standards of religious, moral, or ethical conduct accepts his or her responsibility, he or she focuses on condemning the deed, desires to make amends or punish the self, wishes to personally exercise control over the situation, and experiences an approach-avoidance conflict toward the others involved

(Ferguson & Stegge, 1998:20). Guilt can be experienced regardless of whether another person approved or disapproved a person's actions (Sludds, 2009:67).

Guilt is an emotion that can be experienced in various ways: a person may feel guilt over an extended period of time with great intensity while it inhibits a normal constructive life while another person only experience brief and superficial guilt due to an action (Sludds, 2009:66). A person who experience guilt has a sense of tension, remorse, and regret over what he or she has done (Tangney, 1998:5). It does not appear that guilt have specific facial expression according to La Freniere (2000:172) though it may be accompanied by gaze aversion like shame.

How a person thinks he she ought to live his or her life are crucial to the idea of personal morality and therefore a person may feel guilty for example playing poorly in a soccer match (Sludds, 2009:69-70). An objection to personal morality is that an innumerable number of matters could potentially be seen as failures of the 'personal morality code', such as, failing to grow plants or poor horsemanship (Sludds, 2009:70-71). However, survivor's guilt is felt in spite of the survivor not being responsible for the deaths caused to others and therefore the feeling may be irrational (Sludds, 2009:71). Inferiority and social pressure can create guilt feelings (Collins, 2007:182). Another view is that when young children face conflicts between their ego-istic desires and moral motives, they experience a kind of 'moral' guilt when their egoistic motives win out although people may also feel guilty without consciously entertaining a moral conflict for example when they hurt another person due to an argument (Ferguson & Stegge, 1998:21).

A reason why guilt is experienced according to Collins (2007:181) is 'past experience and unrealistic expectations'. Guilt is a consequence of failing to meet standards, rules or goals with the focus on the specific action of the self (Lewis, 2000:628). Collins (2007:181) explains that guilt arises due to standards set by parents that are so rigid and high that the child almost never succeeds to meet it and he/she experiences guilt for his or her failures. Behaviours that are perceived by parents as disloyal or disturbing can cause young, egocentric and empathetic children to see themselves as overly responsible for these behaviours (Ferguson & Stegge, 1998:25). Guilt-inducing techniques that promote extreme levels of empathy in their children by unfairly interpreting actions as representing injury or conflict, holding

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children overly accountable, withdrawing affection and essentially perpetuating a 'cycle of victimisation' are often used by caregivers who themselves have problems (Ferguson & Stegge, 1998:25).

Most researchers have chosen to assess guilt by the measures of reparation or confession of a person due to a lack of clearly differentiated expression (La Freniere, 2000:172). In everyday discourse, the term guilt is favoured when attempting to distinguish shame from guilt and it is used as a 'catch-all' phrase that refers to both the experiences of shame and guilt (Tangney, 1998:2). It is often revealed through phenomenological focusing that what a person calls guilt actually refers to regret, sadness, or caring about another's pain and not to either a guilty act or a feeling of guilt (Yontef, 2003:366). A person experiencing guilt will use evaluative phrases such as 'what did I do wrong' where the focus is on specific behaviour of the self in a specific situation (Lewis, 2000:628). Relief can be gained by discriminating true guilt that is caused by unforeseeable hurtful behaviour or behaviour that was not chosen, or avoidable, or was necessary and fear of punishment and regret (Yontef, 2003:366).

Guilt can become maladaptive when a person becomes obsessive, exaggerates self-blame and rumination is focussed on self-condemnation and punishment and according to Ferguson and Stegge (1998:25) it is evident in cognitive analysis of depression, psychoanalytic treatment of internalising disorders, clinical accounts and case studies. According to Crowe *et al.* (2016:570) the violence inhibition model (VIM) of Blair *et al.* (2001) suggests that a pathological absence of guilt causes an empathy deficit which promotes antisocial behaviour and over time becomes apparent in psychopathic personality traits.

Children become vulnerable to depression when they take on too much responsibility or self-blame for their parent's own fate and Ferguson and Stegge (1998:25) stresses the tendency to feel powerless yet responsible for anything that goes wrong when guilt becomes exaggerated, especially in depressed individuals. Feelings of guilt that remain unresolved, "involve a pronounced sense of despair, intropunitive reactions, and are central features to depression and other types of psychopathology" (Ferguson & Stegge, 1998:25). If a person is unable to take

corrective action either in thought, feeling, or deed, the guilt experience may be converted into one of shame (Lewis, 2000:629).

Genuine guilt is not feeling sorry for the self, but recognition that the person has done something wrong (Sludds, 2009:67). Guilt is always associated with a corrective action that is available for the person to take and therefore the person has two possible corrective paths: to rectify the failure and to prevent it from occurring again (Lewis, 2000:629). A person can unburden him- or herself from the guilt the person carries by righting the wrong he or she committed only once genuine moral guilt is expressed (Sludds, 2009:67). The corrective action a person takes to rectify the failure is directed to both the self and others (Lewis, 2000:629).

In the case of legal guilt, Sludd (2009:75) states that the reason for punishment of a person who is found guilty, is that a victim is thought to be repaid by the punishment because the person is held responsible for his or her actions. A person who has learned and was allowed to resolve guilt by apologising, repairing, or avoiding similar situations in future will feel capable and competent when he or she deals with an initial uncomfortable feeling (Ferguson & Stegge, 1998:55). If the person cannot repay for his or her actions, self-torment associated with guilt-ridden persons may be caused (Sludds, 2009:77).

Every person feels guilty because every person is guilty[26] and it is only the cross of Christ that can free a person from his or her own shame (MacArthur, 2005:69). Adams (1979:144; Louw, 1999:144) stresses that in Christianity, the term guilt should be differentiated as guilt (meaning culpable) and a sense of guilt (feeling). The word guilt used to always mean culpability but with the influence of psychology, it came to mean a sense (or feeling) of guilt (Louw, 1999:144). A reason for guilt is faulty development of the conscience according to Collins (2007:182) and it refers to the conscience that God placed in man that can be altered by the teachings and actions of others.

In the biblical sense, a guilty person is one who broke God's law (Collins, 2007:179). Theologically, guilt relates to sin, remorse, penance, and forgiveness (Arel, 2016:4).

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[26]   Romans 3:10-12 "As the Scriptures say, No one is righteous – not even one. No one is truly wise; no one is seeking God. All have turned away; all have become useless. No one does good, not a single one" (NLT).

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The literal meaning of the word *asham* is 'guilt' through negligence or ignorance and a person was required to offer a guilt-offering when he or she was *asham* (Louw, 1999:149). Where the word is almost exclusively associated with wrongdoing such as breaking the Law and the Commandments, guilt appears approximately a hundred and thirty five times in the Old Testament while only four times in the New Testament (Park, 2006:130). The violation of one's standard makes the person guilty of actual sin even when these standards are unbiblical because the person him- or herself thought that violating the standards was (or might be) a sin[27] (Adams, 1979:146). Guilt comes from both original sin (Adam's act of transgression) and the person's actual sin (Louw, 1999:144-145). According to Yancey (2008:319) "guilt exposes a longing for grace".

The guilty person stands alone before the judge and expects to be punishment and needs forgiveness (Welch, 2012:11). The infringement against a standard or another person causes guilt but it can be removed when the person has satisfied the penalty imposed or is pardoned from the wrong and/or forgiven (Anderson, 2006:163). Supernatural influences is another reason of the development of guilt according to Collins (2007:183) and it is guilt that is caused by the promptings of the Holy Spirit whom produces awareness for the person's cleansing and growth. When the conscience arouses the painful bodily state that is cause by the self-evaluation that he or she violated certain standards, it should be viewed as a warning (Adams, 1979:145) just like when a person touches a hot stove. The tension and regret of guilt is likely to lead the person to confess, apologise, and repair the damage that was done (Tangney, 1998:9).

When the sense of guilt flows from true guilt that comes from the violation of one's standards it should neither be attacked nor focussed upon but instead properly removed by dealing with the guilt (violation) itself (Adams, 1979:145-146). The focus of the person is on the offending behaviour and probably also on the harmful consequences of his or her actions to others which foster a more constructive, reparative behaviour (Tangney, 1998:9). It is important to note that when a person's standards are wrong healing does not only need dealing with sin but also the faulty

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[27]   Romans 14:23 "But if you have doubts about whether or not you should eat something, you are sinning if you go ahead and do it. For you are not following your convictions. If you do anything you believe is not right, you are sinning" (NLT).

understanding of God's Word (Adams, 1979:146). Lack of forgiveness according to Collins (2007:184) is technically not a cause of guilt but people who don't find forgiveness continue to experience guilt.

3.3.2 Impact of guilt on relationship with God

While guilt can be a transgression of a person's own standards, it is mostly regarded as a violation of God's moral standards. Adam and Eve experienced guilt after they sinned against God and according to Mitchell (2004:12) the internal corrective feeling of guilt could have brought them to confession and repentance. Instead of going to God, they attempted to avoid Him. On the other hand when David experienced guilt after he realised how he sinned against God[28]and turned towards God for forgiveness (Mitchell, 2004:13). David, therefore, realised that he needed God's forgiveness to clean him of his sins.

God requires that His people be holy and obedient to His will (Pattison, 2000:238) and therefore any perceived transgression causes guilt. The person who is weighed down by his or her repeated failures, lost hope and a sense of unworthiness tends to pull a shell around him- or herself that makes him or her almost impervious to grace (Yancey, 2008:352). People define failure as something that was not achieved or as not being adequate or good enough (Schoeman, 2005:44) while Scripture defines failure as man falling short of the glory of God. A guilty person may mistake his or her failure as an indication that he or she is not good enough. This may keep him or her from seeking forgiveness from God.

God's omnipresence[29] may suggest that a person is perpetually under a kind of divine surveillance (Pattison, 2000:239) meaning that man has no privacy and nothing can be hidden from God. For the guilty person, he or she can therefore offer no defence and he or she may feel that he or she is worthy of God's wrath.

 Psalm 32:1 "Oh, what joy for those whose disobedience is forgiven, whose sin is put out of sight!" (NLT)

[29]   Psalm 139:7 "I can never escape from Your Spirit. I can never get away from Your presence" (NLT).

3.3.3 Impact of guilt on relationships with others

A person most commonly experience guilt when he or she hurts another person (Kalat & Shiota, 2007:238). It is necessary for a person to have the capacity for self-conscious emotions since according to Watts (2016:204) they cause people to recognise that they have departed from God's purposes and are therefore in need of repentance, confession and amendment. A guilty person will experience empathy to others, especially if they were hurt because of his or her transgressions (Tangney, 1998:8). Guilt can motivate a person to repair the injustice that was done by him- or herself to another person.

Because the focus of guilt is on the offending behaviour (Tangney, 1998:9), a more constructive and reparative behaviour is fostered. A person can amend his or her ways to avoid a repetition of his or her behaviour and he or she can make amends towards the person that was hurt.

3.3.4 Impact of guilt on the relationship with the self

The guilty person experiences self-blame and a fear of exposure or punishment (Kaufman, 1989:27). Tormenting oneself does not get rid of the experience of guilt, but will only increase the feeling. The person can become preoccupied with his or her transgression (Tangney, 1998:5) when he or she becomes obsessive and exaggerates self-blame, his or her focus is on self-condemnation and punishment which can lead to depression and other internal disorders (Ferguson & Stegge, 1998:25) instead of seeking forgiveness. A person who may not be able to repay for his or her actions becomes guilt-ridden and will continue to torment him- or herself (Sludds, 2009:77). Lack of forgiveness can cause a person to continue feeling guilty (Collins, 2007:184).

3.4   What is shame?

3.4.1 Understanding shame

The diversity of approaches to the phenomenon in different disciplines and discourses is a major obstacle to a clear vision of the nature of shame (Pattison, 2000:45). There are also competing psychological languages or theories that orient

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researchers towards examining guilt instead of shame (Kaufman, 1989:4). There is however value in different approaches to shame since each approach provides something of value towards understanding shame (Pattison, 2000:59).

The Oxford English Dictionary (2018) defines shame as "the painful emotion arising from the consciousness of something dishonouring, ridiculous, or indecorous in one's own conduct or circumstances (or in those of others whose honour or disgrace one regards as one's own), or of being in a situation which offends one's sense of modesty or decency."

Shame is not only often misidentified and disguised but is often called by other names such as guilt, pride, and embarrassment (Starkey, 2009:36). Shame is described by Welch (2012:2) as a deep sense that the person is unacceptable because of something he or she did, something that was done to him or her, or something associated with him or her. Whitfield (1989:43) describes shame as both a feeling or emotion and an experience that happens to the total self, while Kaufman (1989:24) describes shame as a 'loss of face'. Shame is described by Bradshaw (2005:5) as "a healthy human feeling that can become a true sickness of the soul".

Because a person thinks of him- or herself as bad or unworthy when he or she interprets a negative event as evidence that his or her entire self is defective or inadequate, shame is defined by Kalat and Shiota (2007:284) as a negative emotion that is experienced when a person either fails or does something morally wrong and instead of focussing on the action, he or her focuses on his or her own global, stable inadequacies in explaining the transgression. The self is the object of concern and for this reason the attention remains within the self and exclude the outside world of other persons (Pattison, 2000:73). When the person becomes an object, he or she is no longer in him- or herself and he or she is absent from his or her own experience (Bradshaw, 2005:102).

The word 'shame' is derived from the Indo-European root '*kam*' or '*kem*' and it means 'to cover, to veil, to hide' (Sludds, 2009:83-84; cf. Pattison, 2000:40). According to Starkey (2009:37) the French term for shame, *honte* ("after an act that harms, hurts or soils" in which shame "will burn in the memory") connotes shame as a negative emotional reaction while the term *pudeur* (Latin: *pudor*) suggests restraint

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as an anticipatory feeling, such as modesty, that warns against an action that will bring disgrace. Healthy shame is the normal experience of shame that reveals a person's limitations which is an essential part of every human (Bradshaw, 2005:7).

In the modern world shame is often understood as basically an emotional state and it does not have a single experience or definition but remains a family of meanings and phenomena (Pattison, 2000:3). Shame is a highly negative and painful state which disrupts ongoing behaviour, confuses thought, and causes an inability to speak (Lewis, 2000:629). Shame inhibits continuing interest and enjoyment (Kaufman, 1989:31). The experience of shame is not only painful, but it stops the experience of pleasure in its tracks (McMillan, 2006:152).

The self can become embroiled by the self when the evaluation of the self by the self, is total – the focus is not on the actions of the person but upon the total self (Lewis, 2000:628). While shame and guilt both involve negative judgments and assessments of the self, the attention of shame is directed upon the global self and its own self-consciousness and not upon a particular or possible cause of action (Pattison, 2000:125). Unlike the experience of remorse for instance, the experience of shame is inseparable to the person's view of him- or herself (Sludds, 2009:84). When the focus of the person is upon the self instead of the action, the person becomes unable to act and hides or disappears from the field of action (Lewis, 2000:628). Lee (2003:5) agrees with the conclusion of Kaufman (1980) that a person can only experience shame to the extent that something matters to him or her.

According to Scheff (1997:200) shame is not only a genetically determined emotion within a person but it is equally "a signal of the state of social relationships" where the degree of alienation of the participants is revealed. Sludds (2009:84) states that an internal respect exists in shame that comes from the belief that the person is responsible for certain actions and it comes from a feeling of having broken with a harmony, or unity, with oneself or with another who is emotionally connected to the person. Shame is often associated with morality but Pattison (2000:123-124) explains that because shame-based people are cut off and excluded from society and relationships they are pre-social and pre-moral and they can only take real responsibility and incur the appropriate guilt that goes with such a responsibility once

they have joined society and been recognised as competent persons by the self and others.

Until the child has developed a sense of self, shame cannot develop (Ackerman *et al*., 2000:24). Before the infant brain becomes experienced enough to experience shame, the brain requires some experience in a relationship (McMillan, 2006:151). Initially, shame arises before the age of clear or verbal memory and in adulthood the awareness of shame is often interrupted at this early stage of the awareness cycle: "a sense of need or feeling arises, a nonverbal reaction from others triggers the old globalised shame, the mental and interactional contact processes are interrupted, and the difficulty is blamed on the feelings of need, anger, hunger, and so on" (Yontef, 2003:360). Shame is predominantly a wordless experience irrespective of its duration in the early years of life (Kaufman, 1989:19). From the beginning, every child needs to know that the world can be trusted (Bradshaw, 2005:7). The child's feeling of shame emerges once basic trust between him or her and his or her caregiver has been established (Bradshaw, 2005:10).

An effect of shame is that the person experiences difficulty in communication since the person who experiences shame is left without words or the capacity to use them (Pattison, 2000:73-74). Although shame is subjectively perceived to be an intensely personal and individual experience the loss of words accomplishes the exclusion and alienation of the person from the world of social discourse and shared narrative (Pattison, 2000:74). The sense of shame in a shame-oriented person is based on an infant's and toddler's earliest strivings and interpersonal experiences before awareness becomes verbal and for this reason feelings are often not in verbal awareness or at least not concise (Yontef, 2003:357).

The feeling of shame first appears at about six months after the child became familiar with his or her mother's face (Bradshaw, 2005:10). The appearance of a strange face causes the infant to experience shame as shyness as he or she looks upon the strange face (Bradshaw, 2005:10). In the earliest years, children must content with older siblings and adults whom they can never match in skill or accomplishment and this guarantees a perpetual vulnerability to shame (Kaufman, 1989:31).

The process of human bonding comprises sufficient and consistent experiences of positive affect, reduction of negative affect, tactile touching, security holding, and identification, especially through recurring smiling facial gazing which are critical to establish emotional ties (Kaufman, 1989:33). The child needs not only time and attention from his or her caregiver, but also good boundaries modelled by the caregiver (Bradshaw, 2005:12).The emotion shame emerges developmentally and its prevalence wildly varies across individuals and cultures and it does not have a consistent and specific expressive signature like independent emotions (such as anger and fear) (Ackerman *et al*., 2000:23-24).

There are various reasons why shame develops, for instance the infant may be unloved, deprived of intimate relationships, physically abandoned or emotionally abandoned (Pattison, 2000:100). The negative messages, negative affirmations, beliefs and rules that a person hears as he or she grows up causes shame (Whitfield, 1989:46). Shyness is always part of a person's encounter with strangers or strange experiences and it signals that the person should be cautious in case he or she is wounded or exposed but it can become a serious problem if it is rooted in toxic shame (Bradshaw, 2005:12). Shame can be activated by early parental anger or feelings of or fears of abandonment (Kaufman, 1989:36-37).

A child that cannot grasp what is going on and who is unable to change it, immediately goes from 'fearful' stimulus to 'fight, flight, or freeze' response without being able to learn from his or her experience (Van der Kolk, 2007:229). Unexpected exposure of vulnerable aspects of a child's self causes toxic shame (Bradshaw, 2005:101). Before the child has any ego boundaries to protect him- or herself, the exposure takes place and the shaming event occurs where the child has no ability to choose (Bradshaw, 2005:101). Particularly when repetitive or prolonged over time, the experience of shame itself gradually creates a widening gulf (Kaufman, 1989:37).

According to Sludds (2009:83) shame is generally caused by the failure to live up to an ego ideal and not because of a legal or moral connotation, although shame can be felt when illegal or immoral things are done or when a person did poor work or acted poorly. Shame-oriented persons feel shame to the degree that they identify with an ideal, which are often rigid, and experience a discrepancy from it (Yontef, 2003:361). When the person experiences a discrepancy between his or her ideal self

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and his or her actual self, he or she quickly moves from absorbing "an external act to absorption in who he [or she] is" (Sludds, 2009:86).

A person has an image or a picture of how he or she would like to be or how he or she believes he or she has to be in order for others to find him or her acceptable and this is called the ideal self but it is not an identification of oneself as one is (Yontef, 2003:361). For example, the ideal self of a person may be to be graceful while the experience is awkwardness and since it conflicts with the ideal self, the person experiences shame and in turn awkwardness increases (Yontef, 2003:361). An internalised ideal image of the self serves as the reference for shame (Starkey, 2009:53). Shame is activated whenever a person's fundamental expectations are suddenly exposed as wrong or when expectations are thwarted or disappointed (Kaufman, 1989:31). Someone other than the person can bring shame upon him or her (Sludds, 2009:85). Experiences are amplified by shame as it gives texture and meaning to the experienced self and when shame becomes internalised, the self is now entirely capable of reproducing shame (Kaufman, 1989:57).

The experience of shame is universal to every human being (Whitfield, 1989:45). Shame can be experienced in reaction to experiences, behaviours, thoughts, or feelings (situational) or it can be a global experience (Yontef, 2003:353). The thoughts of a person who experiences shame can become confused and the person behaves awkwardly and submissively towards the person he or she feels has good reason to disapprove of him or her (McMillan, 2006:152).

A person who violates moral standards, rules, and goals can also experience shame (Lewis, 2000:629). Shame can be experienced in a variety of ways such as when a person did something illegal or immoral, when a person feels ashamed because of his or her physical appearances, when he or she committed a social wrong or due to his or her character (Sludds, 2009:84). A person can experience public shame when he or she makes a mistake or stands out in some way but he or she can also experience shame in private by having a sense of audience or the 'critical other' (Pattison, 2000:72).

The reason that individuals can experience shame regardless of others present, illustrate that the source of shame can be either in the self or in another (Kaufman,

1989:5). When a person disapproves of dishonourable or distasteful actions of individuals or groups to whom he or she is related, he or she can experience shame through association (Sludds, 2009:84). Lee (2003:3-4) describes the experience of shame as "air being taken out of our souls" when a person seeks approval from another respected person but is met instead with indifference or disdain.

For shame to be experienced, "only the self need watch the self and only the self need shame the self" (Kaufman, 1989:6). Shame is a learned experience "of not identifying the self as is" (Yontef, 2003:354). The person who experiences shame feels exposed and seen when he or she is not ready to be seen (Bradshaw, 2005:101). Most of the time a person is unaware of his or her self but the scrutiny of the self causes a heightened and tormenting self-conscious where the person experiences a sense of being split between the other and the self and this disruption results in an acute sense of dividedness or doubleness as the self evaluates itself (Pattison, 2000:73).

As the affect of inferiority, shame is felt as an inner torment that divides the person from him- or herself and others (Kaufman, 1989:17). The person experience a strong sense of being uniquely and hopelessly different as well as less than other people (Wilson, 2002:23). Without boundaries there is no protection and the person must constantly guard him- or herself which leaves him or her completely alone (Bradshaw, 2005:102).

The experience of shame is familiar to everyone and it happens when a person feels that he or she is discovered or imagines that his or her desire is threatened or impossible (Lee, 2003:3). Shame is experienced when the person realises that a part of him or her is defective, bad, incomplete, rotten, phoney, inadequate or a failure (Whitfield, 1989:44). When a person becomes aware that things are not as he or she thought it may produce a threat to trust in the nature of things – a person's world and identity within the world would appear to be in peril (Pattison, 2000:73). When shame is experienced, the self feels exposed not only to itself but also to anyone else present (Kaufman, 1989:17). Any sense of exposure to others or the person self about a longing desire that is believed to be inappropriate or more than the person deserves can cause shame with or without a real sense of rejection (Lee, 2003:3).

Shame often occurs due to criticism or negative observation that exposes the actual which was concealed beneath the apparent (Sludds, 2009:86). The reason the person is afraid of being exposed is because he or she projects his or her own self-critical eyes and subsequently expects them to be as critical of him or her as he or she is of him- or herself (Yontef, 2003:362). The exposure inherent in shame causes a person to feel as though others can see inside him or her or actually read his or her thoughts and as these distorted perceptions grow, it can, for example, lead to paranoia (Kaufman, 1989:19).

The person who experiences shame may feel as though he or she is being observed even if there is no actual people present (Sludds, 2009:83). A shame-based person can feel like an imposter who is waiting to be unmasked (Kaufman, 1989:19). They experience a fear of exposure, of being found out or falling short (Sludds, 2009:83). It is the feeling of being seen by either a real or an imaginary critical audience that turns the self into an object (Pattison, 2000:72). Even if the assessment is actually internal, the person moves from a sense of being a person who judges into the position of feeling judged or assessed and it promotes a character sense of loss of agency and responsibility (Pattison, 2000:72).

When a person experiences shame he or she attempts to conceal the experience from him- or herself and others because the nature of shame is to hide and this leads to a shameful sense that he or she is the only person who experiences shame or at least experiences it to this extent (Lee, 2003:6). The notion to conceal or cover oneself better describes a person's reaction to shame than the experience of shame itself (Pattison, 2000:40). There is an ambivalent longing for reunion with whomever shamed the person, in the midst of shame (Kaufman, 1989:19). By inhibiting behaviour that might instil the emotion in the person, shame acts as a form of self-protection as it helps to regulate his or her conduct (Sludds, 2009:86).

The experience of shame not only violates interpersonal trust but also internal security (Kaufman, 1989:19). It is the violation of interpersonal trust and internal security that causes a feeling of meaninglessness and hopelessness (Pattison, 2000:73). Lee (2003:6) explains that because the effect of feeling defective is to pull away from others, desires are concealed from others and therefore he or she

describes shame as a "natural process of retroflection, or holding back, that serves a protective function throughout life."

Shame occurs when a person fails to correctly evaluate him- or herself relative to standards, rules and goals and attribute the failure to his or her global self (Lewis, 2000:628). The devaluing of the self, a sense of worthlessness, humiliation, and failure are implied in the experience of the self as fundamentally bad (Geib & Simon, 2003:319). The negative evaluation and emotional reaction are towards one's own being and the person experiences an attitude of not being okay (Yontef, 2003:353). A cycle is initiated in the shame experience as recursive feedback from expressive behaviour activity further influences the evaluative process (Ackerman *et al.,* 2000:24).

Today's culture does not encourage people to reveal their failings and inferiorities and neither are children taught either in school or by family how to tolerate shame, effectively release it, and overcome its sources (Kaufman, 1989:19). Before people admit shame, they will readily admit guilt, hurt, or fear (Bradshaw, 2005:30). While personality develops through experiences in the family, peer group, and school, the child directly participates in the self-meanings that are created out of environmental experiences (Kaufman, 1989:45). Kaufman (1989:46-47) argues that there are basically three cultural scripts that activate shame: (1) failure to achieve success becomes a mark of inferiority; (2) the striving for success strangles the capacity for caring and vulnerability; and (3) men compete for success to be independent and self-sufficient while women strive to be popular and conform.

A fundamental interpersonal need that is central to human maturation is the forming and maintaining of mutually satisfying relationships with significant others (Kaufman, 1989:66). Shame occurs within the context of relationships[30] and informs the person that there is a possibility that his or her needs and urges are not supported by those who matter to him or her and in cases of severe or persistent abuse or neglect, the formation of shame-binds occurs as well as a loss of voice for accessing and satisfying these needs and feelings (Lee, 2003:19). It is in significant relationships that toxic shame is primarily fostered because a person needs to value the other to

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[30]   A relationship can be described as a bond between two individuals: parent and child, teacher and student, two siblings, two peers, a therapist and client, or two adults (Kaufman, 1989:32).

be ashamed by what he or she says or does (Bradshaw, 2005:45). The critical event that activates shame is the breaking of the interpersonal bridge (Kaufman, 1989:34). Self-experience occurs within the relational field and shame threatens a break in that relational field (Lee & Wheeler, 2003:3 preface).

The potential for shaming is present in any relationship since shame is an interactive occurrence (Geib & Simon, 2003:315). The interpersonal bridge can be severed by the failure to fully hear, openly validate, and understand another's need (Kaufman, 1989:34). Even when shame is experienced in solitude it always occurs in the context of a relationship (Lee, 2003:7). A person who activated shame in someone loved or valued by behaving insensitively or reacting badly can openly and honestly acknowledge his or her own part to release the other's shame (Kaufman, 1989:34).

The intensity of the emotional state causes the person to attempt to rid him- or herself of shame but because it is an attack on the whole self, it is difficult to dissipate the emotion (Lewis, 2000:629). Any affect can follow shame in an attempt to mask shame from view but most typically shame is followed by fear, distress, and rage (Kaufman, 1989:21). The person who failed to adhere to the standards set for him- or herself experiences a deep sense of disappointment which may be lessened somewhat by attempting to adjust the standards (Sludds, 2009:85).

A set of body sensations and characteristic affect accompanies the negative self-evaluation, such as being hot, flushed, embarrassed and so forth (Yontef, 2003:354). For the person who experience shame, eye contact becomes intolerable (Kaufman, 1989:18). Physical shrinking, head hanging, looking away, and avoiding eye contact are some of the ways a person shows the experience of shame (Yontef, 2003:355).

On the other hand, Kaufman (1989:20) argues that the head is tilted back while the chin is justed forward ('keep your chin up'). The face of the person who experiences shame is frozen and kept under tight control (Kaufman, 1989:20). A third facial defence is a look of contempt that is manifested as a sneer with upper lip raised (Kaufman, 1989:21).

The person may feel unworthy to be touched or that the other person may feel burdened or find it unpleasant if they touched him or her and it may cause a person

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to shrink away from a touch (Yontef, 2003:362). Unfortunately, the intensity of the shame feeling increases as the need or desire for contact increases (Yontef, 2003:363).

A specific situation does not cause shame, but an interpretation of the event and shame may be experience publically or privately (Lewis, 2000:629). Causes of shame can be very difficult to identify because the situations in which it occurs is not predictable (Pattison, 2000:77).

No child is born with a shameful feeling toward him-or herself or his or her emotions (Boule, 2010:9). Infancy is a crucial time for the development of relationships between carers and children and it is here, according to Pattison (2000:102) that the child learns the basic lessons that last through life about the self and society as well as acceptance and rejection. Shame develops through a child's earliest experiences of life and when a child is shamed for having particular natural emotional responses, he or she begins to feel ashamed of him- or herself (Boulle, 2010:9). It is also during infancy that chronic shame develops and it is then amplified beyond infancy in childhood and broader family life (Pattison, 2000:102).

There are some carers who systematically and even knowingly use shaming and shame-related behaviours as their main way of bringing up their children and they accomplish 'soul murder[31]' with physical and sexual abuse, emotional and physical deprivation, and physical and mental torture (Pattison, 2000:102-103). When the needs of a child is neglected, the message to the child is that his or her needs are not important, that he or she is not worth someone being there for him or her and he or she loses a sense of his or her own personal value (Bradshaw, 2005:82).

A child experiences soul murder when he or she is traumatised by either too much stimulation or deprived by being under-stimulated and he or she will erect personal defences along the lines of a kind of false self (Pattison, 2000:103). A person who is abandoned, especially through abuse, is made into an object and because he or she no longer experience him- or herself as a whole person, he or she cannot experience others as whole persons either (Bradshaw, 2005: 84). Because children are totally

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[31]   The term 'soul murder' originated with Shengold (1989:2) and refers to the deliberate attempts to eradicate or compromise the identity of another person (Pattison, 2000:103).

dependent upon their carers for support and approval, they continue to view their carers as 'good' while the child's self must be bad if these 'good' parents are so unkind (Pattison, 2000:103).

The child will continue to have these basic needs and will attempt to fill these needs with something else, for instance, food, money or excessive attention (Bradshaw, 2005:85). Insecure attachments causes the child to have difficulty in relying on others when he or she needs help while he or she is unable to regulate his or her own emotional states by him- or herself and this leads to experiences of excessive anxiety, anger, and longings to be taken care of (Van der Kolk, 2007:229). It is the unexpectedness of the shaming event that creates a lack of trust in the child (Bradshaw, 2005:101).

The hyper-aroused or spaced-out child learns to ignore either what he or she feels (their emotions) or what they perceive (their cognitions) (Van der Kolk, 2007:229). With the development of shame, the child stops trusting his or her basic faculties (eyes, judgment, feelings, and desires) and this distrust causes the feeling of powerlessness (Bradshaw, 2005:101). The results of a study by Lewis (2000:633-634) reveals that maltreated children will show less pride when they succeed with a task but more shame when they failed at a task compared to children who have not been maltreated but who has the same background.

3.4.2 Understanding persistent shame

The evidence from a large amount of clinical experience and writing and a small amount of psychological investigation in the community shows the extent and importance of chronic shame (Pattison, 2000:95). Pattison (2000:96) states that because of the lack of information on chronic shame, any attempt to examine its causes is restricted and will therefore contain a good measure of speculation and incoherence. There is no epidemiological data about the prevalence of shame in the population and also no nuanced diagnostic criteria necessary to determine whether chronic shame should be designated as mild, serious, or severe (Pattison, 2000:95).

When shame becomes a dominant characteristic the person can be described as shame-bound, shame-ridden, shame-prone, or toxically or chronically shamed

(Pattison, 2000:93). Bradshaw (2005:5) prefers the term toxic shame and described it as an excruciatingly internal experience that occurs due to unexpected exposure which divides the person from others. There is neither a definition of what chronic shame is nor an agreement on the 'symptoms' of the condition but Pattison (2000:94) broadly defines chronic shame as "the expansion and prolongation of the features associated with affect shame throughout someone's personality". Toxic shame is described by Bradshaw (2005:29) as a rupture of the self with the self. Chronic shame causes the person to experience him- or herself as eternally inadequate which leads him or her to feel unwanted, unlovable, worthless, and the worst is the belief that he or she deserves to feel that way (Starkey, 2009:57).

Caregivers who are emotionally absent, inconsistent, frustrating, violent, intrusive, or neglectful may cause the child to become intolerably distressed and the child is unlikely to develop a sense that the external environment is able to provide relief (Van der Kolk, 2007:229). It is likely that any experience that constitutes a rejection, objectification, or boundary invasion of the person that produces a sense of social or individual worthlessness, alienation or abandonment and if this is severe enough, long enough or repeated enough, contributes to the development of a chronic sense of shame at any time in life (Pattison, 2000:96). A person who suffers from alienation, experiences a part of him- or herself as alien, for instance, when a person was never allowed to express his or her anger in his or her family, his or her anger becomes the alienated part of him- or herself and he or she will experience shame every time he or she feels angry (Bradshaw, 2005:33).

Toxic shame is multigenerational and when shame-based people marry shame-based people, the deck is stacked against the child from the beginning (Bradshaw, 2005:45). Shame is associated in nearly all members of a troubled or dysfunctional family (Whitfield, 1989:43). A person is set up for toxic shame by any form of faulty or traumatic attachment (Bradshaw, 2005:22). It is possible for whole families to be oriented around shame where they desire to deny and ignore the effects while the family systems not only support but also exacerbate the mechanisms of chronic shame production (Pattison, 2000:105).

It is not possible for shame-based parents to take care of their children's needs (Bradshaw, 2005:46). In poorly functioning families, the parents deny problems and

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emotional pain and expend their energy on appearance management instead of problem solving (Wilson, 2002:34). The needs of the child clash with the parent's needs and the child is shamed for his or her own needs, forcing the child to grow up and become the adult (Bradshaw, 2005:46). The child in an unhealthy family is forced to adapt to their parent's situational needs (Wilson, 2002:35). Unfortunately, underneath the mask of the adult behaviour, the child is neglected and they experience a hole in their soul that is created by unresolved grief and developmental dependency deficits causing adult children (Bradshaw, 2005:46).

A child depends on his or her caregivers for his or her very survival and when trauma emanates from within the family, the child experiences a crisis of loyalty and organises his or her behaviour around surviving within the family (Van der Kolk, 2007:230). Unacknowledged shame may result in a repetitive cycle of insult and revenge according to Scheff (1997:199). The need for parents does not disappear and the child becomes an adult child who turns lovers into parents to take care of their needs (Bradshaw, 2005:46-47). The shame-bound family attempts to avoid any vulnerability that would produce shame by avoiding and circumventing shame with the result that shame is unaddressed and perpetuated (Pattison, 2000:106).

When caregivers have hidden feelings, thoughts and fantasies, the child who is bonded to the parent will take on (carry) the parent's disowned or unexpressed feelings, thoughts or fantasies (Bradshaw, 2005:22). Caregivers are the sole interpreters of reality to their children and both the verbal and nonverbal statements are impressed in the minds of children (Wilson, 2002:29). While a child may experience shame if he or she fails to express him- or herself successfully or when the carer expresses rejection or disgust during toilet training it does not necessarily lead to chronic shame and it is only when these experiences are searing or persistent enough that the child is likely to develop a shame-based personality (Pattison, 2000:102).

Unresolved issues and repressed shame from an immature parent can transfer shame and the transfer of shame is also called 'induced shame' (Bradshaw, 2005:24). The internal working models of a child are defined "by the internalisation of the affective and cognitive characteristics of their primary relationships" (Van der Kolk, 2007:228). A child will feel that his or her emotions are insignificant and not

valued if he or she experiences the emotional state as being unimportant or minimised by others and since his or her cognitive faculty must still develop, he or she cannot reflect upon or evaluate a situation and grow in understanding of the way things are in his or her home environment (Boulle, 2010:19-20).

If a child experiences a constant sense of not being wanted, not having his or her needs met, having to meet the needs of others, having his or her personal boundaries disregarded and being treated as an object, chronic shame and a sense of being unwanted for what he or she is may be engendered (Pattison, 2000:101). Once shame is completely internalised, the person experiences a sense of being a failure and when he or he experiences contempt for him- or herself, he or she is no longer him- or herself (Bradshaw, 2005:33). Even though the true self is alienated and hidden, it has an innate desire and energy to express itself and the only way out is through a specific form or negative compulsive behaviours[32] that worked in the past although only a glimpse of the true self may be seen (Whitfield, 1989:51).

Whereas every family system has several categories of rules, the shame-based family has shaming rules of which the children are the main victims (Bradshaw, 2005:62). In shame-bound families there are certain 'rules' or habits of interaction, such as a need for control, perfectionism, blaming others, denial of feelings, unreliability, incompleteness, lack of communication and the disqualification of others (Pattison, 2000:106). Because parents were taught that they and their children should be perfect, the unwritten rules are intended to conceal family imperfections (Wilson, 2002:41). There is little chance that the child who is born into a shame-bound family will not develop a sense of chronic shame since he or she is unlikely to be loved and appreciated for what he or she is in and of him- or herself (Pattison, 2000:106).

"An adaptive and recognisable adult identity should be interconnected with sets of rules that are emotionally dense and that offer usable information about life" (Haviland-Jones & Kahlbaugh, 2000:295). Rules have power in the total identity according to the meaning given to it by determining how much of what is necessary

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[32]   These behaviours refer to a wide spectrum of possible behaviours that may include the heavy use of alcohol or drugs, short-term intense relationships or trying to control another person (Whitfield, 1989:51).

in one's unique life (Haviland-Jones & Kahlbaugh, 2000:295). Once the rules are learned, they are not easily forgotten even if the child leaves his or her childhood family (Wilson, 2002:41). The foundations for chronic or personality shame may well have been firmly laid in the life of a child by the time he or she reaches adolescence or adulthood (Pattison, 2000:106-107). When the child leaves the shame-based family the same ways and defences that he or she used to survive does not work well in a healthy relationship and he or she finds him- or herself incomplete (Whitfield, 1989:50).

All families have roles and in a healthy family these roles are flexible (Bradshaw, 2005:118) while in a shame-bound family the roles are rigid. The child in the shame-bound family will likely be required to act out some role in the family that assist the family to avoid confronting shame, such as being a scapegoat, good child or a star (Pattison, 2000:106). To play the roles, the person needs to set aside his or her true and authentic self and the longer the role is played, the more rigid it becomes while the rupture of the self increases (Bradshaw, 2005:119).

Within the family there are no role models from which to learn self-respect or boundaries (Pattison, 2000:106). The reason why these roles are so hard to give up even though they do not work is that the role gives the person a sense of identity and control and it becomes unconscious to the point where the person believes that the role-designated feelings are his or her feelings (Bradshaw, 2005:119). Bradshaw (2005:119) himself states that he couldn't understand "that there is no way to change your being by your doing."

A key way to cope with shame is to internalise or integrate shame into the identity (Starkey, 2009:55). The experience of disapproval and abandonment is internalised by the child as a comment on him- or herself (Boulle, 2010:72). An emotion that stops functioning as an emotion becomes internalised and it becomes part of a person's character: the person no longer has anger or shame but the person is angry or shame (Pattison, 2000:93). The potential exists for every human power, affect, or drive to encompass personalities meaning that any emotion can be internalised as an identity (Bradshaw, 2005:21). An example given by Bradshaw (2005:21) is that people can call someone an 'angry' person or a 'fearful' person where their whole identity seems to be dominated by anger or fear.

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A child who experienced trauma has a comprised sense of continuity because trauma causes amnesic gaps in memory and this loss of childhood memories causes inability to frame personal narratives upon which the self depends (Harter, 2012:684). A child can experience various gaps according to Wilson (2002:86): the memory gap refers to either information or experiences that is conveniently forgotten to benefit the family system; and the information and skill gaps refers to basic knowledge and experiences that parents were unable to supply to their children because they were too distressed and distracted. Whereas parents in healthy families model things such as problem solving, basic nutrition and appropriate social behaviour, children in poorly functioning families are supposed to simply know these things without being taught (Wilson, 2002:86).

The defences employed to cope with shame lead to the internalisation of shame, which not only keep the shame powerful but also cause it to become chronic – also called a shame-based identity (Starkey, 2009:56). The natural emotional response of the child is interrupted by the defence to prevent the emotional impact of the event being consciously experienced, however, the emotion is still recorded on an unconscious level (Boulle, 2010:12). Initially the defences that are deployed outwardly for protection turn inward where they define the person's 'inner reality' (Starkey, 2009:56). When shame becomes internalised or toxic, it lethally disgraces the person to the point where he or she has no limits or boundaries (Bradshaw, 2005:21-22). These defences become permanent habitual ways of working with emotions and it continues into the adult years (Boulle, 2010:12). The problem of defences lies in the fact that it prevents the person from getting in touch with him- or herself (Boulle, 2010:12).

According to Pattison (2000:122), there is a shame-bound cycle of control and release. The person attempts to hide from shame by pursuing a strategy of self-control which may lead to compulsive or addictive behaviours that can include over-working, cleaning, helping others but also personality traits that can include being overly critical, self-righteous and blaming (Pattison, 2000:122). During the release phase the person acts out abusively and self-destructively with substances, sex, money or food (Pattison, 2000:122). Unfortunately, the more abandoned the person is during the release phase, the more shame will be experienced which in turn

causes the need for ever-stricter control and thereby restarting the cycle (Pattison, 2000:123).   Toxic shame is therefore paradoxical and self-generating (Bradshaw, 2005:30).

Severe experiences of shame occur when a person continually has to contend with unmet needs and desires like a child or partner of a substance abuser experiences or victims of abuse or prejudice (Lee, 2003:4). The seeds of powerlessness, inferiority, weakness, defilement and unlovability that constitute chronic shame are found in any situation where children find themselves and their needs regularly or systematically ignored, neglected, humiliated, dishonoured, betrayed, objectified, disregarded or overwhelmed (Pattison, 2000:105).   While abandonment[33] induces shame in a child who is utterly dependent upon his or her parents, abuse causes the interpersonal transfer of shame (Bradshaw, 2005:32). Any exposure for shame-oriented people but especially an exposure as inadequate or bad causes them to experience intense affective energy that is almost unbearable (Yontef, 2003:354). A child's unmet needs cannot be fulfilled in his or her adulthood even though the false self is convinced that it can be fulfilled (Boulle, 2010:27).

When carers do not recognise the individuality and needs of the child by treating the child as an extension of themselves, a related kind of pathology appears where the child may feel deprived of a properly separate existence from the carers (Pattison, 2000:101). The need to distort reality that allows the denial of impairment and the impact on the family greatly increases according to the impairment of the parents (Wilson, 2002:28). The self becomes an object of the person's own contempt in toxic shame and since the object cannot be trusted, the person experiences him- or herself as untrustworthy (Bradshaw, 2005:30).

It is not possible for a person to experience events that threaten his or her survival and security without experiencing an intense emotional response and in order for it to heal it must be acknowledged and recognised (Boulle, 2010:22). In an attempt to escape from overwhelming feelings of panic and pain, they often become dissociated from their own feelings and bodies (Pattison, 2000:103).   The severed

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[33]   The author expands on the meaning of abandonment and include "various forms of emotional abandonment, stroke deprivation, narcissistic deprivation, fantasy bonding, the neglect of development, dependency needs and family system enmeshment" as well as all forms of abuse (Bradshaw, 2005:64-65).

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parts of the self are not only projected in relationships but they may also be experienced as a split personality or multiple personalities (Bradshaw, 2005:33-34).

According to Pattison (2000:221), the literature on the pastoral significance of shame is growing although it is less coherent and illuminating than it might be and the effects thereof are: (1) a failure to clearly understand both historical meanings of shame as well as the appearance in different cultural settings; (2) direct theological themes and insights have not been brought to light; and (3) there is a failure to provide any 'therapeutic wisdom' that aids dealing with shame. A cognitive understanding of shame is impeded by theology's messages about sin and guilt because shame often goes unaddressed (Arel, 2016:11). According to Park (2006:132) the sin mostly associated with shame is idolatry[34].

Shame (nakedness, dishonour, disgrace, defilement) is found in Scripture about ten times more than guilt (Welch, 2012:11). The experience of shame is roughly grouped in the following categories in the Old Testament: exposure of bodily nakedness[35]; various kinds of failure[36]; defeat in war[37]; as a consequence of sin[38]; and as an emotion attendant upon outcast status[39] (Park, 2006:131).

Jesus taught that a child can be caused to stumble into sin[40] and it means that obstacles of false teachings can be placed in the paths of children by their parents and other adults (Wilson, 2002:27-28). Children do not have the choices that an adult has and do not have a choice but to accept their parents' view of reality as the

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[34]   For example, Isaiah 45:16 "All craftsmen who make idols will be humiliated. They will all be disgraced together" (NLT).

[35]   For example, Isaiah 47:3 "You will be naked and burdened with shame. I will take vengeance against you without pity" (NLT).

[36]   For example, Jeremiah 20:11 "But the Lord stands beside me like a great warrior. Before Him my persecutors will stumble. They cannot defeat me. They will fail and be thoroughly humiliated. Their dishonour will never be forgotten" (NLT).

[37]   Jeremiah 50:2 "This is what the Lord says: Tell the whole world, and keep nothing back. Raise a signal flag to tell everyone that Babylon will fall. Her images and idols will be shattered. Her gods Bel and Marduk will be utterly disgraced" (NLT).

[38]   For example, Daniel 9:8 "O Lord, we and our kings, princes and ancestors are covered with shame because we have sinned against you" (NLT).

[39]   For example, Zephaniah 3:19 "And I will deal severely with all who have oppressed you. I will save the weak and helpless ones; I will bring together those who were chased away. I will give glory and fame to my former exiles, wherever they have been mocked and shame" (NLT).

[40]   Matthew 18:6 "But if you cause one of these little ones who trust in Me to fall into sin, it would be better for you to have a large millstone tied around your neck and be drowned in the depths of the sea" (NLT).

truth (Wilson, 2002:28). When the child accept these lies as truth and act upon them, he or she may experience disastrous personal and spiritual consequences (Wilson, 2002:28). The child who is raised in a dysfunctional family is the child who is 'caused to stumble' (Wilson, 2002:28).

Scripture as well as logic clearly teaches that the primary responsibility for maintenance, nurturance, and guidance lies with the parents and therefore the degree to which the family is impaired is determined by the parents' inadequate and impaired functioning (Wilson, 2002:35). By abdicating their shepherding roles the parents thrust their children into adulthood with gaping wounds that leave them vulnerable to further abuses (Wilson, 2002:53).

According to Watts (2016:204) a role of self-conscious emotions is the repair of social relationships, for instance, empathy seems to contribute to social cohesiveness while guilt and shame seem to facilitate the repair of social tensions. The person who feels worthless and who expects rejection needs cleansing, fellowship, love and acceptance (Welch, 2012:11). When the person ignores and disowns his or her true self, he or she is prevented from becoming more the person that God created him or her to be and also prevented from encountering God on a deeper level within him- or herself (Boulle, 2010:19).

Shame becomes part of the person's identity and it is therefore life-dominating and stubborn and touches everything about the person (Welch, 2012:12). God doesn't want the person to carry shame and His desire is to heal the shame a person carries (Boulle, 2010:73). The experience of shame is the experience of loss of being and not merely a loss of status, but according to Anderson (2006:164) the purpose of forgiveness is also to overcome shame which has weakened and destroyed the inner fabric of the self. God knows the wounded true self and continues to love this child intimately (Boulle, 2010:24).

When Adam and Eve aligned themselves with the devil, they brought shame upon themselves because they chose to identify with a creature and the anti-God (Welch, 2012:49). The moment that they became conscious of how they are unfit to be seen, they experienced shame. The unhealthy shame that Adam and Eve experienced destroyed their relationship between each other, between them and other creatures

as well as their relationship with God (Park, 2006:128). When God called out to them, He did not immediately confront them about why they sinned (it would have added to their shame) but instead inquired about their whereabouts to give them a chance to come to Him so that He could heal them (Park, 2006:134).

3.4.3 The difficulty of diagnosing and treating shame

Shame is often linked to depression and it can be a significant factor within schizophrenia, female obesity, dysfunctional marital family relations, alcoholism, abuse of other substances, antisocial personality, borderline personality, eating disorders, pathological narcissism, psycho-analytic neuroses, post-traumatic stress disorders, sexual dysfunctions, excessive shyness, suicide and violence (Pattison, 2000:121; Bradshaw, 2005:35). According to Bradshaw (2005:35) borderline personality disorder is a syndrome of neurotic shame since borderline personality disorder is described as: (1) a disturbance of self-image; (2) difficulty in identifying and expressing one's individualised thoughts, wishes and feelings and autonomously regulating self-esteem; and (3) difficulty with self-assertion.

Some of the factors that are associated with borderline personality disorder are: behavioural impulsivity; neuroticism or negative affectivity; emotional liability; familial history of depression, impulsive control disorder or substance abuse; chaotic home environment; disorganised attachment; severe or chronic abuse or neglect; and separation or early loss (Freeman *et al*., 2005:4). The condition of inner alienation and isolation is caused by the sadness of losing the authentic self and the result is low-grade chronic depression (Bradshaw, 2005:34).

Without specific therapeutic work, chronic existential shame often functions in the background so that it seems natural (Yontef, 2003:357). Pattison (2000:118) states that "wherever chronic shame or shame proneness is encountered, the individuals concerned have probably endured much that is difficult and destructive in their lives". A chronically shamed person may not be able to name his or her attitude towards him- or herself and others and he or she may not even be aware of the causes of this in his or her own life (Pattison, 2000:108).

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Shame that functions in the background means that it is not the figure of awareness and it is only through ongoing therapy that the therapist gradually introduces the awareness of shame (Yontef, 2003:357). Shame can manifest in automatic and pervasive ways when the person knows no other way of being, has repressed the horror and pain that attach to the origins of shame and has no hope that one's internal state might ever be different (Pattison, 2000:108-109). Professionals need to be aware of a child's need to adjust to traumatising environments and should not expect a child to behave in accordance with adult standards of self-determination and autonomous, rational choices since ignorance may lead to labelling and stigmatising children for behaviours that are meant to ensure survival (Van der Kolk, 2007:230). A therapist needs to be aware that seeking any form of therapy can, in and of itself, be a shame-provoking experience (Cooper-White, 2011:117).

The experience of shame is associated with the wish to hide or conceal and therefore the person may not necessarily be aware that they are in fact experiencing shame (Pattison, 2000:156). A person will therefore seldom specify 'shame' as a reason for attending counselling. Toxic shame triggers a person's basic automatic defences because the chronic stage of being cannot be endured for long (Bradshaw, 2005:102).

Because normal signs of shame are not necessarily evident according to Lee (2003:6) strategies and defences[41] that the person employs to cope with or avoid experiencing shame should be looked for. These defences function automatically and unconsciously once they are in place and they send the true and authentic self into hiding (Bradshaw, 2005:102). A person can so effectively block his or her experience of shame by employing shame defences that it only operates in the background (Yontef, 2003:356).

The strategies and defences are attempts to distort, camouflage and distract both others and him- or herself from noticing the miserable feelings causing underlying desires to go unacknowledged (Lee, 2003:6-7). The person becomes a master impersonator to avoid his or her core agony and pain and after a period of years, he or she avoids his or her avoidance (Bradshaw, 2005:102). The defensive stance of a

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[41]   Strategies and defenses include deflection, rage, contempt, control, striving for perfection, striving for power, blaming, projection, internal withdrawal, humour and denial (Lee, 2003:6).

person blocking the experience of shame makes therapy extremely difficult because the need for therapy becomes too shameful to face (Yontef, 2003:357).

It is difficult to identify the experience of shame or its impact on the functioning of the self because people cope with shame in divergent ways (Starkey, 2009:54). Shame can be misinterpreted, bypassed, unacknowledged or ignored not only by the person self but also by others who may understand their feeling of shame to be fundamentally depression, anger, guilt, or just 'feeling bad' (Pattison, 2000:156).

There is a set of distinctive, physiologically associated feelings that describes the shame experience, such as a sense of total paralysis, powerlessness and passivity, feelings of freezing, burning, numbing, leadenness and a sense of physical weakness yet for shame to be experienced inwardly none of these physical phenomena need to be present (Pattison, 2000:74-75). Cognitively the person often experiences going blank or numb and to avoid the feeling of shame will use attacking, rationalising, raging and self-righteousness (Yontef, 2003:355). The perception of the self as being judged to be inferior, defective, incompetent, undesirable, or unlovable are distinctive features that help to distinguish shame from other experiences (Pattison, 2000:76). Shame is the source for feelings of inadequacy or inferiority as well as narcissistic wounds or injuries (Kaufman, 1989:25).

The words that describe the feeling of inadequacy are words like helpless, weak, small, failure, worthless, impatient and oppressed while the sense of being uncomfortable are described by verbal markers such as tense, uneasy, nervous and restless (Pattison, 2000:158). The experience of hurt may be described by words like wounded, tortured, dejected and defeated (Pattison, 2000:158). There are also paralinguistic markers such as irregular speech rhythms, hesitation, self-interrupting that represent self-censorship which is filled with pauses, silences, stammering, fragmented speech, rapid speech, condensed words, mumbling, breathiness, incoherence or lax articulation, laughed words, and speaking in monotone (Pattison, 2000:158). According to Pattison (2000:158), the more markers identified, the stronger the evidence for shame.

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Shame (and how to deal with it) is often misunderstood by therapists and they may respond to the patient's defensiveness and therefore Yontef (2003:352) stresses that to become more effective therapists, the process of the shame process needs to be better understood. According to Pattison (2000:166) there seems to be an assumption that the usual therapeutic principles of listening to and accepting the feelings of shame including lots of patience and understanding will lead to changes in the attitude of the person towards the self and others.

While a person can be held responsible for what he or she does, they cannot be held responsible for what they are (Sludds, 2009:84). Thinking happy thoughts cannot neutralise the feelings of rejection with which the person has to live (Welch, 2012:3-4). It can feel as if it is impossible to be free of shame since it becomes so entwined in the very fabric of who the person is (Boulle, 2010:73).

Diagnosing shame is therefore not only complicated by the client's desire to hide shame but also by an inadequate comprehension of the pastoral caregiver. Arel (2016:55) states that theology has a responsibility to those who experience shame and how it functions in order to uncover shame. There are a number of guidelines with the aim of treating shame and some of them will be discussed below.

People need confirmation of their human existence and membership in the human race through interpersonal contact that enables replacement of old introjected shame tapes (Yontef, 2003:370). Therapists are often encouraged to be available for contact with their clients because mutual relationship offers the best opportunity for forming new conceptualisations of the self and others (Lee, 2003:17). Lee (2003:19) continues to explain that since persons exist in a relational field, it can be expected that healing can only take place within the context of a relationship. Yontef (2003:369) agrees with this statement and stresses that the person who is shame-oriented only heals in the context of person-to-person contact and that toxic shame is healed through a social process.

Because the person views him- or herself as being without value and unworthy of grace, Park (2006:193-194) states that the healing of shame begins when the person experiences the grace of being forgiven and being accepted. Forgiveness also includes forgiving those who cause the person to experience shame (Park,

2006:204). Park (2006:207) is adamant that when the person receives love and applies it to his or her wounds, healing will occur. Finally, Park (2006:221) maintains that "true healing of shame issues happens in a community".

The model of Grannum (2016:62) is based on "a complex integration of spiritual, social, and psychological processes". The study reveals that spiritual practices fulfil an important function in the transformation of shame, within as well as outside a group context (Grannum, 2016:49). The model is mostly based on the experiences within a group therapeutic context (Grannum, 2016:49) but concludes that the true source of healing and transformation is dependent upon the Holy Spirit (Grannum, 2016:64).

Brannan (2005:201) uses the acronym S.H.A.M.E. as a guideline to address shame on a biblical and practical level. The acronym stands for Spiritual foundation (the platform to address shame); Hindrances to addressing shame (strategies in avoiding shame and understanding as well as types of shame); Attempts to cover shame (questions and consequences toward Godly shame); Mending through community (a call to address shame); and Experiencing Christ's covering (Brannan, 2005:201). Brannan (2005:207) warns pastoral caregivers that the observation and interpretation of the Scriptural inquiry in order to spiritually diagnose shame may diminish the inquiry to cold orthodoxy or a list of beliefs. The study provides seven strategies a person tends to use to avoid shame (Brannan, 2005:213). Genesis 3:6-13 is employed by Brannan (2005:241) to address dealing with shame in the individual. 'Mending through community' addresses the shame of a broken community (Brannan, 2005:246). The guidelines conclude with a study in Ephesians 2:1-10 and Ephesians 4:17-19 to experience Christ's covering for their shame (Brannan, 2005:246).

Brennan *et al*. (2017:214) identified three responses for the development of resilience to shame, namely, to be vulnerable, to be present, and to be willing to change. The authors (Brennan *et al*., 2017:214) maintain that a person can choose to take the risk to be vulnerable to experience shame. It is in their social connections that they are strengthened and that their well-being tends to increase (Brennan *et al*., 2017:214). If a person wants to heal from shame, he or she must allow him- herself to feel shame, meaning he or she needs to be fully present with shame (Brennan *et*

al., 2017:216). Finally, a person needs to be willing to change as a result of his or her shame (Brennan *et al.*, 2017:217). The authors (Brennan *et al.*, 2017:220) warn that the suggested responses need people in the community who encourage and accept others.

Collins (2007:425) does not directly address shame but his model for inferiority and self-esteem could be applied to the experience of shame. Collins (2007:433-437) suggests the following steps for counselling people with inferiority feelings and low self-esteem: (1) give genuine support, acceptance, and approval; (2) share the biblical perspective on self-esteem; (3) seek to develop understanding and a realistic self-evaluation; (4) change unhealthy self-talk; (5) stimulate the forming and pursuit of realistic goals; (6) stimulate new ways of thinking; and (7) encourage group support and social interaction.

The treatment of shame may further be hindered by religious interpretation. Pattison (2000:229) hypothesises that Christianity "engenders and promotes shame, often to enhance, order and control". The Bible is often used as a justification to judge and religious perfectionism teaches a kind of behavioural righteousness with the result that it is more important to 'act' lovingly and righteously than to 'be' loving and righteous (Bradshaw, 2005:94). Some church doctrines state that the human will is inept and that man can only become restored to dignity through God's work (Bradshaw, 2005:93). Since there is not a single way to understand and voice an issue there is seldom an absolutely 'correct' way to interpret an idea (Pattison, 2000:232).

The mainstream Christian ideas and images that surround the themes of the nature and doctrine of God, sin, guilt, pride, humility, and the nature of the person or the self can, according to Pattison (2000:231), blind people to the reality of shame in both themselves and others. There are many religious denominations that teach the concept that man is wretched and stained with original sin, meaning that the person is bad from the moment he or she is born (Bradshaw, 2005:92). The result, according to Bradshaw (2005:92), is that a lot of child-rearing practices are geared towards breaking a child's unruly will and natural propensity toward evil. Wilson (2002:67-68) states that Christian families can be pharisaical families where the truth

is an enemy to sinful traditions and where truth is distorted to justify the parent's own actions.

There appears to be some contradictory images and ideas in the Christian tradition, such as: God loves people exactly as they are but God wants people to repent and change (Pattison, 2000:232). Because God somehow keeps score of man and man can never catch up, Bradshaw (2005:92) questions how a person can believe in the fires of hell and argues that shame is greatly intensified by a person's belief that God knew all his or her inner thoughts and would punish him or her for his or her sins.

In general, honest emotions, especially anger and sexual feelings are not permitted in church and some religious interpretations equate desire and sexuality and therefore any strong desire is prohibited (Bradshaw, 2005:93). Although anger is seen as a deadly sin, it is not really the emotion of anger but the behaviours that are based on judgement (Bradshaw, 2005:79). Too often the result of the message is that it is okay for parents to get angry, but not for children (Bradshaw, 2005:79).

Toxic shame is the cause of addiction and according to Bradshaw (2005:94) through various religious behaviours moods can be altered and through any form of worship one can get feelings of righteousness.

The above reveals that the majority of authors argue for a solid spiritual foundation (Brannan, 2005:201; Collins, 2007:433-437; Wilson, 2000:67-68; Bradshaw, 2005:79-94; Pattison, 2000:229-232). Acceptance (Yontef, 2003:370; Park, 2006:193-194; Collins, 2007:433-437) is also regarded as a major contribution to the healing of shame. Healing through relationships (Lee, 2003:19; Yontef, 2003:369), healing through community (Park, 2006:221; Brennan *et al.*, 2017:220), and healing in group therapy (Grannum, 2016:49; Collins, 2007:433-437) are the final agreed upon solutions.

Individually, the authors also suggest the experience of grace (Park, 2006:193-194), forgiveness of both self and others (Park, 2006:193:194), the experience of love (Park, 2006:207), taking part in spiritual practices (Grannum, 2016:62), the experience of vulnerability (Brennan *et al.*, 2017:214), the practice of being present (Brennan *et al.*, 2017:214), the willingness to change (Brennan *et al.*, 2017:214),

changing self-evaluation (Collins, 2007:433-437), changing self-talk (Collins, 2007:433-437), changing goals (Collins, 2007:433-437) and changing thoughts (Collins, 2007:433-437). Healing is also attributed to the Holy Spirit (Grannum, 2016:64) and the covering of Jesus Christ (Brannan, 2005:246).

In principle, these guidelines may all contribute to the healing of shame. There is, however, not a clear model that stipulates how a pastoral caregiver can assist a person in healing shame. Because persistent shame forms part of the identity of the person, healing will only occur through time, consistency and care. The goal of therapy according to Wheeler (2003:55) is not to remove shame but to transform the experience of shame and develop the skills and processes to support that ongoing transformation. Kaufman (1989:162) agrees that shame cannot be fixed but it can be healed.

There are also clearer models available for the treatment of shame. For Yontef (2003:374) therapy begins when the pastoral caregiver brings the awareness of shame from the background to the foreground. The client becomes more aware of the shame process when the pastoral caregiver observes, reflects, teaches, and shares his or her own experience (Yontef, 2003:374-375). The process must be made clear to the client and the client must be assisted to recognise his or her shame triggers (Yontef, 2003:375). The developmental history of the client must be explored that caused explicit and introjected assumptions that are kept hidden by the client (Yontef, 2003:375). The client may not be able to describe his or her shame or it may be very different from the pastoral caregiver's own vocabulary and therefore the pastoral caregiver needs to communicate in a way that makes communication possible (Yontef, 2003:375). The sense of self is largely preverbal and conditioned; consequently therapeutic work requires gradual and repetitive work over a long period of time (Yontef, 2003:375).

Pattison (2000:166) points out that dismantling the defences that the person erected against recognising the shame they experience may be part of the therapy. A commonly agreed upon action is that shame must be acknowledged and owned for healing to occur (Pattison, 2000:166). Without exposing the client's shame in a way that amplifies his or her shame, the pastoral caregiver must recognise and interpret the client's shame (Pattison, 2000:166). Building a relationship of basic trust

between the pastoral caregiver and the client is vital when treating a person with shame (Pattison, 2000:166). Pattison (2000:169) agrees with Yontef (2003:375) above in that a client needs to learn a vocabulary to describe his or her feelings and this language must be integrated in the wider stories and metaphors of the client.

Healing shame according to Kaufman (1989:159) is the process of restoration of the interpersonal bridge. This is accomplished by the pastoral caregiver who models parenting to warrant new experiences of identification (Kaufman, 1989:161). Kaufman (1989:162) adds direct engagement of imagery to language described by previous authors (Pattison, 2000:169; Yontef, 2003:375). Individual therapy and group therapy (Grannum, 2016:49; Collins, 2007:433-437) are combined by Kaufman (1989:163) and is seen as the best treatment for people with persistent shame. A model for a new way of relating to oneself (Collins, 2007:433-437) must be modelled through the therapeutic relationship (Kaufman, 1989:209). The client needs to become competent in his or her current relationships by developing equal power (Kaufman, 1989:233).

The first step towards healing according to Bradshaw (2005:151; Pattison, 2000:166; Yontef, 2003:374) starts with the externalisation process. Bradshaw (2005:151-152) describes fourteen steps in the externalisation process. The shame-based client should come out of isolation and hiding by finding a person or ideally a group whom he or she is willing to trust (Bradshaw, 2005:153). Toxic shame develops through personal relationships and according to Bradshaw (2005:154-155) the shame-based person needs personal relationships (Lee, 2003:19; Yontef, 2003:369) to heal his or her shame. Bradshaw (2005:155) agrees that group therapy (Collins, 2007:433-437; Grannum, 2016:49; Kaufman, 1989:163) is important for the healing of shame. The 12-step programme for dealing with addictions is employed by Bradshaw (2005:159) to assist in healing. The wounded inner child must be liberated according to Bradshaw (2005:167) by changing the toxic shame scenes (Kaufman, 1989:162). Negative self-talk (Collins, 2007:433-437; Kaufman, 1989:209) must be confronted and changed (Bradshaw, 2005:200-201). The most powerful tool in healing toxic shame may be when the person can say "I love myself" and this is done when the person chooses to love and forgive him- or herself (Bradshaw, 2005:223). By

discovering the 'true self', the person can discover his or her spiritual destiny (Bradshaw, 2005:275).

Every guideline and model discussed may contribute to the healing of shame. Although there are some points in agreement, the diversity of the treatment of shame only adds to the confusion.

There are additional guidelines for the pastoral caregiver him- or herself. The pastoral caregiver needs to confirm the patient through the practice of inclusion (Yontef, 2003:370). Central to the practice of inclusion is the accurate and empathetic understanding of the client's subjective experience (Yontef, 2003:370). The empathetic understanding is expressed in a way that the client can understand and confirm or correct as well as communicated through transparent, vulnerable, congruent and authentic acceptance and respect (Yontef, 2003:370). The responsibility of the pastoral caregiver is to understand shame, understand the character structure of the client and be able to apply therapeutic methodology and create interventions to facilitate contact, awareness and growth of the client (Yontef, 2003:370). Optimal healing occurs, according to Yontef (2003:371) when the pastoral caregiver is committed to dialogue because the client needs to know that he or she is treated as competent, worthwhile, and self-determining.

Pattison (2000:166) warns that shame may interfere with other aspects of therapy if it is not diagnosed. A person may develop positive transference towards the therapist and because it brings the possibility of unrequited love, it opens up the client towards the possibility of shame caused by inferiority and rejection (Pattison, 2000:167).

It is possible and likely that a client's shame will spontaneously activate shame in a therapist and although it can be turned into a positive therapeutic moment, Kaufman (1989:163) warns that when a pastoral caregiver avoids or defends against his or her own shame it can recreate his or her client's familial patterns.

The discussion on guidelines and models for the healing of shame revealed the difficulty in diagnosing and treatment of shame. If shame is not correctly identified it can in itself contribute to the shame of the client. Because shame can be hidden,

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the pastoral caregiver can focus on a symptom such as depression while shame remains undiagnosed. It is also possible that the pastoral caregiver does not have adequate understanding of shame. The guidelines for therapists indicate that the counselling process of shame is a complex process that can also impact the therapist. Religious interpretation can interfere with the client's willingness to request help and also with attempts to apply biblical perspectives to the experience and healing of shame. While there are guidelines and models available that may contribute to the healing of shame, the diversity causes confusion.

3.4.4 Impact of shame on relationship with God

Healthy shame is experienced as a sense of awe and defilement that is central to the theistic religious experience but it can be distorted (Pattison, 2000:243). This awe refers to how different God is from human beings. According to Wilson (2002:26) biblical shame is the healthy acknowledgment that man is different and less than God and that man is separated from Him by sin. When a person therefore experiences healthy shame, it is because he or she realises the need for God. All humans fall short of the perfect God who is good and complete[42] and they will experience shame (Pattison, 2000:238). The solution to biblical shame is therefore the grace of God (Wilson, 2002:27).

The monarchical model of God reveals God as distant from the world and that He only relates to the human world and controls it through domination and benevolence and according to Pattison (2000:235) the practice of monarchical parenthood has led to many narcissistic disorders and the shaming of children. The logic for the shame-based person may be that since the people close to him or her does not want to know him or her and does not care for him or her, why would a distant God care for him or her. The person may believe that God sees him or her in the same way that he or she believes that people see him or her.

A child needs his or her parents to reflect the truth that each person is sacred and good because a child has no awareness of God in his or her initial years (Boulle, 2010:26). When a child is raised by a dysfunctional family the child stumbles (Wilson, 2002:28) and his or her images of God get distorted. Many shame-based

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[42]   Matthew 5:48 "But you are to be perfect, even as your Father in heaven is perfect" (NLT).

people struggle with the image of God as a 'loving' Father. The shame-based person not only feels worthless before others but also before God (Welch, 2012:30). Early in their lives, people formulate their own internalised God objects and internalised images of God (Pattison, 2000:233-234). The distortion of these images not only causes the shame-based person to question God's love for them but they also question how they can trust God when their experience with their parents did not inspire trust.

Parents are the first authority figures in the child's life and they represent the character of God as the Ultimate authority figure and pharisaical Christian parents tend to make God in the image of an angry, rigid, legalistically unforgiving Pharisee (Wilson, 2002:69-70). A shame-based person may struggle with understanding why God as a higher authority as his or her parents does not intervene on his or her behalf. God is omnipotent meaning that nothing is impossible for Him to do, then why did He allow this to happen. The shame based person may experience God as absent and not responding to prayers which increases the sense of human badness, powerlessness, worthlessness, impotence and unwantedness (Pattison, 2000:239).

People may assimilate their own unconscious images of a psychological God object instead of the ultimate truth of articulated religious ideas and doctrines (Pattison, 2000:234). The process where theological images and ideas from the Christian tradition interacts with people's conscious and unconscious beliefs and internalised objects helps to shape people's views of themselves and of their world (Pattison, 2000:234). The child can struggle to understand why God would care when his or her own parents do not.

Imperfect parenting and denial of truth began with the first sins of the first parents, Adam and Eve (Wilson, 2002:75). Adam and Eve did not only feel separated from each other, but from God (Welch, 2012:46). Unhealthy shame destroyed the relationship between Adam and Eve and God (Park, 2006:128). The shame-bound person is eternally put on trial and the verdict is always guilty and the person imprisons him- or herself with self-hatred and hopelessness (Wilson, 2002:85). The image that God is holy and pure may increase the personal sense of alienation between the self and the divine (Pattison, 2000:237).

It is difficult for shame-based people to hear that God does not need anything from humans because they need to do and offer something that is useful to others (Pattison, 2000:240). People have a built-in resistance to grace because the notion of God's love that comes to mankind free of charge seems against all human instinct (Yancey, 2008:329). A shame-based person especially struggles with the concept that something is free and he or she does not need to work for it. A person who ignores and disowns his or her true self cannot experience God at a deeper level and cannot become the person God created him or her to be (Boulle, 2010:19).

Ideas and images that do not directly address or mention shame may instil shame in the human psyche and may produce or exacerbate the elements of humiliation, unlovableness, unwantedness, inferiority and defilement that characterise shame (Pattison, 2000:235). Once the shame is addressed in the relationship with God, the constant attack of shame on human relationships will lessen (Welch, 2012:49).

3.4.5 Impact of shame on relationship with others

Because a child cannot grasp what is going on and is unable to do anything about it (Van der Kolk, 2007:229) the focus of the child in a dysfunctional family is upon survival and not to learn from the experience. A person who is cut off from society and relationships (Pattison, 2000:123-124) does not necessarily have the experience of how to behave in healthy relationships. Most shame-based people never learned appropriate ways to interact in healthy relationships and will therefore struggle to make and keep friends. The person is often taught very early in life that he or she is worthless, unlovable and excluded and when the sense of shame is internalised it is difficult for him or her to trust and integrate him- or herself within human relationships however ultimately it is only these very relationships that are the means to overcome shame (Pattison, 2000:109).

For reasons that are entirely internal, shame-bound persons may keep themselves from human contact and relationships (Pattison, 2000:94). The shame-based person may behave awkwardly and submissively towards others when he or she feels their disapproval (McMillan, 2006:152). Generally, the shame-based person may either radically over- or underestimates his or her own place in relationships and events (Pattison, 2000:128).

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Society determines appropriate behaviour and protects the boundary of private and public and uses shame and shaming as a means of social control (Yontef, 2003:355). Shame plays a central role in the consciousness of feeling and morality and is crucial in social interaction since it pulls both individual and social human activity as part and whole (Scheff, 1997:12). The chronically shamed person has a need to appear perfect and to control the world and this leads to a certain moral rigidity and legalism on his or her part (Pattison, 2000:128). People tend to avoid thinking about shame and to recognise or consider shame may put them at risk for personal or social contamination (Pattison, 2000:41).

The perspective of the shame-based person is distorted because he or she is self-preoccupied and isolated and any displeasure from others may cause the person to view him- or herself as entirely wrong and wholly bad (Pattison, 2000:128). The person not only attributes his or her own negative outcomes to his or her whole self but because they have little control over their own inadequacies, they are more likely to be angered by the disapproval that they perceive in others because they feel that this disapproval is unfair (Kalat & Shiota, 2007:235). A person who is prone to shame tends to experience anger, social anxiety, and feel less empathy for others (Kalat & Shiota, 2007:235).

Due to the experience of the self as defective and basically flawed the person believes he or she is unacceptable and will be rejected by those whom he or she loves (Pattison, 2003:76). The shame-based person struggles to trust others and has difficulty allowing others to get to know him or her. Within the experience of shame there is thus a fear of abandonment, loss of love, and a loss of self and it results in the person experiencing a sense of self-rejection and a loss of self-esteem (Pattison, 2003:76; Kaufman, 1989:25).

Other people and their feelings and needs are blocked out of awareness by shame except insofar as these impinge upon the self (Pattison, 2000:125). The self is so engaged in its own internal processes and particularly its own sense of feeling bad that it inhibits empathy and induces a sense of powerlessness that keeps a person from taking action to remedy an offence, to effect reparation, or to improve the situation (Pattison, 2000:125-126). Instead of being a useful moral emotion, shame

can actually be morally counter-productive since the person may fail to honour personal and moral commitments (Pattison, 2000:126).

The experience of shame is so painful that the person learns to defend against it by developing 'defensive scripts[43]' which are activated once shame threatens (Pattison, 2000:110-111). These scripts were previously discussed, but it is worth it to remember that they are automatic defences not only aimed to protect the self but also to keep others from getting too close to the shame-based person. Shame-bound or chronically shamed people may not be able to act morally and altruistically and may therefore, act in very anti-social and immoral ways causing them not to merely fail at doing good, but also to do harm to self and others (Pattison, 2000:127). The focus is on the protection of the self at all costs because he or she cannot trust others to discover his or her true self.

The lack of a sense of personal worth and value that many shamed people experience causes them to act compliantly and in such a way as to attract approval from outside themselves instead of being concerned with doing the right thing or what is best for others (Pattison, 2000:127-128). This need to be accepted may cause shamed people to lie or to be dishonest and to be unreliable hypocrites who will act the part of doing right but who may not act the way they said they would (Pattison, 2000:128).

3.4.6 Impact of shame on relationship with self

Shame may motivate change by providing an incentive to acquire knowledge or skill to strengthen the self and decrease the vulnerability of the self to future shame experiences (Ackerman *et al*., 2000:25).

Due to the nature of shame to inhibit action and draw attention inwards it seems that a major function of shame is to be some kind of protection of the self and probably others (Pattison, 2000:78). The torment that the shame-based person experiences, results in feelings of inferiority that keeps the person from interacting with others (Kaufman, 1989:17). The person experiences him- or herself as defective, bad,

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[43]   'Defensive scripts' are habitual ways of thinking and behaving that allows the person to avoid shame (Pattison, 2000:111).

incomplete, rotten, phoney, inadequate or a failure (Whitfield, 1989:44) which causes the person to feel like an imposter who may be unmasked at any time (Kaufman, 1989:19).

The shame-based person experiences him- herself as an object and the internal monitoring of watching and scrutinising every minute detail of his or her behaviour, causes withdrawal, passivity and inaction (Bradshaw, 2005:33). A person who is trapped in chronic shame has not much sense of efficacy, self-esteem or inner personal worth and value and it is therefore difficult but not impossible to escape (Pattison, 2000:109). The person devalues him- or herself and experiences a sense of worthlessness and failure (Geib & Simon, 2003:319). The devaluation comes about according to the messages, beliefs and rules he or she grew up with. The person feels as if he or she is observed and he or she fears exposure, being found out or falling short (Sludds, 2009:83). The feeling of being seen does not need to have people present (Sludds, 2009:83; Pattison, 2000:72).

Failure to meet the unconscious goals and standards of the ego-ideal is related to a loss of self-esteem but since it may be unconscious, a person does not necessarily attribute how they feel about themselves to shame (Pattison, 2000:77). When toxic shame becomes a state of being (a core identity), the person experiences a sense of failing and falling short as a human being (Bradshaw, 2005:29). Those who experience the acute and painful feelings of shame are left feeling exposed, passive and impotent (Pattison, 2000:43). The reason for the excruciating pain of toxic shame is that the exposure of the perceived failure of self to the self is painful (Bradshaw, 2005:30).

The common experience of acute individual isolation that often accompanies shame traps the self without words or other people and the person may feel extreme abandonment as he or she turns inward and loses a real sense of the self (Pattison, 2000:74). Bradshaw's (2005:5) description of shame as a 'sickness of the soul' is apt since it impacts on every part of the person's life. In Scripture the soul is where a person's inner being resides[44]. Not only will the shame-based person guard against any exposure of his or her inner life to others, he or she will guard against exposing

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[44]   For example, 3 John 1:2 "Dear friend, I hope all is well with you and that you are as healthy in body as you are strong in spirit" (NLT).

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him- or herself to him- or herself (Bradshaw, 2005:30). Shame destroys trust in both other people and the self and leaves the person feeling as if he or she has no means of reconnecting with other people (Pattison, 2000:74). The person is prevented by the defences to get in touch with him- or herself (Boulle, 2010:12). The person does not only feel isolated and alone in a complete sense but according to Bradshaw (2005:30) is haunted by a sense of absence and emptiness.

Shame is usually experienced in interpersonal relationships but can also be experienced when the person is alone and thinks about how he or she violated a certain social norm or expectation (Ackerman *et al.,* 2000:25). Shame causes the person to lose his or her love for the self which results in a decrease of the sense of the person's own value as it dehumanises the person into something low, stained, unpleasant and unwanted in his or her own eyes (Pattison, 2000:76). The focus of the person is on the global self and he or she thinks of him- or herself as bad or unworthy or defective or inadequate (Kalat & Shiota, 2007:284). The result is that the person becomes unable to act and he or she hides or disappears from others (Lewis, 2000:628; Lee, 2003:6).

The person grew up believing that his or her needs and urges are not supported (Lee, 2003:19) and in adult relationships he or she will attempt to hide these needs and urges and obtain it through unhealthy behaviour such as treating a spouse as a parent or addictive behaviour.

3.5   Distinguishing between shame and guilt

Kalat and Shiota (2007:236) state that shame and guilt appear to be variants of a single emotion and differentiation will depend on the emphasis placed in a person's definition of 'emotion'. By comparing shame with guilt, one may understand precisely what shame is (Yontef, 2003:365). Not distinguishing shame from guilt, prevents the healing of shame and ignores the experience of shame (Arel, 2016:4).

3.5.1 Differences between shame and guilt

It is possible for shame and guilt to occur more or less simultaneously, for example, a person may experience guilt for doing something wrong to another while he or she

experiences shame for how he or she might appear in his or her own eyes or in the eyes of others (Pattison, 2000:43). A person may experience shame because of his or her guilty action but he or she cannot experience guilt because of his or her feelings of shame (Lewis, 2000:629). Pattison (2000:129) argues that "it is entirely unhelpful that these concepts and conditions are so confused that the significance of both is misunderstood and so relatively ignored" and that by neglecting shame in morality it impedes "the development of understanding useful social guilt, while the labelling of shame as guilt has impeded the recognition of shame".

Both shame and guilt occur when an evaluation leads to the conclusion that the person has failed (Lewis, 2000:623). The ability to do better and the intentions of a person are much more relevant to guilt than to shame (Sludds, 209:85). A person is more prone to experience shame than guilt when he or she is concerned with demonstrating his or her competence to others (Arndt *et al.*, 2013:214). While guilt and shame both involve concerns of other people's evaluations, guilt involves a negative evaluation of a specific behaviour whereas shame involves a negative evaluation of the self (Gohar & Leary, 2014:384). Feelings of shame are experienced when a person responds to an event with a negative evaluation of the self, such as 'I'm a terrible person' while feelings of guilt are experienced when a person responds to an event with a negative evaluation of his behaviour, such as 'What I did was terrible' (Arndt *et al.*, 2013:214). A person who is more prone to shame tends to have more problems with interpersonal relationships than a person who is more prone to guilt (Kalat & Shiota, 2007:235).

Guilt is not self-destroying like shame but because it is less intense than shame it may not necessarily motivate the person for change or correction (Lewis, 2000:629). While guilt can be hidden, shame on the other hand feels like the person is always exposed (Welch, 2012:3). Guilt is associated with a fear of doing harm or being caught and punished while shame is associated with a fear of being exposed to contempt (Yontef, 2003:365). The person who experiences shame is likely to feel a sense of personal collapse and has to face an unbearable sense that his or her whole self is bad while the person who experiences guilt feels that they have done something specific that is wrong or bad (Pattison, 2000:44).

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The function of guilt and shame as moral emotions is to interrupt actions that violate internal or external rules or standards (Starkey, 2009:48). Feelings of guilt may be based on assimilation and when it is, it is called authentic or existential guilt and this refers to a sense of responsibility, regret or remorse for the infliction of an injury which requires a person to have a mature sense of integrated personal values as well as empathy with others (Yontef, 2003:366). Generally, guilt is an emotion that is less painful than shame and is experienced as remorse, regret, and tension without disrupting the unity of the self or impairing the self through global devaluation (Starkey, 2009:48).

On the other hand, feelings of shame may be based on introjections called persecutory anxiety and refers to the fear of punishment for the violation or introjected 'shoulds' and expectations (Yontef, 2003:366). The 'internal command' of guilt says, 'stop what are you doing violating a rule or standard' while the 'internal command' of shame says, 'stop, you are no good' (Starkey, 2009:49).

The feeling of guilt is not as intensely negative as shame because the cognitive-attributional process focuses on the action of the self rather than the self and it does not therefore lead to confusion and the loss of action (Lewis, 2000:629). A person who experiences guilt may experience discomfort and pain but there is also the possibility that behaviour can be changed and amends and reparation can be made, on the other hand, the experience of shame is not necessarily linked to an actual event but is rather the experience of the self as flawed, defective and unworthy (Starkey, 2009:49). Where the moulding of the self as subject and object is experienced, the self is differentiated from the object in the experience of guilt (Lewis, 2000:629).

Table 2.1 Key differences between shame and guilt

Distinction	Shame	Guilt
Experience of self	Self is experienced as both subject and object.	Self is differentiated from object.
Focus of evaluation	Global self.	Specific action.
Impact on self	Self is impaired by global	Self is unimpaired.

devaluation.

	"I am a terrible person."	"What I did was terrible."
Operations of the self	Disrupting unity with self.	Unified self intact.
Degree of distress	More painful than guilt.	Less painful than shame.
Public / Private	Always feel exposed.	Can be hidden from others.
Concern about others	Concern about others' negative evaluation on self.	Concern about others' negative evaluation of specific behaviour and effect of self on others.
Fear	Being exposed. Fear of punishment for violating introjected rules. "Stop you are no good."	Doing harm or being caught and punished. "Stop what you are doing, you are violating a rule or standard."
Motivation	Avoidance, desire to hide and escape. Because it is linked to self, i.e. self is flawed and unworthy, less motivated to change.	Sense of responsibility, desire to confess, repent and repair. Because it is linked to action, motivated to change behaviour.
Key words	Inferior, rejected, inadequate, failure, powerless	Guilty, judged, blameworthy

Shame is often concealed by the theological language that relates to guilt as it relates to sin, remorse, penance and forgiveness (Arel, 2016:4). When shame is effectively hidden in sin and guilt, it cannot be directly considered or addressed and according to Pattison (2000:243) the experience of alienation and difference from God can be understood in terms of moral offence and disobedience instead of in terms of uncleanness, inferiority and unworthiness. While guilt brings punishment for breaking the code, shame is sanctioned by banishment, ostracism, or

abandonment[45] (Yontef, 2003:365). Because there are, for example, mechanisms to deal with guilt, it may be easier to handle and do something with than shame (Pattison, 2000:43).

When shame is confused with guilt, it obscures the impact of shame, concealed its effects and forms the 'shamed' Christian self (Arel, 2016:4). Since neither shame nor guilt is addressed directly, it is unable to foster integration or forgiveness – shamed people needs a sense of valued self whereas guilty persons need forgiveness (Pattison, 2000:245). It would seem that while guilt requires repentance and forgiveness, shame requires grace in addition to repentance and forgiveness.

To illustrate the differences between shame and guilt, it is necessary to apply these differences to biblical perspectives. The first mention of shame in the Bible is found in Genesis 3:7 "At that moment their eyes were opened, and they suddenly felt shame at their nakedness. So they sewed fig leaves together to cover themselves" (NLT).

- *their eyes were opened*: Just as the serpent foretold "their eyes were opened" although it was not what he led them to believe (Sarfati, 2015:354). Hughes (2014:71) states that "their innocence evaporated". Adam and Eve saw the world differently (Fretheim, 1994:361). According to Reno (2010:91) they no longer saw the material reality according to the purposes God established in the beginning but now thought of the material reality itself as the endpoint or purpose of creation. They now had knowledge of good and evil (Sarfati, 2015:354) although they did not gain true wisdom but instead gained the experience of deciding between good and bad (Goldingay, 2010:48).

When their eyes opened their limited knowledge of good and evil should have produced healthy shame as they stand in awe of the difference between themselves and God (Pattison, 2000:243). Healthy shame is the experience that man is limited and that the person is not God (Park, 2006:22). Because of their separation from God, they experienced a spiritual death (Schoeman, 2005:31). It is possible that they realised God's goodness but instead of focussing on that

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[45]   The abandonment is a reaction of disgust and contempt for the whole person and its punishment lays in the sense that the recipient feels bad (Yontef, 2003:365).

they focused on themselves. They may have therefore experienced themselves as defective, bad, incomplete or a failure (Whitfield, 1989:44).

Guilt is usually experienced when a person realises that he or she did something wrong. It is also associated with the fear of being caught and punished (Yontef, 2003:365). It was mentioned above that it is possible for shame and guilt to occur more or less simultaneously, for example, a person may experience guilt for doing something wrong to another while the person experiences shame for how he or she might appear in his or her own eyes or in the eyes of others (Pattison, 2000:43). Since Adam and Eve must have realised that they had sinned against God when their eyes opened, it is possible that they experienced guilt. This may have been followed by the experience of shame that was caused by the fear of how they might appear in the eyes of God, in their own eyes and in the eyes of each other.

- *They felt shame*: Failing to see reality according to God's purposes, a person cannot help but disfigure the intrinsic goodness of creation[46] (Reno, 2010:92). The eyes of their souls became carnal and when the physical and finite are taken as the measure of all things, the testimony of creation awakens a sense of shame (Reno, 2010:92). The shame experienced by Adam and Eve goes further than merely a feeling of physical inadequacy as it includes a psychological and spiritual estrangement (Longman III, 2005:112).

Because their focus may have been on themselves and how they experienced themselves they may have felt like imposters who might be unmasked at any time (Kaufman, 1989:19). Their evaluation against God's standards, rules and goals may have resulted in the attribution of failure to their global self (Lewis, 2000:628). They may have feared punishment for the violation or introjected 'shoulds' and expectations (Yontef, 2003:366) of God and themselves. If they focused on their actions of disobeying God, they would have experienced guilt (Arndt *et al.*, 2013:214). Brueggemann (1982:49) confirms that "guilt is not in question".

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[46]   Isaiah 5:20-21 "What sorrow for those who say that evil is good and good is evil, that dark is light and light is dark, that bitter is sweet and sweet is bitter. What sorrow for those who are wise in their own eyes and think themselves so clever" (NLT).

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- *At their nakedness*: The shame about their nakedness is more than a bodily experience as it reverses the lack of shame that existed between them in Genesis 2:25[47] (Fretheim, 1994:362). Because God created the body, it is a good thing but due to sin the fellowship between Adam and Eve and God was broken and everything that once was good became a source of shame (Sarfati, 2015:355). By believing the serpent's lie, Adam and Eve gave priority to physical life that involves satisfying their desires and ensuring their safety (Reno, 2010:91-92).

According to Goldingay (2010:48) Adam and Eve exposed themselves. They may have experienced fear of being exposed to contempt, which causes shame (Yontef, 2003:365). Their nakedness may therefore also mean how they saw themselves although this view would have been distorted by sin. Park (2006:26) states that shame became part of their identity with their reaction to God in Genesis 3:10b "I was afraid because I was naked". Again if they had focussed on God, they might have realised that their lives without Him is worthless. Their nakedness may indicate that they are bad and unworthy in God's sight (Park, 2006:26). They could have realised their absolute dependence on God. This devaluing of the self, sense of worthlessness, humiliation, and failure are experienced when the self is seen as fundamentally bad (Geib & Simon, 2003:319).

- *They sewed fig leaves together:* Their decision to be on their own resulted in them having to operate totally out of their own resources (Fretheim, 1994:361). They made garments for themselves out of their own human resources (Fretheim, 1994:362).

The trust between man and God was broken and they attempted to find their own solution to their 'nakedness'. The attempt to cover themselves with garments may also be because they no longer trusted each other. The intimate connectedness that they had experienced before the sin is gone (Longman III, 2005:112). In this

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[47]   Isaiah 20:4 "For the king of Assyria will take away the Egyptians and Ethiopians as prisoners. He will mke them walk naked and barefoot, both young and old, their buttocks bared, to the shame of Egypt" (NLT), Lamentations 1:8 "Jerusalem has sinned greatly, so she has been tossed away like a filthy rag. All who once honoured her now despise her, for they have seen her stripped naked and humiliated. All she can do is groan and hide her face" (NLT).

specific context, the conclusion can be drawn that sin distorts relationships through shame.

- *To cover themselves:* Their attempt to cover themselves out of their own human resources proved to be inadequate[48] (Fretheim, 1994:362). Their attempt failed to cover up their shame since it only addressed the symptoms of the problem (Fretheim, 1994:362). Their attempt to cover themselves and hide themselves indicates that they had a faulty understanding of God (Schoeman, 2005:31).

In their attempt to conceal the experience of shame they hide from themselves and God (Lee, 2003:6). The trust they had in themselves was also broken. Their confidence in their relationships was replaced by fear. Shame is sanctioned by banishment, ostracism, or abandonment (Yontef, 2003:365) as seen when Adam and Eve were banished from the Garden of Eden[49].

3.5.2 Defining persistent shame from a pastoral perspective

The above discussions provide valuable information needed to define persistent shame.

It was noted that it is possible for guilt and shame to appear at the same time (Pattison, 2000:43), for instance, when a person experiences shame due to his or her guilt although he or she cannot experience guilt due to shame (Lewis, 2000:629). It is clear that the experiences of shame differ from the experience of guilt. In general, guilt is experienced when the action of a person is wrong while shame is experienced when the person experiences him- or herself as wrong.

As an emotion, the normal experience of shame is healthy (see Bradshaw, 2005:5). Healthy shame is supposed to reveal the difference between man and God so that man may be filled with awe in front of God (see Pattison, 2000:243). Consequently, shame can be described as a healthy human feeling that causes a person to feel unacceptable for what he or she did, what was done to him or her or something associated with him or her.

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[48]   Genesis 3:10 "He replied, I heard you walking in the garden, so I hid. I was afraid because I was naked" (NLT).

[49]   Genesis 3:23 "So the Lord God banished them from the Garden of Eden, and He sent Adam out to cultivate the ground from which he had been made" (NLT).

The experience of shame can, however, become unhealthy and may carry the sense that a person is unacceptable (Welch, 2012:2). The unhealthy experience of shame may be a temporary experience that can motivate change (Ackerman *et al*., 2000:25) and motivate the reparation of a relationship. Shame becomes unhealthy when the person focuses on the total self and not on the wrong actions (Lewis, 2000:628). Unhealthy shame can then be described as the feeling that the person's total self is unacceptable. Unhealthy shame can be experienced because the person violated moral standards, rules and goals (Lewis, 2000:629) or because he or she violated his or her own standards, rules, and goals.

The unhealthy experience of shame can also occur on a long-term basis. The person is alienated from his or her true self (Whitfield, 1989:51) and he or she can no longer trust him- or herself to be him- or herself around others. When the person can no longer trust him- or herself, it is not possible for him or her to trust others, including God. The true self finds expression in specific forms or negative compulsive disorders although only a glimpse of the true self can be seen (Whitfield, 1989:51).

Shaming experiences can be recorded in a person's memory banks (Bradshaw, 2005:32) and when they are experienced over a consistent period they can become embedded in a person's identity (Bradshaw, 2005:33). Shame can be internalised (Starkey, 2009:55) and when it becomes a dominant characteristic of the person, the person can be described as shame-bound (Pattison, 2000:93), When the feeling of shame therefore persists over a long period of time, it leads to persistent shame.

From a pastoral perspective shame is experienced by focussing more on the self than on God. When a person experiences him- or herself as defective, bad, incomplete or a failure (Whitfield, 1989:44) it is difficult to focus on anything but the self. The fear of being exposed to contempt (Yontef, 2003:365) only increases their feelings that they are bad and unworthy in God's sight (Park, 2006:26). Because they are not able to trust God they attempt to conceal their experience of shame by hiding from themselves and God (Lee, 2003:6).

The definition of persistent shame from a pastoral perspective and throughout the duration of this study is: Persistent shame is experienced when a normal healthy emotion becomes unhealthy after the focus centres on the self instead of God due to

experiencing his or her whole self as defective and when the experience is consistent over a long period, it becomes part of the identity of the person.

3.6   Conclusion

This chapter discussed the view that emotions are normal human experiences that occur consciously or unconsciously in reaction to the meaning perceived in a given situation. Shame requires self-evaluation that is done against standards, rules or goals that are set by the person him- or herself, his or her parents or his or her culture. The beliefs regarding these standards, rules or goals may be either correct or incorrect and violation of these standards, rules or goals may however become distorted.

Emotions play a vital role in the development of the self and identity as mental constructs. Shame becomes part of who the person is through internalisation that causes shame to become part of the identity. Shame can also bind with other emotions; the person will experience shame when feeling other emotions, such as anger, fear, and joy.

While society calls for more shame and shaming in society, what is actually needed is a greater sense of guilt with its associated notions of responsibility and efficacy (Pattison, 2000:129). Guilt was differentiated from shame as a focus on an action instead of on the self. Society needs to be more moral, in the sense of being more respectful and other-regarding and this requires more guilt and less shame (Pattison, 2000:129). Guilt is a more positive emotion since it can lead to corrective action and can benefit society more than the experience of guilt.

By clearly defining the difference between guilt, shame and persistent shame, the focus of the study can turn towards an attempt to heal persistent shame. The good news is that regulation of these emotions is constantly improving throughout a person's life.

CHAPTER 4: WHY DOES PERSISTENT SHAME DEVELOP?

4.1   The interpretive task

Osmer's (2008:79-128) interpretive task requires that theories are drawn on to understand and explain persistent shame while keeping a difference between theory and reality so that persistent shame is not forced to fit a particular theory. In this chapter the theory will focus on how dysfunctional families may contribute to the development of shame while the reality that it may only be one of the contributing factors, will be kept in mind. The task requires thoughtfulness (Osmer, 2008:82), meaning that people should be treated with consideration and kindness. By understanding that dysfunctional families further create dysfunctional families, both the caregivers and the child growing up in these families can be treated with kindness. Theoretical interpretation (Osmer, 2008:83) is another aspect of the interpretive task that calls for the awareness that theories that are constructed by human reason only offer an approximation of the truth and are therefore fallible and constructed from a particular perspective. As the final aspect of the interpretive task, wise judgment (Osmer, 2008:84) requires discerning the right course of action in a specific circumstance by understanding the circumstances correctly.

In this chapter, attention is paid to the development of persistent shame to respond to Osmer's (2008:58) second, interpretive task that wants to understand 'Why does a person develop persistent shame?' The chapter, as the whole thesis, research the Reformed view on the subject.

The chapter is divided as follows:

- Factors that contribute to the development of persistent shame.
- Reality of human brokenness.

4.2   Introduction

While there is no 'master narrative' or identifiable main cause that can confidently be attributed to the development of persistent shame according to Pattison (2000:96), this chapter will investigate contributing factors to the development of persistent shame. Since the previous chapters discussed the importance of healthy caregiving

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and that unhealthy caregiving may contribute to the development of shame (see for example, Thompson. 2014; Grandqvist, 2016; La Freniere, 2000) this chapter will elaborate on why unhealthy families may contribute to the development of shame. Families function within society and because a child's cultural contexts are important to understand socialisation (Evans, & Keenan, 2010:270), the role of culture on the development of shame will also be discussed. Religion's contribution to shame will be discussed and the final discussion will concern the reality of suffering.

4.3   Factors that contribute to the development of persistent shame.

4.3.1   The dysfunctional family

The family is indispensable for the child's survival, early development and socialisation therefore tight bonds to the child's family develop even when it may be harmful to the child (Masteller & Stroop, 1996:34-35). The act of bonding requires spending time together, sharing feelings, warmth and touch and displaying a desire to be with one another (Bradshaw, 2005:66). The desire to have a relationship is conveyed by the parent's express interest in entering the child's experiential world and the child will eventually reciprocate the desire (Kaufman, 1989:66).

Families can be either functional or dysfunctional (Kaufman, 1989:153). A dysfunctional family according to Masteller and Stroop (1996:43) involves "situations in which the bonds of covenant love, especially between parents and children, have been strained or broken." The shame-based family operates, according to Bradshaw (2005:47), "to the laws of social systems" and "when a social system is dysfunctional, it is rigid and closed."

The family is a very effective source of protection against traumatisation for young children as long as they have a caregiver who is emotionally and physically available (McFarlane & Van der Kolk, 2007:24). Parents with addictive and compulsive behaviours can turn from the most loving people into unpredictable, unreliable and emotionally unavailable parents who teach shame to their children (Wilson, 2002:36). Permissive parenting may not provide to the child feedback about his or her transgressions and the child may not be able to develop a healthy emotional response and may integrate the misbehaviour into their sense of self in an adaptive

way (Bufferd *et al*., 2017:726). When shame-based, needy marriages receive no treatment, it creates shame-based, needy families (Bradshaw, 2005:47; Kaufman, 1989:122). A parent who shames is probably a parent who was also shamed (Wilson, 2002:38).

The child may be expected to tend to the parent's needs and when the parent look to the child for parenting the natural flow of the parent being present for the child is reversed (Kaufman, 1989:68). In poorly functioning homes children become small adults who are simply supposed to know about problem solving, basic nutrition and appropriate social behaviour as they are expected to prepare for a term paper, cook or resolve conflict correctly the first time around (Wilson, 2002:86). The parent may also expect the child to make up for the deficiencies of the parent or expects the child to live out the unfulfilled dreams of the parent (Kaufman, 1989:68).

Children enter the world as infants dependent on caregivers. The infant is a helpless being who is vulnerable and learns from his or her first carers that he or she is unwanted, inferior, powerless and disgusting (Pattison, 2000:101). The child is convinced by the actions of the parent that he or she either counts as a person or instead is not wanted (Kaufman, 1989:67). A child believes that every parental frown or phrase, smile or syllable accurately reflects reality because the child is without inborn, accurate views of reality and is therefore unable to distinguish between realistic and unrealistic parental expectations (Wilson, 2002:29). Children lack the capacity to see themselves in the perspective of the larger context and directly relate everything that happens to their own sensations (Van der Kolk, 2007:230). Parents who are unaccepting convince the child that he or she will never meet their approval and this unacceptance is a source of crippling shame (Yancey, 2008:320).

The child can sense the negative and potentially hostile 'mental representations' of their parents and they realise that they are cared for by a parent who may wish them harm or may even regret their very existence (Howe, 2005:68). Shame-producing methods such as duplicity, lying, manipulation, withdrawal of love, isolation, distrust, humiliation and disgrace, ridicule and coercion achieves the repression and denial of the child (Pattison, 2000:104). If the child thinks of his or her parent as ruthless and self-serving then the only conclusion the child can reach is one that will cause him or her to experience abandonment and annihilation, therefore the child accepts the

alternative that he or she provoked the painful encounters and that the child needs to earn love and acceptance (Chu, 2011:9).

When the child is beaten, humiliated, lied to, deceived and essentially betrayed, a sense of self-contempt, defilement, unlovability and inferiority is developed and habituated (Pattison, 2000:105). The child adapts to the harshness of the caregiving relationship by downplaying his or her needs and the child learns that to survive he or she must be self-contained and self-reliant which result in the child viewing the self as alone and isolated (Howe, 2005:68).

There is a spontaneous attempt to reaffirm or restore a relationship when it is perceived to have ruptured but when the attempt of reaffirmation is not understood or resisted the child instead feels emotionally isolated in the relationship and shame is inevitably confirmed (Kaufman, 1989:80). Normal relationship demands cause the child anxiety because the child feels unworthy of care and protection (Howe, 2005:68) and therefore, shame separates the child from other people (Denton, 2010:236).

4.3.2 Types of maltreatment

A chronic sense of shame is often induced by various kinds of physical and mental assault that affect all parts of a person's life and personality (Pattison, 2000:107). Bradshaw (2005:71) argues that "all forms of child abuse are abandonment." Both child abuse[50] and neglect[51] encompass the term 'child maltreatment' (Fontes, 2005:20). While every act of abuse shames the child (Bradshaw, 2005:71), the child feels both shamed and responsible for his or her own victimisation (Chu, 2011:8).

A child that is exposed to unmanageable stress such as being exposed to family dysfunction or violence needs the caregiver to take over the function of modulating the child's arousal but when the modulating does not occur, the child will be unable to organise and categorise his or her experiences in a coherent fashion (Van der Kolk, 2007:230). A child will inevitably activate his or her parent's shame of being abused themselves, causing the cycle to repeat itself (Kaufman, 1989:121-122).

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[50]   Child abuse is the wilful act that causes harm to a child, including sexual, physical and emotional abuse (Fontes, 2005:20).

[51]   Neglect refers to the failure to provide for the basic needs of a child (Fontes, 2005:20).

When a child misbehaves, fails or transgress, a parent may be especially vulnerable to feelings of shame (Dearing & Tangney, 2002:186). Abuse is always about the parent's issues and not the child's issues (Bradshaw, 2005:71). To deal with anxieties, abusive parents exclude the mental processing of negative emotions by deactivating attachment and caregiving related concerns (Howe, 2005:67).

Abuse shapes and informs survivors' fundamental sense of self, both personally and relationally, with the result of a life-altering experience of shame (Starkey, 2009:5). Fontes (2005:135) stresses that shame is a feeling of no claim to worth and it is exacerbated by the lack of social acknowledgement, meaning that the person also feels that he or she lacks worth in others' eyes. The self of the child is exposed to self-conscious and critical self-examination that causes the child to feel helpless and hopeless (Denton, 2010:234-235). The more the person loses self-respect, the fewer choices and alternatives seem available (Bradshaw, 2005:104). The self-concept of the child may be completely based upon shame which makes it difficult for the child to view him- or herself positively resulting in low self-esteem (Denton, 2010:235).

Failing to prevent what has happened causes the victims to feel ashamed, disgusted (McFarlane & Van der Kolk, 2007:27), guilt, isolated, powerless, embarrass, inadequate (Langberg, 2005:412) anger and rage and the feelings continue to exist into adulthood (Hays & Sikes, 2010:32). Injuries that were caused by the violation of a child's deepest feelings are injuries to the self and the hurt may be carried into adulthood (Anderson, 2006:62). Chu (2011:9) exhorts that the "unspoken and unseen, damage done to victims of child maltreatment continues to grow and fester, often only emerging many years afterward as multiple and varied psychiatric symptoms and disorders and major impediments to healthy functioning."

It is terrifying for the child to acknowledge that his or her parents made their own bad choices so they choose to rather be the 'bad' ones and the costly toll of this illusory protection is carried into adulthood while bearing the wounds of binding shame (Wilson, 2002:31). The child may learn to experience anxiety and distress as a way of life and when things are going too well later in life, he or she may feel uncomfortable (Bradshaw, 2005:118). Although the child may be capable to survive the abuse, they lack trust in themselves, others, and ultimately God (Denton, 2010:239).

According to Van der Kolk (2007:227) the exposures to complex trauma[52] include physical, emotional and educational neglect and child maltreatment that often occur within the child's caregiving system which begins in early childhood. The research of Etengoff *et al*. (2017:2915) confirms that "negative parenting behaviours that positively correlated with shame-proneness consisted of inflicting physical pain on a child, demeaning a child, embarrassing a child, and paying no attention to a child."

4.3.2.1   Physical Abuse

The description of physical abuse includes physical injuries[53] to a child and a wide range of harsh, punitive, controlling and aggressive styles of parenting (Howe, 2005:69). The supposed 'offenses' by the victim can be amazingly small (Wilson, 2002:54). According to Howe (2005:70) half of all deaths caused by child maltreatment are due to physical abuse and Starkey (2009:23) is adamant that "the majority of violence against children is perpetrated by people they know: parents, teachers, schoolmates, employers, and caregivers."

The profile of a parent who physically abuses according to Bradshaw (2005:76) includes the following: "isolated, poor self-image, lack of sensitivity to others' feelings, usually physically abused themselves, deprived of basic mothering, have unmet needs for love and comfort, are emotionally retarded and in denial of problems and the impact of the problems, and feel there is no one to turn to for advice".

The parent who abuses his or her own child relives the scenes of being beaten him- or herself while also reliving the scenes from the perspective of his or her own parent where the child's parent actually plays his or her parent's role causing the parent to experience intense secondary shame as the abusive parent (Kaufman, 1989:123). The offender of physical violence is literally addicted to the power of violence and to completely avoid his or her own toxic shame, the offender bullies and hurts others (Bradshaw, 2005:76).

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[52]   Complex trauma is a term that describes "the experience of multiple and or chronic and prolonged, developmentally adverse traumatic events, most often of an interpersonal nature and early-life onset" (Van der Kolk, 2007:227).

[53]   Physical injuries includes punches, kicks, smacks, burns, scalds, drowning, suffocating, bites or poisons (Howe, 2005:69).

The parent has totally unrealistic expectations of the child and when the child fails to meet his or her needs for comfort and nurturing, the parent interprets this as rejection and responds with anger and frustration (Bradshaw, 2005:76; Wilson, 2002:36). The lie that the child is the kind of child that deserves disrespectful or dehumanising treatment is taught by unrealistic expectations or abusive treatment (Wilson, 2002:29).

Corporal punishment destroys empathy as this form of punishment shames and humiliates the child and teaches the child that violence is an appropriate tool for social control and problem-solving (Starkey, 2009:24). When the child experience the battering of his or her mother or siblings the child becomes a victim (Bradshaw, 2005:76; Wilson, 2002:54-55) but a child who is taken for a high-speed ride on a mountain road at night with the headlights off by an intoxicated father, is also abused (Wilson, 2002:54).

The child develops a mental representation that the self is unworthy of care and protection and the child feels safest when he or she is emotionally independent and does not express his or her need for care and protection (Howe, 2005:82) and it is therefore not uncommon for the child who is physically or sexually abused to be depressed (Denton, 2010:10). The need for love and the desire to feel safe is still present but it is excluded from consciousness and is not expressed (Howe, 2005:82) and the child therefore struggles to form healthy relationships because of a lack of trust, low self-esteem and anger (Denton, 2010:240).

When the child is told that he or she is demanding and difficult and are therefore not worthy to be loved, accepted or protected by his or her parents, the child concludes that since he or she is a bad person the child deserves to be chastised: "My parent is angry with me. I am the cause of their hostile state. I must be a bad child and so I deserve to be punished." (Howe, 2005:83). The repeated experience of shame can over time predispose a person to experience shame more easily than other emotions and since shame-proneness was related to physical abuse, abusive parenting is also related to shame-proneness and violent behaviour (Epps & Keene, 2016:277).

The abused child learns to look after and comfort him- or herself because the child expects that others will be rejecting, even dangerous, threatening, and frightening

when he or she seeks comfort or protection and that it is only the strong and aggressive that gets what they want from relationships, therefore the best way to stay out of harm's way is to be compliant and submissive if the other is perceived to be powerful and dangerous (Howe, 2005:83). In an attempt to process the perpetrator's power and strength, the child ceases to identify with him- or herself and instead identifies with their shaming oppressor (Bradshaw, 2005:39).

When the child perceives him- or herself as stronger than another, the other person's vulnerability triggers feelings of anxiety and danger and they are contemptuous and dismissive of the weakness they perceive in both others and themselves (Howe, 2005:84) because the person who humiliates is the person who has the power over the one that is humiliated (Welch, 1997:23). The anger and aggression exhibited by victims of childhood physical abuse may according to Epps and Keene (2016:281) be an attempt to protect the self from experiencing painful emotions such as shame.

Children learn trust, truth and love from the way their parents treat them and when the parents are repeatedly untrustworthy, cruel, hurtful, and lying, the children are unable to grasp and live out concepts of trustworthiness, safeness, loving and truthfulness (Langberg, 2005:415). Childhood physical abuse obstructs the healthy development of emotional regulation skills and according to Epps and Keene (2016:276-277) "poor emotion regulation is associated with greater emotional intensity, difficulty understanding and recognizing emotions, and negative reactivity to certain emotions."

The abused child has not only difficulty in recognising and reflecting on his or her emotional state but also finds it difficult to accurately read the full range of what others experience because the only emotions that the child may be aware of are anger and aggression and the result is that close and demanding relationships are approached with significant emotional deficits and poor social understanding that makes social relationships stressful and problematic and results in anger, aggression and depression (Howe, 2005:84).

4.3.2.2   Sexual abuse

Sexual abuse[54] is a form of chronic abuse where the violation of the person's body also causes the violation of the person's mind, emotions and spirit (Starkey, 2009:26). The victim participated in an activity that is considered by his or her culture as 'bad' or deviant causing him or her to think of him- or herself as 'bad' or deviant by attributing the activity to his or her sexual self instead of that of the offender (Fontes, 2005:137). Because it takes less sexual abuse than any other form of abuse to induce shame, sexual abuse is the most shaming of all abuse (Bradshaw, 2005:72).

Although the perpetrator is momentarily freed of shame by defeating and humiliating the victim (Kaufman, 1989:125), the perpetrator of the assault or violation is haunted by his or her scenes of torment and is driven to re-enact them in the role of the tormenter (Kaufman, 1989:125; Bradshaw, 2005:41). Alink *et al*. (2015:185) concluded that child sexual abuse may be associated with the quality of adult roles in that victims appear to have less favourable outcomes in several domains such as employment, parenting and relationship quality.

Every aspect of a child's being – its world, self, faith and future – is shattered and violated by sexual abuse (Langberg, 2005:410). The victim experiences shame with any sexual violation (Welch, 2012:14) and the child learns that love is used when someone wants to make another person do what they do not want to do and that hope is just a set-up because nothing will ever change (Langberg, 2005:418).

A child experiences shame because his or her bodily integrity has been compromised and because of the contempt in others eyes when the child is physically coerced to participate in sexual activities (Denton, 2010:235). When the child's sex drive is shamed, the child is shamed to the core because sexuality is a basic fact in all created things (Bradshaw, 2005:80) and since the only physical

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[54]   Sexual abuse includes intercourse, fondling, sexual touching, exposing oneself or masturbating in front of a child, mutual masturbation, oral sex and anal sex as well as penetration with fingers or objects, forcing children to have sex with each other, forcing sexual activity with animals, taking pornographic pictures of children, forcing children to watch pornography with others or watching others being sexually abused (Wilson, 2002:55-56).

contact that the child may have is when the child is abused, the fear of physical contact that develops causes difficulties in intimate relationships (Denton, 2010:240).

Sexual abuse teaches the child that the self is unworthy, trash, not loved and probably never will be and the child learns that prayers are useless, that he or she causes people to do evil things and no effort on his or her part brings change or relief (Langberg, 2005:418) and childhood sexual abuse therefore may generate intense feelings of shame (Cicchetti *et al*., 2009:363).

The risk of leaving the child prey to sexual abuse increases when caregivers are emotionally detached, violent, or abuse alcohol or drugs (Howe, 2005:199). The perpetrator of child sexual abuse is most likely to be either a family member or a person that is known to the child (Langberg, 2005:412) and when the child is sexually abused by someone they trust they lose trust in all people (Denton, 2010:239).

The offender often tries to convince victims that they provoked the abuse and are responsible for it and if the person believes that he or she is responsible for the abuse, then it may be possible to control future assault if he or she can find the right way out (Fontes, 2005:137). Most sexual abuse that is not forced upon the child involves some sort of manipulation and misrepresentation to a child (Langberg, 2005:413) and since the child's feelings and judgment did not protect him or her from abuse, the child learns not to trust his or her feelings (Denton, 2010:240). Disowning the experience of violation, helplessness, and betrayal cause the self to either withdraw deeper inside to escape the agony of exposure, or torment the self with disgust and contempt that is turned against the self with the result of actual splitting of the self (Kaufman, 1989:125; Bradshaw, 2005:40).

When a child must meet the emotional needs of the parent, inappropriate bonding takes place and the relationship can easily become sexualised and romanticised (Bradshaw, 2005:74). Once children suffer sexual abuse by carers, the role of adults as carers and protectors break down (Howe, 2005:203). Incest teaches the child that a father is untrustworthy, unpredictable, has a great deal of power, inflict pain instead of taking care, betray, abandon, deceive, use and speak loving and reassuring words and then suddenly abuse (Langberg, 2005:417). "The child needs a parent, not a

spouse" and "whenever an adult is being sexual with child, sexual abuse is going on" (Bradshaw, 2005:75).

The child feels frightened and confused when abuse occurs in a relationship in which there is talk of care and love and it leaves the maturing child with a very peculiar, distorted version of what it means to be in a loving relationship (Howe, 2005:203). A child becomes confused about the relationship between sex, love, trust, and betrayal when the perpetrator takes advantage of the child's innocence (Denton, 2010:241). The child experiences betrayal trauma when the child's trust or well-being is significantly violated by a person upon whom the child depends for survival compelling the child to ignore the betrayal and instead remain engaged with the betrayer (Paulson, 2013:122; Freyd & Platt, 2015:398).

A common destructive myth is the idea that the child rather than the adult is responsible for sexual acts between them and the myth serves to protect adults from their shame for not protecting a vulnerable child but when a girl is taught that she is responsible to guard her sexuality from older men (including her father) and that men cannot control their desire when they are faced with a provocative girl, the child blames herself when sexual abuse occurs (Fontes, 2005:141).

Shooter (2012:25) argues that "the inability of abusers to differentiate their own wilful act from the victim's lack of agency is related to the inability to call evil, evil" and Starkey (2009:35-36) is adamant that the failure of perpetrators to face complicity and culpability results in victim-survivors becoming scapegoats to carry the community's uncleanness. There are a depressingly large number of children who have to handle the trauma of sexual abuse without the support of other family members (Howe, 2005:214).

When the abuse is discovered the response towards the victim may also cause shame (Fontes, 2005:137) because it seems as though the shame around child sexual abuse is almost contagious as professionals working in this area refuse to publically speak about their own experience of abuse and therefore share the shame (Fontes, 2005:138).

The violating scene of sexual abuse is burned into the imagination of the victim where it may hover at the edge of awareness, replayed in consciousness, fantasy or night terrors, or completely disowned resulting in the self becoming frozen and statue-like (Kaufman, 1989:124; Langberg, 2005:414). The victims defines their very being as dirty and unworthy and may continue to view themselves as ruined for decades after the abuse has stopped (Fontes, 2005:145).

A woman who suffered sexual abuse during her childhood is at greater risk to develop a range of mental health and behavioural problems (Howe, 2005:202). The research of Fergusson *et al*. (2013:669) validates the risk by confirming that ninety-five percent of the people who were exposed to severe sexual abuse reported at least one mental health problem by the age of thirty compared to a percentage of only fifty-six who experienced no abuse.

4.3.2.3 Psychological maltreatment and neglect

According to Starkey (2009:26) emotional abuse[55] is a complex phenomenon as it comprises both acts of commission (abuse) and acts of omission (neglect). Psychological maltreatment refers to "parents who perceive distress in their child but either fail, wilfully or defensively, to respond to it, or react in a hostile, dismissing way" (Howe, 2005:90-91). Emotional abuse can be an acute experience in the form of threats or it can be chronic experiences in the form of constant criticism and put-downs that ranges from subtle, emotional unavailability to unmistakable verbal assaults (Starkey, 2009:27).

The parent who psychologically maltreats his or her child typically suffered emotionally harsh childhoods him- or herself (Howe, 2005:91) and according to Denton (2010:212) the parent may be looking for an outlet for the parent's unhappiness in the family or society. The parents of a shame-prone child are likely to use person-focused disciplinary messages such as expressing disgust, teasing, communicating conditional approval and using love withdrawal techniques (Dearing & Tangney, 2002:152). A three-year old child will be expected to get his or her own drink from the kitchen and when the child accidently spills the drink he or she is

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[55]   Also called psychological maltreatment.

shouted at and accused of deliberately making a mess to annoy his or her parent (Howe, 2005:93).

In healthy families, the feelings of a child are validated and his or her childlike way of expressing emotions is not teased or belittled (Boulle, 2010:9) while the child in dysfunctional families is required to be rational and logic and control his or her emotions, especially anger and sexual feelings (Bradshaw, 2005:77). The effectiveness of an infant's communication signals depends on the caregiver's ability to understand and react to the infant (Evans & Keenan, 2010:250). A child learns to repress his or her emotions and views his or her feelings as irrelevant and unimportant because it is too painful for the child to stay in touch with his or her emotions when there is no significant other who listens to the child in his or her emotional state or takes the child seriously (Boulle, 2010:6)

Emotionally abusive parents repeatedly tell the child to define the self negatively, especially if it is presumed that the child makes demands on the parent in his or her caregiving role (Howe, 2005:102). When the parent conveys to the child that he or she is never to need anything emotionally from the parent, the message to the child is that he or she should have been born an adult and must relinquish childhood even though he or she never had it (Kaufman, 1989:68) and therefore the psychological survival of the child with emotionally abusive parent depends on the self being strong, unaffected by feeling, independent, self-reliant, self-contained and without compassion (Howe, 2005:103). Psychological trauma engenders a strong vulnerability to shame because it affects one's internal beliefs about the self and the world (Park, 2016:358).

The need of a child to be loved is probably the most significant inner motivator in shaping how the child relates to his or her own feelings (Boulle, 2010:7) and consequently any rejection, neglect, or demeaning words by someone who is supposed to love the person causes shame (Welch, 2012:14). Rejection has severe developmental consequences such as the self-esteem of a person is assaulted, his or her emotional intelligence is damaged, and in severe emotional stress the child's growth can be affected and this experience of being seen as worthless, irritating, bothersome, flawed, unwanted and inconvenient is hurtful and frightening and leaves the child with nowhere else to go than inwards with anxiety and hurt (Howe,

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2005:90). The child avoids eye contact and focuses his or her attention on how others react towards them and may view the future negatively (Denton, 2010:210).

Children are rewarded with material things instead of spontaneous touch, cuddles, laughter or praise and is typically rebuked and criticised, threatened and humiliated, dismissed and disparaged from a very young age (Howe, 2005:93). The child is easily overwhelmed by emotions which may lead to anxiety, physical symptoms, anger, drug and alcohol abuse and a total inability to function (Denton, 2010:211) and will eventually blame him- or herself when the parent lives around irrational anger (Welch, 2012:14).When the caregivers are the source of the distress or if the distress is overwhelming, children are unable to modulate their arousal with the result that the capacity to process, integrate, and categorise what is happening breaks down (Van der Kolk, 2007:229) and a child who is not able to explain or fix the situation almost always feel confused and mystified (Yontef, 2003:359).

According to Howe (2005:99) one of the main findings is that children who are psychologically maltreated do not seek comfort or safety when they are upset or frightened. This may be because of the emotional deficit of the child that makes the child unable to clearly understand who they or others are and since other people are either sources of terror or pleasure they have problems enlisting other people as allies on their behalf (Van der Kolk, 2007:230-231; Hays & Sikes, 2010:32).

The research of Epps and Keene (2016:281) confirms that the experience of emotion regulation deficits is more likely to occur in both children and adults due to childhood maltreatment. The self feels fundamentally unlovable and without worth when caregivers belittle and humiliate their children, and are critical of their every effort, indeed their very existence (Howe, 2005:99) and the child fights back with aggressive conduct such as withdrawal, anger, self-harming activities, suicide attempts, criminal actions and emotional abuse of others (Denton, 2010:213; Cicchetti *et al*., 2009:363). The child learns that it is not safe to trust or to become dependent on others and the safest way to proceed is to become self-reliant, cautious and emotionally distant (Howe, 2005:105).

Parental neglect[56] includes physical neglect where the parent fails to meet the basic physical needs of the child such as food, adequate housing and proper clothing while emotional neglect is when the parent denies the psychological recognition and emotional understandings of a child (Howe, 2005:112-113; Starkey, 2009:25). According to Howe (2005:113) "the link between different types of neglect is chronic parental failure to meet some developmental need, either physical or psychological."

A child has needs that depend on others for fulfilment and when these needs are not met at the proper time and in the proper sequence the personality of the child is arrested at certain developmental stages (Bradshaw, 2005:82-84). Under emotionally taxing situations, neglectful parents tend to avoid, disengage and de-activate their caregiving and leave the child without a relationship-based strategy to help him or her to regulate his or her traumatic emotional arousal (Howe, 2005:113). Permissive fathers contribute to problematic emotional development of the child conveying the message that the child's behaviours is not worthy of the father's attention (Bufferd *et al*., 2017:726).

The child is expected to behave like and assume the responsibilities of an adult and not to expect having his or her own needs met (Starkey, 2009:25). Neglect starves the developing mind of stimulation and denies the child information and interest about both the self and others (Howe, 2005:111) and the child will over time lose awareness of these needs and will eventually not know what he or she needs and it is this developmental dependency need that is a major factor in becoming an adult child that is the core of all compulsive or addictive behaviour (Bradshaw, 2005:84).

According to Hays and Sikes (2010:32) there is a combination of factors that influence adult development of individuals that were abused as children, such as "(a) the type of abuse (e.g., physical abuse, neglect, emotional abuse, or sexual abuse); (b) the child's age and developmental stage when the abuse occurred; (c) the severity, duration, and frequency of the abuse; and (d) the relationship between the perpetrator and the abuse victim."

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[56]   Neglect includes the failure to protect a child from physical harm and danger as well as the failure to adequately feed clothe and shelter a child (Howe, 2005:112).

In South Africa in particular, the reported rates of neonaticide[57] is one of the highest in the world even with only considering identified remains that were brought into the mortuary and the child death review pilot reveals that child deaths that are related to abuse and neglect are common in the under-five age group (Brijmohun *et al*., 2016:851).

4.3.2.4   Abandonment

Abandonment according to Bradshaw (2005:32) includes "neglect of developmental dependency needs, abuse of any kind and enmeshment into the covert or overt needs of the parent or family system." Infants frequently withdraw emotionally from interaction when parents are either intrusive or abandoning (Geib & Simon, 2003:359) because a person cannot trust another person unless he or she feels safe with that person (Whitfield, 1993:147).

Shame is caused by profound relational disconnection and according to Park (2016:355) "chronic shame is a symptom of relational trauma often rooted in a childhood characterised by repeated disrupted attachment with primary caregivers." Parents who are not reassuring in their responses to shame causes children to experience shame as abandonment (Kaufman, 1989:37) and the child concludes that the child is worth less than his or her parents' time, attention or direction because the parent would spend time with the child if there was nothing wrong with him or her (Bradshaw, 2005:66).

Since all human beings need connection, the fear of disconnection has incredible power and shame is experienced whenever the person feels exposed and senses something unacceptable about him- or herself that makes the person deserving of abandonment (Park, 2016:355). No one is there for the child when the child is abused, thus, abuse is abandonment (Bradshaw, 2005:71) and the feeling of complete abandonment causes the child to feel in extreme danger and exposes the self (Howe, 2005:113).

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[57]   As a form of child abuse, neonaticide refers to "the killing of a newborn within the first 6 days of life" (Brijmohun *et al*., 2016:851). The child death review pilot did not take into consideration infants that were 'dumped' in sewers, refuse dumps and garbage bins.

4.3.2.5   Boundary violations

Every person needs structure and structure is ensured by developing boundary systems within which a person can safely operate (Bradshaw, 2005:7). It is essential for a person to be openly recognised and accepted for who he or she is and who he or she is not and to experience oneself as a fully separate individual with a distinctly different and valuable self (Kaufman, 1989:76) and unless the person has healthy boundaries he or she will not be able to distinguish between who is safe to be around and who is toxic for the person which in turn means that the person cannot have a healthy self (Whitfield, 1993:2).

Healthy boundaries do not allow everything and everybody in, nor does it keep everything and everyone out (Wilson, 2002:129). When parents have strong boundaries and teach their children by modelling, then children will develop strong boundaries through their identification with parents but if parents are not dependable, children will not develop the inner resource (Bradshaw, 2005:66).

The self has its own 'boundaries' and when the boundaries are violated[58], breached, overcome or broken down, harm may be done to a person (Pattison, 2000:87). Boundary violations may include the following:

- Overly familiar or intimate language, uninvited touch, or even sitting or standing closer than a person feels comfortable with (Geib & Simon, 2003:323-324).
- Witnessing sexual behaviour of parents (Bradshaw, 2005:74).
- Evaluative, judgmental, uninvited or interpretive language can be experienced as harsh, critical, and invasive (Geib & Simon, 2003:324).
- Not allowing any privacy – when the child is walked in on in the bathroom or when they are not taught to lock their doors or given permission to lock their doors (Bradshaw, 2005:74).

When the boundaries of the abused child are repeatedly invaded, feelings of worthlessness, helplessness, and loss of self-control increase (Denton, 2010:232). If a child experiences a constant sense of not being wanted, not having his or her

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[58]   Boundary violations or invasions often refer to gross misconduct or clearly inappropriate behaviour (Geib & Simon, 2003:323).

needs met, having to meet the needs of others, having his or her personal boundaries disregarded, and being treated as an object, chronic shame and a sense of being unwanted for what one is may be engendered (Pattison, 2000:101).

Boundaries are greatly damaged by toxic shame (Bradshaw, 2005:104) and the person whose life has been moulded by shame and reactions to it may be unclear where his or her own and others' boundaries would be drawn (Pattison, 2000:110). It is difficult for the shame-based person who is addicted to the approval of others or who fears abandonment to set healthy boundaries and personal boundaries cannot be effectively set while attempting to control another person's feelings (Wilson, 2002:129).

4.3.3 Thought processes

A person learns automatic thoughts with people telling him or her what to do since childhood (Davis *et al*., 1997:22) and since the rules learned in a troubled family are engraved in a person's mind (Wilson, 2002:41) these rules become automatic thoughts.

4.3.3.1   Rules

Toxic shame is passed on by shame-based parents according to Park (2016:357) when they shame in order to regulate their children's self-esteem, when they use shame to control a child's behaviour and also through unspoken shame-based family rules. There are various family rules and injunctions that exist within a family system to predict, interpret, control and respond to a magnified set of scenes (Kaufman, 1989:153).

Rules in dysfunctional families according to Bradshaw (2005:62) are the denial of the freedom of basic human power, namely, "the power to perceive, to think and interpret, to want and choose, and the power to imagine". The rules and beliefs that are developed in childhood may not necessarily be true but since the child's mental ability does not yet allow him or her to think in more flexible ways, the rules take on an absolute quality that may stay absolute even into adulthood (Greenberger, 1995:130).

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Relationships in the family where emotional abuse occurs are governed by harsh rules but when these rules break down, the psychologically maltreated child feels vulnerable, anxious and in danger because order is lost, needs surface and attachment matters break through (Howe, 2005:103) and the child learns not to cross the parents and to behave according to the rules and roles of the family (Howe, 2005: 93). A child also learns a series of 'rules' about emotional expression that dictates which emotions are appropriate to express in a given circumstance (Evans & Keenan, 2010:241) and when parental rules stipulate the denial of emotions, children are especially shamed (Bradshaw, 2005:79).

4.3.3.2   Defensive scripts

The way in which a person perceives 'reality' and think about him- or herself is changed by defences and it is these self-deceptions that are the work of defence mechanisms (Cramer, 2006:4). The child develops a range of defence mechanisms in order to survive the experience of emotional abuse with the aim to keep him- or herself and others at an emotional distance (Howe, 2005:103).

Defensive mechanisms are thought processes that may not only take various forms but may also be expressed through a variety of content (Cramer, 2006:297). Defending scripts are used to predict and control scenes of shame and are rooted in and become organised around the affect of shame (Kaufman, 1989:104) and these defences come into effect in the presence of strong feelings in the self or others (Howe, 2005:104) although abused children still feel vulnerable regardless of defence mechanisms (Denton, 2010:236).

The family will become increasingly dysfunctional in response to the magnification of governing scripts (Kaufman, 1989:153) and these rigid and unchanging defence mechanisms last into adulthood (Denton, 2010:286). The effectiveness of defences lies in the absence of the awareness of their functioning (Cramer, 2006:5).

4.3.3.3   Beliefs and lies

A person develops implicit psychological theories in many domains of human experience which guide the person's interpretations of events, shape the person's

affective experiences and influence the person's interactions and it is the implicit theories the person formed about the self that is especially relevant to the experience of shame (Dearing & Tangney, 2002:66).

The child becomes aware of the differences between the self and others when affirmation of a relationship is not forthcoming at various critical moments causing the child to negatively compare the self to others (Kaufman, 1989:80). Children have a kind of fairy-tale logic – good things happen to good people and bad things happen to bad people – that is devastating for children in troubled families (Wilson, 2002:29-30). Instead of valuing the differences between the self and others, the child attempts to wipe it out by transferring the beliefs, values and practices appropriate for one person to him- or herself without considering their appropriateness for the self (Kaufman, 1989:80).

By the age of three, the child shows an ability to relate a person's actions to his or her beliefs and desires but although the child's reasoning about his or her own behaviour and other's behaviour is very similar to adult reasoning, the notion that a person's beliefs are not always true is not fully grasped yet (Evans & Keenan, 2010:287). When a person hears often enough that he or she is disgusting and unclean, the person will eventually believe it (Welch, 2012:34) and the child reaches the conclusion that one is treated in a deserved manner and if one was different, acceptable, and 'good' then one would not be abused (Wilson, 2002:30).

The effect of inferiority in a person's soul is conceived by the false beliefs that are imposed on the person by others which became his or her own – "it is a fortress of lies around the soul" (Camiskey, 2003:74). Lies are always accumulated by shame (Welch, 2012:23). Lies demolish plans, corrupt characters and disrupt relationships but worse, they carry false ideas where a person is told what to think which causes the person to believe the false notions about who the person is, what the person must have, where the person really comes from, what life is all about and how the person ought to live (Backus, 1985:11-12). Traumatic circumstances or consistent early life experiences can convince a person that these beliefs are true and they then remain fixed even as a person grows older (Greenberger, 1995:130).

Pattison (2000:104-105) lists a set of false beliefs that the child is invited to internalise as "a feeling of duty produces love; hatred can be dispensed with by forbidding it; parents deserve respect because they are parents while children do not deserve respect because they are children; obedience makes a child strong while a high degree of self-esteem or pride is harmful; low self-esteem makes a person altruistic while tenderness is indulgent and harmful; responding to children's needs is wrong and does not fit them for adult life; the way you behave is more important than the way you really are; the body is dirty and disgusting; strong feelings are damaging; [and] parents are always right". It can be difficult to change beliefs once they are formed (Greenberger, 1995:21).

4.3.3.4   *Thoughts*

The early observations of children about the way the world works, form their core beliefs (Virkler, 2005:229). Negative thoughts and feelings inherent in spiritual and emotional conflicts are according to Baugh (2016:66) the result of what a person believes to be true about the experience and not as much a result of a particular painful experience. Childhood experiences can cause thoughts to become toxic[59] and the person to have unrealistic expectations of others (Bernstein & Magee, 2004:16). As a consequence, shame has enormous implications for the way people think of themselves and others as well as how they behave (Pattison, 2000:119).

Intermediate beliefs are rules, assumptions and expectations which serve as the connection between core beliefs and automatic thoughts[60] (Virkler, 2005:229). An 'automatic thought' is a word or image that suddenly enters a person's head throughout the day (Davis *et al*., 1997:20; Greenberger, 1995:18).

Thoughts become the basis for what a person beliefs and beliefs produces emotions which in turn influence the will and produces behaviour (Baugh, 2016:67). Emotions rule when a person's thoughts go wrong and since emotional perceptions misinterpret the truth, they are not reliable (Leaf, 2008:51). When thoughts become increasingly ingrained, automatic, and repetitive, shameful feelings and thoughts may persist over time (Hays & Sikes, 2010:32). In simpler terms, the person no

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[59]   "Toxic thoughts are negative thoughts that have lost their basis in reality and have gotten out of control, causing you to lose your perspectives" (Bernstein & Magee, 2004:12)

[60]   The self-talk that people constantly give themselves is automatic thoughts (Virkler, 2005:229).

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longer chooses what to think because the intermediate beliefs have become so ingrained that they form the guideline for all thinking.

A person is usually unaware that core beliefs are based on assumptions about reality and that his or her responses to the world are based on these assumptions (Virkler, 2005:229) and the more the thought becomes deeply embedded, the more constant the thought (Baugh, 2016:79). Bernstein and Magee (2004:16) state that "you can't relate well to others if you can't relate well to yourself." Every addiction involves thought processes where part of the addictive cycle is mental obsession or going over and over something (Bradshaw, 2005:140)

4.3.3.5   Long-term effects of child maltreatment

A person's personality, character and attitude are fundamentally shaped by chronic shame when he or she experience a sense of persistent inferiority, worthlessness, abandonment, weakness, abjection, unwantedness, violation, defilement, stigmatisation, unlovability and social exclusion from infancy onwards (Pattison, 2000:108). Adult children of dysfunctional families are grown men and women who have come to realise after years of struggling with a variety of emotional, psychological, and relational problems that part of who they are has to do with their family background (Masteller & Stroop, 1996:30). An illustration of the problems that adult children may experience is the long-term effects of child sexual abuse that are commonly reported according to Langberg (2005:414) which "include depression, self-destructive behaviour, anxiety, feelings of isolation and stigma, poor self-esteem, difficulty in trusting others, tendency toward re-victimization, substance abuse, and sexual maladjustment".

Positive parenting is not associated with shame-proneness whereas negative parenting behaviours during childhood may be associated with the development of shame during emerging childhood (Etengoff *et al*., 2017:2915). The shame-bound person lives his or her life trying to avoid occasions and relationships with the possibility to provoke shame experiences (Pattison, 2000:83). The adult may shame him- or herself for being stupid while he or she is actually experiencing a sense of confusion that is common to adults who missed learning opportunities as children (Wilson, 2002:87).

Every person has a need to care for another as well as a need to be needed but a person cannot offer him- or herself to another person if he or she does not know who they really are (Bradshaw, 2005:15, 17). Shame has become pathological and chronic when a person appears to experience the whole of life as actually or potentially shame-productive and the person manifest symptoms such as withdrawal, self-contempt, inferiority, and gaze aversion as a matter of course throughout his or her everyday life (Pattison, 2000:83).

Chronic shame may emerge right at the beginning of life when a child is unloved for what he or she is as a potential subject in the child's own right (Pattison, 2000:101) and once toxic shame is internalised shame can be triggered without any attending stimulus because shame functions autonomously (Bradshaw, 2005:43).

Shame is often ignored by clinicians and researchers of psychopathology when construing the sources of psychological problems, for example a criterion for diagnosing a major depressive disorder is "feelings of worthlessness or excessive or inappropriate guilt ... nearly every day" (Anon, 2013:161) where the term guilt is used instead of shame (Etengoff *et al.*, 2017:2917).

There are various maladaptive psychological symptoms and interpersonal coping styles that shame-prone individuals are at risk for, "including depression, narcissism, low self-esteem, social anxiety, anger arousal and aggression, eating disorders, personality disorders, obsessive-compulsive disorder, and limited empathy" (Etengoff *et al.*, 2017:2910; Park, 2016:354; Butler *et al.*, 2009:536) as well as post-traumatic stress (Park, 2016:354).

There is a high prevalence of PTSD and other trauma-related disorders in survivors who had experienced prolonged interpersonal complex trauma[61] (Glück *et al.*, 2017:3). According to Van der Kolk (2007:432) abused children often experience developmental delays across a broad spectrum[62] and because the diagnosis of PTSD is not developmentally sensitive, children tend to display very complex disturbances that can present in various ways. It is possible that unrelenting shame

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[61]   Complex trauma was earlier in this chapter linked to physical, emotional and educational neglect and child maltreatment.
[62] The broad spectrum includes cognitive, language, motor and socialization skills (Van der Kolk, 2007:432).

in childhood sexual abuse survivors causes difficulties for the survivors to process their abuse experience causing the underlying ongoing trauma symptoms (Butler *et al*., 2009:541).

While psychiatric patients commonly have histories of childhood abuse and the symptoms of complex PTSD (Chu, 2011:13) it seems that current research is not clear on treatments. Where disclosure of important issues was encouraged in group therapies, shame was reduced and this change in shame correlated with a change in traumatic stress symptoms (Butler *et al*., 2009:541). On the other hand, Freyd and Platt (2015:403) came to the conclusion that "exposure therapy is less effective for survivors of childhood trauma, people with emotional regulation difficulties and people with high-trauma-related shame."

4.3.4 Society

While there is in Western society no single authoritative source for considering the socio-historical aspects of shame according to Pattison (2000:132), certain aspects may very well contribute to the experience of shame. The person hears a complex mix of truth, half-truths and deceit in his or her environment (Poythress, 2011:111) and beliefs and moods can be shaped by environmental experiences (Greenberger, 1995:21).

A person is formed by the patterns of behaviour, the teachings and understandings of a specific culture (Willard, 2002:68). Culture has the power to shape people by distorting the world they see as well as their duties while adverts tempt people to selfishly always want more (Poythress, 2011:110-111). A person's culture or ethnic background, gender, neighbourhood, family beliefs and practices, religion and media, influence his or her beliefs (Greenberger, 1995:21).

The function of a culture is to define what is natural and expected within a group of people (Fontes, 2005:4) and the national symbols and traditions create the web of meaning that bonds a culture (Kaufman, 1989:45). The worldview of a person is a system of ideas constructed by a specific culture (Willard, 2002:68) and is a way people think about reality and it also becomes the basis for what a person believes is true but when the beliefs of the worldview are distortions of reality, they become the

basis for many of the spiritual and emotional conflicts that hinder salvation (Baugh, 2016:65). People within a culture identify with one another and they therefore experience communion as they identify with something larger than themselves through the retelling of their nation's heritage and history, bedtime stories, literature studied at school, films, and so forth (Kaufman, 1989:45-46).

Specific factors that may contribute to the experience of shame include:

- Expression of emotions: Emotions are not handled well by the current culture (Bradshaw, 2005:99) which expects people to follow the rules on how to express emotions and how to behave when ill (De Vries, 2007:402). Shame may well be the most socially significant emotion (Pattison, 2000:131) since it is not an emotion that leads a person to take responsibility for his or her failures, mistakes or transgressions (Dearing & Tangney, 2002:180). Societies are to provide protection against becoming overwhelmed by stressful experiences (McFarlane & Van der Kolk, 2007:25).

- Bodily perfection: Secular culture is a source of shame (Yancey, 2008:320) as it emphasises physical perfection (Bradshaw, 2005:98) where the person who falls short of the norm is devalued (Fodor, 2003:233).

- Personal choice: In the current society people have fewer cultural restrictions on their choices than in the past (Côté, 2000:30) and people find the meaning of life in the freedom to choose what makes the person happy (Keller, 2013:16). The feverish and compulsive lifestyle is an indicator of the helplessness that is rooted in and results from a person's shame and Bradshaw (2005:96) states that "if toxic shame is the fuel of addiction, we have a massive problem of shame in our society."

- Control over destiny: In recent generations the belief that an individual can control his or her life emerged (De Vries, 2007:399) where a person should achieve success on his or her own (Bradshaw, 2005:96-97) and failure to achieve is shamed (Van der Merwe, 2013:109). With self-fulfilment, the duty lies to the self (Chester, 2008:32) and the selfish focus precludes any concern for the future and a devotion to raising children (Côté, 2000:42). Independence and self-reliance is a challenge, rejection and redefinition of

biblical values where the problem of pride is a sign of success (Causey, 2002:19).

- Social shame: A culture is shame-based if the culture relies on criticism, ridicule and ostracisation of its people to ensure moral behaviour (Van der Merwe, 2013:108). Social shame amplifies and legitimises the use of shame and when there are many important social institutions that foster the condition of shame, it is not surprising that there are many individuals in society with a strong and chronic sense of shame (Pattison, 2000:175). It is humiliating shame, which permanently alienates people from themselves and from society that should be eliminated from all levels of society to allow personal and social integration (Pattison, 2000:176).

- Avoidance of suffering: Current society does everything to rid itself of thinking about death (White, 1977:22) and do not want to be reminded of the suffering, rage, and pain in the world (McFarlane & Van der Kolk, 2007:28). Without an explanation for suffering and very little guidance to deal with it, people are shocked and undone by suffering and since suffering has no meaning, it should be avoided at all cost or minimised to the greatest degree possible (Keller, 2013:15-17).

- Reactions to abuse: The cultural perception on abuse intensifies blaming the self and self-criticism (Denton, 2010:239). It may be believed that a girl who was sexually abused will likely become promiscuous while a boy will likely become either a homosexual or a sexual offender (Fontes, 2005:150) or that a girl is 'fair game' after she has lost the special protective aura of virginity because of the assumption that she cannot be violated again (Fontes, 2005:153). There are three aspects that contribute to the stigmatisation of abuse in society: (1) the abused does not have any value; (2) the victim enjoyed the abuse; and (3) the victim is responsible for the abuse (Denton, 2010:239).

- Reactions to traumatisation: The underlying belief is that the world is essentially just, that 'good' people are in charge of their lives, and that bad things only happen to 'bad' people (McFarlane, & Van der Kolk, 2007:28) and when television images gloss over the immediate impact of trauma on its victims, it ignores the real dimensions of personal suffering and creates an

acceptance of violence as a reasonable and inevitable method of resolving conflict (McFarlane & Van der Kolk, 2007: 42). Shame will always be part of the fallout of injustice (Welch, 1997:24). Sufferers are victims of the impersonal universe who are referred to experts to alleviate pain by removing as many stressors as possible (Keller, 2013:24).

Culture promotes social conformity[63] which requires a person to pretend a lot by playing certain roles and acting in certain ways (Bradshaw, 2005:99). It seems that every institution does not operate by grace and insist that a person 'earns' his or her own way (Yancey, 2008:320). A person is therefore encouraged to lie or be ostracised which teaches the self to hide and cover up its shame, sending the person deeper into isolation and loneliness (Bradshaw, 2005:99).

Every culture must provide a way for those who suffer to make sense of suffering and this discourse should include some understanding of the causes of pain as well as the proper responses to it and thus equip its members for the battles of living in this world (Keller, 2013:14; De Vries, 2007:402). McFarlane and Van der Kolk (2007:35) exhort people to consider that only when society accepts that victims are not responsible for the fact that they are traumatised and that victims need help to deal with the memories of trauma in order to keep them from becoming violent and anxious people, unreliable and easily distracted workers, inattentive parents, and substance abusers, can society make a commitment to victims.

According to Park (2016:354) "chronic shame is a major significance in social work, because it is at the root of problems that social workers confront daily, including various mental health disorders and addictions." Cicchetti *et al*. (2009:369) propose that better knowledge of shame as a key psychological component in interpersonal conflict, specifically women with sexual abuse histories, could lead to more effective interventions.

Howe (2005:274) maintains that "the mark of a caring society is to ensure that children who might otherwise become lost along tortured pathways of increasing developmental despair encounter others who can understand, value and contain

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[63]   To conform according to Bradshaw (2005:99) means "don't make waves" or "don't rock the boat".

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them" while McFarlane and Van der Kolk (2007:39) state that "the challenge for any civilised society is to find ways both to contain the excesses of violence, suffering, and deprivation, and to provide an umbrella under which children can be raised without being brutalised, victims can get redress for their grievances, and people can grow old without becoming helpless." Chu (2011:5) argues that the challenge for society is to have the maturity to acknowledge that it allowed its most vulnerable members to be relentlessly abused and therefore to become profoundly impaired.

While prevention is the key to ending child maltreatment (Fontes, 2005:177), prevention should be approached from the level of society rather than the individual because if societal injustice is addressed instead of presumed parental deficiencies, it requires members of a society to admit that if they were forced to live in the same circumstances than these parents, the possibility exists that they may hurt their children too and that they may also be unable to adequately provide for them (Fontes, 2005:188). Pattison (2000:179) argues that without individuals and groups who have the courage and confidence to challenge the status quo, it will not be possible to produce a society in which structures of shame and humiliation are curbed or eliminated but unfortunately, while shaming and humiliating structures remain firmly implanted in everyday life it will not be easy for such individual groups to emerge.

The Constitution of the Republic of South Africa indicates that the basic human rights of a person include that "everyone is equal before the law and has the right to equal protection and benefit of the law" and that "everyone has inherent dignity and the right to have their dignity respected and protected" (Anon, 1996). The specific basic human rights for a child include that every child has the right "to family care or parental care, or to appropriate alternative care when removed from the family environment", "to basic nutrition, shelter, basic health care services and social services" and "to be protected from maltreatment, neglect, abuse or degradation" (Anon, 1996). The scope of this study is not to question whether the South African society specifically upholds its constitution or to engage in any political debate thereof but it is worth considering how seriously society takes the basic human rights of children.

The concept of *ubuntu* is based on the principle that 'a person is a person through other people' and it is firstly grounded on the family and then expounded to the global community at large and while individualism is treasured, a person has a right within the community since one cannot live without others and therefore human life is valued (Breed & Semenya, 2015:1-2). The five social values of *ubuntu* are survival, compassion, solidarity, dignity and respect which is applicable to the living, the dead and those yet to be born (Breed & Semenya, 2015: 2).

The concept of *ubuntu* relates to an African proverb that says: "it takes a village to raise a child" and it refers to how the entire community interacts with children in order for the child to experience and grow in a safe environment. Would it be erroneous to conclude that if it takes a village to raise a child, then it also takes a village to abuse, neglect or shame a child?

4.3.5 Religion

According to Eurelings-Bontekoe *et al.* (2007:306) "the individual 're-creates' the religion that he or she 'finds', according to forms that are always culturally determined, but re-articulated in an idiosyncratic way, depending on the individual's own unconscious, preconscious, and conscious experiences of faith and trust." In their research Eurelings-Bontekoe *et al*. (2007:306) found that the more people ascribed religious authority to the community of faith, its leader(s), or tradition(s), the more the community of faith, its leader(s), or tradition(s) provided models for believing in God and the individual was less likely to construct his or her own image of God.

Certain concepts and terms in Christianity may contribute to shame when not understood correctly:

- God is omnipotent: The person may feel that his or her actions and will is of no significance (Pattison, 2002:239) but most mainline interpretations views that man's will is effective since it is required to accept the gift of grace and plays a major role in the sanctification process (Bradshaw, 2005:93). To avoid shame, the shame-based person needs to feel that he or she can actually do or offer something that is useful to others and therefore a sense of impotence

and worthlessness is enforced (Pattison, 2000:240). Crabb (2007:19) insists that "there is something terribly attractive about knowing what to do to make things better."

- God is omnipresent: There is nowhere to hide from the gaze of a God who does not respect boundaries and privacy (Pattison, 2000:239).

- The transcendence of God: If God is located outside of the world, does He participate in the reality of the world? (Anderson, 2006:201) It frequently appears that God is not in control of the circumstances in a person's life (Bridges, 2008:23) because God did not keep the abuse from happening and if God is sovereign, then the child can only conclude that he or she must be 'bad' and that God does not love the child (Denton, 2010:240).

- God is Holy: The Holy God does not want to look upon or tolerate whatever is evil, shamed or defiled and a person's sense of goodness and appropriateness of his or her being is crushed when God calls the person to be like Him because it can set up an impossible ideal of which most humans are bound to fall short (Pattison, 2000:237-237). The person may believe the lie that God's love must be earned (Thurman, 1999:79-80) and that the person needs to placate God by being or presenting the self in a particular way in order for God to love him or her more, a mindset that prompts the portrayal of a particular, 'acceptable' persona to God is fostered (Boulle, 2010:16). Unhealthy moral perfection may cause shame-based caregivers to expect perfection from children regardless of their developmental stage and basic human imperfection (Park, 2016:358).

- God as Father: God is a loving, attentive Father who constantly seeks the best for His children but when God does not appear to be present or respond to human prayers and needs it reminds the individual of the abusive or neglectful parent which elicits a sense of ontological 'badness' and fundamental flaw in a child (Pattison, 2000:239). The sexually abused child learns that God is cruel, impotent, uncaring, does not keep His word, does not hear or He does not answer and He thinks that children are expendable (Langberg, 2005:418). It is especially difficult for a person who has no memory of experiencing communications of love, particularly when there is a programmed response of shame, making it difficult to trust the love of God

causing the person to project the origins of the shameful feelings onto God and when he or she does not live up to God's standards he or she experiences Him as shaming him- or herself (Boulle, 2010:113).

- God punishes wickedness: Starkey (2009:36) is of the opinion that "Christian interpretations of sin, atonement and suffering have, in fact, helped to sanction and fuel this understanding of suffering as a cleansing effected by a sacrificial victim." The teaching that God will punish wickedness and sin reinforces the belief in the ontological badness of the shamed person (Pattison, 2000:240-241) because it may be based on the lie that God is unable to distinguish the sin from the sinner (Thurman, 1999:81) and when non-specific sin is exhorted, people are unable to identify their real offences which leave them in the pre- or a-moral state of badness that is associated with shame failing to grow towards real efficacy and moral responsibility (Pattison, 2000:266). Punishment can also be incorporated in child-rearing and when children are beaten or physically punished for their own good it becomes an important source of shame, self-hatred, melancholy and depression (Pattison, 2000:264). While people may struggle with the lie that some people have committed just too many sins to be saved (Davis, 2011:34-35) Jesus is not disappointed with a person nor can a person fail Him because He knows everything and a person cannot do something unexpected and surprise God (Davis, 2011: 49-53).

- Grace: Grace is difficult for the shame-based person to understand because man is totally dependent on God to make His power available to them and the person can do nothing to make God love the person more or less (Pattison, 2002:239; Yancey, 2008:354). Yancey (2008:320) is convinced that graceless religion is a source of crippling shame as it tells a person to follow the letter of the rules and that failure will bring eternal rejection. Subjective interpretations of religious revelation sanction moral rules that dictate how a person should talk, dress and behave in almost every situation where any departure from this standard is viewed as sinful (Bradshaw, 2005:94). In the previous chapters it was noted that a person experiences shame when the person incorrectly evaluates the self according to a set of standards, rules and goals (see Lewis, 2000:628) and when graceless religion says that failure to adhere

to the letter of the rules will bring eternal rejection and it reminds of the unaccepting parent who convinces the child that he or she will never meet the parent's approval (Yancey, 2008:320) and therefore increases and intensifies shame.

- Community: When shamed people are expected to become part of the praising community, Pattison (2000:196) argues that in an attempt to avoid stigmatisation and rejection, shamed people may have to pretend to be joyous or happy and it may be a particularly oppressive experience, especially if they remain fundamentally shamed, alienated and inwardly oppressed. Part of the expectation in a community may be that God cannot use a person unless he or she is spiritually strong (Thurman, 1999:97).

- The Prosperity Gospel: The Prosperity gospel[64] promotes the concept that God's will for mankind is spiritual blessing and material prosperity (including good health) and is based on the covenant promises God made to Abraham where a person has access to this by having faith in the promises and claiming or confessing them (Phillips, 2015:56) and exercises the faith through regular donations of seed-faith money (Phillips, 2015:70). Many churches only invite those who are doing well to testify about Jesus, leaving the wounded who have committed themselves as best they can but whose lives are filled with terrible discomfort with hosts of unanswered questions, real disappointments and a nagging emptiness that even the best relationship never relieves and it allows the church to turn into a 'country club' where only those fortunate enough are offered its benefits while the broken-hearted and poor press their noses against the window looking in with resentment, envy, and despair (Crabb, 2007:85-86).

While certain cultures with a moralistic view[65], view pain and suffering as the failure to live rightly, others believe that your life will go well when you honour the moral order and God or gods and in both bad circumstances serves as a wake-up call (Keller, 2013:17). In a traditional culture the cause of pain and suffering is assigned

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[64]   Prosperity Theology is often referred to as the Word of Faith Theology and is known for statements such as 'name it and claim it' (Phillips, 2015:55-56).

[65]   Karma is the purest form of the moralistic view that teaches that when a person is suffering in this life, it is the result of what the person did in the previous life and only once the person has atoned for all his or her sins will the soul be released into the divine bliss of eternity (Keller, 2013:17).

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to either a god or gods, to others (witchcraft), or ancestors (breaking of rituals or taboos) (De Vries, 2007:402). Buddhism is a self-transcendent view that teaches that suffering comes from unfulfilled desires and therefore the extinguishment of desires through a change of consciousness is the solution to suffering (Keller, 2013:17-18).

Some Modern Christians promise complete satisfaction this side of heaven (Crabb, 2007:17) and say that a person can advance to a level of spirituality that eliminates pain and struggle as ongoing, deeply felt realities: a person can claim promises with more faith, a person can classify sin into manageable categories and then scrupulously avoid it, a person can practice new forms of meditation, and a person can become more involved in church activities and Bible study (Crabb, 2007:21).

4.4   Reality of human brokenness

The questions that arise out of injury to the self through failure, loss, and abuse, ultimately become religious questions (Anderson, 2006:199) and the questions of human brokenness, complicity, and cycles of violence are bound up in shame (Starkey, 2009:35). A person may experience a crisis of faith in the attempt to find meaning and purpose in life and may end up holding God accountable (Anderson, 2000:199-200). Some Christians tend to believe that they are protected from all pain and suffering (Thurman, 1999:84) and may insist that good is a personal reward while evil is a personal punishment but it is contrary to Jesus' explanation of suffering[66] (Thiselton, 2015:53).

The two principles that God built into creation[67] are fixed laws that can be perverted to evil by humanity's misguided freedom (Yancey, 2008:67). According to the Bible the entrance of suffering and evil into the world is due to the grand but terrible quality of human freedom that makes humans able to rebel against the original design of God (Yancey, 2008:68). Adam and Eve were equipped with the liberty and ability to

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[66]   Luke 13:2-5 "Do you think those Galileans were worse sinners than all the other people from Galilee? Jesus asked. Is that why they suffered? Not at all! And you will perish, too, unless you repent of your sins and turn to God. And what about the eighteen people who died when the tower in Siloam fell on them? Were they the worst sinners in Jerusalem? No, and I tell you again that unless you repent, you will perish, too" (NLT).

[67]   The two principles are the physical world that runs according to consistent natural laws and human freedom.

determine within God's sovereign plan and design their own moral and spiritual destiny (Causey, 2002:31).

The possibility to sin was created with the probationary command given to Adam[68] (Bavinck, 2011:340). The prohibition is against man deciding, determining and ascertaining for him- herself what is good and what is evil by accepting God's rule (Van Genderen & Velema, 2008:390). As free moral agents, Adam and Eve needed a moral test of the highest magnitude to confirm their personal character[69] but also the moral and spiritual condition of the entire human race (Causey, 2002:31). While the motivation to want to be like God and to know good and evil is good, the desire to be independent of God is evil (Prince, 2010:53).

The serpent morally violated the inner sense of value of Adam and Eve and by reflecting the outrage upon themselves, Adam and Eve was driven into secrecy (Anderson, 2006:71-72). The serpent never confessed or acknowledged his moral crime against God's children but God rendered His verdict of retribution towards those who violate the human image and likeness while He uses the metaphor of clothing as a gracious sign that Adam and Eve are accepted and valued as His children (Anderson, 2006:72).

While the foundational rupture of humankind's relationship with God and suffering begins when Adam and Eve were expelled from the Garden of Eden[70] (Keller, 2013:131), the world also no longer functions the way God intended it to function and suffering became part of creation (Wedman, 2016:54-55). God is not pleased with the condition of the planet either and the narrative in the Bible reveals God's plan to restore His creation to its original state of perfection (Yancey, 2008:69). The ever

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[68]   Genesis 2:16-17 "But the Lord warned him, you may freely eat the fruit of every tree in the garden – except the tree of the knowledge of good and evil. If you eat its fruit, you are sure to die" (NLT).

[69]   Causey (2002:31) explains that a person's nature has to do with who one is by birth or creation while character has to do with who the person becomes through experience. Adam was created morally perfect by nature but Adam's character needed to be tried and tested in the face of opposition.

[70]   Genesis 3:23-24 "So the Lord God banished them from the Garden of Eden, and He sent Adam out to cultivate the ground from which he had been made. After sending them out, the Lord God stationed mighty cherubim to the east of the Garden of Eden. And He placed a flaming sword that flashed back and forth to guard the way to the tree of life" (NLT).

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increasing effects of decay and degeneration are the effects[71] of the Fall (Wedman, 2016:55) but the world is already condemned by God and its mere existence proves God's mercy and not His cruelty (Yancey, 2008:70).

God allows humankind the freedom to do what they want and as a consequence of the abuse of this freedom, pain and suffering multiplied on earth (Yancey, 2008:69; Bavinck, 2011:352) and to a large degree what happens in the world derives from the collective choices made by human beings, for example war and famine result from a long series of choices made by people (Willard, 2002:1). For the person who suffers, the suffering will always be perceived as evil and not as good (Anderson, 2006:202).

Every person is born bearing God's image and likeness as his or her true self and is unique, precious, valued and loved by God (Boulle, 2010:17). A person needs an inner self and a life from within to be truly human without which the person becomes dehumanised (Bradshaw, 2005:42). An infant has no conscious experience of God and needs parents to reflect and affirm the child in such a way that the child absorbs the message that the child is valued and loved until it becomes a permanent experience (Boulle, 2010:17).

The disobedience of Adam and Eve was the catalogue of all suffering, including spiritual alienation, inner psychological pain, social and interpersonal conflict and cruelty, natural disasters, disease, death [and shame] (Keller, 2013:131; Prince, 2010:51; Wedman, 2016:55). The Fall corrupted the body in that it is subjected to corruption, decay, sickness and ultimately physical death (Prince, 2010:56-57). In the Old Testament people are warned against the painful consequences that specific actions bring[72] (Yancey, 2008:81). Personal sin refers to a person who chooses to turn away from God and chooses to sin[73] (Wedman, 2016:61). A person's problems

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[71]   The results of the Fall on the world are earthquakes, volcanoes, famines, wars, sicknesses, diseases, and death (Wedman, 2016:55).

[72]   Proverbs 19:15 "Lazy people sleep soundly, but idleness leaves them hungry" (NLT).

[73]   Romans 1:21-27 "Yes, they knew God, but they wouldn't worship Him as God or even give Him thanks. And they began to think up foolish ideas of what God was like. As a result, their minds became dark and confused. Claiming to be wise, they instead became utter fools. And instead of worshipping the glorious, ever-living God, they worshiped idols made to look like mere people and birds and animals and reptiles. So God abandoned them to do whatever shameful things their hearts desired. As a result, they did vile and degrading things with each other's bodies. They traded the truth about God for a lie. So they worshiped and served the

are not always caused by his or her personal choice to sin (Thurman, 1999:86). By focusing on the self as the locus of sin and failure, self-consciousness, self-awareness and even self-centeredness is actually reinforced (Pattison, 2000:253).

Christians believe that human beings were created in the image of God and from the divine personhood it is concluded that persons exists in relationship with others (Seamands, 2003:28-29) but also with him- or herself; people can judge themselves or feel obligated to themselves (Van Genderen & Velema, 2008:373). The relationship man has with him- or herself is obscured by shame as the person with persistent shame tends to blame him- or herself even when others were at fault (Welch, 2012:52) and because the inner self is flawed and defective, toxic shame looks to the outside for happiness and validation (Bradshaw, 2005:42). Shame causes the disconnection from the authentic self and a person develops masks[74] to cover the self from exposure (Park, 2016:359). The relationship with the self includes the responsibility of self-knowledge, self-respect, and loving the self (Denton, 2010:78).

Adam's disobedience caused him to become self-willed and depraved and therefore unable to naturally make God-centred choices for his life (Causey, 2002:34). The very word 'self-will' indicates that the problem or rebellion originated in the soul (Prince, 2010:51) and when the serpent attacked the souls of Adam and Eve, their souls responded to the temptation and enabled the serpent to succeed in cutting off their direct contact with God (Prince, 2010:55). The Bible describes sin as an internal attitude or condition revealing that it is a "lack of moral and spiritual conformity to the will of God" (Causey, 2002:26) meaning that human beings concern themselves with

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things God created instead of the Creator Himself, who is worthy of eternal praise! Amen. That is why God abandoned them to their shameful desires. Even the women turned against the natural way to have sex and instead indulged in sex with each other. And the men, instead of having normal sexual relations with women, burned with lust for each other. Men did shameful things with other men, and as a result of this sin, they suffered within themselves the penalty they deserved" (NLT).

[74] These masks are formed by an image of how the person believes he or she ought to be and it is therefore based on the ideals imposed by others and when the masks become fixed, the person operates from a 'false self' (Park, 2016:359).

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the thinking of man instead of the thoughts of God[75] and therefore set their affections on the things of earth instead of the things above[76] (Mayhue, 2003:41).

Sin corrupts the human heart[77], the human mind[78] (Bavinck, 2011:353), human desires and impulses[79] (Petrenko, 2011:211) and therefore the ability to see and understand life from God's perspective vanished when man's mind was debilitated (Mayhue, 2003:41). When people become captive in the kingdom of the devil, their minds become deceived[80] by this deception[81] and they often practice this deceit in their relationships (Poythress, 2011:110; Wedman, 2016:56-57).

The shame-bound person loses connections with his or her emotional intelligence causing the dominant (analytic) part of the brain to be seriously biased and impaired (Bradshaw, 2005:142). Bradshaw (2005:143) stresses that "with only itself as content, the will can only will itself" and the person feels self-connected, powerful and whole in the moments of self-willed impulsiveness which in turn "leads to self-centeredness, control madness, dramatic extremes and willing what cannot be willed

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[75]   Psalm 53:1 "Only fools say in their hearts, there is no God. They are corrupt and their actions are evil; not one of them does good!" and Romans 1:25 "They traded the truth about God for a lie. So they worshiped and served the things God created instead of the Creator Himself, who is worthy of eternal praise! Amen" (NLT).

[76]   Colossians 3:2 "Think about the things of heaven, not the things of earth" (NLT).

[77]   Proverbs 4:23 "Guard your heart above all else, for it determines the course of your life."; Genesis 6:5 "The Lord observed the extent of human wickedness on the earth, and He saw that everything they thought or imagined was consistently and totally evil."; Genesis 8:21 "And the Lord was pleased with the aroma of the sacrifice and said to Himself, I will never again curse the ground because of the human race, even though everything they think or imagine is bent toward evil from childhood. I will never again destroy all living things."; Psalm 14:1 "Only fools say in their hearts, there is no God. They are corrupt, and their actions are evil; not one of them does good!"; Jeremiah 17:9 "The human heart is the most deceitful of all things, and desperately wicked. Who really knows how bad it is?" (NLT).

[78]   Job 21:14 "And yet they say to God, Go away. We want no part of You and Your ways."; Jeremiah 4:22 "My people are foolish and do not know me, says the Lord. They are stupid children who have no understanding. They are clever enough at doing wrong, but they have no idea how to do right!" (NLT).

[79]   Ephesians 2:13 "Once you were dead because of your disobedience and your many sins. You used to live in sin, just like the rest of the world, obeying the devil – the commander of the powers in the unseen world. He is the spirit at work in the hearts of those who refuses to obey God. All of us used to live that way, following the passionate desires and inclinations of our sinful nature. By our very nature we were subject to God's anger just like everyone else" (NLT).

[80]   2 Corinthians 4:4 "Satan, who is the god of this world, has blinded the minds of those who don't believe. They are unable to see the glorious light of the Good News. They don't understand this message about the glory of Christ, who is the exact likeness of God" (NLT).

[81]   Jeremiah 17:9 "The human heart is the most deceitful of all things, and desperately wicked. Who really knows how bad it is?" (NLT)

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(unreality)" and with no boundaries, wilfulness is the core of all addictions and causes spiritual bankruptcy that requires spiritual healing.

The self-consciousness of human beings reveals that a person has a responsibility to him- or herself and others (Van Genderen & Velema, 2008:373) which is in contrast to Western individualistic thinking that says persons are separate selves who are free to act on their own (Seamands, 2003:29). God planned that human beings have relationships with other human beings so that they can benefit from the cooperation and comradeship between each other (Poythress, 2011:15).

Persons need connections with others and rejection strikes at our connection to others (Seamands, 2003:29). To the extent that parents fail to reflect the beauty of the child's unique true self, the child is wounded and the emotional pain is carried with the child while it secretly influences how the person relate to others and it hinders the person's freedom to grow towards loving the self, others and God (Boulle, 2010:17).

This explains why unconditional acceptance and affirmation from parents are vital and necessary as it binds and bonds the child to the parent so that a proper sense of the self can develop (Seamands, 2003:29). Generations of wounded, imperfect parents raised and loved children imperfectly without reflecting their unique beauty and goodness perfectly (Boulle, 2010:17).

Atrocious acts are committed by human beings against other human beings (Langberg, 2005:410) because wickedness is in their hearts (Welch, 2012:52). Man must continually choose to obey God and not to hurt his or her fellowman (Denton, 2010:77). Wedman (2016:50) argues that "the message that righteous people will suffer and unrighteous people will experience blessing is a message that contradicts the popular 'blessings' message of today" and therefore it is an important message that people who suffer needs to hear in order to help and comfort them. God does not say that He will keep difficulties from a person, but He promises that He will be with those who mourn (White, 1997:15).

The wounds covered by shame are moral wounds that need to be expressed, acknowledge and authenticated in order to heal and Anderson (2006:65-66) asserts

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that when the moral integrity of the self is violated through abusive relationships with others, the injury that was endured generates outrage that needs a process of moral clarification to heal.

The many people who endure, crumble under, and cry out for God during their sufferings should hear that God is sovereign overall and that God will take action for them (Wedman, 2016:51) and that even in brokenness and spiritual poverty, God regards a person unconditionally (Boulle, 2010:15). Even when a person knows that God is control of his or her circumstances adversity is difficult (Bridge, 2008:11) and without the preaching on the suffering of Jesus there is no real hope, no real healing and no real reconciliation with the sovereignty of God and it means that the real gospel does not reach the wounded, confused, and hurting heart (Wedman, 2016:51). Jesus' promise of 'paradise today' was given to a man who was about to die[82] and not to the living (Crabb, 2007:80).

After the fall, the human nature is to sin against God and his fellowman[83] (Denton, 2010:77) and therefore the truth is that every person shares a human condition that emanates from a woundedness that is the fallen state of humanity (Boulle, 2010:15). This side of eternity, relationships are messy and require a lot of work which are confirmed by the many biblical commands and exhortations to be patient, kind, forgiving, compassionate, gentle and humble (Lone & Tripp, 2006:31-32).

Crabb (2007:79) is of the opinion that a commitment to eliminate the pain of this world is behind irresponsible and sinful responses to life. The Bible does take into account that a person can be sinned against and although the victimizer will face his or her own sin, the victim is still responsible for his or her own response to being sinned against (Lone & Tripp, 2006:38). The verdict rendered in any court of law does not depend upon the admission of guilt by the perpetrator but upon the weight of evidence submitted (Anderson, 2006:69-70). Although it is not the person's fault when another sins against him or her[84] (Welch, 2012:52), it is the response to the

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[82]   Luke 23:43 "And Jesus replied, I assure you, today you will be with me in paradise" (NLT).
[83]   Romans 8:7 "For the sinful nature is always hostile to God. It never did obey God's laws, and it never will" (NLT).
[84]   Deuteronomy 24:16b "Those deserving to die must be put to death for their own crimes" (NLT). Ezekiel 18:20 "The person who sins is the one who will die. The child will not be punished for the parent's sins, and the parent will not be punished for the child's sins.

situations in which a person finds him– or herself that is more important than the situations themselves (Willard, 2002:2). Because God knows that people will sin against each other frequently, there are various exhortations calling people to exercise patience, forbearance, compassion, and to revoke revenge in anger, to forgive others and to love their enemies (Lone & Tripp, 2006:38).

The only way a person can turn back the destructive power of sin in a relationship is to take responsibility for how the person reacts towards being sinned against and while God is not honoured by holding grudges, becoming bitter, praying for vengeance, gossiping and by holding the perpetrator 'accountable' in a way that is not in a spirit of humility, patience, and compassion, it is the person who ends up perverting the very justice he or she seeks (Lone & Tripp, 2006:38-39). By ignoring or denying the past hurt, angry rage stays hidden in the soul and to refuse help to those who could have helped us, is not a sign of maturity but to give help to those who previously withheld help, is Christian and it can only be done with passionate confidence in the One who sustains every person (Crabb, 2007:192). Until the focus is less on changing habits and more focused on changing the heart, the person will become more frustrated in his or her attempt to overcome a problem (Causey, 2002:25).

4.6   Conclusion

This chapter focussed on one contributing factor to the development of persistent shame, namely dysfunctional families. The research confirmed that dysfunctional families have a high risk of creating future dysfunctional families.

All parents are faced with a fundamental issue on how to help children develop an internalised core sense of morality (Dearing & Tangney, 2002:139) and by teaching children to feel bad about bad behaviours instead of bad about themselves, parents guide their children to be moral, responsible, happy, and well adjusted (Dearing & Tangney, 2002:182). The research of Etengoff *et al*. (2017:2915) indicates that positive parenting is not associated with shame-proneness since the child is not defined by wrongdoings or exposed to negative behaviours such as demeaning,

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Righteous people will be rewarded for their own righteous behaviour, and wicked people will be punished for their own wickedness" (NLT).

withdrawing love, or physical harm, the child receives communication that contributes to a sense of self-worth. The shame-based person who grew up in a dysfunctional family does not understand how healthy families function, does not trust him- or herself, others or God and does not have the skills to relate to the self and others in a healthy manner.

While persistent shame may develop during any stage of a person's life (Kaufman, 1989:365) such as in the case of adult rape victims, adult abuse victims or adults who endure tyranny or prison camps (Pattison, 2000:96), it is important that a child needs to develop skills to manage failure since failure is inevitable part of life (Dearing & Tangney, 2002:188) and when a parent learns how to handle his or her own feelings of shame (Dearing & Tangney, 2002:186), the child is taught how to effectively deal with shame.

Problems in childhood often continue into adulthood, although there are children who seem to "outgrow" their problems (Evans & Keenan, 2010:323) due to risk and resilience factors and these factors need to be taken into consideration to understand why some children emerge from highly stressful and harmful situations psychologically intact while others with significantly less adversity do not (Evans & Keenan, 2010:335). A key element for resilience is the availability of a supportive network which according to DiLillo *et al*. (2010:8) is related to increased self-worth and lower symptomatology.

The chapter concluded with a discussion on human brokenness where the biblical perspective on the development of shame was discussed. Since every person was raised by imperfect families, everyone is in a sense an 'adult child of dysfunctional families' (Masteller & Stroop, 1996:30), meaning that woundedness, dividedness, isolation and oppression are experiences that every person faces (Bierling *et al*., 1999:8). A person can perceive his or her childhood experiences more accurately when he or she learns more about the dynamics of well-functioning and poorly functioning families (Wilson, 2002:94). By understanding that dysfunctional parents had themselves been exposed to dysfunctional families, the dysfunctional parents can be treated with the same kindness that should be extended to the adult child with persistent shame.

While shame cannot be eliminated at will by the church or any social organisation, greater self-knowledge and discernment of the ways in which shame may be engendered and function might allow a more critical approach in theory and practice (Pattison, 2000:277). According to Etengoff *et al*. (2017:2917) "shame needs to be a treatment focus" because healing may only occur once a person faced shame.

CHAPTER 5: HEALING THROUGH *KOINŌNIA*

5.1   The normative task

The third task of Osmer (2008:129-173) – the normative task – focuses on theological interpretation, ethical norms and good practice. Theological interpretation centres on how episodes, situations, and contexts should be interpreted (Osmer, 2008:131). Osmer (2008:140) lists four elements that portray responsibility according to Niebuhr: (1) the actions of a person are responses to actions of others upon him or her; (2) the response of a person is based upon how he or she interprets these actions; (3) the person is accountable to others for the consequences of his or her actions; and (4) the responses of the person is shaped by the community with which he or she identifies. The discussion on *koinōnia* should reveal how the healing of persistent shame may occur through healthy Christian fellowship.

Ethical norms should be reflected on and should guide practice (Osmer, 2008:131) while good practice provides two normative guidelines: "(1) it offers a model of good practice from the past or present with which to reform a congregation's present actions; (2) it can generate new understandings of God, the Christian life and social values beyond those provided by the received tradition" (Osmer, 2008:152).

Koinōnia includes other frameworks that reflect on the human condition and therefore pastoral care uses the insights of other disciplines in the service of spiritual aims (Hunsinger, 2006:14). Insight from other disciplines in the previous chapters revealed that there are three main areas that contribute to the persistence of shame:

- In Osmer's descriptive-empirical task persistent shame was defined as: Persistent shame is when a normal healthy emotion becomes unhealthy after the focus is on the self instead of God due to experiencing his or her whole self as defective and when the experience is consistent over a long period, it becomes part of the identity of the person. This definition reveals that the person's identity has become distorted.
- The interpretive task of Osmer identified how the factors that contribute to the development of persistent shame impacts how the person thinks about his or her

experiences. The person's thoughts have become twisted by his or her circumstances.

- In both tasks the effect of persistent shame on relationships were discussed and the reality of human brokenness explained the universality of broken relationships. The continued experience of unhealthy relationships keeps a person from developing healthy relationships.

This chapter will discuss the main areas that contribute to shame as identified above by paying special attention to the healing of persistent shame through *koinōnia* in a response to Osmer's (2008:129) normative task (What should be going on?).

5.2   Introduction

In Western society a belief system has emerged that people cannot cope by themselves and the therapy culture that developed, encouraged people to define themselves as victims who suffered any number of things, including suffering at the hands of parents, employers, pregnancy, and so forth (Chester & Timmis, 2007:124). Good advice, good techniques, good programs, good ideas and good support systems of most religions drives a person deeper into him- or herself but there is no inner rescuer deep down in a person's soul (Horton, 2009:20). Since pastoral counselling is about changing lives by changing values, beliefs, relationships, attitudes, and behaviour, the Bible is the basis for Christian counselling (Adams, 1979: xiii). The Word of God is no stranger to brokenness[85] (Taulges & Viars, 2014:47) and has the power to restore the soul to God[86] (Taulges & Viars, 2014:49). The 'problems' that is experienced by a person is not the counsellor's to solve but God's because the whole life story of the person is known to God (Hunsinger, 2006:13). In order to find a biblical solution to the healing of the persistent shame the three identified areas – identity, relationship, and thoughts (mind) – through *koinōnia* will be discussed.

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[85]   Psalm 31:12 "I am ignored as if I were dead, as if I were a broken pot" (NLT).
[86]   Psalm 19:7 "The instructions of the Lord are perfect, reviving the soul" (NLT).

5.3   *Koinōnia*

5.3.1   The meaning of *koinōnia*

The word *koinōnia* is used to describe the spiritual fellowship of the believers who are united in one body and is translated as 'fellowship', 'community', 'partnership', or 'communion' (Hunsinger, 2009:346; Chester & Timmis, 2007:41; Breed & Semenya, 2015:6) and "signifies a common share that a person may enjoy with someone in something" (Kariatlis, 2012:53). The complete living out of *koinōnia* may only be complete at the fullness of time because of mankind's fallen condition (Hunsinger, 2009:348).

Koinōnia is understood in the New Testament in terms of participation in, or fellowship with the very person and life of Jesus Christ[87] which is made possible through the fellowship with the Holy Spirit[88] and bring an indissoluble relationship between human persons as well[89] (Kariatlis, 2012:53; Hunsinger, 2006:3; Chester & Timmis, 2007:41) and finds its origin in God (Hunsinger, 2009:346; Breed & Semenya, 2015:6). In order to help us change, God has put believers in Christian communities (Chester, 2008:156) where pastoral care is made possible in the fellowship of *koinōnia* (Hunsinger, 2006:3). The character and the face of the community are determined by what the community does in terms of fellowship (Bridges, 2012:15-16).

Human beings are created as communal creatures with the result that a person cannot be who he or she is without regard to other people (Chester & Timmis, 2007:38-39; Hunsinger, 2006:5; Louw, 1999:96). The welfare of people depends on social relationships and loneliness of not being understood by others was one of the trials experienced by Jesus (Adams, 1979:128). Isolation indicates human misery and to escape the pain of isolation, a person employs denial as a defence (Hunsinger, 2006:6). The excruciating loneliness of the person with persistent shame

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[87]   1 Corinthians 1:9 "God will do this, for He is faithful to do what He says, and He has invited you into partnership with His Son, Jesus Christ our Lord" (NLT). 1 Peter 2:5 "And you are living stones that God is building into His spiritual temple. What's more, you are His holy priests. Through the mediation of Jesus Christ, you offer spiritual sacrifices that please God" (NLT).

[88]   2 Corinthians 13:14 "May the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all" (NLT).

[89]   2 Corinthians 1:7 "We are confident that as you share in our sufferings, you will also share in the comfort God gives us" (NLT).

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is dehumanising and the person loses the benefit of human feedback as he or she isolates more and more (Bradshaw, 2005:153). Acts describes four actions that describe the communal nature of the church: (1) the apostolic proclamation ("apostle's teaching"); (2) the celebration of the Lord's Supper ("the breaking of bread"); (3) fellowship ("fellowship"); and (4) corporate prayer ("prayers")[90] (Kariatlis, 2012:59; Bridges, 2012:10).

In the New Testament, one of the most common usages of *koinōnia* is a sense of sharing material resources with another[91] (Bridges, 2012:14; Thompson, 2014:187). As partners in the gospel, believers realise that they are not owners but stewards of the possessions given by God and therefore they need to share with one another[92] (Bridges, 2012:15). Communion is expressed through the ecclesial gathering of believers that bond them with one another, the material collection of gifts and money to distribute to the poor and those in need as well as their desire and passion to share with others their faith in Jesus Christ (Kariatlis, 2012:59). Sharing possessions recognises that believers in a community are in a relationship with each other and all suffers when one member of the community suffers[93] (Bridges, 2012:14-15). Believers are to share their lives[94], their property[95], the gospel[96] and in the sufferings and glory[97] of Christ (Chester & Timmis, 2007:41).

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[90] Acts 2:42 "All the believers devoted themselves to the apostles' teaching, and to fellowship, and to sharing in meals (including the Lord's Supper), and to prayer" (NLT).

[91] Romans 12:13 "When God's people are in need, be ready to help them. Always be eager to practice hospitality" (NLT). 2 Corinthians 9:13 "As a result of your ministry, they will give glory to God. For your generosity to them and to all believers will prove that you are obedient to the Good News of Christ" (NLT). Hebrews 13:16 "And don't forget to do good and to share with those in need. These are the sacrifices that please God" (NLT).

[92] 2 Corinthians 8:13-14 "Of course, I don't mean your giving should make life easy for others and hard for ourselves. I only mean that there should be some equality. Right now you have plenty and can help those who are in need. Later, they will have plenty and can share with you when you need it. In this way, things will be equal" (NLT).

[93] 1 Corinthians 13:25-26 "This makes for harmony among the members, so that all the members care for each other. If one part suffers, all the parts suffer with it, and if one part is honoured, all the parts are glad" (NLT).

[94] 1 Thessalonians 2:8 "We loved you so much that we shared with you not only God's Good News but our own lives, too" (NLT).

[95] Acts 4:32 "All the believers were united in heart and mind. And they felt that what they owned was not their own, so they shared everything they had" (NLT).

[96] Philippians 1:5 "for you have been my partners in spreading the Good News about Christ from the time you first heard it until now" (NLT).

[97] 2 Corinthians 1:6-7 "Even when we are weighed down with troubles, it is for your comfort and salvation! For when we ourselves are comforted, we will certainly comfort you. Then you can patiently endure the same things we suffer. We are confident that as you share in our sufferings, you will also share in the comfort God gives us" (NLT).

Koinōnia is used by Luke[98] to refer to a business partnership between Peter, John and James (Bridges, 2012:11) and partnership describes the believers as a community of action and it implies that the objective of the spiritual partnership[99] is to glorify God (Bridges, 2012:12). By being united to Christ, believers simultaneously have *koinōnia* with the communion[100] of saints (Latini, 2011:83; Thompson, 2014:53). When believers are one in the Spirit and live out their unity in Christ, *koinōnia* is an eschatological concept as it points toward the fulfilment of a true communion of saints with its identity and hope in Christ (Hunsinger, 2006:3).

From the grace of God springs forth the *koinōnia* between Jesus and the church[101] (Latini, 2011:82). As the community of the Holy Spirit the church is where God is at work (Chester & Timmis, 2007:29). The early Christian community called themselves the church out of the conviction that it was God who summons them to be the *ekklesia* of God (Kariatlis, 2012:56). As part of *ekklesia* the believer represents God and as part of the communion of the saints the believer needs to care about his or her neighbour in the way that God does (Botes, 2016:131). In the past, Jesus brought the church into being 'through Him', in the present, believers live 'in Him' and in the future, believers will be with Him (Thompson, 2014:55).

The church refers to those who believe (Romans 4:24-5:1) and forms a community of hope as they live in hope of the final redemption[102] (Thompson, 2014:110). As part of a community of hope, believers must "encourage each other and build each other up"[103] (Thompson, 2014:55). True hope is a believing and expecting hope that is

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[98]   Luke 5:10a "His partners, James and John, the sons of Zebedee, were also amazed" (NLT).

[99]   Philemon 17 "So if you consider me your partner, welcome him as you would welcome me" (NLT).

[100]   The word 'communion'[100] refers to intimate communication, or to share with another on a close, personal and spiritual level with the focus on God, His Word and His works (Bridges, 2012:12-13).

[101]   The New Testament word for church, *ekklesia*, comes from the Greek verb to 'call out' (ἐκ - καλέω) "denotes a select gathering which has come together and been called towards unity as the result of a call or invitation by God (Kariatlis, 2012:55-56).

[102]   Romans 8:23-24 "And we believers also groan, even though we have the Holy Spirit within us as a foretaste of future glory, for we long for our bodies to be released from sin and suffering. We, too, wait with eager hope for the day when God will give us our full rights as His adopted children, including the new bodies He has promised us. We were given this hope when we were saved" (NLT).

[103]   1 Thessalonians 5:11 "So encourage each other and build each other up, just as you are already doing" (NLT).

based on the promises of God[104] (Mack, 2005:118). When believers entrust one another with their burdens and afflictions as well as their common vocation and hope, *koinōnia* becomes visible (Hunsinger, 2009:348). Despite the pain of the past, God wants the person with persistent shame to live in His promise that offers hope for the future (Swope, 2011:66). *Koinōnia* of the church has an apostolic character since a person's identity is shaped by biblical narratives (Latini, 2011:83).

5.3.2 New identity of the believer

The ability of trauma survivors to live out who God created them to be has been severely hampered because the wounds are often very deep (Davediuk, 2013:23). The identity that a person derives from his or her family, educational background, socioeconomic status, gender, or race gets decentred with respect to *koinōnia* with Christ because believers discover their true identity in Christ who demolishes all dividing walls of race, gender, nationality and socioeconomic status (Latini, 2011:100).

A person's identity cannot be changed by another makeover or transformation but only by being crucified and buried with Christ and raised with Him in newness of life[105] (Horton, 2009:116). The identity a person with persistent shame constructs for him- or herself changes as the believer is given, by grace, the identity of a child of God and being in Christ with others who are in Christ (Chester & Timmis, 2007:38-39). The transformation of a person's heart and reason result in a new identity (Louw, 1999:91). The book of Ephesians is especially applicable to storm-tossed persons (Powlison, 2003:38) and will be employed to discuss the healing of the person with persistent shame.

5.3.2.1   The Good News

God delights in revealing His intentions for all ages (Eph 1:9; 5:32; Klein, 2006:51) that Christ will unify and transform the entire universe when everything is summed up in Christ, meaning that all barriers that separate people from each other and from God will be eliminated (Eph 1:10; Klein, 2006:52). Knowing that the beginning of

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[104]   2 Peter 1:4 "And because of His glory and excellence, He has given us great and precious promises. These are the promises that enable you to share His divine nature and escape the world's corruption caused by human desires" (NLT).
[105]   Colossians 3:3 "For you died to this life, and your real life is hidden with Christ in God" (NLT).

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summing up all things in Christ is the Christ-event, brings understanding of the place of believers in the mystery and will motivate believers towards the eschatological goal of cosmic reconciliation (Eph 1:10, 22-23; 2:21; 3:14-19; Petrenko, 2011:97).

Paul wants believers to understand that they have access to the same 'power' (Eph 1:19-20) (*dynamis*) that raised Jesus from the dead because they are raised with Christ and possess every spiritual blessing in the heavenly realms in Christ[106] (Eph 2:6; Klein, 2006:59-60). Jesus' death rescued believers from the power of the present age (Eph 1:21; Onyinah, 2012:35) and Jesus is now permanently at the right hand of God[107] where God's rule is ultimately and fully exercised[108] (Eph 1:20; Fowl, 2012:60).

Christ is not only given[109] the position of authority[110] but is also allowed to exercise that authority[111] (Hoehner, 2002:282) and His victory is consequently ensured (Eph 1:21;Hoehner, 2012:280). Christ is the head (*kephalē*) over all things to or for the church (*ekklēsia*) meaning that the church benefits as the church shares in His authority (Eph 1:22; Klein, 2006:61) and His victory (Onyinah, 2012:35) and believers are to appropriate the power of being in Christ (Hoehner, 2002:280).

The body of Christ is specifically identified as the church and refers to the whole assembly of believers and as an analogy, the human body "conveys the idea of an organic unity that is animated by the head" but it only refers to the church and not the whole world (Eph 1:23; Hoehner, 2002:191-292). Neither hostile powers nor the

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[106]   Colossians 2:12 "For you were buried with Christ when you were baptized. And with Him you were raised to new life because you trusted the mighty power of God, who raised Christ from the dead" (NLT).

[107]   The Greek word *hyperanō* usually signifies a location but here it signifies the superiority of Jesus (Eph 1:21; Fowl, 2012:60). Deuteronomy 28:1 "If you fully obey the Lord your God and carefully keep all His commands that I am giving you today, the Lord your God will set you high above all the nations of the world" (NLT).

[108]   Psalm 110:1 "The Lord said to my Lord, Sit in the place of honour at my right hand until I humble your enemies, making them a footstool under your feet" (NLT).

[109]   God 'gave' (Eph 1:22, NIV, 'appointed') Christ supreme reign over all other rival claims of authority that includes human or non-human, physical or non-physical, real or imagined and present or future (Klein, 2006:60).

[110]   Every other ruling power whether in heaven or on earth is inferior to Christ (Hoehner, 2002:280-281). Philippians 2:9-11 "Therefore, God elevated Him to the place of highest honour and gave Him the Name above all other names, that at the Name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus is Lord, to the glory of God the Father" (NLT).

[111]   The aim of spiritual and political power is "to influence or control people and events" (Fowl, 2012:61).

shameful past of a person with persistent shame can deny the believer to boldly enter God's presence seeing as believers have the freedom to speak frankly and with openness, boldness, confidence and courage[112] (Eph 3:12; Klein, 2006:92-93).

A person with persistent shame is reminded of his or her own sinfulness and helplessness by the fact that Someone needed to die for him or her while the person is reminded of Jesus' love for him or her with the fact that Jesus died specifically for him or her (Jones, 2014:117). The counsellor is reminded of the difference between having a sin problem, and being sin because only when a person is seen as having a sin problem can the person be helped (Centore *et al*., 2005:32). The Good News, especially for the person with persistent shame, that Jesus saves a person from his or her sin is that it is all about God and His faithfulness to His own purposes and promises and not dependent upon the person (Eph 1:9, 11; 2:18; 3:6; Horton, 2009:20). Although a believer is set free from the dominion of sin[113] he or she still battles against the seductive presence of sin but under the new authority of Christ, grace reigns (Eph 1:22; 3:13; 6:11; Ferguson, 2010:113).

5.3.2.2   Receiving Grace

The Greek word 'redemption'[114] indicates that through the payment of some price believers were delivered from bondage or imprisonment (Eph 1:7; Klein, 2006:50) by the blood of Christ that refers to Christ's death[115] (Fowl, 2012:44). Additionally, God also graciously gives believers the riches of "all wisdom (*sophia*) and understanding (*phronēsis*[116])" (Eph 1:8, NLT; Klein, 2006:51). 'Wisdom and insight' is an expression that usually describes practical knowledge and the ability of a person to choose the

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[112]   In the present tense, the verb echomen (lit., 'have') indicates that believers now have *parrēsia* (NIV, "freedom") and can now *prosagōgē* (NIV, "approach") with confidence (Eph 3:12; Klein, 2006:92).

[113]   Romans 6:6 "We know that our old sinful selves were crucified with Christ so that sin might lose its power in our lives. We are no longer slaves to sin" (NLT).

[114]   Ephesians 1:7 "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (KJV). Colossians 1:14 "In whom we have redemption through His blood, even the forgiveness of sins" (KJV). The present tense of 'have' indicates the ongoing state of 'redemption' (*apolytrōsis*) (Fowl, 2012:43).

[115]   Romans 3:24 "Yet God, with undeserved kindness, declares that we are righteous. He did this through Christ Jesus when He freed us from the penalty of our sins" (NLT).

[116]   In classical moral philosophy the Greek word *phronēsis* was used to refer to both insight and a variety of habits born of practice (Fowl, 2012:45).

right conduct[117] (Eph 1:8; Petrenko, 2011:89) and this verse indicates that it is God who provides the person with the necessary wisdom to live his or her life appropriately (Klein, 2006:51).

Even though every person rightfully deserves the wrath of God (Eph 2:3; Fowl, 2012:72), God's mercy (*eleos*, also translated 'compassion' or 'pity') motivates God to rescue His disobedient, wayward creatures[118] (Eph 2:4; Klein, 2006:67). God knows that sinners are helplessly entrapped in the snare of sin and because of His love, He extends mercy towards sinners even though they have nothing to commend to Him (Hoehner, 2002:326-327). Out of love for His creatures, God raised those who were dead because of sin[119] 'with' (*syn*; KJV) Christ and now believers live in a saved condition[120] (Eph 2:5; Klein, 2006:68). Whereas Christ died physically, the unbeliever is spiritually dead and similarly Christ was physically raised while the believer is spiritually raised with Christ (Hoehner, 2002:330).

Although Christians still live on this earth, their lives are now infused with the life from above since they are united with Christ[121] and because the dominion of the flesh, the world, and the powers has been broken, believers should conduct themselves differently (Eph 2:6; 4:1; 5:7; Klein, 2006:68-69; Hoehner, 2002:334). The salvation of believers is as fully and complete as it could be and even though it is not yet fully realised in the present (Fowl, 2012:76-77) every spiritual benefit is available to believers including the power to overcome the power of sin (Eph 1:11; Hoehner, 2002:334). God exhibits His grace for His own benefit (Eph 2:7; Klein, 2006:69) and demonstrates His grace and His kindness in Christ both now and in the future (Eph 3:11; Fowl, 2012:77; Klein, 2006:69).

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[117]   Exodus 31:3 "I have filled him with the Spirit of God, giving him great wisdom, ability, and expertise in all kinds of crafts" (NLT).

[118]T   Titus 3:5a "He saved us, not because of the righteous things we had done, but because of His mercy" (NLT).

[119]   Colossians 2:13 You were dead because of your sins and because your sinful nature was not yet cut away. Then God made you alive with Christ, for He forgave all our sins" (NLT). The verb *synezōopoiēsen* ('made alive together', NIV) means that the believer shares in the new life of Christ and includes some notion of future bodily resurrection (Fowl, 2012:73).

[120]   The perfect tense expresses a completed action of God's gracious act to save sinners however it also has continuing results in the present time (Hoehner, 2002:333).

[121]   Romans 6:10-11 "When He died, He died once to break the power of sin. But now that He lives, He lives for the glory of God. So you also should consider yourselves to be dead to the power of sin and alive to God through Christ Jesus" (NLT).

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The salvation purchased by the death of Christ "is universal in its provision, but it is not universal in its application" meaning that only once the person puts his or her trust in God's gracious provision is the person saved (Eph 2:8; Hoehner, 2002:341). By responding to God's grace through faith[122] (*pistis*) the spiritually dead person trusts Him and abandons all attempts to save him- or herself and accepts what God has done in Christ and therefore obtains salvation (Klein, 2006:69-70; Fowl, 2012:78). A person cannot strive or perform in the hopes of winning God's approval because salvation only comes by the grace of God[123] (Eph 2:8, 9) (Fowl, 2012:79) and consequently no person can boast[124] that he or she is responsible for their saved condition (Klein, 2006:70; Hoehner, 2002:345).

As a new creation[125] in Jesus the believer is God's workmanship[126] (Eph 2:10; Hoehner, 2002:347) and since believers are 'works in progress', they can only do good deeds as God works in them (Klein, 2006:70). God's good gift[127] of salvation further produces good works (Fowl, 2012:80) that are beneficially good for the person, those around him or her, as well as for God (Hoehner, 2002:348). Every aspect of a person's life is thoroughly corrupt and when a person is born in bondage[128] to sin, then his or her heart are in love with that which will ultimately destroy him or her (Horton, 2009:75).

When a person feels worthless, he or she tends to doubt everyone including God and therefore his or her connection to God (Welch, 2012:211). The mercy of Christ is

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[122]   The word 'faith' (*πίστις*) has the basic meaning of "trust, confidence" that is placed in people or gods (Hoehner, 2002:341).

[123]   2 Timothy 1:9 "For God saved us and called us to live a holy life. He did this, not because we deserve it, but because that was His plan from before the beginning of time – to show us His grace through Christ Jesus" (NLT).

[124]   Philippians 2:13 "For God is working in you, giving you the desire and the power to do what pleases Him" (NLT).

[125]   The verb 'create' (*ktizō*) refers to the creative activity of God and in this sense refers to the how salvation in Christ inaugurates a new creation or renewal of all things in Christ (Fowl, 2012:80; Hoehner, 2002:347).

[126]   The term *potēma* ('we are God's handiwork', NIV) refers to the work an artisan or general types of human commerce and activity but also to the activity of God Himself and indicates the sufficiency of God's work (Fowl, 2012:79).

[127]   Gift' refers to the whole concept of salvation that has its origin in God, has its base in grace and is received by faith (Hoehner, 2002:343-344).

[128]   Paul describes a person who was a slave by using the word *doulos* which refers to being in bondage to another person, in its most intense sense (Getz, 1989:22). Romans 6:16 "Don't you realise that you become the slave of whatever you choose to obey? You can be a slave to sin, which leads to death, or you can choose to obey God, which leads to righteous living" (NLT).

not based on the worthiness of a person but instead it is the mercy of Christ that makes a person worthy (Eph 1:7; 2:4-5; 2:8-9; 3:6, 8; Keller, 2015:64). Even though a person with persistent shame may condemn him- or herself, Jesus will never condemn him or her for any failures[129] (Swope, 2011:125). The spiritual failures of a person do not affect God's love for the believer and His love does not fluctuate according to a person's experiences because God's love is based entirely on grace as it rests upon the work of Jesus Christ and through the believer's union with Christ, it flows to the believer (Eph 1:6; Bridges, 2008:28). There is nothing that any person can ever offer Jesus but his or her presence and yet Jesus meets a person's deepest need to be accepted (Eph 2:9; Swope, 2011:41).

Instead of searching frantically for moral, therapeutic, pragmatic, cosmetic and spiritual ways of making him- or herself presentable and acceptable, the person with persistent shame needs to allow God to strip him or her from his or her fig leaves to be covered by His own garments of righteousness in Christ where the person finds acceptance with God (Horton, 2009:111). A person needs to come to a place where he or she despairs of his or her own efforts and realises his or her own spiritual bankruptcy[130] in order to receive the mercy of God[131] (Keller, 2015:37). A person cannot cover his or her nakedness from God[132] and even a person's best deeds are like "filthy rags" [133] (Horton, 2009:59).

True knowledge of the self is only available to God and is beyond the comprehension of the person without the help of God because true knowledge of the self assumes true knowledge of God (Piper, 2009b:45). The conviction of the Holy Spirit is specific and reveals a sinful action or attitude and leads to correcting the wrong whereas the accusations of the accuser are condemning, questioning and

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[129]   Colossians 1:22 "Yet now He has reconciled you to Himself through the death of Christ in His physical body. As a result, He has brought you into His own presence, and you are holy and blameless as you stand before Him without a single fault" (NLT).

[130]   A person who is bankrupt is a person who declares that he is unable to pay his or her debts because he or she is out of resources (Keller, 2015:62).

[131]   Matthew 5:3 "God blesses those who are poor and realise their need for Him, for the Kingdom of Heaven is theirs" (NLT).

[132]   Isaiah 59:6 "Their webs can't be made into clothing and nothing they do is productive. All their activity is filled with sin and violence is their trademark" (NLT). "Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands" (KJV).

[133]   Isaiah 64:6 "We are all infected and impure with sin. When we display our righteous deeds, they are nothing but filthy rags. Like autumn leaves, we wither and fall, and our sins sweep us away like the wind" (NLT).

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confusing and lead to shame and guilt (Swope, 2011:127). God wants to free the person with persistent shame from the emotional woundedness that he or she carries (Eph 1:7; Boulle, 2010:13) and in order to prepare a person for his or her future, God will use his or her past and present (Eph 1:8; 2:1; Swope, 2011:80).

The proclamation of the gospel is the place where the gracious God finds the person and forgives him or her and although it is the hardest thing to do, especially for the person with persistent shame, all a person needs to do is receive this grace (Eph 1:7; Horton, 2009:108). While shame distorts the fundamental truth that a person is loved by God (Eph 2:4; Boulle, 2010:74) the gospel announces a different relationship with God based on Christ and not merely the possibility of a personal relationship with God (Eph 3:12; Horton, 2009:92). Grace precedes faith since a person needs to receive God's goodness toward him or her personally, despite the way things really are with him or her and with the world (Eph 2:4; 2:8; Horton, 2009:134). The grace of God[134] not only gave believers kingly robes but access to His banqueting table (Keller, 2015:63).

Pastoral ministry is always a response to God's grace but also the guidance on how to respond to salvation (Breed, 2015:46). The person with a broken spirit does not need to feel condemned in order to receive grace but the spiritual goal should rather be renewal and restoration through God's power (Eph 2:21; Anderson, 2006:225). The person needs to know that he or she needs God's help to remove all defects of character and can ask for God's help (Bradshaw 2005:163). Grace is received through faith and incorporates people (Louw, 1999:120-121). Only when the body is a community of grace can the body also be a community of repentance and this requires believers to be honest, open and transparent about their struggles (Eph 4:15; Chester, 2008:177).

5.3.2.2.1   Response to grace

In order to deal with the hurt, a person with persistent shame needs to accept the reality of what happened to him or her (Eph 2:3; Masteller & Stroop, 1996:201). The basic realities which influence conduct and behaviour of a person's human existence

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[134]   2 Corinthians 8:9 "You know the generous grace of our Lord Jesus Christ. Though He was rich, yet for your sakes He became poor, so that by His poverty He could make you rich" (NLT).

are the sinful and broken condition of humanity (Eph 2:3; Louw, 1999:81). The reasons behind certain events may never be known in this life, but when the person with persistent shame gains the knowledge that God is in the problem, such a person is profoundly changed from within (Eph 4:21; Adams, 1979:44).

It is not dishonouring but healthy for a person with persistent shame to acknowledge that his or her parents or any other person who failed him or her, hurt him or her, or damaged him or her in some way, especially for the sake of forgiving them (Masteller & Stroop, 1996:291). Through forgiveness, a person discovers a way to find humanity in the self and in the other regardless of traumatic experiences (Eph 4:2; 4:32; Denton, 2010:330). Forgiveness cannot only heal the relationship with the self but also rediscovers hope for the future (Denton, 2010:331) and forgiveness is needed for true healing to occur. In order to move on with his or her life the person should not seek to escape grief but rather to embrace grief, work through the grief, allow the grief to heal the hurt and live in the full light and recognition of what has happened (Eph 5:11; White, 1997:23).

Treatment can never be over-simplified and suffering people need to be able to pour out their hearts (Keller, 2013:245) and grieve for the loss of childhood (Bradshaw, 2005:170). A person with persistent shame needs to recognise the injuries to the self in order to heal (Anderson, 2006:62). The healing of persistent shame can only occur when the person come out of hiding and fully embrace his or her shame by externalising the shame (Bradshaw, 2005:151), the feelings[135] associated with it and the original source of shame. The person needs to honestly look at his or her doubts, desires, fears and hopes (Keller, 2013:289) in order for healing to occur.

Suffering makes a person weak because suffering creates inner sorrow and acting as if a person has the strength needed to overcome the suffering without God is a self-absorbed and self-sufficient response (Eph 2:2; 4:17; Keller, 2013:252). Rather than dwelling on the cause of suffering, the search for meaning should move a person toward a forward-looking direction (Yancey, 2008:205). A human being has no personal ability to understand, make sense out of, or know how to use the world in which he or she lives without the Word of God (Eph 1:8; 1:17; 3:16; 4:21; Adams,

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[135]   "The feelings involved in 'grief work' are anger, remorse, hurt, depression, sadness and loneliness." (Bradshaw, 2005:173).

1979:2). The situational difficulties people face is the context in which hearts are revealed (Eph 5:17; Powlison, 2005:28).

The concern of the Lord is the heart of the believer (Eph 1:18; 3:17: 4:18; Witmer, 2014:72). While outside factors certainly played a part in the situation of a person with persistent shame, they were merely circumstances and not the cause of a person's reactions (Chester & Timmis, 2007:129). As something that happens automatically or instinctively, a reaction is something that happens to a person while a response, at least to some degree, is conscious and deliberate and is therefore something a person chooses (Masteller & Stroop, 1996:233) and these choices are determined by his or her thoughts and desires[136] (Eph 4:18, 22, 23; Chester, 2008:130). The notion that others directly and irreversibly affected a person with persistent shame for life must be rejected and hope must be cultivated that the sinful patterns and sinful ways of thinking about the self can be changed (Eph 2:1-3, 5; 4:17-24; 5:8; Adams, 1986:130).

What has happened in the past can never be changed but a person with persistent shame can change the way he or she responds[137] to it (Eph 4:23, 24, 31: 5:1; Masteller & Stroop, 1996:204). A general response to shame can either take the form of acceptance or defence (Starkey, 2009:57) but a person with persistent shame normally responds in defence because his or her choices are prescribed by life experiences (Bradshaw, 2005:116). A person is held accountable to God for the choices he or she makes because the choices are moral choices (Eph 2:1, 3; Bridges, 2008b:33). The only thing that can separate a person from God and others is his or her own sins (Eph 2:2; Welch, 2012:114). God never explained Job's suffering but instead draw Job's attention to his response because it is the one area that Job had control over (Yancey, 2008:110). There is risk to a person's insecurities when he or she is honest about who he or she is and how he or she is doing

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[136]   In the previous chapter, it was determined that the person with persistent shame develops defence mechanisms and automatic thoughts that influence the way the person responds to another. Emotional pain causes unhealthy responses and destructive habits that become comfortable to a person (Seamands, 2003:13).
[137]   Response refers to how a person decides to respond to some stimulus (Masteller & Stroop, 1996:233).

(Swope, 2011:31) but the truth of God is intended to make sense of man and change him or her[138] (Eph 4:23, 24; 5:1; Powlison, 2003:3).

God wants every person to be the person He wants him or her to be where he or she is and to draw a person out of the shadows and the stream of excuses, qualifications, alibis, and pretensions of his or her self-righteousness (Eph 4:16, 17; 5:7, 15; Horton, 2009:59). A person with persistent shame needs courage to take responsibility for his or her own misdeeds and to accept in faith that in order to overcome and undo his or her past belongs only to Christ's work of atonement (Hunsinger, 2006:19). God awakens the life in a person so that he or she can see the ugliness and danger of sin as well as the beauty and work of Christ (Eph 2:18; Piper, 2009b:58). Through humility the person no longer hold the actions that were previously defended as acceptable responses in such high esteem (Holeman, 2012:148).

A person becomes convinced of his or her guilt, corruption, and offensiveness to God by a renewal of the mind (Eph 4:20-24; Gause, 2009:2). A fundamental renunciation of the world, the flesh and the devil is involved in biblical repentance and therefore the whole self must not only be turned away from self-trust but also from the autonomy that demands final say as to what a person will believe, whom a person will trust and how a person will live (Eph 4:17, 22; 5:1, 2; Horton, 2009:121). Much of the difficulty of counselling consist in bringing specific sin which can include wrong behaviour, distorted thinking, personal desires and bad attitudes, to awareness and break its hold (Eph 4:18, 23, 25; Powlison, 2005:28). Unless a person with persistent shame have some assurance that God is sympathetic to his or her pain and can somehow heal that pain, human suffering remains meaningless and barren (Yancey, 2008:162). Since Jesus was willing to plunge into the greatest depths of suffering Himself, the reason for suffering cannot be that He does not love a person or that He does not care (Eph 1:7; 2:4; 5:2; Keller, 2013:121). Until the person looks by faith to Jesus Christ, repentance is merely the experience of damnation (Eph 2:3, 8; Horton, 2009:119).

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[138]   Isaiah 42:3 "He will not crush the weakest reed or put out a flickering candle. He will bring justice to all who have been wronged" (NLT),

5.3.2.2.2   All human beings need the grace of God

To depict the spiritual state of believers[139] before transformation through Christ, Paul uses the metaphor of death[140] (Eph 2:1) where the person lived according to the *aiōn*[141] ('age'; NIV, 'ways') of this *kosmos* ('world') meaning they followed the values and ways of the present evil age of this world[142] (Eph 2:2; Klein, 2006:64-65). The terms 'disobedience and sins' refer to both things that were done and things that were left undone that caused the believer's relationship with God to be ruptured or damaged (Eph 2:1; Fowl, 2012:68).

The unregenerate embrace the temporal values of the world and go along with what is fashionable, acceptable and in step with the rest of the world and are not concerned with God, eternal values or with the judgment to come (Eph 4:18, 19; 5:7, 8; Hoehner, 2002:310-311). As a satanically controlled system, the world is opposed to God and His purposes and as ruler of "the unseen world" the devil exerts his influence in the spiritual realm (Eph 2:2; 6:12; Klein, 2006:65-66; Fowl, 2012:68). For a time the devil continues to have power over the world and rules over the inward son[143] or daughter of disobedience[144] but eventually he will lose it and be bound for a thousand years and finally be cast into the lake of fire (Eph 1:10, 22; 6:10[145]; Hoehner, 2002:312).

The deepest personal problem of a person with persistent shame is not his or her parents, deeds, circumstances or other people but the person's nature (Eph 2:2; Piper, 2009b:49). Unbelief is what happens when a person is not persuaded or

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[139]   By using the word 'and you' (*και ύμάς*, KJV) Paul makes it empathic and very personal for his readers (Hoehner, 2002:307).

[140]   In its literal use the metaphor of death "refers to something that lacks the spark of life that formerly animated it" (Klein, 2006:65). 'Dead in your transgressions and sins' (NIV) refer to the result of death (Patrenko, 2011:101).

[141]   Although the biblical term usually refers to a period of time, the Greek term *aiōn* can be used to refer to a specific deity and refers to a world that must yet become subject to Christ (Fowl, 2012:68; Hoehner, 2002:310).

[142]   Romans 12:2 "Don't copy the behaviour and customs of this world, but let God transform you into a new person by changing the way you think. Then you will learn to know God's will for you, which is good and pleasing and perfect" (NLT).

[143]   The word 'child' depicts not only a close relationship but also a dependency upon a parent whilst a 'son' carries the idea of individual freedom and responsibility of personal choice (Hoehner, 2002:322).

[144]   The phrase "children of disobedience" (KJV) refers to the fundamental disposition of these persons – their lives reflect active and comprehensive turning from God (Fowl, 2012:69-70).

[145]   Eph 6:10 indicates that the devil can be overcome by putting on God's armour. A more detailed discussion will follow under 'Healing of the mind'.

convinced to trust what is stated and this unbelief causes disobedience (Hoehner, 2002:316). "The justice of God would have been well served if we had perished forever in that condition." (Eph 2:8; 4:18; Piper, 2009b:67).

As unbelievers, all people followed their own sinful 'desires'[146] (*ephithymia*, KJV) when they naturally followed the wills or desires of the flesh[147] and where their thoughts[148] and ideas reflected these inclinations (Eph 2:3; Klein, 2006:66). In and of itself it is not wrong to have desires but here desires comes from the realm that is opposed to the dominion of Christ and living in the desires of the flesh is therefore an indication of alienation from God as well as God's judgment for disobedience[149] (Eph 2:2; Fowl, 2012:70). The person uses his or her reasoning process to reject God and is therefore confronted by both external satanic powers as well as powerful internal desires of the flesh (Eph 2:3; Hoehner, 2002:321-322). The decision-making and motivational core of a person's existence without God is corrupt (dead) causing the person to be influenced (enslaved) by both his or her inner rebellion against God as well as by evil powers (Eph 2:2, 3; 4:18; Breed, 2015:40) with the result that the person is subject to the wrath of God (Eph 2:3; Fowl, 2012:71).

A person is declared to be righteous when a judge has found him or her innocent but God finds a person innocent because He credited Someone else's record to the person (Eph 1:5; 2:18; Horton, 2009:78) in an act of grace (Eph 1:7; Gause, 2009:3). The wicked[150] are justified by God[151] (Eph 2:1, 3, 5; Horton, 2009:65). The sole instrument of justification is faith meaning that it is what a person beliefs rather than what he or she does that secures the person's righteous standing before God (Eph 2:8; MacArthur, 2007:33). When a moral verdict is rendered in favour of the person with persistent shame, recovery begins (Anderson, 2006:70). A person who knows

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[146]   The 'sinful nature' ('thoughts', NIV; 'mind', KJV) refers to a "general pattern of thinking or mind-set" (Fowl, 2012:70-71).

[147]   The regular acting on the desires of the flesh is the meaning of doing the will of the flesh (Hoehner, 2002:320-321).

[148]   In the New Testament the term δıάνοıα ('thought, reflection, intention' or "process of thinking, reasoning process") expresses calculations formed by a thinking mind and the unregenerate does the wishes of the reasoning processes (Hoehner, 2002:321).

[149]   Romans 1:24 "So God abandoned them to do whatever shameful things their hearts desired. As a result, they did vile and degrading things with each other's bodies" (NLT).

[150]   The 'wicked' does not refer to those who have done their best but still fell short or those who may be found acceptable because they are sincere (Horton, 2009:65).

[151]   Romans 4:4-5 "When people work, their wages are not a gift, but something they have earned. But people are counted as righteous, not because of their work, but because of their faith in God who forgives sinners" (NLT).

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that he or she is no longer condemned but righteous in Christ, can respond with gratitude for this free gift because he or she is free to love and enjoy God and his or her neighbours instead of using them for his or her own ends (Eph 3:17; 4:2, 15, 16; Horton, 2009:79).

5.3.2.3   Adoption into new family

God does not choose people by considering all the options and possibilities and His choice is not dependent upon a person's superior properties or a result of His own lack or need (Eph 1:5-6; Fowl, 2012:40). In a personal act of God, He adopts the children of wrath into His family and gives His adopted children the rights and privileges as heirs of God and joint heirs with Jesus Christ (Eph 1:4-5; Gause, 2009:3). The image of adoption[152] describes the comprehensive and total transfer of a person's passions, love, and allegiances from the world to God through His Son Jesus Christ[153] resulting in the praise of God for this specific act of grace (Eph 1:6, 14; Fowl, 2012:42). The believer is placed in God's family and learns to practice *koinōnia* in a response with faith to the gracious initiative of God in claiming him or her as His own (Eph 2:12, 13; Latini, 2011:104).

As a loving Father,[154] God "responds to the longings and hurts of His children" (Swope, 2011:34). Adoption addresses the problem of dealing with individuals whose personal identity, origin and history are alien to God and His household (Eph 2:19; 3:6; Gause, 2009:3). Every believer was designed to find his or her identity, significance, and confidence in Him, as His child (Eph 1:13; 4:23, 24; Swope, 2011:43) given that true identity of a person can only be found in the love of God (Eph 1:4; Scazzerro, 2006:75). A person needs to realise that his or her true identity is not defined by his or her family of origin (Eph 2:19; Swope, 2011:90) because it is God who determines a person's future, not his or her biological family of origin (Eph 1:4, 5; 5:1; Scazzerro, 2006:103). Even though a person may be rejected by man he

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[152]   In Roman law the word 'adoption' (*huiothesia*) refers to the process where all of the biological father's considerable control was relinquished when the son severs all ties with the father and then comes under the full control of the adoptive father (Fowl, 2012:41-42).

[153]   Galatians 4:4-5 "But when the right time came, God sent His Son, born of a woman, subject to the law. God sent Him to buy freedom for us who were slaves to the law, so that He could adopt us as His very own children" (NLT).

[154]   Concepts such as dependency and care, need and provision are suggested in the Father-child relationship (Bridges, 2012:42).

or she is not only accepted but also adored by his or her Maker (Eph 2:10; Swope, 2011:111).

When a believer is baptised into the Name of Christ it symbolises how he or she is transferred from one family connection to another through the believer's union with Christ in His death to sin and His resurrection into a new life[155] (Ferguson, 2010:105). A person who bears the Name of God is alienated from the world, anticipates Christ's glory and identifies with what believers will be when Christ appears in glory (Eph 1:22, 23; 2:21; Gauge, 2009:90). Once unbelievers are brought into God's Kingdom and grow in the likeness of Christ, God is glorified (Eph 3:12, 19; 5:2; Bridges, 2012:12).

5.3.2.4   United with Christ

When the person believes the gospel of salvation[156] as he or she hears the Word (*logos*) of truth, the believer receives the Spirit who is the seal[157] (Eph 1:13) (Klein, 2006:54). During the first preaching of the gospel, this divine energy which is equivalent of the power (*dynamis*), was present[158] (Thompson, 2014:33). The person with persistent shame must not only accept that Christ's gospel is true but he or she must believe that it is true and applicable to him or her[159] (Klein, 2006:55). The Holy Spirit is God's confirmation and promise that believers will be brought to their proper end through Jesus Christ (Eph 1:14;Fowl, 2012:50).

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[155]   Romans 6:2b-3 "Since we have died to sin, how can we continue to live in it? Or have you forgotten that when we were joined with Christ Jesus in baptism, we joined Him in His death?" (NLT).

[156]   The gospel of believers' salvation is the truth of Jesus Christ (Fowl, 2012:50).

[157]   The word 'sealed' (KJV) probably indicates the mark of ownership or possession designating believers as God's property (Klein, 2006:55). 2 Corinthians 1:22 "and He has identified us as His own by placing the Holy Spirit in our hearts as the first instalment that guarantees everything He has promised us" (NLT).

[158]   1 Thessalonians 1:5 "For when we brought you the Good News, it was not only with words but also with power, for the Holy Spirit gave you full assurance that what we said was true. And you know of our concern for you from the day we lived when we were with you" (NLT).

[159]   Romans 10:9-10 "If you confess with your mouth that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by confessing with your mouth that that you are saved" (NLT).

The different aspects of *Koinōnia* can be illustrated by fig 4:1:
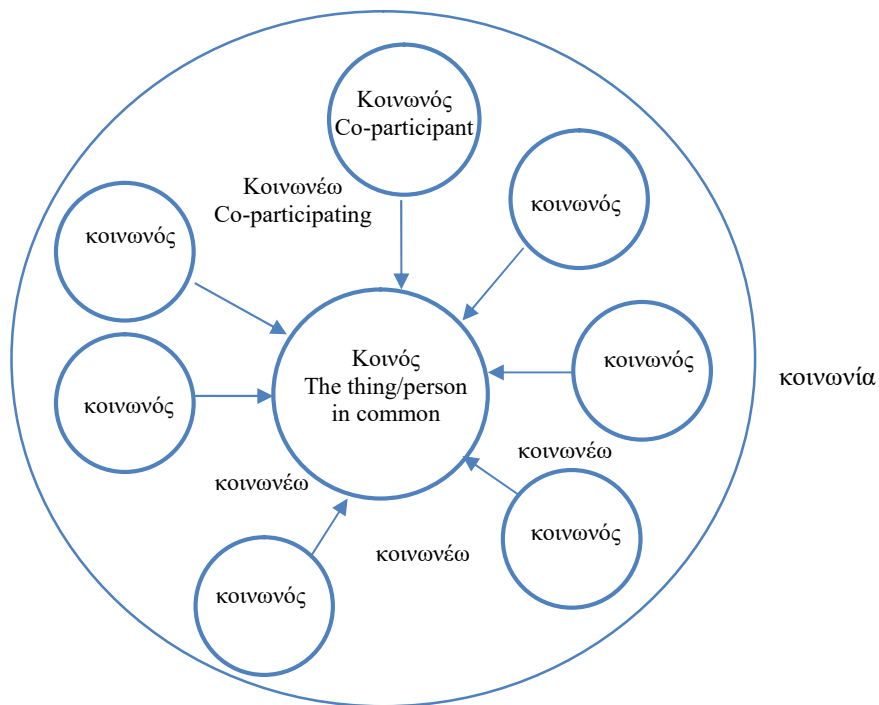
FIGURE 4.1: *κοινωνία* (Breed & Semenya, 2015:6)

Koinōnia (*κοινωνία*) is illustrated by Breed and Semenya (2015:6) as members of the body of Christ who are co-participants (*κοινωνός*) and actively co-participate (*κοινωνέω*) in the thing/person in common (*κοινός*) which refers to Christ. As co-participants co-participate they grow in their new identity in Christ (Eph 1:18; 4:1; 5:1, 2) and they experience *koinōnia* (*κοινωνία*). The person with persistent shame has already received a new identity in Christ but it needs *koinōnia* to develop and grow in this new identity.

The concept of *koinōnia* is captured by biblical passages that speak of believers who are in Christ or who share in Christ (Eph 2:6, 7, 10, 21; Hunsinger, 2006:2). Being reborn by the Holy Spirit, the person becomes a new person through his or her *koinōnia* with God through Christ's work (Breed & Semenya, 2015:6). Through Christ, the new humanity was made righteous and baptised 'into Christ'[160] (*eis*

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[160]　Paul uses corresponding phrases 'in the Lord' (*en kyriō*) and 'in Him' to the phrase 'in Christ' (*en christō*) that is often used in parallel construction with 'through Christ' (*dia christou*)[160] (Thompson, 2014:52-53).

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christon) (Eph 1:12; Thompson, 2014:75) and it is through the relationship of believers in Christ that God cares for them and the believers grow in faith, hope, and love (Eph 1:13-14;Hunsinger, 2009:347). The Holy Spirit mediates Christ's life[161] to the believer, primarily through the Word of God and prayer (Bridges, 2012:26) and the common life of worship, prayer, and participation in sacraments lies at the heart of the mysterious union of believers in Christ (Hunsinger, 2009:348).

The consequence of believers sharing a common life in Christ is that all believers are in a sense related to each other[162] (Eph 2:19; Bridges, 2012:20). Believers are united with God and each other in the body of Christ through the Holy Spirit (1 Cor 12; Eph 2:18-20; Breed & Semenya, 2015:6). The Holy Spirit constitutes *koinōnia* and He includes enemies and strangers but also the like-minded and the compliant (Eph 2:18, 19, 21, 22; 3:6; Latini, 2011:104-105). Even though the unique depth of biblical *koinōnia* should be cherished by believers, believers also need to live in peace with everyone (Eph 4:1, 2, 3; Breed & Semenya, 2015:7). By bringing the believer into a vital relationship with Christ, God allowed the believer to share in the very life of Christ and therefore believers are made to be partakers (*koinōnoi*) of the divine nature[163] (Eph 2:5; Bridges, 2012:26). Since the word that was preached is at work (*energeitai*) among the believers[164], they are to remain 'in Christ' under all circumstances (Eph 4:3; Thompson, 2014:33). The community 'in Christ' are to love God with their hearts and their heads (Matthew 22:36-37; Chester & Timmis, 2007:29) and is united by a common mind-set (*phronēsis*) and lives in harmony by rejecting the normal self-seeking attitude that damages community life (Eph 4:3-5; Thompson, 2014:57).

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[161]   Colossians 3:4 "And when Christ, who is your life, is revealed to the whole world, you will share in all His glory" (NLT).

[162]   1 Corinthians 1:9 "God will do this, for He is faithful to do what He says, and He has invited you into partnership with His Son, Jesus Christ our Lord" (NLT).

[163]   2 Peter 1:4 "And because of His glory and excellence, He has given us great and precious promises. These are the promises that enable you to share His divine nature and escape the world's corruption caused by human desires" (NLT).

[164]   1 Thessalonians 2:13 "Therefore, we never stop thanking God that when you received His message from us; you didn't think of our words as mere human ideas. You accepted what we said as the very Word of God – which, of course, it is. And this Word continues to work in you who believe" (NLT).

The believer who abides in Christ acknowledges that as a renewed person he or she must make use of all his or her faculties (mind, affection, and will)[165] in order to live a Christian life while being totally dependent upon the Holy Spirit's working in his or her faculties, empowering him or her with Christ's power (Eph 4:15, 23; Bridges, 2012:30). Within the hearts and thoughts of the new believer saving renewal (soteriological transformation) takes place (Eph 4:24; Breed, 2015:40). Communion with Christ changes the suffering of a person with persistent shame because the presence of Christ gives suffering a dimension of depth that enables a person to endure (Eph 1:7; 2:5; 3:19; Hunsinger, 2006:12).

The thinking of the person with persistent shame needs to be 'reset' according to the new reality that he or she is in Christ (Witmer, 2014:163). A person with persistent shame is seen by God in Christ (Eph 1:4) who is his or her perfect Advocate (Piper, 2009b:141).

5.3.3 Healing relationships through *koinōnia*

5.3.3.1   *Light and darkness*

The natural person is unable to accomplish the original purpose of the mind because he or she is unable to comprehend God's revelation (Eph 4:17; Hoehner, 2002:584). The will can be so dictated by the desires that a person automatically act according to his or her desires and with the will enslaved by desires, the body becomes the immediate source of the deeds of the flesh which means that a person responds automatically or immediately to satisfy his or her desires without reflection upon a possible different direction (Eph 4:17, 18; Willard, 2008:83-84). In the new realm ruled, ordered, and directed by the crucified and risen Christ is where the futility of the mind[166], the darkening of reason and the hardening of the heart are renewed and healed (Eph 4:23; Fowl, 2012:147).

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[165] Colossians 1:28-29 "So we tell others about Christ, warning everyone and teaching everyone with all the wisdom God has given us. We want to resent them to God, perfect in their relationship to Christ. That's why I work and struggle so hard, depending on Christ's mighty power that works within me" (NLT).

[166] The mindset (*nous*; NIV, thinking) of the Gentiles (*ethnē*) were useless, empty, purposeless, and transitory (Klein, 2006:124). Romans 1:21 "Yes, they knew God, but they wouldn't worship Him as God or even give Him thanks. And they began to think up foolish ideas of what God was like. As a result, their minds became dark and confused" (NLT).

The failures of perception or judgment were caused by the inability of the Gentiles to discern which actions will help them advance toward their proper ends in God (Eph 4:18; Fowl, 2012:147). Because of the spiritual insensitivity[167] of the Gentiles, they do not feel any revulsion toward or a sense of shame for their sinful behaviour (Eph 4:19; Klein, 2006:125). Futile reasoning, darkened understanding[168], ignorance and hardness of the heart caused the Gentiles to give themselves over to all kinds of sin[169] (Eph 4:8, 19; Fowl, 2012:148). The hardness of the heart is the reason why God's revelation and His will is unable to penetrate the person's heart and understanding (Eph 4:17-19; Hoehner, 2002:588).

Believers had sufficient knowledge of Christ to walk in contrast to their pagan neighbours (Eph 4:20; Fowl, 2012:150). The patterns of perception and habits of thinking and feeling of believers were transformed by Christ in such a way that they now know the truth[170] of how to live a life worthy of their calling (Eph 4:21; Fowl, 2012:151; Klein, 2006:125). When believers heard about Jesus and were taught in Him, they heard the truth since Jesus embodies truth (Eph 4:21; Hoehner, 2002:597) and the truth should be acknowledged and lived out by believers (Eph 4:17, 24; 5:1, 2, 7; Klein, 2006:125). The old self that was corrupted by deceitful desires needs to be taken off[171] (Eph 4:22; Fowl, 2012:152). The desires are evil because the desires cannot deliver what they promise and while each of these desires clamour for their own fulfilment they drive a person ever onward in the blindness of sensual futility[172] (Eph 2:3; 4:17-19; Willard, 2008:82).

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[167] The spiritual insensitivity or unresponsiveness of the unbelievers are described by the 'hardening' (*pōrōsin*, lit., a callus or hardening of the skin) of the heart (Klein, 2006:125).

[168] 'Understanding' (*dianoia*) refers to the faculty of comprehending, reasoning, or intelligence that are fuddled because the unbelievers live an alienated life from God (Klein, 2006:124).

[169] The term 'sensuality' (*aselgia*, NIV) refers to a "lack of self constraint which involves one in conduct that violates all bounds of what is socially acceptable, self-abandonment" (Klein, 2006:125). The unbelievers practice every kind of 'impurity' (*akatharsia*) and their 'greed' (*pleonexia*, NIV) is insatiable (Klein, 2006:125). Colossians 3:5 "So put to death the sinful, earthly things lurking within you. Have nothing to do with sexual immorality, impurity, lust, and evil desires. Don't be greedy, for a greedy person is an idolater, worshipping the things of this world" (NLT).

[170] 2 Corinthians 10:5 "We destroy every proud obstacle that keeps people from knowing God. We capture their rebellious thoughts and teach them to obey Christ" (NLT).

[171] The 'old self or person' (*palaion anthrōpon*) has been freed from sin's mastery by Jesus and believers can now engage their wills to reject the control of sin over their lives (Klein, 2006:126). Colossians 3:9 "Don't lie to each other, for you have stripped off your old sinful nature and all its wicked deeds" (NLT).

[172] When a person fails to understand that the will is distinct from desire, freedom is seen as doing what he or she wants (Willard, 2008:83). 1 Peter 2:11 "Dear friends, I warn you as

Because believers are now joined to the body of Christ, believers should dispose of or unlearn old patterns of thinking, feeling, and perceiving in order to learn[173] appropriate habits of thinking, feeling, and perceiving as a person who is in Christ[174] (Eph 4:23; Fowl, 2012:152). A person's life is ultimately only changed by the Holy Spirit who receives the truth and will of God and appropriates it in the lives of believers in very practical ways (Eph 5:23; Hoehner, 2002:608-609). The believer needs to take the next decisive step that requires him or her to actualise his or her new identity in Christ (Eph 4:24; Klein, 2006:126). It is the transformation of a person's identity – patterns of thinking, feeling, and perceiving – that allows the believer to live a righteous and holy living and this transformation is the work of God (Eph 4:23, 24; Fowl, 2012:153). The truth is that God is producing a self that lives in righteousness and holiness but it requires that the believer continually 'put on' the new way of life (Eph 4:24; Klein, 2006:127).

The Holy Spirit, whose work is to build up the body, is grieved[175] ('grieve', *lupeō*) when believers disregard God's will on how the community of Christ ought to behave (Eph 4:30) and the believers are called to put off these offences[176] (Eph 4:31; Klein, 2006:132). The vices to be avoided here are all related to anger in some way and together seem to comprise 'all malice' (Eph 4:31; Fowl, 2012:159). Believers are called to 'put on' several virtues[177] (Eph 4:32; Klein, 2006:133) and the virtues mentioned here can only be practised in relation to others (Fowl, 2012:160).

Adopted into the family of God, believers should look for ways to imitate the actions of the head of their new family without attempting to transgress the boundary

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[173]   'temporary residents and foreigners' to keep away from worldly desires that wage war against your very souls" (NLT)
The present tense indicates that believers must continually allow God to 'renew' (*ananeoomai*) their ways of thinking in the innermost recesses of who they are (Klein, 2006:126).

[174]   Romans 12:2 "Don't copy the behaviour and customs of this world, but let God transform you into a new person by changing the way you think. Then you will learn to know God's will for you, which is good and pleasing and perfect" (NLT).

[175]   Grieving the Spirit' (KJV; NIV) can be connected to believers who resist God's purposes for them and who practices falsehood, theft, corrosive speech, and anything else that frustrates the work of the Holy Spirit to build believers up into one body (Fowl, 2012:158). Isaiah 63:10 "But they rebelled against Him and grieved His Holy Spirit. So He became their enemy and fought against them" (NLT),

[176]   Colossians 3:8 "But now is the time to get rid of anger, rage, malicious behaviour, slander, and dirty language" (NLT).

[177]   Colossians 3:12 "Since God chose you to be the holy people He loves, you must clothe yourselves with tender-hearted mercy, kindness, humility, gentleness, and patience" (NLT).

between Creator and creature (Eph 5:1; Fowl, 2012:161). Believers demonstrate that they are God's beloved children by practicing this divine virtue (Eph 4:30; Klein, 2006:133) of imitating God (Eph 5:1). The believer is now a participant (*symmetochos*) in the promise of the gospel and the church must stand as a distinct witness and alternative to the pagan culture (Eph 5:7; Fowl, 2012:168-169).

Being transformed from the realm of darkness into Christ's kingdom (Fowl, 2012:169) believers are to engage their wills in conforming to their new nature in Christ (Eph 5:8; Klein, 2006:136). Believers need to carefully examine all conduct to ensure that they practice the things that pleases the Lord (Eph 5:10; Klein, 2006:136; Fowl, 2012:170) and produce the fruit caused by walking in the light (Eph 5:9) and avoid practicing sinful deeds as sinners do (Eph 5:11; Klein, 2006:136).

Believers 'expose' (*elenchete*) the deeds of the world as they stand (Eph 4:15) as an appealing alternative to the world (Eph 5:11; Fowl, 2012:170). Believers should help their fellow members who have fallen by exposing unfruitful works[178] (Eph 5:11, 13; Hoehner, 2002:679) which ought not to be condoned or ignored (Klein, 2006:136-137). Exposure of a wrong should be followed by a conviction and result in reproof or rebuke which leads to discipline (Hoehner, 2002:679).

Darkness attempts to hide sins from being exposed to the light (Eph 5:12; Hoehner, 2002:681). The wickedness of the deeds of darkness is seen in that they are done 'in secret' and it is 'shameful' to even talk about it, causing the person to hide these actions from others (Eph 5:12; Klein, 2006:137). The moral poverty of the surrounding culture is revealed by the fruitful lives of believers (Eph 5:9; Fowl, 2012:171). Confronting sinful deeds means that they are opened up to the light of Christ where the person can recognise the true nature of the actions and repent (Eph 5:13; Klein, 2006:137). Exposing sin and disobedience as evil carries the hope and prospect that the sinner will turn from darkness to light (Eph 5:14; Klein, 2006:137; Hoehner, 2002:685). The person who lives wisely[179] is the person who lives with

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[178]   1 Corinthians 5:12-13 "It isn't my responsibility to judge outsiders, but it certainly is your responsibility to judge those inside the church who are sinning. God will judge those on the outside, but as the Scriptures say, You must remove the evil person from among you" (NLT).

[179]   Ephesians 5:15 "So be careful how you live. Don't live like fools, but like those who are wise" (NLT).

understanding (Eph 5:15; Klein, 2006:51) that comes from God and it is foolish to choose to live otherwise (Klein, 2006:141).

The command to believers is not to be intimidated by the god of this age (Eph 2:2; Hoehner, 2002:695) but because he will not waste any opportunity to prevent God's purposes to be fulfilled (Eph 6:11, 12) believers need to make use of every opportunity to further God's Kingdom (Eph 5:16; Hoehner, 2002:694; Fowl, 2012:175) and to live wisely, shine as lights, and expose sin (Eph 5:13, 14; Klein, 2006:142). Whereas the 'foolish' (*aphrones*, NIV) acts without thinking the believer is to understand how the Lord's will[180] should govern the conduct of his or her lives (Eph 5:17; Klein, 2006:143). "Being filled with the Spirit entails bringing the gift of the Spirit to bear on all of one's life" whereas drunkenness is lined to a life of folly (Eph 5:18; Fowl, 2012:177).The believer must allow the Spirit to continually fill and therefore transform their lives to be like Jesus Christ (Eph 5:18; Klein, 2006:143).

The Holy Spirit enables the church to become praising, grateful, and submissive people (Eph 5:19; Klein, 2006:145). The public activities of worship build up the church as these activities indirectly addresses one another and encourages and instruct one another (Fowl, 2012:177-178). Christ is the reason why believers have access to all spiritual blessings and as servants of the Lord believers are to be profoundly grateful (Eph 5:20; Klein, 2006:146).

The unregenerate person is unhappy, uncomfortable and uncertain because he or she is without absolutes, standards outside him- or herself, has ever-changing opinions and values and finds him- or herself at odds with his or her environment (Eph 4:19; Adams, 1979:40). The kingdom of God cannot be understood by the natural person (Gause, 2009:71) because the unregenerated mind[181] justifies the rebellion of the heart and sees truth as foolish, meaning that the preferences for sin are so strong that the person cannot choose good[182] (Eph 4:18; 5:15; Piper,

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[180]   The will of God is to bring all things to their proper end in Christ (Fowl, 2012:176).
[181]   The mind is so resistant to God's authority that a person will not and cannot submit to Him without the Holy Spirit and can therefore not please Him (Piper, 2009b:50).
[182]   1 Corinthians 2:14 "But people who aren't spiritual can't receive these truths from God's Spirit. It all sounds foolish to them and they can't understand it, for only those who are spiritual can understand what the Spirit means" (NLT).

2009b:52). A person who is of his or her father, the devil[183] is in bondage to the law and bound by and condemned by the whole law[184] (Gause, 2009:80). At least for a moment, the person is too easily satisfied with trivial dramas of his or her own life and other characters the person longs to be[185] (Horton, 2009:111).

The darkness[186] must be exposed in order to receive the Light (Eph 5:11; Horton, 2009:125). The believer is not asked to engage in a futile, direct confrontation with the desires of the flesh but is asked to crucify[187] the flesh and to walk by the Spirit (Willard, 2008:85). The call to 'walk in the light' does not mean that a person needs to walk flawlessly but that when the person stumbles, the light reveals his or her sin and causes the person to hate the sin, confess the sin and receive forgiveness[188] (Eph 5:8; Piper, 2009b:129). To walk by the Spirit means that the person does not place his or her hopes on his or her natural abilities but counts on and expects the Holy Spirit to enable him or her to do good and right in everything he or she does (Eph 5:9;Willard, 2008:86). A believer is to look entirely to Jesus for what he or she may need in the Christian life and renounce all confidence in his or her own wisdom, power and merit (Eph 5:10; 6:10;Bridges, 2012:26).

In fellowship with Jesus Christ, sin loses as the desires of the flesh are ordered under the goodness and power of God in the believer (Eph 5:8, 9; Willard, 2008:85). The person is not a victim or a slave of his or her work and he or she no longer has to achieve in order to be a person because the Gospel assesses human beings in

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[183] John 8:44 "For you are the children of your father the devil, and you love to do the evil things he does. He was a murderer from the beginning. He has always hated the truth, because there is no truth in him. When he lies, it is consistent with his character, for he is a liar and the father of lies" (NLT).

[184] James 2:10 "For the person who keeps all of the laws except one is as guilty as a person who has broken all of God's laws" (NLT).

[185] 1 John 2:16 "For the world offers only a craving for physical pleasure, a craving for everything we see, and pride in our achievements and possessions. These are not from the Father, but are from this world" (NLT).

[186] Darkness can also symbolise an inner spiritual state of pain (Keller, 2013:248). Psalm 88:2-6 "Now hear my prayer; listen to my cry. For my life is full of troubles, and death draws near. I am as good as dead, like a strong man with no strength left. They have left me among the dead, and I lie like a corpse in a grave. I am forgotten, cut off from your care. You have thrown me into the lowest pit, into the darkest depths" (NLT).

[187] The act of crucifixion requires more than one person and here it refers not only to the divine work of the Spirit but also the active refusal to give natural desires the right to direct the life of a believer (Willard, 2008:85).

[188] 1 John 2:1 "My dear children, I am writing this to you so that you will not sin. But if anyone does sin, we have an advocate who pleads our case before the Father, He is Jesus Christ, the one who is righteous" (NLT).

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their new condition in Christ which means that a person is not dependent upon him- or herself for their real identity (Eph 3:16; 4:23; 5:18; Louw, 1999:118-119). The human will or spirit considers alternatives and chooses from various possibilities after deliberation between alternatives which means that the conflict is between desire and the will (Willard, 2008:82).

Any distorted, non-loving attitude towards the self also needs to be let go of (Boulle, 2010:75). Believers have a new operating system that includes that the old way of thinking needs to be replaced with a new way of thinking (Eph 4:22, 24; Witmer, 2014:10-11). There is a holistic transformation that includes the will, the kinds of thoughts and feelings that occupy the person (Willard, 2008:79-80; Petrenko, 2011:214). A person casts a shadow of doubt in his or her mind by blocking the light of God's truth in his or her heart when he or she focuses on his or her insecurities (Eph 4:18; Swope, 2011:85-86). However, when the person knows that he or she is in the love of Jesus who is the light of the world and that he or she cannot be snatched out of His hand, then he or she can find a way through the darkness (Eph 5:8; Keller, 2013:124). A person finds his or her true identity as God's image only as relational beings (Hunsinger, 2006:5; Mohler, 2014:10).

5.3.3.2   Unity of the body

The unity is already given by the Spirit and the responsibility of the believers is to maintain the unity (*henotēs*) (Eph 4:3; Fowl, 2012:132; Klein, 2006:107). Division brings the Name of the Lord into disrepute[189] among believers because it mocks unity (Fowl, 2012:132) and since the Spirit upholds the unity of the church, any disharmony, factions, or splits implies that division is always derived from other sources (Klein, 2006:108). The term 'bond' refers to that which holds individuals together and refers to the peace that comes from lives that are related properly to God, creation and each other and the visible manifestation of the unity of the Spirit (Eph 4:3; Fowl, 2012:132). No effort must be spared to live in peace with other believers (Eph 4:3; Klein, 2006:107).

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[189]   Ezekiel 36:20 "But when they were scattered among the nations, they brought shame on My holy Name. For the nations said, These are the people of the Lord, but He couldn't keep them safe in His own land" (NLT).

The substance of the Christian faith is that believers are called or chosen to take part in the redemption and ultimately be brought to their proper end of standing holy and blameless before God and this hope is based on God's faithfulness[190] (Eph 4:4, 24; Fowl, 2012:133). All Christians serve one Lord, Jesus Christ[191], embrace the same faith, is initiated into the church through one baptism[192] (Eph 4:5; Klein, 2006:108-109) and embrace a common hope in Christ with the same destination and should therefore want to unite in their journey (Eph 4:4; Klein, 2006:108-109). The unity of the body cannot be maintained by its own resources but is ultimately dependent on its Source (Eph 4:4-5; Horton, 2009:180). In contrast to the polytheistic Gentile neighbours, Christians worship only one God and division calls into question the belief in the majestic sovereignty of the one God since Christians should readily acknowledge His supremacy by submitting to His will and reflecting unity under His Fatherhood (Eph 4:6; 5:1; Klein, 2006:109). In her overall approach to the ministry, the church becomes humble because the church is doing the work of the Triune God (Eph 5:2; Breed, 2015:47).

In the same way as a person's hand does not merely belong to him or her but is an integral part of him or her, so the members of Christ's body belongs to Him but is also spiritually part of Him (Eph 4:4; 5:30; Bridges, 2012:22). The loyalty to the new community supersedes biology (Matthew 10:34-37; Mark 3:31-35; Luke 11:27-28; Chester & Timmis, 2007:39). The actions of one part of the body influence some or all the other parts of man (Eph 4:3-4; Strong, 2007:16). A function of the body of Christ is to provide a safe place wherein the body can find healing (Botes, 2016:128). A person cannot grieve alone and needs support in order to heal (Bradshaw 2005:172). When believers share their lives, they encourage one another (Chester, 2008:172). Restoration and union with the sufferer occur when the meaning of suffering is shared (Eph 5:2; Yancey, 2008:209).

Through the power of the Holy Spirit, Jesus Christ gathers the church (Eph 1:13, 14; 2:21, 22), as a consequence of grace (unmerited favour of God), into a concrete

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[190] Philippians 1:6 "And I am certain that God, who began the good work within you, will continue His work until it is finally finished on the day when Christ Jesus returns" (NLT).

[191] Romans 1:9 "If you confess with your mouth that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved" (NLT).

[192] 1 Corinthians 12:13 "Some of us are Jews, some are Gentiles, some are slaves, and some are free. But we have all been baptised into one body by one Spirit, and we all share the same Spirit" (NLT).

form of community that exists in a fellowship of preaching, teaching, prayer, and partaking of the sacraments (Eph 5:2, 19; Latini, 2011:100). The Holy Spirit joins all believers with Christ in an inseparable union (Eph 4:3, 4; MacArthur, 2005:84). The common life in Christ is where *koinōnia* draws together the vertical dimension (our relationship with God) and the horizontal dimension (our relationship with one another) (Hunsinger, 2006:2).

From the intimate knowledge of Jesus Christ flows a life worthy of the calling of the believers (Eph 4:1, 3; 5:1; Breed, 2015:44). A person does not discover his or her uniqueness apart from God and others but in relation to them because it is in the person's relationship with God that he or she has been granted the freedom to be his or her true self (Hunsinger, 2006:4). The new life causes changes in the actions of believers especially in their relations to other people and their moral life (Eph 4:24; Breed, 2015:45). The community life is undermined by extreme individualism conveyed by the slogan "I am allowed to do anything" (1 Corinthians 6:12; 10:23) and interaction with outsiders and their immoral practices[193] (Thompson, 2014:65). The hope of *koinōnia* is that the church will participate in or partake of the divine nature[194] (Eph 1:11, 14; 2:6; Hunsinger, 2006:3). Believers are citizens of heaven[195] but because they have not reached the goal, they are currently living their citizenship[196] (*politeuesthe*) in a strange land where they stand together in one spirit and one mind (Eph 2:19; Thompson, 2014:56).

Paul refrains from comparing himself to people's standards and sees himself as the worst of sinners[197] when he compares himself with God's standard (Bridges, 2008:28). A person is always left feeling like he or she is lacking something when the person compares him- or herself to other (Swope, 2011:105). The verdicts and

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[193]   1 Corinthians 6:1-2 "When one of you has a dispute with another believer, how dare you file a lawsuit and ask a secular court to decide the matter instead of taking it to other believers. Don't you realise that someday we believers will judge the world? And since you are going to judge the world, can't you decide even these little things among yourselves?" (NLT)

[194]   1 Peter 1:4 "And because of His glory and excellence, He has given us great and precious promises. These are the promises that enable you to share His divine nature and escape the world's corruption caused by human desires" (NLT).

[195]   Philippians 3:20a "But we are citizens of heaven, where the Lord Jesus Christ lives" (NLT).

[196]   Philippians 1:27 "Above all, you must live as citizens of heaven, conducting yourselves in a manner worthy of the Good News about Christ. Then, whether I come and see you again or only hear about you, I will know that you are standing together with one spirit and one purpose fighting together for the faith, which is the Good News" (NLT).

[197]   1 Timothy 1:15 "This is a trustworthy saying, and everyone should accept it: Christ Jesus came into the world to save sinners – and I am the worst of them all" (NLT).

standards of others should not make a person either self-conscious or self-confident because true humility is not about thinking less of him- or herself but true humility[198] is to be self-forgetful, that is to think less of him- or herself[199] (Keller, 2015:68). Shame causes a person to make other's opinions matter the most but true repentance does not even let a person's reputation get in the way of change (Chester, 2008:134).

5.3.3.3   Growth toward maturity

Paul prays that the believer will take hold of the wisdom (*sophia* – practical knowledge on living) and revelation (*apokalypsis* – insight into God's plan and purposes) and that God's Spirit will reveal what wisdom means in life (Eph 1:17; Klein, 2006:58). Knowledge of the true God cannot be independently produced by the wisdom of the world or by human intellectual power but is the result of the work of the Holy Spirit[200] (Eph 1:17; 3:18; Fowl, 2012:56; Hoehner, 2002:259; Louw, 1999:119). The focus here is that believers become acquainted with God's actions and come to know Him intimately and personally (Eph 1:17, 18; Hoehner, 2002:259). The knowledge of God's purposes transforms the heart of the believer and this truth effects moral renewal (Eph 1:18; 4:21-22; Petrenko, 2011:90-91).

The prayer of Paul includes the request that the eyes of the hearts[201] of believers will be opened[202] because unbelievers live in ignorance with darkened understanding (Eph 4:18) and believers should not revert to living as unbelievers do (Eph 4:17; 5:8; Klein, 2006:58). Each person in the church needs to have their thoughts and understanding enlightened (Hoehner, 2002:261) in the knowledge of God (Eph 4:23).

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[198]   Humility is when a person realises that he or she can never merit blessings from God and recognises that his or her only hope is God's grace (Chester, 2008:129).

[199]   1 Corinthians 4:3-4 "As for me, it matters very little how I might be evaluated by you or by any human authority. I don't even trust my own judgment on this point. My conscience is clear but that doesn't prove I'm right. It is the Lord Himself who will examine me and decide" (NLT).

[200]   1 Corinthians 2:11-12 "No one can know a person's thoughts except that person's own spirit, and no one can know God's thoughts except God's own Spirit. And we have received God's Spirit (not the world's spirit), so we can know the wonderful things God has freely given us" (NLT).

[201]   As the representation for a person's being, the foundation of understanding and will, the word 'heart' (*kardia*) refers to the physical, spiritual or mental life of a person (Klein, 2006:58).

[202]   Ephesians 1:18 "The eyes of your understanding being enlightened; that you may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints" (KJV).

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Every believer is 'called' (*kaleō*, 'call') by God who calls them as His own[203] and enables them to live in hope due to the new status (Eph 1:18; 4:1; Klein, 2006:59). Hope[204] is based on expectation, trust in God and patiently waiting for His plan to be fulfilled (Hoehner, 2002:264). The believer [who lives in hope] is convinced of the fidelity of God and that ultimately all things will be put in subjection to Christ (Fowl, 2012:58).

Paul wants his readers to be strengthened in character and morals and to have more spiritually minded reasoning and will (Eph 3:16; Klein, 2006:97). The heart or inner person constitutes who a person really is, since it is where memories, thoughts, actions, and feelings are generated and sustained and while it is hidden from others, it is fully known and accessible to God[205] (Eph 3:17; Fowl, 2012:120). As believers yield to Christ's presence within them, God would grant them more inner spiritual strength (Eph 3:17; Klein, 2006:98; Fowl, 2012:121) which requires trusting God instead of the person's own inclinations[206] (Klein, 2006:98). Paul prays that the believer will understand what God has done for him or her in Christ through His love and once it is accepted by faith, the person becomes righteous in Christ and starts to exhibit that in his or her life (Eph 3:17-18; Onyinah, 2012:108).

With no limit to God's love, the believer will never stop growing in the knowledge and experience of God (Eph 3:18; Fowl, 2012:122). The capacity to understand[207] what Paul wants them to know only comes from the indwelling Christ and this love can only be understood in the context of the body of Christ (Eph 3:17, 18; Klein, 2006:99). While the knowledge[208] of God must be revealed to believers by God (Eph

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[203]   Romans 9:26 "And, Then, at the place where they were told, You are not my people, there they will be called children of the living God" (NLT).

[204]   The word 'hope' (*elpis*) in the biblical usage, "always conveys the sense of confident expectation of God's presence and saving actions, even despite the adverse realities of the current situation" (Klein, 2006:58-59).

[205]   1 Corinthians 13:12 "Now we see things imperfectly as in a cloudy mirror, but then we will see everything with perfect clarity. All that I know now is partial and incomplete, but then I will know everything completely, just as God now knows me completely" (NLT).

[206]   Galatians 2:20 "My old self has been crucified with Christ. It is no longer I who live, but Christ lives in me. So I live in this earthly body by trusting in the Son of God, who loved me and gave Himself to me" (NLT).

[207]   The term "have power" (*exischysēte*) means "to be fully capable of doing or experiencing something" and Paul's desire is that believers are to "grasp" (*katalabesthai*, 'understand', NLT) the implications of God's love in their own interest or for their own benefit (Klein, 2006:99).

[208]   The awareness of Christ's love that believers should come to know (*ginōskō*) is not merely intellectual speculation but a personal and experiential knowledge (Klein, 2006:99-100).

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3:19; Fowl, 2012:122) the knowledge increases as believers grow in and build on His love in their relationships with one another (Klein, 2006:100; Breed, 2015:41). A believer matures through the fellowship of believers (*koinōnia*) as believers mutually edify and accept each other (Louw, 1999:133-134). Believers need the support, nurture, and care of their local faith communities in order for them to thrive spiritually (Latini, 2011:91).

In order to change the heart of a person with persistent shame God uses different people with contrasting personalities in his or her local church (Eph 2:17, 20; 3:6; Chester, 2008:169). Within the local church community, believers find others who are working on getting rid of some of the same weeds in their lives (Witmer, 2014:166). The person can change his or her belief about the self when the person trust someone else and experience their love and acceptance (Bradshaw, 2005:154). God does not want the involuntary adoption of the way a person processes his or her emotions since childhood to continue to be a hindrance to being the truly, precious and unique person that He created him or her to be (Eph 4:23; Boulle, 2010: xiii).

The believer grows into Christ-likeness through the process of reading and applying the Scriptures in the community of Christ plus the believer's circumstances (Carson, 2014:33-34). Learning how to apply practically and effectively the truths that a person believes is part of growing into an emotionally mature Christian (Scazzerro, 2006:177). The Bible implies a process of growth by 'maturity' which entails daily surrender, conversion, as well as a continuous focus on Christ and the coming Kingdom of God (Eph 3:17-19; Louw, 1999:131). Love rejoices in the progress that brothers and sisters make in good habits or good attitudes or good behaviour (Piper, 2009b:159).

A healthy body requires new biblical God-concepts to replace the distorted views (Eph 4:23; Botes, 2016:126). The volition and attitudes of the hearts of mature people have changed causing the person to no longer orient him- or herself to his or her own interest, but to the interest of Christ and God's Kingdom (Eph 4:24; 5:1, 2; Louw, 1999:132). Every believer needs to find his or her place within the body of Christ and as the believer increases in maturity, skills and devotion, he or she contributes to the overall health of the community (Eph 4:16; Botes, 2016:126).

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The process of inner renewal that makes a person righteous (sanctification[209]) begins immediately when God declares a person righteous while he or she is still unrighteous[210] (Horton, 2009:77-78). Sanctification is an act of God where the nature of the believer is purged to set him or her free from the law of sin and death[211] (Gause, 2009:102). The process through which the enslaved will or spirit of a person takes on the character of Christ's will is Christian spiritual formation (Eph 4:24; Willard, 2008:84).

Sanctification is the life-long process of taking hold of the Good News and becoming who God says a person already is in Christ (Horton, 2009:77; Adams, 1979:121). Growth for the believer is never finished but progressive in all areas of his or her life (Eph 2:21; Bridges, 2008:68). A person needs to constantly let go of his or her comfort zone and be open to God's healing at ever-deepening levels within the person and gradually the tendencies that emanate from the person's wounded nature will diminish (Eph 4:22-24; Boulle, 2010:65).

The task of the pastoral counsellor is to assist in the process of Christian growth with the goal to help the person with persistent shame reach maturity as fully as possible (Adams, 1979:127). In pastoral ministry every opportunity to guide believers to understand, to have certainty and to utilise the wealth they received in Christ through God's grace and the work of the Spirit must be used in order to ensure permanent change and growth (Eph 1:17, 18; 3:16, 17; 4:23, 24; Breed, 2015:49). The believer can grow when he or she realises that every believer is under the grace and gifting of Christ (Eph 3:6; Collins, 2014:117). The person with persistent shame is to be guided into his or her new identity in Christ and how to practically live up to this new identity in every area of his or her live (Breed, 2015:52).

5.3.4 Healing of the mind

Every day a person trains him- or herself by thoughts, words said, actions taken or deeds done, in either one direction or another (Bridges, 2008:69). The thought

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[209]   Sanctification is the result of a person's union with Christ and is a life of receiving from the excess of divine joy (Horton, 2009:154-155).

[210]   2 Corinthians 4:6 "For God, who said, Let there be light in the darkness, has made this light shine in our hearts so we could know the glory of God that is seen in the face of Jesus Christ" (NLT).

[211]   Romans 8:2 "And because you belong to Him, the power of the life-giving Spirit has freed you from the power of sin that leads to death" (NLT).

processes of a person are affected at every point in the process of thought (Adams, 1979:165). The Christian way of thinking is to think God's thoughts (Powlison, 2003:10). God not only knows but also cares about every word uttered and every thought that is formed in the mind of a person with persistent shame (Adams, 1979:40). Not only should the beliefs of a person with persistent shame change but also his or her personal and corporate practices (Horton, 2009:13). Each member of the body as well as the corporate body is together in this warfare (Hoehner, 2002:853). Paul refers to a struggle and not to a war and the battleground for the struggle is the human mind[212] (Onyinah, 2012:24; Chester, 2008:183; Swope, 2011:112-113; MacArthur, 2007:32) between God and the devil (Onyinah, 2012:99). The enemy knows that a person's thoughts will determine how he or she feels which in turn shape how he or she lives and therefore one of his aims is to influence the way a person thinks (Swope, 2011:113).

5.3.4.1   The need for the armour of God

The verb *endynaoō* ('be strong'[213]) is natural when soldiers are called into battle (Eph 6:10; Klein, 2006:162). The church and believers only find the power to live the life to which God has called them in union with Christ but the believer needs to be continually strengthened by God and appropriate God's strength to fight spiritual battles (Eph 1:19-21; 6:10; Klein, 2006:162-163). The only suitable defence for believers is the armour[214] that God provides (Eph 6:11; Fowl, 2012:203; Klein, 2006:163).

The chief adversary of the church is the devil[215] (*diabolos*) who opposes God (Eph 2:2; 6:11; Klein, 2006:163). Because the devil knows that he is defeated[216] and the

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[212]   1 Peter 2:11 "Dear friends, I warn you as temporary residents and foreigners to keep away from worldly desires that wage war against our very souls" (NLT).

[213]   In this context, the word ἐνδυναμόω means "to ensue with power, to become able, to become capable, to strengthen" (Hoehner, 2002:820). For example, Romans 4:20 "Abraham never wavered in believing God's promise. In fact, his faith grew stronger, and in this he brought glory to God" (NLT).

[214]   The word 'armour' (*panoplia*) refers to both offensive and defensive weaponry (Klein, 2006:163).

[215]   As a substantive, the word διάβολος ('slanderer') often refers specifically to 'the devil' (Hoehner, 2002:824).

[216]   Colossians 2:15 "In this way, He disarmed the spiritual rulers and authorities. He shamed them publicly by His victory over them on the cross" (NLT).

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battle is over, he uses schemes[217] in order to deceive[218] people to believe and behave according to the lies and therefore join his side (Eph 6:11; Onyinah, 2012:45; Fowl, 2012:203-204; Klein, 2006:163). A favourite tactic of the enemy is to disguise himself as an angel of light and infiltrate the community of the saints[219] (MacArthur, 2007: xvii). The devil knows that the believer will never live up to the full potential of who and what he or she is in Christ if he can paralyse the believer with self-doubt and insecurity (Swope, 2011:112).

The church's struggle[220] (*palē*) may seem to be against human foes but the reality is that they are under the control of the powers that inhabit the unseen world[221] (Eph 1:21; 2:2; 3:10; 6:12; Klein, 2006:163; Fowl, 2012:204) for that reason believers are instructed to put on the armour of God (Eph 6:13; Hoehner, 2002:831). In the very core of a person's existence there is an intense struggle between good and evil[222] (Eph 6:12; Louw, 1999:25). Through the battle between the spirit and the flesh, faith and obedience are purified (Powlison, 2005:28). God's wisdom was not only to be explained to every person (Eph 3:9) but also to the rulers and authorities in heavenly realms (Eph 3:10; Onyinah, 2012:37).

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[217]   The word *methodeias* ('schemes', NIV) conveys the sense of "deceitful craftiness" and behind the ferocity and effectiveness of human schemes to divide and corrupt the church lays the strategies of the devil (Klein, 2006:163). The term *μεθοδεία* is derived from *μέθοδος* which means 'procedure, process, method' and can therefore be translated as 'strategy' or 'scheme' (Hoehner, 2002:823-824).

[218]   A strategy of the devil is to deceive a person in believing that the thoughts and ideas that he introduced into the person's mind is the thoughts and ideas of the person him- or herself (Anderson, 2000:159).

[219]   2 Corinthians 11:13-15 "These people are false apostles. They are deceitful workers who disguise themselves as apostles of Christ. But I am not surprised! Even Satan disguises himself as an angel of light. So it is no wonder that his servants also disguise themselves as servants of righteousness. In the end they will get the punishment their wicked deeds deserve" (NLT).

[220]   Generally, the term *πάλη* has the idea of 'conflict, struggle' although it normally refers to 'wrestling' (Hoehner, 2002:825).

[221]   2 Corinthians 10:3-4 "We are human, but we don't wage war as humans do. We use God's mighty weapons, not worldly weapons, to knock down the strongholds of human reasoning and to destroy false arguments" (NLT). The word *ἐξουσία* comes from *ἐξεστιν* ('freedom to act'), and the noun therefore implies 'the right to act' meaning 'authority' (Hoehner, 2002:826). The term 'world rulers' (*kosmokratoras*) refers to ruling gods and spirit beings that, in ancient literature, were said to have parts of the cosmos under their control (Klein, 2006:164). 1 John 5:19 "We know that we are children of God and that the world around us is under the control of the evil one" (NLT).

[222]   A person is engaged in an intellectual-moral battle as the whole person is at stake (Adams, 1979:167). 2 Corinthians 10:5 "We destroy every proud obstacle that keeps people from knowing God. We capture their rebellious thoughts and teach them to obey Christ" (NLT).

Spiritual and demonic forces are actively seeking to deceive believers and are not merely indifferent to the presence of believers (Eph 2:2; 6:12; Fowl, 2012:203). Mere human tactics or strategies cannot counter the forces whose base of operation is in the heavenly or supernatural realm (Klein, 2006:164). Although the church is built in enemy-occupied territory meaning that believers are living on a battlefield (Eph 2:2; Ferguson, 2010:67), God has given the believer both the directions and the power to achieve every command in the Scriptures[223] (Eph 6:13; Adams, 1979:178).

5.3.4.2   Standing Firm

The person who stands[224] firmly holds his or her position and is not pushed around (Eph 6:11; Hoehner, 2002:823). By preparing[225] themselves with the full armour of God, believers will be able to stand against any strategies employed by the devil (Eph 6:11; Klein, 2006:164; Onyinah, 2012:26). Just like Jesus, a person needs to stand his or her ground when the devil misquotes the Word of God[226] (Onyinah, 2012:32). Believers currently live in a time that is marked by great evil during which the schemes of the devil must be resisted (Eph 6:13; Fowl, 2012:205). The instruction that believers should put on the full armour indicates that believers are responsible for this action (Eph 6:13; Hoehner, 2002:832) by appropriating Jesus' victory on the cross in everyday life by faith (Onyinah, 2012:99).

While the devil is at war with the church[227] (Fowl, 2012:203) believers are not told to attack or advance against the devil but to 'stand' and therefore hold the territory that was conquered by Christ and His body, the church (Hoehner, 2002:824). The body of Christ or any Christian who acts in the Name of Christ is never entitled to use force for any purpose that is related to the advancement of Christ's kingdom on earth

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[223]   2 Peter 1:3 "By His divine power, God has given us everything we need for living a godly life. We have received all of this by coming to know Him, the one who called us to Himself by means of His marvellous glory and excellence" (NLT).

[224]   The infinite of δύασθαι denotes 'to be able, to be capable of' while the infinite of ΐστημι, indicates 'to stand' or 'to offer resistance to' (Hoehner, 2002:823).

[225]   Since the devil will attack at any opportune time, believers need to be prepared not only for everyday evils but for the times of heightened and unexpected spiritual battles in order to resist (Hoehner, 2002:834).

[226]   Matthew 4:6 "and said, If you are the Son of God, jump off! For the Scriptures say, He will order His angels to protect you. And they will hold you up with their hands so you won't even hurt your foot on a stone" (NLT).

[227]   1 Peter 5:8 "Stay alert! Watch out for your great enemy, the devil. He prowls around like a roaring lion, looking for someone to devour" (NLT). Revelation 13:17 "And the dragon was angry at the woman and declared war against the rest of her children – all who keep God's commandments and maintain their testimony for Jesus" (NLT).

(MacArthur, 2007:30). The church is empowered by the unity and harmony of the church to stand firm and resist the evil powers (Petrenko, 2011:219). Paul discusses later the weapons the believers need to stand (Eph 6:15-18; Onyinah, 2012:26).

5.3.4.2.1   Stand firm by trusting God

Human beings experience risk[228] because they do not know how things will turn out in the future[229] but since God knows the outcome of all His choices before they happen, it means that God can take no risk[230] (Piper, 2009a:80). In comparison with the riches of the inheritance that the saints have in Christ, the securities of this fleeting lifespan pale (Horton, 2009:115). In the risk to lose face for the sake of Christ, believers find their strength in the faith that God's love will in the end, lift up their face and vindicate the cause of the believers (Piper, 2009a:90). The person with persistent shame restores a right relationship of dependence when he or she turns his or her will and life over to God (Bradshaw, 2005:161). The concern for Paul is that believers should understand God's work and be strong in His mighty power (Eph 6:10; Onyinah, 2012:24).

In a pastoral diagnosis an assessment should be completed about the appropriate or inappropriate understanding of God (God-images) by the counselee (Louw, 1999:236). A person with persistent shame will never be satisfied until his or her heart finds complete security and significance in God's unconditional love (Swope, 2011:52). The person with persistent shame also comes to have a relationship with the self when he or she restores a relationship of trust with God and honestly shares his or her experience of shame (Bradshaw, 2005:161). The apostle Peter reminds a person who suffers ongoing personal mistreatment and other forms of suffering endemic to this fallen world, of God's promise that believers are "looking forward to the new heavens and new earth He has promised, a world filled with God's

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[228]   Risk is defined by Piper (2009a:79) "as an action that exposes you to the possibility of loss or injury."

[229]   James 4:13-14 "Look her, you who say, Today or tomorrow we are going to a certain town and will stay there a year. We will do business there and make a profit. How do you know what your life will be like tomorrow? Your life is like the morning fog – it's here a little while, then it's gone" (NLT).

[230]   Isaiah 46:8-11 "Do not forget this! Keep it in mind! Remember this, you guilty ones. Remember the things I have done in the past. For I alone am God! I am God, and there is none like me. Only I can tell you the future before it even happens. Everything I plan will come to pass, for I do whatever I wish. I will call a swift bird of prey from the east – a leader from a distant land to come and do my bidding. I have said what I would do, and I will do it" (NLT).

righteousness" (2 Peter 3:13, NIV; Eph 1:11, 23; 2:6; Jones, 2014:124). A person with persistent shame stops allowing the past to determine his or her future as the person comes to know God and fully rely on His love for him or her (Swope, 2011:73).

5.3.4.2.2   Standing firm in the victory of Jesus

The phrase, 'stand firm in the Lord'[231] suggests that the sphere or location where believers are to live is in Christ (Eph 6:13; Thompson, 2014:55) and that believers should also be 'imitators of the Lord'[232] (Eph 5:1) in the midst of persecution (Thompson, 2014:32). Through His ministry on earth, His death on the cross, and His triumphant resurrection, Jesus already defeated the devil and all his evil powers[233] (Eph 1:10, 21; Onyinah, 2012:30; Horton, 2009:94).

In order to see the beauty of the Person and work of Christ the gospel is needed[234] to pierce the minds that were blinded[235] (Eph 21-22; Taulges & Viars, 2014:50). It is not easy to change the way a person thinks when he or she has wrapped his or her mind around a certain belief or worldview (Onyinah, 2012:45). The gospel makes a person with persistent shame stand erect while he or she looks up to God in faith and out to both the world and neighbours in love and service (Horton, 2009:20). Believers need to think clearly by understanding the inner meaning of Jesus on the cross[236] (Ferguson, 2010:71). The responsibility to appropriate the victory of Jesus in the lives of the believer is the believer self and this is done by accepting His victory through faith and applying His victory through faith (Eph 6:13; Onyinah, 2012:39-40).

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[231]   Philippians 4:1 "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved" (KJV). 1 Thessalonians 3:8 "It gives us new life to know that you are standing firm in the Lord" (NLT).

[232]   1 Thessalonians 1:6 "So you received the message with joy from the Holy Spirit in spite of the severe suffering it brought you. In this way, you imitated both us and the Lord" (NLT).

[233]   Colossians 2:14-15 "He cancelled the record o the charges against us and took it away by nailing it to the cross. In this way, He disarmed the spiritual rulers and authorities. He shamed them publicly by His victory over them on the cross" (NLT).

[234]   2 Corinthians 4:6 "For God, who said, Let there be light in the darkness, has made this light shine in our hearts so we could know the glory of God that is seen in the face of Jesus Christ" (NLT).

[235]   2 Corinthians 4:4 "Satan, who is the god of this world, has blinded the minds of those who don't believe. They are unable to see the glorious light of the Good News. They don't understand this message about the glory of Christ, who is the exact likeness of God" (NLT).

[236]   Philippians 3:8 "Yes, everything else is worthless when compared with the infinite value of knowing Christ Jesus my Lord. For His sake I have discarded everything else, counting it all as garbage, so that I could gain Christ" (NLT).

In Corinthians, Paul identifies the warfare as strongholds[237] that are ideas, beliefs, arguments and philosophies[238] that cause disobedience and hinder people from knowing God (Onyinah, 2012:26; MacArthur, 2007:25) and that is why the armour of God is needed to resist them from entering the minds as well as to assist in removing them from others (Eph 4:27; 6:13-18; Onyinah, 2012:45-46). According to Anderson (2000:154) strongholds[239] forms from long-term exposure to, for instance, the homes in which a person was raised as well as traumatic experiences that are burned into a person's mind and Anderson (2003:80) identifies some strongholds as defence mechanisms. By appealing that a person uses his or her bodies or minds in wrong ways the devil tries to turn the person against him- or herself (Eph 2:2; 6:11; Onyinah, 2012:50).

As ambassadors, the task of the believer is to bring good news to people but as soldiers, the mission is to overthrow false ideas (MacArthur, 2005:25). The strongholds of belief systems can only be overcome by the weapons that have divine power (Eph 6:13-18; Onyinah, 2012:26-27) and therefore choosing the truth until negative thoughts are replaced by the truth (Eph 4:21-22; Anderson, 2003:91).

5.3.4.3   The belt of Truth

'Girding'[240] is a responsibility of the believer (Eph 6:14a; Hoehner, 2002:839). Because truth[241] itself does not change when a person's point of view changes, the duty of the person is to conform his or her thoughts to the truth (Eph 4:21, 22; MacArthur, 2007: xxi). The waist of the believer needs to be girded with God's

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[237]   2 Corinthians 10:3-5 "We are human, but we don't wage war as humans do. We use God's mighty weapons, not worldly weapons to knock down the strongholds of human reasoning and to destroy false arguments. We destroy every proud obstacle that keeps people from knowing God. We capture their rebellious thoughts and teach them to obey Christ" (NLT).

[238]   Colossians 2:8 "Don't let anyone capture you with empty philosophies and high-sounding nonsense that come from human thinking and from the spiritual powers of this world, rather than from Christ" (NLT).

[239]   "A stronghold is a mental habit pattern." (Anderson, 2000:157). Human-made rules are often stressed by false teachings and instead of receiving the grace of God, these rules, rituals and taboos are required to be followed (Onyinah, 2012:49).

[240]   The act of girding oneself (*perizonnymi*; NIV, "buckled around waist") refers to preparing for some activity (Klein, 2006:165).

[241]   Truth refers to "that which is consistent with the mind, will, character, glory and being of God" and is the self-expression of God which means that it is God who is "the author, source, determiner, governor, arbiter, ultimate standard, and final judge of all truth" (MacArthur, 2007:2). The truth prepares the church to stand (Klein, 2006:166).

objective truth[242] and when God's truth is internalised they live in it (Eph 4:24; Hoehner, 2002:840). The church needs to remain truthful and avoid lies and hypocrisy when the pressure is on and must also stand on the truth when faced with error, false teaching and erroneous theology (Eph 5:11; Klein, 2006:166). As soldiers[243], believers are charged to pull down ideological strongholds and cast down the lies and deception created by the forces of evil[244] (Eph 5:11; MacArthur, 2007:25). Obedience to the truth leads to sincere brotherly love[245] (Eph 4:32; 5:2, 15; Piper, 2009b:103).

5.3.4.3.1   The truth reveals distortions

Human beings suppress the truth – "the light of nature (God's existence and moral will known to unbelieving Gentiles) or the light of grace (God's revelation of the gospel in the Scriptures)[246]" (Horton, 2009:60). Because the truth hurts, a person with persistent shame attempts to cover and ignore the truth through denial[247] but the beginning path to healing is to admit the truth (Witmer, 2014:43-46). Instead of believing the lies of the devil and his evil powers[248] (Eph 6:11, 12) genuine disciples hear Jesus' voice and submit to His power and influence (Eph 5:8; Onyinah, 2012:104). Satan intends to deceive believers and make them believe lies that makes the person feel inadequate and unsure (Eph 6:11, 12; Swope, 2011:106). By remembering when shame was originally laid onto a person (Bradshaw, 2005:182), these beliefs can be challenged with the truth that is found in God.

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[242]   Jesus is the truth and truth is in Him (Onyinah, 2012:103) for that reason the truth of the Word of God is in perfect agreement with the truth of Christ (MacArthur, 2007:3). John 14:6 "Jesus told him, I am the way, the truth, and the life. No one can come to the Father except through Me" (NLT).

[243]   2 Timothy 2:3-4 "Endure suffering along with me, as a good soldier of Christ Jesus. Soldiers don't get tied up in the affairs of civilian life, for then they cannot please the officer who enlisted them" (NLT).

[244]   2 Corinthians 10:3-5 "We are human, but we don't wage war as humans do. We use God's mighty weapons, not worldly weapons, to knock down the strongholds of human reasoning and to destroy false arguments. We destroy every proud obstacle that keeps people from knowing God. We capture their rebellious thoughts and teach them to obey Christ" (NLT).

[245]   1 Peter 1:22 "You were cleansed from your sins when you obeyed the truth, so now you must show sincere love to each other as brothers and sisters. Love each other deeply with all your heart" (NLT).

[246]   Romans 3:10 "As the Scriptures say, No one is righteous – not even one. No one is truly wise; no one is seeking God" (NLT).

[247]   The unwillingness to see the reality of the situation is called denial (Witmer, 2014:45).

[248]   The only power the devil has over a believer is when the believer is deceived into believing his lies (Anderson, 2000:161).

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Ultimately, every person is accountable to God and not him- or herself, his or her spouse, or his or her neighbours (Horton, 2009:52). A person needs to be honest about his or her life and what he or she believes in order to turn towards the truth (Swope, 2011:58). Answers that speak to the fundamental issues of the heart with a balance of grace and truth ensure true healing (Eph 5:9; Taulges & Viars, 2014:48). Falsehood will be more easily detected when a person immerses him- or herself in the truth of God's Word (Eph 5:11; Witmer, 2014:42-43). A person with persistent shame can refute the lies of the devil when the person places his or her trust in Christ who is his or her Saviour and stand on His promises (Eph 1:11, 14; 6:10; Swope, 2011:107).

To suggest that what people believe does not really matter much if they feel spiritual and good, is not kindness at all but the worst form of cruelty and a blatant contradiction of the gospel[249] (MacArthur, 2007:34). Part of the hope of the gospel is that while a person lives in circumstances that are consequences of the fallen world, he or she has a God-given responsibility as well as a corresponding God-given ability to respond in such a way that the all-sufficient Saviour is honoured (Eph 5:1, 2, 8, 11; Chester & Timmis, 2007:130). In the biblical sense, wisdom is practical knowledge in that the truth is practiced, spoken, walked out, and applied (Powlison, 2003:4). The believer will have confidence in his or her Christian life when he or she puts on Jesus and follow His teaching (Eph 4:24; 5:2; Onyinah, 2012:104).

5.3.4.4 *The breastplate of righteousness*

The breastplate that believers need to put on is righteousness[250] (Eph 6:14b; Klein, 2006:168). Every person is condemned by the righteousness of God, but every believer is saved by the righteousness that comes from God (Eph 2:3, 18; Horton, 2009:65). Elsewhere, Paul describes the breastplate of righteousness as the breastplate of faith and love[251] indicating that the breastplate only comes by faith in

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[249]   A person is both saved and sanctified by what he or she believes (Anderson, 2003:74).
[250]   In Ephesians, righteous is linked to truth (Eph 4:24) when believers are called to put it on; righteous is linked to the fruits that believers are to manifest (Eph 5:9); righteousness is linked to truthfulness and justice (Eph 6:14) as components of God's armour and as a way for the community to walk in a way that is worthy of its calling (Fowl, 2012:206).
[251]   1 Thessalonians 5:8 "But let us who live in the light be clearheaded, protected by the armour of faith and love, and wearing as our helmet the confidence of our salvation" (NLT).

Jesus Christ[252] (Onyinah, 2012:106-107). Righteousness refers to sanctifying or subjective righteousness with its basis in justifying righteousness[253] and believers also need to appropriate God's righteousness and act righteously (Eph 4:24; 5:1, 10, 15; Hoehner, 2002:841; Klein, 2006:166).

The breastplate covers the heart and since a person is directed by his or her heart to either do good or evil, the breastplate of righteousness is needed to guard the hearts of believers (Onyinah, 2012:106). Whereas righteousness brings a person to his or her knees in guilt, it is the gift of righteousness that raises the eyes to look to Christ as the only hope for salvation and every spiritual gift (Horton, 2009:121).

5.3.4.4.1   God is righteous

Trauma survivors may not understand why God did not protect them against perpetrators (Davediuk, 2013:23) but God promises the person who suffers that "vengeance is Mine; I will repay" (Romans 12:19, KJV). The way to recovery for the person with persistent shame is neither for the person who abused or shamed to make the wrong right, neither is it to punish an offender (Anderson, 2006:69). In the seemingly unjust world, the godly suffer and the ungodly prosper but in the end God's control will be revealed[254] (Eph 1:5, 10, 11, 13, 18, 21; 2:6, 10, 19; 3:6; Adams, 1979:51). The truth of injustice and distress that is experienced should never be ignored (Keller, 2013:139). The justice of God is based on His revelation of Himself as the God who attends to those who are in need (the widow, orphan, and sojourner)[255] and who expects His children to do the same (Holeman, 2012:105).

God's justice does not always appear immediately and too often injustice prevails for a time; nevertheless faith lets a person look toward the future (Eph 1:10, 11; Adams, 1979:52). Because God promises that He will ultimately set things right there is hope

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[252]   Romans 1:17 "This Good News tells us how God makes us right in His sight. This is accomplished from start to finish by faith. As the Scriptures say, It is through faith that a righteous person has life" (NLT).

[253]   When the Holy Spirit convicts believers, they are to repent and confess but when the devil accuses, believers are to apply the breastplate of righteousness (Onyinah, 2012:109). 1 Corinthians 1:30 "God has united you with Christ Jesus. For our benefit God made Him to be wisdom itself. Christ made us right with God; He made us pure and holy, and He freed us from sin" (NLT).

[254]   The theme of Psalms 37 and 73 is about the justice of God (Adams, 1979:51).

[255]   Deuteronomy 10:18 "He ensures that orphans and widows receives justice. He shows love to the foreigners living among them and gives them food and clothing" (NLT).

for those who battle injustice (Eph 1:11; Holeman, 2012:106). The person who experiences injustice needs to be reminded that the righteous will be cared for, justice will be served and the ultimate blessing of the believer is assured (Adams, 1979:52). Injustice and sinful oppression cannot be minimised but no offender can drag the person away from God or bring shame on the person any longer (Eph 1:11, 14; 2:10; Welch, 2012:160). Because all people are of inestimable value to God since they are created in God's image, the God of justice loathes mistreatment of people (Holeman, 2012:105-106). The person with persistent shame defeats the devil when he or she tells him that Christ died for him or her and born God's judgement against his or her sin (Eph 1:7; 2:17, 18; 6:10; Ferguson, 2010:75).

5.3.4.4.2   Forgiveness

Connected to the deliverance from the devil is the forgiveness of sins (Onyinah, 2012:36). Forgiveness is a response to God's grace and is not dependent upon whether the other person deserves it (Eph 1:7; 2:8, 9; 4:32) (Masteller & Stroop, 1996:163). Forgiving those who hurt a person with persistent shame is hard but Jesus frees the person to not only forgive him- or herself but also to forgive others (Swope, 2011:78). Forgiveness of the self is a very important aspect for the person with persistent shame in order to accept the self as a valuable being regardless of his or her own vulnerability to sin (Denton, 2010:233). As an act of will, forgiveness begins with a decision that it is the healthy and right choice to make (Eph 4:32; Masteller & Stroop, 1996:166). Forgiveness is a time consuming process that does not mean that approval or support is given to the offender nor should the goal be to reconcile with the offender (Denton, 2010:344).

Even when a person's enemy persists in animosity, the believer must live peaceably with the enemy because God provided peace with the believer while he or she was still God's enemy (Eph 2:17; 4:2; 5:1; Gause, 2009:64).While there may still be a mental recollection of what happened and an awareness of negative consequences that resulted from what was done to a person with persistent shame, the way the person thinks and relates to another and the way the person lives, changes because of forgiveness (Eph 4:23, 32) (Masteller & Stroop, 1996:168-169).

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5.3.4.5   The shoes of peace

Believers are responsible to put on the shoes[256] and the source of the readiness is in the gospel with peace[257] as its contents (Eph 6:15; Hoehner, 2002:842-843). The church needs to be fully prepared to promote the peace that the gospel of Christ brings while believers remain firm when they have a solid assurance of their salvation and relationship with God (Klein, 2006:166). The readiness to stand against the devil and his angelic hosts comes from the 'surefootedness' of the believer in the tranquillity of the mind and the security of the heart in the gospel of peace[258] (Eph 1:4, 5, 10, 13, 14, 21; 2:6, 8, 17, 18, 19; 3:6, 12; Hoehner, 2002:844).

5.3.4.5.1   The peace of God

Jesus is the person's peace with God because (1) He is the way, the truth, and the life[259] (Horton, 2009:80), (2) through the Gospel of Jesus Christ[260] the believer is justified (Onyinah, 2012:111) and (3) the blood of Christ establishes peace with God[261] (Horton, 2009:120). Peace with God comes from knowing that there are no charges against the person and that his or her sins have been forgiven even though the misdeeds remain part of a person's personal history and many of the social, physical and emotional results remain (Gause, 2009:62-63). In the midst of adversity God gives the gift of peace (Witmer, 2014:22; Gause, 2009:64) that guards the believer against bitterness and cynicism by protecting the hearts and minds of the believer (Witmer, 2014:23).

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[256] Shoes prepare the soldier to battle safely just as the study and the knowledge (especially a clear understanding of the gospel) prepares the believer to communicate the gospel message well (Onyinah, 2012:111).

[257] Peace is a major theme throughout Ephesians: peace comes from God (Eph 1:2); Christ promotes and proclaims peace because He is peace for believers (Eph 2:14-15,17); and believers are to implement who they are in Christ by securing unity through the bond of peace (Eph 4:3) (Klein, 2006:168).

[258] The Gospel of peace refers to how believers must know, understand, and apply the gospel before they can effectively communicate it (Onyinah, 2012:110).

[259] John 14: 6 "Jesus told him, I am the way, the truth, and the life. No one can come to the Father except through Me" (NLT).

[260] John 16:33 "I have told you all this so that you may have peace in Me. Here on earth you will have many trials and sorrows. But take heart, because I have overcome the world" (NLT).

[261] Romans 5:1 "Therefore, since we have been made right in God's sight by faith, we have peace with God because of what Jesus Christ our Lord has done for us" (NLT).

5.3.4.5.2   The peace of the gospel

The gospel is not something that happens within a person but it is the Good News[262] that God accomplished what cannot be diminished, altered, improved on or completed by human beings[263] (Eph 1:7; 2:14-18; Horton, 2009:66). By citing and repeating the Gospel with a power of conviction, others are convinced by the authenticity of the Gospel[264] (Louw, 1999:121). Pastoral care is the ability to address the gospel Word to the problems of a person's life (Chester & Timmis, 2007:131).

The core truths of the orthodox gospel of Jesus[265] must infuse the pastoral counselling process: Christ deals with sin, reigns over hearts by the Holy Spirit and will complete the redemption of His people when He returns (Powlison, 2005:28). "Believers are called to counsel one another with the rich truth of God's Word in a way consistent with the gospel of Jesus Christ." (Mohler, 2014:10). The heart, mind, will and actions of a person with persistent shame is transformed by the gospel precisely because it is not something within the person but it is an announcement of a certain state of affairs that exists because of something in God which reveals the love of God's heart (Eph 1:4, 7; 2:4, 10, 18; Horton, 2009:77). There will be a definite change in a person's words and actions when there is a change in the way a person thinks[266] (Eph 4:23, 24; Witmer, 2014:12). The gospel assures that a person with persistent shame has all the resources needed to escape the corruption in the world but also to live a godly, fruitful live that is characterised by moral excellence, knowledge, self-control, perseverance, brotherly kindness and Christian love (Eph 4:32; Mack, 2005:127-128).

What makes the gospel truly Good News even as believers struggle in the Christian life is the objective work of Christ outside of the believer that is defending the believer in heaven from every accusation of the devil (Eph 1:21, 22, 23; 2:10, 21;

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[262]   Jesus' purpose for dying for the sins of mankind was "in order to rescue us from this evil world in which we live" (Galatians 1:4) that is dominated by the devil (Onyinah, 2012:35).

[263]   The sins of believers are credited to Christ while Christ's righteousness is credited to the believers (Horton, 2009:65). Romans 5:1 "Therefore, since we have been made right in God's sight by faith, we have the peace with God because of what Jesus Christ our Lord has done for us" (NLT).

[264]   1 Timothy 6:12 "Fight the good fight for the true faith. Hold tightly to the eternal life to which God has called you, which you have confessed so well before many witnesses" (NLT).

[265]   The gospel is that Jesus Christ lived for the person, died for the person, rose for the person, and at the end of the age He will return for the person (Horton, 2009:67).

[266]   Philippians 4:9 "Keep putting into practice all you learned and received from me – everything you heard from me and saw me doing. Then the God of peace will be with you" (NLT).

3:10; Horton, 2009:92). Tribulation works patience now that a believer is in Christ since he or she has all the evidence of the love of God (Gause, 2009:65). The problems, anxieties, hopes, aspirations, and plans that a person with persistent shame imagined, are no longer the most important when it is located in God's story although they may have a new relative importance in the grand scheme of things (Horton, 2009:72). Christian peace is not about denying the facts but about a life lived by a living power that enables the person to face these realities and lifts the person up over and through them (Eph 1:14, 17, 18; 2:21; 3:17, 18, 19; Keller, 2013:297). A pastoral counsellor must always remember that there is Someone the counsellor can take his or her client to (Powlison, 2003:44).

5.3.4.6   *The shield of faith*

The shield consists of faith and believers who possess this shield stand firm and resist the devil and his schemes (Eph 6:16; Hoehner, 2002:846) and therefore "stop the fiery arrows of the devil" (Klein, 2006:167). The shield protects the believer by not only stopping the fiery weapons but by actually extinguishing the weapons, rendering the weapons useless (Hoehner, 2002:848). The target of the fiery darts are the minds and consciences of believers and they become part of the person's thinking (Eph 6:16; Ferguson, 2010:69). Faith in Jesus, who has defeated the devil (Onyinah, 2012:115) and trust in God and His protection is needed as believers wage the spiritual battles (Eph 6:10; Klein, 2006:167).

According to Ferguson (2010:68-69) Romans 8:31-39 mentions some of the fiery darts aimed at believers to destroy their enjoyment of the grace of God: (1) "Who can be against us?" (Rom 8:31) – the devil wants believers to doubt that God is for them and not against them; (2) "Who shall bring any charge against God's elect?" (Rom 8:33) [267]– believers are made to believe that they have no defence against his accusations; (3) "Who is the one that condemns?" (Rom 8:34a) – he condemns believers making them doubt their forgiveness; and (4) "Who shall separate us from the love of Christ?" (Rom 8:35a) – by doubting God's love, believers are robbed of their hope.

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[267]   See also Eph 4:15.

5.3.4.6.1   Faith

Paul identifies the 'fight of faith' as a battle against false teaching that comes from spirits and demons[268] (Onyinah, 2012:27-28). Satan will use anything to keep a person looking within so that his purpose to shift a person's faith from Christ to the person self can be achieved (Eph 6:11; Horton, 2009:143). The faith that will protect the believer from the devil's snares and deceits is the trust in God's Word as the truth and believing everything God said in His Word (Eph 4:21; Onyinah, 2012:115). In the act of justification,[269] faith simply hears and receives where even the weakest faith clings to a strong Saviour (Horton 2009:122). In the life of the believer, Jesus attains and perfects the faith of a person[270] (Louw, 1999:127). A person trusts through faith "in the completed work of *koinōnia* in the past, anticipates its future coming, and prays or its present in-breaking" (Latini, 2011:102).

Faith knows and believes[271] God and His promises (Eph 2:8) and is therefore willing to let go of dependence on what is seen and experienced and embrace the announcement of the new world that has been created by the declarative Word of God (Horton, 2009:138; Louw, 1999:122). A person does not just have faith in Christ but the faith of Christ because he or she is inwardly the person that Christ called him or her to be (Eph 1:19; Willard, 2008:84). Specifically, saving faith is to cling to God's saving mercy in Jesus Christ as He is revealed in the Gospels (Horton, 2009:122). The church accepts by faith that Jesus Christ took away their guilt and shame (Latini, 2011:102). There is not a single crack that the satanic arrows can penetrate in what Jesus has already done for the person with persistent shame; neither faith nor the years a person has lived the Christian live can contribute to righteousness which means that sins cannot diminish that righteousness either[272] (Ferguson, 2010:76).

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[268]   1 Timothy 4:1-2 "Now the Holy Spirit tells us clearly that in the last times some will turn away from the true faith; they will follow deceptive spirits and teachings that come from demons. These people are hypocrites and liars, and their consciences are dead" (NLT).

[269]   God gives faith as part of the package of salvation (Eph 2:8-9) (Horton, 2009:142).

[270]   Hebrews 12:2 "We do this by keeping our eyes on Jesus, the champion who initiates and perfects our faith" (NLT).

[271]   To believe (*he'emin*) in the Hebrew Scripture, is 'to consider established' (Horton, 2009:121).

[272]   Psalm 18:2-3 "The Lord is my Rock, my Fortress, and my Saviour; my God is my rock, in whom I find protection. He is my shield, the power that saves me, and my place of safety. I called on the Lord, who is worthy of praise, and He saved me from my enemies" (NLT).

5.3.4.6.2   The love of God

When examined, the statements that an abusive, critical, neglectful or selfish parent can prevent a person with persistent shame from knowing God as a loving Father and that a person needs to experience a corrective human relationship to enable the person to make God his or her Father proves false (Powlison, 2003:172). These questions fail to acknowledge the power and truth of God's Word and the Holy Spirit and replace the Almighty God with an almighty psychotherapist (Powlison, 2003:172). In order for God's love to become a solid foundation, the awareness of God's love for the person with persistent shame in Christ must be personalised by realising that God loves the specific person (Eph 1:4; 5:2; Bridges, 2008:27). Because God is love, believers are saved from God's wrath by God Himself (Eph 1:7; 2:3; Horton, 2009:81; Onyinah, 2012:107). The awareness of God's love must constantly grow and draw the heart of the person towards devotion to Him (Eph 1:18; 3:18, 19; 4:24; Bridges, 2008:27).

5.3.4.7   The helmet of salvation

Believers need to grasp[273] the power of salvation[274] and enter the battle confident of the outcome[275] (Eph 6:17a; Klein, 2006:167). When the soldier sees the approaching enemy, the last thing the soldier picks up is his or her helmet and sword and this again indicates that the believer is responsible to take up his or her helmet and sword (Hoehner, 2002:849-850). The instruction to put on salvation as a helmet[276] is to hold on to salvation as the anchor to a person's Christian life ensuring that things are done from the right perspective (Onyinah, 2012:117).

With faith the person puts on salvation; with hope the person continues his or her Christian life[277] (Onyinah, 2012:118). In the same way that a soldier feels safe in the

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[273]   Paul uses the term 'take' (Gk. *dechomai*, lit. 'receive') to indicate that as a gift, salvation needs to be accepted, received, and lived by (Onyinah, 2012:121).

[274]   "Salvation" (*sōtērios*) refers to the insurance that the church is seated in the heavenly realms in Christ and therefore possesses eschatological victory (Klein, 2006:167).

[275]   1 Thessalonians 5:8 "But let us who live in the light be clearheaded, protected by the armour of faith and love, and wearing as our helmet the confidence of our salvation" (NLT).

[276]   Because the helmet of a soldier is not only for protection but also as a means of identifying a soldier, the helmet of salvation "refers to the protection that God's salvation affords believers, but also openly identifies the church as the community where the mystery of salvation is made known to all" (Fowl, 2012:208).

[277]   Hebrews 11:1 "Faith is the confidence that what we hope for will actually happen, it gives us assurance about things we cannot see" (NLT).

midst of battle when his or her head is protected, the believer has confidence and feels safe during the assaults of the devil when he or she possesses salvation (Eph 1:14, 18; Hoehner, 2002:850).

5.3.4.8   *The sword of the Spirit*

As an offensive weapon, the Sword of the Spirit[278] is the spoken Word of God[279] that is needed to withstand the spiritual wickedness of the devil (Eph 6:17a;Hoehner, 2002:853). The sword of God's Word needs to be wielded against every speculation and every worldly hypothesis that is against the knowledge of God and the struggle continues until every thought is taken captive to the obedience of Christ (Eph 1:13; 2:18, 22; 3:5, 16; 4:3-4, 23, 30; 5:18; 6:18; MacArthur, 2007:39-40).

5.3.4.8.1   The Word of God

When Jesus used the written Word against the devil, He did not preach but spoke God's Words against His enemy[280] indicating that it is the spoken Word that is the Spirit's 'instrument' (Hoehner, 2002:853; Onyinah, 2012:32). The temptations of the devil was an attempt to fill Jesus' mind with doubts about the Word of God[281] because the devil can cause major confusion if he gains the mind which stresses the importance of knowing, understanding, and applying the Word of God in particular situations (Onyinah, 2012:124-125).

When the thoughts are not in line with God's thoughts, the lie must be replaced with a promise in God's Word (Eph 4:20-22; 5:11; Swope, 2011:113; Onyinah, 2012:48) because the standard for what is true is the revelation of the Word of God[282] (Witmer, 2014:31). The fact that Jesus Himself was continually tempted throughout

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[278]   This sword would have been used in close combat as this 'sword' (Gk. *machaira*) refers to a weapon with a blade that was two feet long and two inches wide (Fowl, 2012:208). "The sword of the Spirit is held in the girdle or belt (*balteus*) of truth." (Hoehner, 2002:852)

[279]   "The Word of God" (*ho logos tou theou*) refers to the written or spoken word of and from God (Klein, 2006:167).

[280]   Matthew 4:4 "But Jesus told him, No! The Scriptures say, People do not live by bread alone, but by every word that comes from the mouth of God" (NLT).

[281]   Even though the devil misquoted the Scriptures, he did not question the power of the Word and Jesus withstand the devil by simply quoting the Word of God and not by providing a long theological discussion (Onyinah, 2012:125).

[282]   Psalm 18:30 "God's way is perfect. All the Lord's promises prove true. He is a shield for all who look to Him for protection" (NLT). Psalm 119:160 "The very essence of Your Words is truth; all Your just regulations will stand forever" (NLT).

His ministry[283] by the devil through other people means that a person can never permanently drive the devil away but he or she can overcome the devil by the Word of God (Onyinah, 2012:32).

The textbook for pastoral counselling is the Bible as it deals with the same issues that all counselling does (Adams, 1979: xiii). Various techniques, programmes and principles can change outward behaviour but not hearts (Horton, 2009:77). As the Word of God, the Scriptures are powerful and alive and penetrate the deepest part of a human being[284] and causes whatever God has purposed to happen (Onyinah, 2012:122). The Holy Spirit opens the eyes of the blind and enables them to see the truth[285] causing their cold hearts to melt, their emotions to be moved and their will to be affected as they respond to God's Word (Eph 5:14; Chester & Timmis, 2007:30-31). Through the Holy Spirit, God breathes His created Word, life into humanity[286] and applies the Word to the lives[287] of believers (Chester & Timmis, 2007:29-30).

The only way a person can be liberated from the condemnation of God's law is to stop rationalising his or her life,[288] to stop questioning God's Word and to stop defending him- or herself (Horton, 2009:53). The strongholds of the devil are demolished by the preaching of the Gospel[289] (Onyinah, 2012:127). While God's Word convicts and reproves our disobedience Scripture also teaches a person how to come back on the right track in order to follow God's plan for their lives (Eph 5:1, 2; Taulges &Viars, 2014:54). A person with persistent shame will become more

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[283]   John 13:27 "When Judas had eaten the bread satan entered him. Then Jesus told him, Hurry and do what you're going to do" (NLT).

[284]   Hebrews 4:12 "For the word of God is alive and powerful. It is sharper than the sharpest two-edged sword, cutting between soul and spirit, between joint and marrow. It exposes our innermost thoughts and desires" (NLT).

[285]   The Holy Spirit is the Spirit of truth (Chester & Timmis, 2007:30). 2 Timothy 3:16 "All Scripture is inspired by God and is useful to teach us what is true and to make us realise what is wrong in our lives. It corrects us when we are wrong and teaches us to do what is right" (NLT).

[286]   Job 33:4 "For the Spirit of God has made me, and the breath of the Almighty gives me life" (NLT).

[287]   John 14:26 "But when the Father sends the Advocate as my representative – that is, the Holy Spirit – He will teach you everything and will remind you of everything I have told you" (NLT).

[288]   A person is not his or her best judge and needs God's Word to hear what is really going on in his or her life (Horton, 2009:56-57).

[289]   Matthew 16:18 "Now I say to you that you are Peter (which means 'rock'), and upon this rock I will build my church, and all the powers of hell will not conquer it" (NLT). 2 Timothy 4:2 "Preach the Word of God. Be prepared, whether the time is favourable or not. Patiently correct, rebuke, and encourage your people with good teaching" (NLT). Faith receives while the declarative Word creates (Horton, 2009:93).

hopeful, the more he or she understands the truth from God's Word, even in the worst circumstances (Mack, 2005:122).

5.3.4.9 Pray constantly

The need for prayer is evident in the battle against evil powers and prayer (*proseuchomai*, 'to petition the deity') is a key weapon in the battle (Eph 6:18; Klein, 2006:169). The believer takes up the armour of God by being in a constant state of prayer and alertness (Eph 6:18; Hoehner, 2002:854). The person with persistent shame needs to be alert and listen to his or her thoughts and then compare these thoughts about a situation to God's thoughts (Eph 5:10; 6:18; Swope, 2011:113).

Believers should pray at every appropriate time (*kairos*) consistent with the desires of the Holy Spirit and also energised by the Holy Spirit (Eph 3:16; Klein, 2006:169) and persevere in prayer (Eph 6:18; Petrenko, 2011:219). When Paul instructs the reader to pray at all times and on every occasion, he includes prayer as a weapon in the fight of faith (Eph 6:18; Onyinah, 2012:140). Paul presents prayer as a comprehensive activity that all believers should be engaged in (Eph 2:18; 3:12; Fowl, 2012:208-209).

The most basic need for the believer is communion (*koinōnia*) with God (Hunsinger, 2009:363). When a person with persistent shame shares with Christ his or her innermost thoughts, struggles, and joys in prayer he or she grows in his or her relationship with Christ (Jones, 2014:121). The pastoral counsellor must make sure that the person is guided to where God wants to take him or her in order to have God's will done in to life of the person (Eph 5:10; Breed, 2015:47).

5.5 Theological interpretation

With the discussion of the sin of a person with persistent shame, the intention is not as Pattison (2000:259) states to engender a sense of impotence and defilement. The circumstances and experiences that contribute to shame (discussed in the previous chapter) are not the cause of a person's reactions, but his or her heart (Eph 2:3; 4:18)by which environmental influences are reinterpreted, making sin both a nature and a nurture problem (Baker & Eyrich, 2014:171). The life experience of a person is

not supreme, as God is not hindered by any distortions (2 Cor 4:6; Eph 4:24; Powlison, 2003:174).

God is not indifferent to suffering but He is concerned with the intention of a person's heart since every person is ultimately responsible to God for his or her own responses (as well as the person's response to grace). The former desires that Paul tells his readers not to be conformed to (Eph 4:2; 4:17-19; 1 Peter 1:14) are the previously held beliefs, attitudes, words, deeds, emotions, thoughts and fantasies that can become habitual (Powlison, 2003:154). God created human beings for habitual living[290] but when habits are used for the wrong purposes then habits becomes a problem (Adams, 1979:242).

Kaufman (1989:190) describes defending scripts as the 'armour for the self' but instead of attacking or defending, the Bible calls the believer to dress in God's armour (Eph 6:10-20) and stand while He battles (Eph 6:11, 13, 14). The intention of attacking is to hurt another while the intention of defending is to protect the self. Instead, God wants a person to intentionally trust in Him for both protection and justice (standing firm by trusting God) (Eph 1:12). God is a personal God who cares about what happens to His child (Powlison, 2003:165). Because He is love, God responds in mercy and compassion to the broken-hearted and gives grace to those who are helplessly ensnared by sin (Eph 2:4-5). This means that God meets the person wherever he or she is (Powlison, 2003:215) and the person with persistent shame does not need to attempt to be worthy of His grace before he or she can receive it (Eph 1:6; 2:8, 9).

The Good News is that Christ is able to free a person from the patterns of response that developed (1 Pet 1:18; Adams, 1986:131) because all authority belongs to Christ (Eph 1:21, 22) and believers are therefore assured of the victory. The person with persistent shame associates him- or herself with Jesus and shares in His reputation when he or she turns towards Him and trusts Him (Welch, 2012:50).

Injustice and sinful oppression cannot be minimized but the days of the oppressor are numbered (Welch, 2012:160) and as a Righteous God, He promises to give justice to those who were hurt (God is righteous). Jesus announced (Mt 15:17-20)

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[290]   The ability to live a life that does not demand conscious action or response (Adams, 1979:242).

that a perpetrator will no longer be able to contaminate or keep a person away from God (Welch, 2012:162). Holeman (2012:108) states that "God's restorative justice involves delivering the widow, orphan, sojourner and poor from exploitation, liberating the dominated and oppressed from the power of their tormentors, eliminating violence and establishing peace, and restoring the outcast, the excluded, the Gentiles, the exiles, and refugees to community." The response of the person with persistent shame should be to repent from the way he or she used to respond, accept God's grace, trust in His judgement and respond as a new person in Christ (Eph 1:13-14; 4:23, 24).

5.6   Ethical interpretation

The previous chapter revealed that childhood experiences of a person with persistent shame caused the person to identify him- herself as worthless. Even though Welch (2012:61) states that the intrinsic worth of a person is not the basis for his or her connection to God but His character, Adams (1986:82) states that there is no created being of 'infinite worth', but that Scripture warns that to dishonour another person or in other words, to abuse another person is to dishonour and abuse God who has infinite worth (Jas 3:9; Gen 1:27; 9:6). The teaching that man is redeemed by God because of his or her great worth is therefore false as the Scripture declares that God redeems out of His mercy and love and not something that God saw in man (Eph 2:8, 9; Adams, 1986:87-88). The person who feels unworthy of God's love can either turn inward and search for a little self-worth to bring to the Lord or the person can turn to God and discover His heart for the unworthy (Welch, 2012:62). All believers are equal and find their worth by being united in Christ (Eph 1:13-14; 3:6).

According to Bradshaw (2005:279) when a person does not love him- or herself then the person cannot love others but according to Jesus a person does love him- or herself (Mt 22:33-37) although this self-love refers to the acknowledgment of a person's worth and dignity as God's son or daughter and acting accordingly (Eph 5:1, 2; Masteller & Stroop, 1996:303). The criteria to love others (Mt 22:36-40; Jas 3:9) cannot be based on the things a person does for him- or herself since a person commits adultery, lies or steals out of self-love, therefore according to Adams (1986:71) "the thought ('as yourself') has to do with intensity, fervency, and amount of love."

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Kaufman (1989:224) asserts that "the self must learn how to affirm the self from within" meaning that the person must have esteem for the self, value the self, respect the self and take pride in the self. The opinion of Bradshaw (2005:154) is that personal power is gained through self-acceptance as it unites the person and allows the energy of the person to flow outward as it is centred in the person. On the other hand, Welch (2012:110) stresses that a person must be connected to someone highly honoured in order to discard shame. Being in Christ, the person is 'connected' to Someone with the highest honour and authority (Eph 1:6, 11; 2:6, 10, 20; 3:6; 5:1). The person needs to become in him- or herself what he or she already is in Christ (Eph 2:10; 4:24; Adams, 1979:263).

Every person with persistent shame has been in a family of trauma (Bradshaw, 2005:170). Pattison (2000:183-184) is adamant that the restoration of the identity of a person with persistent shame must take place within the human community because shame and stigma are conferred by human beings therefore the only means of acceptance and valuing should come from human beings. When God adopted the believer into His family, the adoption represents a complete break with the old family as well as complete acceptance into the new family (Eph 1:5, 13, 14; 2:19; 5:1). Welch (2012:139) explain that shame should be thought of as part of the old culture which includes all the manners, rules and prohibition that accompanies the culture and that even though the person still has memories of this culture, he or she is learning to live in a new kingdom. The person with persistent shame therefore learns how to live according to his or her new identity (Eph 4:23, 24; 5:1, 2, 7) within his or her new family (Eph 2:19).

Because believers are united in Christ, no believer stands alone in his or her struggle to overcome sin (Eph 4:4). While it is human to experience shame, it is also human to hope (Welch, 2012:35). The hope in the future and the final victory with Jesus' second coming is matured inside the community (Eph 1:18). According to Welch (2012:97) "hope is a steely confidence that God is in this story of shame and He is up to something good."

5.7   Good practice and normative reflection

Ephesians reveals the following biblical principles that are applicable to the healing of persistent shame.

God does not need a person to be 'worthy' before He has mercy on the person because God looks at the person who is in Christ through Jesus who is without fault (Eph 1:4; 2:4, 8). When a person evaluates him- or herself, the person needs to make 'sound judgment' (Rom 12:3) meaning that the judgment must be based on evidence (Adams, 1986:114). Nothing that any person does is good enough to receive salvation (Eph 2:9). The nothingness experienced before other people feels like a curse while everybody should aspire to experience nothingness before God even though the hardest thing for a person to bring to the Lord is nothing (Welch, 2012:143). Even while the person with persistent shame was still responding in a sinful way, God loved the person and shows His mercy by giving the person life in Christ (Eph 1:4; 2:4-5). When the person believes, he or she is saved through the gift of God's grace (Eph 2:8).

Out of His kindness and grace, God gives the person freedom and forgives his or her sin through the blood of Jesus (Eph 1:7). The person is freed to forgive and to confront the situation constructively when the person repent of the lies and lusts that control his or her reactions (Eph 4:32; Powlison, 2003:222-223). The process of forgiveness includes working through inner reactions until the person is no longer dominated by what was done to the person (Eph 4:23; Masteller & Stroop, 1996:211). The freedom and forgiveness of God makes it possible to freely forgive him- or herself as well as those who sinned against him or her (Eph 4:32).

The family of origin no longer defines the person with persistent shame who was adopted by God into His own family. God not only made the decision but also enjoys adopting people into His family through Christ (1:5; 2:4). Every believer is identified as God's child and received His promised Spirit (Eph 1:13, 14). The adoption into the new family unites the person with Christ and the new community where every believer equally shares in God's riches and promises (Eph 3:6). God provides the person with inner strength through His Spirit from His glorious, unlimited resources (Eph 3:16), spiritual wisdom and insight to help him or her grow in their knowledge of

God (Eph 1:17). The community needs to work together to grow into the mature community of God (Eph 2:20; 4:3, 4).

While the person with persistent shame learns how to dress in the armour of God, the person also has the personal responsibility to dress daily in His armour (Eph 6:11, 13, 14, 15, 17). Believers are rescued from the power of the present age by Jesus but also shares in Jesus' authority and victory (Eph 1:21; 6:11). By sharing in Jesus' victory, the person with persistent shame gains victory over his or her thoughts. God has placed everything under Christ's authority for the benefit of the church (Eph 1:22). The person is assured of victory because of Jesus' authority and the community benefits when the person lives as witness of God's kindness and grace (Eph 2:7).

Christian hope is that everything in heaven and on earth will be brought together under Christ's authority at the time God chosen (1:10, 18). Being united with Christ, believers are assured of their inheritance from God because everything will work out according to His plan (1:11, 18). Believers are to be confident in their hope in the future (Eph 1:18) and to be united in glorious hope for the future (Eph 4:4).

5.8   Conclusion

While pastoral counsellors are unable to see the heart of a person, counsellors can help to illuminate the heart by inviting self-knowledge (Heb 4:12-13) and self-confrontation through good teaching (Powlison, 2003:158). The biblical teaching reveals that *koinōnia* may contribute to the healing of persistent shame. Through the new community in Christ, the person with persistent shame has a new identity, grows in his or her relationships and finds victory over his or her thoughts.

The person with persistent shame finds acceptance in the new community, worth in Christ and freedom from the bondage of lies from childhood. The person with persistent shame not only learns how to apply the victory of Christ to his or her life but also have fellow warriors, united in Christ, willing to stand with him or her. This means that the 'battle' is not supposed to be a lonely struggle but accompanied with other believers in the community. Additionally, the loneliness of shame is broken by the acceptance into the new family of God.

In order for the person with persistent shame to experience healing, the focus need to shift from the self to a "life, peace (reconciliation) with God and salvation as a gift of God's grace" (Louw, 1999:96). The focus of the next chapter will continue the discussion of healing persistent shame through *diakonia*.

5.9   Guidelines for the pastoral care to the person with persistent shame

The following guidelines to healing persistent shame through *koinōnia* in the areas of identity, relationship, and thoughts (mind) are identified within Ephesians:

5.9.1   Identity as worthless towards identity in Christ

- Reflect the love of God

  As representative of God, the pastoral caregiver needs to make the person with persistent shame aware that God loves him or her specifically (Eph 1:4; 5:2). Since shame distorts the truth that the person is loved by God, the pastoral caregiver should look at the person in God's love (Eph 3:18, 19) and see a new person in Christ (Eph 1:5, 11; 2:6). Any distorted God-images need to be diagnosed so that the person can find complete security and significance in God's unconditional love. God's love is constant and does not fluctuate according to the person's experiences. The pastoral caregiver needs to encourage the continual growth of the awareness of God's love and motivate devotion to Him. The identity of a person is found in the love of God (Eph 1:4) who adopted the believer as His child (Eph 1:13; 4:23, 24). Being united with Christ, the community should reflect His love towards the person.

- Give sincere support and acceptance

  Fearing rejection, the person with persistent shame needs to experience sincere support and acceptance from the pastoral caregiver. When God adopted the person out of His love (Eph 1:5) He accepted the person into His family (Eph 1:5, 13; 2:19). The pastoral caregiver needs to reflect this acceptance and teach the person how to live in his or her new identity (Eph 1:13; 2:10; 4:1, 24) within the new community (Eph 1:23; 3:6) where the identity of the person can be restored. The person finds support and acceptance within the body of Christ (Eph 4:2) who are also growing in Christ-likeness (Eph 2:21).

- Share biblical perspectives on salvation

A person is saved by the righteousness of God and there is nothing a person can do to receive salvation from God (Eph 2:9). The pastoral caregiver needs to guide the person with persistent shame on how to respond to salvation. The person is to appropriate God's righteousness and act righteously (Eph 4:24; 5:1, 10, 15). When salvation is the anchor to the Christian life, the believer has confidence and feels safe during assaults (Eph 1:14, 18). Since all members in the community equally share in Jesus' salvation, the pastoral caregiver needs to encourage the person to partake in the community to learn about the application of salvation in his or her life.

- Restore self-image with the value already found in Christ

    The pastoral caregiver needs to explain that because the person with persistent shame is now united with Christ (Eph 1:13, 21), he or she no longer needs to have feelings of worthlessness. God looks at the believer through Jesus (Eph 1:5; 2:10) who is Someone with the highest authority, power and value. Being united with Christ (Eph 1:11, 23; 2:6, 10; 3:6), the believer shares in Christ's power, victory (Eph 1:22) and value and exchange his or her worthlessness for value in Christ. Pastoral care should encourage the believer to become what he or she already is in Christ.

- Motivate finding peace

    Because believers are to live in peace with each other (Eph 4:3) pastoral care should encourage the person with persistent shame to strive for peace even when the enemy persist in animosity. Since Jesus is the believer's peace with God, believers find security in the gospel of peace. Peace is a gift from God that protects against bitterness and cynicism in adversity.

5.9.2 Unhealthy relationships towards healthy relationships

- Lead through the grief process

    The pastoral caregiver must not ignore the truth of injustice but needs to stress that God, who not only knows the future but determines the future, will repay the injustice. Grieving all that was lost and all the hurt that happened, is healthy. Support should be given during grieving and pastoral care needs to include sharing in the meaning of suffering. Support within the community should also be encouraged. When Jesus willingly suffered to save the person, He revealed

God's sympathy towards pain and His desire to heal the person. God expects His children to attend to those who are in need just as He does. The hope for the believer lies in God who will ultimately set things right. The believer needs to understand that no offender can drag him or her from God or bring shame on the believer any longer.

- Encourage forgiveness

Recovery is not dependent on making the wrong right or punishing the offender. Rather, pastoral care needs to encourage the decision to forgive. Knowing that the person with persistent shame is just as guilty as those who sinned against him or her (Eph 2:3) humbles the person and allows the person to forgive in the same manner as he or she was forgiven. When God accepted and forgave the person (Eph 1:5), He did this out of His mercy and not because of any action that the person did or because He accepts the behaviour of the person. When the person forgives the people who hurt him or her, the forgiveness is not an acceptance of their behaviour but an act of mercy towards them that is based on the mercy given to the person by God. Since a moral verdict was given by God in favour of the person, forgiveness, salvation and mercy also need to be applied to the self and results in a changed response to the self, others and God. Forgiveness of the self is necessary to accept the self as a valuable being, regardless of the vulnerability to sin. Because the person may not be familiar with receiving mercy, it is vital that pastoral care embodies mercy and reflect God's kindness (Eph 1:7, 8; 2:4),

- Stimulate *koinōnia* with community involvement

Pastoral care needs to encourage community involvement where all believers are family members, equal and share in the body of Christ (Eph 3:6). Within the community, the person with persistent shame receives encouragement, support, nurture and care from others. The person discovers his or her uniqueness from God in relation with others where God grants the person the freedom to be his or her true self. The new person needs *koinōnia* with fellow members and with God through Christ's work in order to grow in his or her new identity. The community of grace needs to be a community of repentance where honest, open, and transparency about troubles are encouraged (Eph 4:15). The church is

empowered by unity and harmony that is needed to stand firm and resist the evil powers.

- Guide into wise living

  Pastoral care needs to guide the believer to live up to his or her new identity in every area of the person's life by addressing the gospel Word to the problem of shame in a person's life. The believer is to live a life worthy of his or her new identity (Eph 4:1) and grow into this new identity (Eph 2:21) by changing his or her thoughts (Eph 4:23) to line up with the truth of Jesus (Eph 4:21). The pastoral caregiver needs to teach how to practically apply the wisdom that comes from God (Eph 1:8). Living wisely entails practical knowledge on how to practice, speak, walk, and apply biblical truths. Believers need to be guided to understand, have certainty and utilise what was received from God's grace and the work of the Spirit to ensure permanent change and growth. The believer learns how to live a moral life from others within the community.

- Motivate growth in maturity

  The goal of pastoral care is to assist the person with persistent shame to reach maturity as fully as possible. By edifying and accepting each other, believers mature through fellowship (*koinōnia*). Scripture implies that daily surrender, conversion, continued focus on Christ and the coming Kingdom is needed to grow. The believer needs to be motivated to continually put on the new life (Eph 4:24). The pastoral caregiver needs to teach the person how to replace the temporal values of the world with eternal values (Eph 4:18, 19; 5:7, 8), how to practice new biblical virtues in relation to others (Eph 4:32) and how to imitate God (Eph 5:1). The believer needs to be strengthened and appropriate God's power in order to live and have the strength to fight battles (Eph 1:19-21; 6:10). Sanctification is a life-long process of taking hold of the Good News and becoming who God says a person already is in Christ and therefore, Christian growth is therefore never completed. Through prayer, God's Word and the circumstances of the person, the believer grows into Christ-likeness. The believer grows in his or her relationship with Christ when the person shares his or her innermost thoughts, struggles and joys in prayer.

5.9.3　Unhealthy thoughts towards healthy thoughts

- Expose strongholds

  In the dysfunctional family, the person with persistent shame learned to respond by employing defence mechanisms. The desire (Eph 2:3) of the person is that these defence mechanisms will protect him or her or that some control may be gained over the situation. These defence mechanisms were formed due to the experiences of the person and were burned into the mind of the person. Defence mechanisms, ideas, beliefs, arguments and philosophies develop strongholds. The devil deceives with lies and uses what is believed and the voices from the past to cause self-doubt and insecurity. The pastoral caregiver needs to encourage the person to acknowledge the circumstances in which these strongholds developed but must motivate the person to consciously and deliberately choose to change his or her responses. The healing of the person must take place in his or her heart (mind) by the preaching of the Gospel.

- Compare deceptive thoughts with the truth

  The pastoral caregiver needs to confront (Eph 5:11) the thoughts, attitudes and actions of a person with persistent shame in order to change (Eph 4:23). The aim of confrontation is to correct the wrong in order for the person to be free from emotional wounds (Eph 1:7) and not to condemn. The pastoral caregiver needs to assist in examining all conduct and expose unfruitful works. The path that leads to healing begins with honestly admitting the truth and to challenge beliefs with the truth. The person should be encouraged to acknowledge all his or her doubts, desires, fears and hope in order to heal. The pastoral caregiver needs to teach the truth about Christ (Eph 4:20) and explain that the standard for what is true is the revelation of the Word of God. Thoughts need to be conformed to the truth by casting down lies and deception. The person needs to learn to choose the truth to replace negative thoughts. The pastoral answers need to speak to the fundamental issues of the heart but must be balanced with grace and truth to ensure true healing (Eph 5:9). The devil is defeated when the person tells him that Christ died for him or her specifically.

- Guide towards trust in God

  In order to fully rely on God's love, the person with persistent shame needs to be guided in coming to know God and stop allowing his or her past (Eph 4:17, 23,

31) to keep the person from complete surrender. Because God's love is endless and He knows the future, the believer can trust God and can turn his or her life and will over to God. The pastoral caregiver needs to teach the person how to trust Christ and stand on His promises – that are not dependent on any person – to refute the lies. The fiery darts that are aimed at destroying the enjoyment of grace are defeated when the person places his or her faith in Jesus (Eph 3:17) and trusts God for protection. The believer is protected by trusting the Word as the truth and believing everything God says in His Word. When guidance focuses on God, the pastoral caregiver changes the focus from the self and also clarifies the God-images the person may have. Healthy God-images can be formed within the community of faith.

- Encourage changed behaviour

  The goal of pastoral care should be spiritual renewal that comes through the power of God. Conviction should follow the exposure of wrong thoughts and conduct, result in reproof or rebuke and lead to discipline. The behaviour of a person with persistent shame changes when he or she learns to apply God's forgiveness. When God adopted the person (Eph 1:5) a total transfer of passion, love and allegiances occurred. Therefore instead of responding defensively, Paul states that the believer should respond in peace (Eph 2:17) and with kindness, gentleness, forgiveness (Eph 4:32), humbleness and patience (Eph 4:2). The pastoral caregiver needs to teach the person not to place his or her hopes on his or her natural abilities but needs to count and expect the Holy Spirit's help in order to do good and right in everything (Eph 5:9).The heart of the person is changed in the community of different people that should lead to changes in both personal and corporate practices. The person needs to let go of any distorted, non-loving attitude towards the self. New biblical God-concepts must be developed to replace distorted views (Eph 4:23).

- Teach to stand and support during growth

Pastoral care needs to teach the person with persistent shame to stand in God's armour and support the person during growth in order not to lose heart (Eph 3:13). The person who stands is the person who is able to hold his or her position and who is no longer pushed around (Eph 6:11). The mind of the believer is changed by applying the armour of God (Eph 6:10) and while the believer has the responsibility

to put on the armour (Eph 6:13), the pastoral caregiver needs to teach the person how to apply the armour. The thoughts that are not in line with God's thoughts are replaced by knowing, understanding and applying the Word of God. The person needs to understand God's work and be strong in His power (Eph 6:10). The power to overcome comes from God (Eph 6:10) and being united in Jesus (Eph 1:11). Since Jesus has already defeated the devil, the person needs to learn to stand in Christ (Eph 6:13) by appropriating the victory of Jesus. The person needs to learn appropriate habits of thinking, feeling and perceiving as a person who is in Christ. The whole body of Christ is involved in warfare and is able to resist with the armour of God and community involvement therefore needs to be strongly encouraged.

CHAPTER 6: HEALING THROUGH *DIAKONIA*

6.1   The Normative task

Chapter five continues with the third task of Osmer (2008:129-173) and discusses the healing of persistent shame through *diakonia*. Niebuhr states that two elements portray responsibility, namely that the person is accountable to others for the consequences of his or her actions and that the responses of a person are shaped by the community with which he or she identifies, which will be discussed here (Osmer, 2008:140).

This chapter will continue to discuss the main areas that contribute to shame in a response to Osmer's (2008:129) normative task (What should be going on?):

- Living in the new identity
- Developing new healthy relationships
- Developing new healthy thoughts

6.2   Introduction

While the focus of the person with persistent shame is "on the self's relationship with the self" (Kaufman, 1989:206) Christ needs to be reflected and self-giving should be evident in the new Christian identity (Eph 4:23; Loubser, 2009:362). Believers are motivated to obey the command to serve each other (*diakoneo*) because of their identity as the chosen and pardoned people of God (Eph 1:4; Breed, 2014a:5). God's *charis* (grace) creates *koinōnia* (fellowship) and the 'fellowship of the ministry to the saints' finds its expression in *diakonia* (Thompson, 2014:192). *Koinōnia* is on the one hand dependent upon *diakonia* for community life but on the other hand *diakonia* is dependent upon koinōnia for greater efficiency (Botes, 2016:134). The discussion will continue with employing Ephesians to discuss the healing of the person with persistent shame through *diakonia*.

6.3   *Diakonia*

6.3.1 The meaning of *diakonia*

Diakonia is described by Breed and Semenya (2015:6) "as service to another person or to the congregation under the command of God and to the honour of God."

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Stewart (2015:138) describes *diakonia* as "the gospel practiced in public arenas where Christians contribute to the flourishing of ordinary persons." The aim of *diakonia* is to expand Christ's reign and His victory over evil (Breed, 2014a:3). In the New Testament, the term *διακονία* (*diakonia*) denotes service at the table[291], the activities of an apostle[292] or the distribution of alms[293] (Eph 3:7; Hoehner, 2002:550).

The word *diakonia* is most frequently used in connection with ministry and "conveys the idea of serving the Lord by ministering to one another" (Eph 3:7; Hoehner, 2002:550). The *koinōnia* of the congregation should be expressed by every member through *diakonia* to the whole congregation (Breed & Semenya, 2015:7). The word *diakonia* describes the total service of the community (Breed, 2012:5). The service of *diakonia* is done through the Holy Spirit's gifts[294] and addresses the need of another person, community or congregation (Breed & Semenya, 2015:6).

In the New Testament, the *diakon* word group is used "to express a service work performed on behalf of someone who has commissioned that work of service" (Breed, 2014a:3). The *diakon* word group changes according to requirements of sentence structure in ancient Greek with endings in *–ia* for 'service', *-os* for 'servant', and *–ein* for 'to serve' (Collins, 2014:37). Jesus whose life embodied *diakonein* commissioned the *diakonia* of the church[295] (Klinken, 1989:32). Jesus rules through the *diakonia* of the children of God bringing the kingdom of God to earth (Botes, 2016:134) and to show God's grace and power[296] (Breed & Semenya, 2015:6). *Diakonoi* perform their *diakonia* in the Name of God and while *diakonia* benefits

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[291]   Luke 10:40 "But Martha was distracted by the big dinner she was preparing. She came to Jesus and said, Lord, doesn't it seem unfair to you that my sister just sits here while I do all the work? Tell her to come and help me" (NLT). Acts 6:1 "But as the believers rapidly multiplied, there were rumblings of discontent. The Greek-speaking believers complained about the Hebrew-speaking believers, saying that their widows were being discriminated against in the daily distribution of food" (NLT).

[292]   Acts 1:17 "Judas was one of us and shared in the ministry with us" (NLT). Acts 1:25 "as an apostle to replace Judas in this ministry, for he has deserted us and gone where he belongs" (NLT).

[293]   Romans 15:31 "Pray that I will be rescued from those in Judea who refuse to obey God. Pray also that the believers will be willing to accept the donation I am taking to Jerusalem" (NLT). 2 Corinthians 8:4 "They begged us again and again for the privilege of sharing in the gift for the believers in Jerusalem" (NLT).

[294]   1 Peter 4:10 "God has given each of you a gift from His great variety of special gifts. Use them well to serve one another" (NLT).

[295]   Mark 10:45 "For even the Son of Man came not to be served but to serve others and to give His life as a ransom for many" (NLT).

[296]   1 Corinthians 12:4-5 "There are different kinds of spiritual gifts, but the same Spirit is the source of them all. There are different kinds of service, but we serve the same Lord" (NLT).

other people, *diakonia* is primarily a service to God (Breed, 2014a:3). All members in the congregation must be equipped to fulfil their given function of *diakonia* (Eph 4:12) and members must also serve and care for one another (1 Peter 4:10; Breed, 2012:7).

The *diakonos* is a person who has a specific *diakonia* (service) of which he or she are accountable to the sender (Breed, 2012:5). As messenger of the Father, Jesus performed His *diakonia* by performing the Father's works and speaking the Father's Words[297] (Breed, 2014a:3). There is not a greater significance to the word *diakonos* (servant) than to the word *doulos* (slave)[298] (Collins, 2014:86). Becoming a slave (*doulos*) for Christ means the person gives up his or her right to run his or her own life[299] (Hull, 2006:148).

6.3.1.1   *Pastoral care as a ministry of diakonia*

The goal of pastoral counselling is to serve others in love by "gently and humbly help[ing] that person back onto the right path"[300] (Getz, 1989:56). Pastoral counselling is a dimension of healing and repair as it pertains to the Kingdom of God (Lindeque, 2006:118). The pastoral counsellor has been called to minister to the people that were placed in his or her life by God (Lone & Tripp, 2006:110). Every person who comes to the pastoral counsellor, has already been on the agenda of God (Lindeque, 2006:121). The natural discourse of a believing congregation is words of godly counsel (Eph 4:16; Mohler, 2014:11). Only when the believer is fed can the believer feed others[301] (Horton, 2009:211).

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[297]   John 5:36 "But I have a greater witness than John – My teachings and My miracles. The Father gave Me these works to accomplish, and they prove that He sent Me" (NLT). Acts 14:24 "Anyone who doesn't love Me will not obey Me. And remember, My words are not My own. What I am telling you is from the Father who sent Me" (NLT).

[298]   Mark 10:43-44 "But among you it will be different. Whoever wants to be a leader among you must be a servant, and whoever wants to be first among you must be the slave of everyone else" (NLT).

[299]   Matthew 10:38-39 "If you refuse to take up your cross and follow Me, you are not worthy of being Mine. If you cling to your life, you will lose it; but if you give up your life for Me, you will find it" (NLT).

[300]   Galatians 6:1 "Dear brothers and sisters, if another believer is overcome by some sin, you who are godly should gently and humbly help that person back onto the right path. And be careful not to fall into the same temptation yourself" (NLT).

[301]   Luke 10:42 "There is only one thing worth being concerned about. Mary has discovered it and it will not be taken away from her" (NLT).

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According to Tripp (2012:98) "pastoral ministry is always shaped by a war between the kingdom of the self and the kingdom of God, which is fought on the field of your heart." Since God's blessing gives the power to service and gives honour amongst the members of the body[302] the leader may not exercise power[303] or guard the power for him- or herself but should rather serve in obedience to God (Breed & Semenya, 2015:8). Pastoral counsellors are called by God to speak the truth in love (Eph 4:15; Higbee, 2014:228).

A fundamental characteristic of therapy is acceptance which denotes an attitude (Pembroke, 2002:55). True comfort needs to embody God's forgiveness in ongoing acceptance and love for the person (Chester, 2008:176). Boundaries need to be acknowledged and respected within the therapeutic relationship (Denton, 2010:146). A person who struggles with trust is a person who yearns for acceptance and a place where the person can be honest about his or her dreams, disappointments and differences (Hull, 2006:155). Safety is needed within the therapeutic relationship to allow the person to expose his or her true self and feelings (Denton, 2010:145) while trust, grace, humility, submission and affirmation are needed in a person's environment in order to flourish (Hull, 2006:155).

When pastoral counsellors discuss the problems of clients, counsellors need to use biblical terms instead of psychological terms since the use of biblical words such as sin, fear, anger, worry directs the client toward Christ and His Word (Mack, 2005:128). Psychological terms focuses primarily on three modes of experience according to Kaufman (1989:272): "how the self actually functions, the nature of the process of development, and the determinants of the process of growth or change."

The person with persistent shame is pre-social and pre-moral according to Pattison (2000:124) and although the person may behave in socially acceptable and conformist ways, the person is unable to exercise moral judgment and responsibility in a reliable way. Intentional care, borne out of love for another, should be part in every interaction with the aim to connect with another by caring enough to ask and

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[302]   John 12:26 "Anyone who wants to be My disciple must follow Me, because My servants must be where I am. And the Father will honour anyone who serves Me" (NLT).

[303]   1 Peter 5:2-3 "Care for the flock that God has entrusted to you. Watch over it willingly, not grudgingly – not for what you will get out of it, but because you are eager to serve God. Don't lord it over the people assigned to your care, but lead them by your own good" (NLT).

listening in order to understand[304] (Higbee, 2014:236). Pastoral counsellors need to be "quick to listen, slow to speak, and slow to get angry" (Jas 1:19; Lindeque, 2006:125). According to Adams (1970:54) "the purpose of preaching and counselling is to foster love toward God and love toward one's neighbour as God commands[305]."

While it is necessary to identify, acknowledge and accept the presence of shame, there is no truth in the need to feel shameful about any part of a person that is wounded or broken (Boulle, 2010:75). Jesus is not preoccupied with the sinful past of a person and understands what it is to be misunderstood and rejected[306] (Pembroke, 2002:58). Dietrich Bonhoeffer[307], Aleksandr Solzhenitsyn[308] and Victor Frankl[309] are examples of the ability that humans have to survive in inhospitable environments and horrendous conditions which means that people can grow spiritually regardless of toxic families or churches (Hull, 2006:154). The believer is encouraged by Paul to contextualise his or her weaknesses in faith to experience the grace of God and His power in the life of the believer[310] (Boulle, 2010:75). Pastoral counsellors must not "confuse learned behaviour patterns with inherited nature (*phasis*)" (Adams, 1979:236).

Before the humble pastoral counsellor focuses on the sins and weaknesses of another, the counsellor sees his or her own sin (Eph 4:2; Lone & Tripp, 2006:46). Just as Christ was compassionate[311], confronted sin and expressed righteous anger[312], pastoral counsellors need to confront clients when the gospel is at stake[313]

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[304] Proverbs 18:13 "Spouting off before listening to the facts is both shameful and foolish" (NLT). Proverbs 18:17 "The first to speak in court sounds right – until the cross-examination begins" (NLT).

[305] 1 Timothy 1:5 "The purpose of my instruction is that all believers would be filled with love that comes from a pure heart, a clear conscience, and genuine faith" (NLT).

[306] Luke 4:24 "But I tell you the truth no prophet is accepted in his own hometown" (NLT). Mark 3:33 "Jesus replied, who is My mother? Who are My brothers?" (NLT)

[307] In prison Dietrich Bonhoeffer inspired fellow prisoners and guards with his strength and wrote letters that benefited millions more (Hull, 2006:154).

[308] Aleksandr Solzhenitsyn attributed his spiritual growth to his imprisonment in a prison camp (Hull, 2006:154).

[309] Victor Frankl survived Nazi persecution and became world renowned for writing the book 'Man's search for meaning' (Hull, 2006:154).

[310] Romans 5:20 "God's law was given so that all people could see how sinful they were. But as people sinned more and more, God's wonderful grace became more abundant" (NLT).

[311] Mark 6:34 "Jesus saw the huge crowd as He stepped from the boat, and He had compassion on them because they were like sheep without a shepherd. So He began teaching them many things" (NLT). Luke 7:13 "When the Lord saw her, Hi heart overflowed with compassion, don't cry, He said" (NLT).

[312] Mark 11:15-17 "When they arrived back in Jerusalem, Jesus entered the Temple and began to drive out the people buying and selling animals for sacrifices. He knocked over the tables

although counsellors need to be motivated by love (Eph 4:15; Higbee, 2014:271). While following Christ means that believers should love one another[314], the pastoral counsellor cannot oversimplify Christ's love by merely listening (Higbee, 2014:271). By telling a person that his or her sin is understandable or insignificant, the person receives no comfort (Chester, 2008:176). Pastoral counsellors need to teach clients to think biblically about God (Mack, 2005:125). Believers learn more when they share the Word together instead of individual study and mutual admonishing or encouragement assist the believer who has fallen or who is in danger of falling[315] (Bridges, 2012:61).

While Pattison (2000:227) is adamant that "there are no easy theological answers and no quick religious fixes to shame", the believer finds hope in the realisation that God can use a person's circumstances or failures to accomplish what God wants (Mack, 2005:125). Even though a person may need to lean on a counsellor, the counsellor is neither capable of giving anyone life or meeting the crucial needs of a person (Anderson, 2003:60). A person with persistent shame does not need a substitute saviour who solves his or her problems but instead needs others to point the person to Christ (Chester, 2008:173). Through the communication of the gospel, the person with persistent shame finds hope (Lindeque, 2006:121). The best that a counsellor can do without the gospel is to "help those with mental health problems to learn to cope, live more responsibly and try by human effort to abstain from negative thinking and behaviour" (Anderson, 2003:74).

Instead of merely quoting abstract passages that have general applications, pastoral counsellors need to show the person that the Word of God speaks specifically to his or her problem (Mack, 2005:125). The gospel will never rise above moralistic therapy when the counsellor attempts to make it 'relevant' and 'accessible' while the person

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[313] of the money changers and the chairs of those selling doves and He stopped everyone from using the Temple as a marketplace. He said to them, the Scriptures declare, My Temple will be called a house of prayer for all nations, but you have turned it into a den of thieves" (NLT). Galatians 2:11 "But when Peter came to Antioch, I had to oppose him to his face, for what he did was very wrong" (NLT).

[314] John 13:34-35 "So now I am giving you a new commandment: Love each other. Just as I have loved you, you should love each other. Your love for one another will prove to the world that you are My disciples" (NLT).

[315] Ecclesiastes 4:9-10 "Two people are better off than one, for they can help each other succeed. If one person fails, the other can reach out and help. But someone who falls alone is in real trouble" (NLT).

still judges his or her stories, problems and resolutions in terms of his or her own life narrative (Horton, 2009:73). The pastoral counsellor is called to encounter and experience the ways that God is in the other person's story and not to fit someone else into the person's own story (Sweet, 2004:124). The person has proper content, motivation, shape and direction for discipleship when the person finds his or her place in God's story, renews his or her thinking by God's instruction and is led by God's Word to respond in grateful thanksgiving (Horton, 2009:98). When the pastoral counsellor does not change what a person believes but instead only focus on changing behaviour, it may lead to legalism and determination or rebellion (Anderson, 2006:74).

Any attempts to heal the shame of the person require the risk of reaching out and looking for non-shaming relationships where further repair work can be done (Bradshaw, 2005:155). The Holy Spirit uses *diakonia* to draw people to Jesus and to equip and cultivate maturity in the congregation so they can serve and give themselves regardless of the dangers of the world (Breed, 2014b:6). Persistent shame cannot be healed or prevented without acting in both the social and individual spheres (Pattison, 2000:179).

The gentle counsellor employs his or her strength to empower others (Eph 4:12; Lone & Tripp, 2006:46). The needs of others are placed higher or at the same level as the needs of the patient counsellor (Lone & Tripp, 2006:46). Soul care needs to be reclaimed by the local church and people need to be thoroughly equipped to speak the truth in love at various levels of competence (Eph 4:15; Higbee, 2014:227).

Elders are encouraged by Peter (1 Pet 5:1-4) to equip "believers for their work of service in their particular circumstances" by following the example of Jesus who did not come to be served (*diakoneo*) but to serve (*diakoneo*) (Breed, 2014a:5-6). Different skill levels improve with training and practice[316] but the competence of the

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[316]   Philippians 4:9 "Keep putting into practice all you learned and received from me – everything you heard from me and saw me doing. Then the God of peace will be with you" (NLT). Hebrews 5:14 "Solid food is for those who are mature, who through training have the skill to recognise the difference between right and wrong" (NLT).

pastoral counsellor comes from Christ and His Word[317] and then experience or training (Higbee, 2014:228). Believers are to be trained in living in their new identity of victors with Christ who already accomplished victory (Eph 1:5; 5:2; Breed, 2014b:7). When the person is certain of God's blessings and God's presence the person can live in the presence of God (*Coram Deo*) without the fear of people (Breed, 2015b:2). The service (*diakonia*) of the pastoral counsellor needs to include equipping the person with persistent shame (Eph 4:11) in love (Eph 4:15), by using his or her gifts (Eph 4:7) while continuing his or her growth in the fruit of the Spirit (Eph 4:1).

6.3.2   Living in the new identity

A believer who looks at another person to get his or her identity from, will watch the person too closely, listen too intently, and need the person too fundamentally which may lead to frustration, disappointment, hopelessness and anger when the person fails to deliver what is expected (Lone & Tripp, 2006:60). In the same way as parents give their children their identity by knowing them, God gives the believer his or her identity as His child by knowing the believer intimately and personally[318] (Eph 5:1; Rosner, 2017:99). The identity of a person is not found in a relationship, an organisation, a system or a philosophy but only found in Christ (Eph 1:5; Sweet, 2004:16).

6.3.2.1   *In service*

According to Bridges (2012:138) "the concept of servanthood is basic to the biblical practice of *koinōnia*." A person can only serve Jesus if that person follows[319] Him

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[317]   2 Corinthians 3:5 "It is not that we think we are qualified to do anything on our own. Our qualification comes from God" (NLT).

[318]   1 Corinthians 8:3 "But the person who loves God is the one whom God recognises" (NLT). 1 Corinthians 13:12 "Now we see things imperfectly as in a cloudy mirror, but then we will see everything with perfect clarity. All that I know now is partial and incomplete, but then I will know everything completely, just as God now knows me completely" (NLT).

[319]   To follow Jesus "means to come to the same decision, completing the charge, after consideration and to fulfil the task given by the Father even if it means your death" (Breed, 2014b:3). See, John 12:26.

(Breed, 2014b:2). A person needs to be free 'in Christ' before the person can be free to serve the way God intended the person to serve[320] (Getz, 1989:21).

The church is not sent by God to conquer but because He has already conquered (Eph 1:10), the church is sent in God's Name[321] (DeYoung & Gilbert, 2011:46). Members of the community must abandon the processes by which societies operate by recognising that the management of affairs and the deployment of authority are activities of this world (Collins, 2014:88). The only motivation acceptable to God for diligence and hard work in a person's vocational calling is service to God through service to mankind (Bridges, 2008a:89). When power distorts the dynamism of relationships the community will no longer provide community (Collins, 2014:88). Selfish ambition must be avoided and a bank account or material possessions are not measures of vocational success[322] (Bridges, 2008a:89).

A true servant (*diakonos*) of Jesus needs to die[323] in order to truly serve (*diakoneo*) Him (Breed, 2015c:7). Jesus served His disciples because of His greatness and not in spite of His greatness[324] (Bridges, 2012:138). When Jesus seemed weak, He conquered the enemy by dying on the cross and He attracted and still attracts people to Him because He made the depth of God's love and His power visible on the cross (Breed, 2015c:7). What is worth noting is that a characteristic of a Christian servant is that the believer serves downward, meaning that the believer serves those whose position or station in life are beneath him or her according to the world's standards[325] (Bridges, 2012:140). Jesus explained to His disciples that power is both inappropriate within discipleship and not receptive of power (Mk 10:43-44;Collins,

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[320]   Galatians 5:13 "For you have been called to live in freedom, my brothers and sisters. But don't use your freedom to satisfy your sinful nature. Instead, use your freedom to serve one another in love" (NLT).

[321]   Matthew 28:18 "Jesus came and told His disciples, I have been given all authority in heaven and on earth" (NLT).

[322]   1 Chronicles 29:12 "Wealth and honour come from You alone, for You rule over everything. Power and might are in Your hand, and at Your discretion people are made great and given strength" (NLT).

[323]   The person no longer speaks his or her own words or do his or her own deeds (Breed, 2015c:7). John 12:25 "Those who love their life in this world will lose it. Those who care nothing for their life in this world will keep it for eternity" (NLT).

[324]   John 13:3-5 "Jesus knew that the Father had given Him authority over everything and that He had come from God and would return to God. So He got up from the table, took off His robe, wrapped a towel around His waist and poured water into a basin. Then He began to wash the disciples' feet, drying them with the towel He had around Him" (NLT).

[325]   Luke 22:27 "Who is more important, the one who sits at the table or the one who serves? The one who sits at the table, of course. But not here! For I am among you as one who serves" (NLT). John 13:15 "I have given you an example to follow. Do as I have done to you" (NLT).

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2014:86). In the *diakonia* of God's *diakonoi*, He becomes visible (Eph 2:7; Breed, 2015c:7).

The promise of the Holy Spirit to strengthen the believer often comes when the believer steps out by faith in obedience and not when the believer reads the Word (Adams, 1979:245). Christian service is when every deed of helping, supporting and encouraging others is done in obedience to God (Breed, 2013:8) and in the power that comes from God (Breed & Semenya, 2015:8). The person who are in service to God needs to strive to live not only with holy respect but also in obedience to God's instructions and needs to live in love towards God as well as his or her neighbour because of the covenant relationship (Breed, 2015b:7).

The apostles appointed certain persons to assist them in ministry (*διακονία*) when problems of the ever-increasing congregations threatened to keep them from preaching the Word (Breed & Breed, 2010:644). The task of these seven persons (Acts 6) included a pastoral function, the management of the ministry (*διακονία*) that were entrusted to them, the care of the poor, the advancement of *koinōnia*, the teaching and application the apostles' witnessing and the serving of sacraments (Breed & Breed, 2010:647). Sacraments as an act that all believers can share, strengthen the mutual support of members of the Christian community by demonstrating and enhancing that unity (McGrath, 2010:35).

The words and actions of those who believe in Jesus are determined by the knowledge of who He is and what He did (Eph 4:20; Breed, 2018:26). Believers were created in Christ to do the good works[326] God prepared believers to do in advance (Eph 2:10; Bridges, 2008a:195-196). The good works that believers are called to do is to show the world the character of God (Eph 3:10; DeYoung & Gilbert, 2011:225). The result of obeying the Spirit is doing good and loving in the way that Christ did (Loubser, 2009:362). The way a person lives and the person's relationships to other children of God[327] and the world, indicate the person's relationship with God (Breed

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[326]   God individually prepared good works for believers that are consistent with the abilities He gave believers as well as the circumstances He placed the believer in (Bridges, 2008a:197).

[327]   1 John 3:14-17 "If we love our Christian brothers and sisters, it proves that we have passed from death to life. But a person who has no love is still dead. Anyone who hates another brother or sister is really a murderer at heart. And you know that murderers don't have eternal life within them. We know what real love is because Jesus gave up His life for us. Who we also ought to give up our lives for our brothers and sisters. If someone has enough money to

& Semenya, 2015:7). As a relationship, faith in God involves all that a person is and everything around a person (Sweet, 2004:14). While the main concern for believers are fellow Christians, believers should also be servants to non-Christians (Eph 2:7; Getz, 1989:84).

Diakonia (service) diverts human potential from inherent egoism to a service-oriented sacrifice focused on spreading the good news of Christ through testifying or witness (*marturia*), joyful gratitude (*leitourgia*) and sacrificial charity (*diakonia*) (Louw, 1999:108) and therefore contribute to the healing of persistent shame. Believers put love into practice through acts of mercy and encouraging each other by rejoicing with those who rejoice and weeping with those who weep[328] (Eph 5:2; Thompson, 2014:197).

An essential mutual nature of all ministry is that afflictions serve a worthy end when borne in patience and hope and given over into Christ's keeping[329] (Hunsinger, 2006:23).   Hull (2006:145) states that "the act of loving others sacrificially, is unnatural." Service is a way that the person stops to think about his or her own wants and starts to think about the needs of others (Eph 4:28; Chester, 2008:158). Believers are able to make each other's needs their own because believers belong to one another and share the same body (Eph 3:6; 4:4; Bridges, 2012:109). A person's burdens are carried in practical ways when the believers serve one another (Lone & Tripp, 2006:119).

Jesus has great affection for the marginalised and the discarded (Welch, 2012:97). Difficulties weight a person down with the result that the person would rather be served than to serve (Lone & Tripp, 2006:121). Just as the believer is called to identify with Jesus (Eph 1:13), so Jesus identifies with the person with persistent shame[330] (Welch, 2012:98). Not only did Jesus serve in the midst of His greatest crisis, but He also served the very ones who did not deserve to be served (Lone &

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live well and sees a brother or sister in need but shows no compassion – how can God' love be in that person?" (NLT)

[328] Romans 12:15 "Be happy with those who are happy, and weep with those who weep" (NLT).

[329] Colossians 1:24 "I am glad when I suffer for you in my body, for I am participating in the sufferings of Christ that continue for His body, the church" (NLT).

[330] Isaiah 53:3 "He was despised and rejected – a man of sorrows, acquainted with deepest grief. We turned our backs on Him and looked the other way. He was despised, and we did not care" (NLT).

Tripp, 2006:122). The source of a person's dignity, honour and worth is to be given an essential part in God's purposes (Eph 2:10; Hunsinger, 2006:21).

Believers are no longer without God and should become who they are in Christ and increasingly change to praise God and glorify Him (Eph 3:19; 5:2, 19, 20; Breed, 2018:26). While service is often thought of as the fruit of change, God also uses service as a means of grace in order to change (and heal) a person (Chester, 2008:158). A person is changed (and healed) when the person serves those who do not deserve it and God is also able to use it profoundly in the lives of the ones who are served[331] (Lone & Tripp, 2006:123). When believers are properly dressed by the belt of truth (Eph 6:14), the breastplate of righteousness (Eph 6:14), the shield of faith (Eph 6:16), the Sword of the Spirit (Eph 6:17), and the helmet of salvation (Eph 6:17) they will be ready to put on the shoes of peace (Eph 6:15) in order to proclaim the gospel (Horton, 2009:213).

6.3.2.2   Witnessing

In the New Testament the verb συνεγείρω speaks of 'being raised with Christ'[332] (Eph 2:6) and it indicates a resurrection in conjunction with Christ's resurrection (Hoehner, 2002:333; Klein, 2006:68). The believers take part in a new existence in Christ as well as the victory of Christ (Eph 2:6; Fowl, 2012:115). The evidence of God's grace is seen in believers who have heavenly power in Christ to overcome sin and death (Eph 2:6; Hoehner, 2008:51).

The person needs to live in such a way that others can see in his or her actions that the person was made new by God through His grace (Eph 2:7; Breed, 2014a:8). God's grace will be demonstrated in the coming ages through the believers that were raised with Christ (Eph 2:7; Hoehner, 2002:237; Klein, 2006:69). God's abundant grace is demonstrated through God's kindness towards believers in light of His mercy (Eph 1:6; Fowl, 2012:77) and continues to be exhibited through the good works that flow from the new creation (Eph 2:7; Fowl, 2012:116).

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[331] Romans 5:8 "But God showed His great love for us by sending Christ to die for us while we were still sinners" (NLT).

[332] Colossians 2:12 "For you were buried with Christ when you were baptised. And with Him you were raised to new life because you trusted the mighty power of God, who raised Christ from the dead" (NLT). Colossians 3:1 "Since you have been raised to new life with Christ, set your sights on the realities of heaven, where Christ sits in the place of honour at God's right hand" (NLT).

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The mystery of God's plan (Eph 1:9) is made known through the church as believers serve as witnesses to the leaders in the heavenly realms which may include both good and evil angels (Eph 2:7; 3:10; Hoehner, 2008:70). The wisdom[333] that God grants a believer gives insight and the ability to reflect God's perspectives and values to his or her life (Eph 3:10; Klein, 2006:91). All the hostile and supernatural enemies of God will be able to do is to marvel at God's wisdom[334] when He accomplishes everything He set out to do (Eph 3:10; Klein, 2006:91).

The revelation of God's multifaceted wisdom "was God's eternal plan and was carried out or accomplished in Christ's death" (Eph 2:14: Eph 3:11; Hoehner, 2008:70). The testimony of the believer reveals faith as the believer tells people about what was experienced, felt or seen about God, His Word, His promises or His principles in the life of the believer (Eph 1:7, 17; 3:11; Onyinah, 2012:135-136). The church bears witness to these spiritual forces who reject and or resist God's plan and wisdom (Eph 3:11; Fowl, 2012:204). As witnesses, the evil forces, not only observes what God has done and is doing through His body of believers but also envy what God has done for mankind in Jesus Christ[335] (Eph 3:11; Onyinah, 2012:37-38).

In Christ, believers become part of the community between the Father and the Son and the testimony of the believers are made effective when this unity becomes visible[336] (Eph 4:4, 5, 6, 11: Breed, 2014b:5). Congregations become part in the kingdom of God 'on earth as it is in heaven' when the congregation 'goes public' with their faith through the practice of *diakonia* ('ministry') (Stewart, 2015:140). God is made known not only by the individual believer but also through the life together and the love of believers for one another[337] (Chester, 2008:15). Every believer is called to bear witness to Christ and to the salvation of the world affected through Him in his or

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[333] The adjective *polupoikilos* describes 'wisdom' as multifaceted and alludes to the variegated facets of God's wisdom (Hoehner, 2008:70).

[334] In the Old Testament, 'wisdom' refers to a combination of theoretical and practical knowledge which leads to skilful living (Ex 35:31-35; Prov 4:11) (Hoehner, 2008:36).

[335] Revelation states that believers "have defeated him by the blood of the Lamb and by their testimony" (Rev 12:11; NLT) (Onyinah, 2012:135).

[336] John 17:20-21 "I am prying not only for these disciples but also for all who will ever believe in Me through their message. I pray that they will become, just as you and I are one- as you are in Me, Father, and I am in You. And may they be in us so that the world will believe You sent Me" (NLT).

[337] John 17:22-23 "I have given them the glory you gave Me, so they may be one as We are one. I am in them and You are in Me. May they experience such perfect unity that the world will know that you sent me and that you love them as much as You love Me" (NLT).

her own unique way[338] (Hunsinger, 2006:19). God usually comes to people through God's people, both inside and outside the Christian community (Stewart, 2015:118).

In the New Testament, the word *martyria* is usually translated 'witness' (Stewart, 2015:116). The believer proves that he or she is not only prepared to follow Christ but also vouch for the truth of the Gospel in the midst of persecution when the believer testifies (Louw, 1999:131). As stories, testimonies make clear why a person believes and not merely what the person believes (Stewart, 2015:126). As a follower of Jesus, the believer can act with certainty that the Father gives honour and victory over evil (Jn 13:1-5) and that the follower will be with Jesus[339] and be one with the Father and the Son[340] (Eph 4:4, 5, 6; Breed, 2014b:5). Believers need the assistance of the Holy Spirit to become effective witnesses for Jesus Christ[341] (Eph 4:23; Causey, 2002:132). According to Stewart (2015:140) "without *diakonia*, a congregation's *martyria* lacks integrity, without *koinōnia*, it risks exhaustion."

The good works of believers serve as testimony of how God transformed the person into something different from the person's previous life and the unredeemed world (DeYoung & Gilbert, 2011:226).

As representatives of Christ, believers are to bear witness to what Christ has done and implore others to be reconciled to God[342] (DeYoung & Gilbert, 2011:57). The person with persistent shame can show others that there is a way out by modelling restored relationships with God, self, and others (Bradshaw, 2005:165). When believers share the truth of Scripture, believers not only edifies others but also learn

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[338]   1 Peter 2:9 "But you are not like that, for you are a chosen people. You are royal priests, a holy nation, God's very own possession. As a result, you can show others the goodness of God, for He called you out of the darkness into His wonderful light" (NLT).

[339]   John 14:1-3 "Don't let your hearts be troubled. Trust in God, and trust also in Me. There is more than enough room in My Father's home. If this were not so, would I have told you that I am going to prepare a place for you. When everything is ready, I will come and get you, so that you will always be with Me where I am" (NLT).

[340]   John 17:11 "Now I am departing from the world; they are staying in this world, but I am coming to You. Holy Father, You have given Me Your Name, now protect them by the power of Your Name so that they will be united just as we are" (NLT).

[341]   Acts 1:8 "But you will receive power when the Holy Spirit comes upon you. And you will be my witnesses, telling people about me everywhere – in Jerusalem, throughout Judea, in Samaria, and to the ends of the earth" (NLT).

[342]   2 Corinthians 5:20 "So we are Christ's ambassadors; God is making His appeal through us. We speak for Christ when we plead, come back to God" (NLT).

themselves, as believers are forced to organise and develop ideas[343] (Bridges, 2012:64).

Jesus' *diakonia* was based on the certainty that He was sent by the Father, will receive glorification from the Father on His return and that He would conquer evil since the Father had given all things in His hands (John 12:26-27, 31; Breed, 2014b:5). Similarly, the *diakonia* of the believer is based on the certainty that the believer was called by God to bear witness of the grace and healing he or she received from God (Eph 2:7).

6.3.2.3   Discipleship

One purpose of the gifts of the Spirit is to protect believers from deception (Eph 4:14, 17; Hoehner, 2002:560). Because infants are individualistic to a fault, they cannot be unified and when the church is spiritually infantile[344], the church will be prone to instability and therefore fall prey to heresy and false teachers (Eph 4:14; Klein, 2006:120-121). In the same manner that a child can be easily influenced by others and easily confused in his or her thinking (Hoehner, 2002:560) so can immature believers, who lack a proper understanding of God and His Word, be confused by intentional trickery and deceit (cf. Rom 1:32), especially in the use of Scripture (Eph 4:14; Hoehner, 2002:564).

'Teaching' (*didaskalia*) here refers to perverted teaching[345] (Eph 4:14; Klein, 2006:121). The false teachings that come from various directions – both from within and from those who oppose the truth – bring confusion, turmoil and disunity in contrast to the pastor-teacher's teachings that bring stability and unity (Eph 4:14; Hoehner, 2002:561-562). The deception of the false teachers put forward counterfeit

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[343]   1 John 1:2 "This one who is life itself was revealed to us, and we have seen Him. And now we testify and proclaim to you that He is the one who is eternal life. He was with the Father and then He was revealed to us" (NLT). Proverbs 27:17 "As iron sharpens iron, so a friend sharpens a friend" (NLT).

[344]   While the term νήπιος refers to children (from infants up to puberty) it also refers to childish understanding that includes foolishness, inexperience, or lack of insight (Eph 4:14; Hoehner, 2002:560). Matthew 11:25 "At that time Jesus prayed this prayer: O Father, Lord of heaven and earth, thank You for hiding these things from those who think themselves wise and clever, and for revealing them to the childlike" (NLT). 1 Corinthians 3:1 "Dear brothers and sister, when I was with you I couldn't talk to you as I would to spiritual people. I had to talk as though you belonged to this world or as thou you were infants in the Christian life" (NLT).

[345]   1 Timothy 4:1 "Now the Holy Spirit tells us clearly that in the last times some will turn away from the true faith; they will follow deceptive spirits and teachings that come from demons" (NLT).

claims about beliefs and behaviours that can cause disunity and the false teachers use tactics such as *kybeia* ('cunning', NIV; lit. 'dice-playing' and speaks of trickery or sleight of hand), *panourgia* ('craftiness'), and *methodeia* ('scheming') (Eph 4:14; Klein, 2006:121). Instability and inconsistency regarding faith and knowledge of God needs to be left behind (Eph 4:14, 22; Fowl, 2012:14). The equipped believer is made steadfast in his or her struggle against heresy by the services the believer gives and receives (Eph 4:14; Breed, 2018:26). Because the flesh, the world and the devil whisper lies that sound plausible (Eph 6:11), maturity is needed (Chester, 2008:170).

Contrary to the schemes 'of error' (*planēs*; 'deceitful', NIV) believers are 'to be truthful[346]' or 'tell the truth' (*alēthevō*)[347] (Eph 4:15; 6:14; Klein, 2006:121). In contrast to the false teachers who use deceit for selfish ends, believers consider the interest of others supremely important when believers apply truth with love[348] (Hoehner, 2008:91) and the conduct of believers should be transparent by revealing the real state of affairs[349] (Eph 4:15; Hoehner, 2002:565).

The goal is to grow in Christ who is the standard of believers – "Christ is the embodiment of love[350] (Eph 3:19; 5:2, 25) and truth[351] (Eph 4:21)" (Eph 4:15; Hoehner, 2002:567) with respect to all things by means of the gifts, instead of remaining children (Eph 4:15; Hoehner, 2002:566; Chester, 2008:167). Believers received everything necessary to live and serve God when they were regenerated by the Word of God and must therefore grow in faith in order to live joyfully (2 Peter 1:3-11) and grow in their love for each other (1 Peter 1:22-23; Breed & De Wet, 2012:37-38).

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[346]   The best sense of the verb ἀληθεύω is the concept of 'being truthful' as it speaks of being real or truthful in conduct as well as speech (Eph 4:15; Hoehner, 2002:564-565).

[347]   Galatians 4:16 "Have I now become your enemy because I am telling you the truth?" (NLT)

[348]   Truthfulness is tempered by the phrase 'in love' and indicates that the truth needs to be gently presented in love (Eph 4:15; Hoehner, 2008:91).

[349]   John 3:21 "But those who do what is right come to the light so others can see that they are doing what God wants" (NLT).

[350]   Romans 8:35 "Can anything separate us from Christ's love? Does it mean He no longer loves us if we have trouble or calamity, or are persecuted, or hungry, or destitute, or in danger or threatened with death" (NLT).

[351]   John 14:6 "Jesus told him, I am the way, the truth and the life. No one can come to the Father except through Me" (NLT).

As the congregation grows into maturity, the members "will no longer be immature like children" (Eph 4:14) but mature to manhood and increase in the fullness of Christ as they "speak the truth in love" (Eph 4:15; Breed, 2018:44). The community of believers needs to be a place where believers can encourage, challenge, console, rebuke, counsel, exhort, and comfort each other by speaking the truth in love[352] (Eph 4:15; Chester, 2008:170). Fellowship or communion (*koinōnia*) is possible through love (Klinken, 1989:40). Christian communities give models of Christ-like behaviour and model growth as believers see a person struggling with sin and then turn to God in faith (Chester, 2008:167).

The source of the body's cohesion and coordination is Christ (Eph 2:20; 4:16; Fowl, 2012:143). Each member is skilfully fitted to the other by God and not merely thrown together haphazardly or the self-initiative of believers (Eph 2:21; 4:16; Hoehner, 2002:569, 170). Unity and maturity are established when the saints live up to their calling (Eph 4:15; Breed, 2018:43) and utilise their gifts (Eph 4:16; Hoehner, 2002:571). The result of practising the gifts is other-centredness (Louw, 1999:115) and persistent shame heals through focusing on the needs of others instead of the self.

In the same way as the whole body functions properly when each individual member of the body functions appropriately, so it is with the body of Christ (Eph 4:16; Hoehner, 2008:91). When the members function properly and work together[353], they support[354] each other (Eph 4:16; Klein, 2006:122). Christians should be as grieved as the Holy Spirit about disunity in the body of Christ (Eph 4:16, 30; Fowl, 2012:144). The Holy Spirit is grieved when members hinder the work of God by not serving in the congregation (Eph 4:30; Breed, 2013:9). Unless each member grows and does his or her work, the body does not grow (Bridges, 2012:57).

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[352] Hebrews 3:12-13 "Be careful then dear brothers and sisters. Make sure that your own hearts are not evil and unbelieving, turning you away from the living God. You must warn each other every day, while it is still 'today', so that none of you will be deceived by sin and hardened against God" (NLT).

[353] Colossians 2:19 "and they are not connected to Christ, the head of the body. For He holds the whole body together with its joints and ligaments, and it grows as God nourishes it" (NLT).

[354] The word *epichorēgia* is translated "assistance" or "support" (Klein, 2006:122). Philippians 1:19 "For I know that as you pray for me and the Spirit of Jesus Christ helps me, this will lead to my deliverance" (NLT).

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The moment a person becomes a Christian, the person becomes a disciple (Chester & Timmis, 2007:119). The word *mathētēs* is translated 'disciple' and refers to an apprentice – a person who not only learns from a mentor but also does what he or she is taught (Stewart, 2015:91; Sweet, 2004:104). Every person has the choice to either follow someone or something else or to follow Jesus[355] (Hull, 2006:119). The meaning of discipleship is 'following', 'coming after' and 'being with' Christ[356] and it involves both showing and telling (Eph 5:1; Adams, 1979). A *diakonos* is a disciple and a disciple serves in the same manner as Jesus served (Eph 5:2; Breed, 2014b:3). Discipleship means that a person is in the state of being a disciple (Hull, 2006:35); continually learning, changing, healing and maturing.

Discipleship means being called away from the dead-end plots a person has to become part of God's story (Horton, 2009:99). A disciple (*mathetes*) is usually a person who is committed to a significant master (Hull, 2006:32) and who is equipped to take not only responsibility for his or her faith but also takes ownership for his or her God-given ministry (Gallaty, 2015:15). Discipleship is an action and Jesus is left out of the process when a person does not follow Christ (Hull, 2006:34). The Words of Christ (that are the Words of God) is communicated to others by the *diakonos* of Jesus (Breed, 2014b:5).

Gallaty (2015:11) states that "transformational discipleship involves moving from being in proximity to one another to being in community with one another." Before discipleship is instructional, discipleship is relational; *"koinōnia* prepares the way for mathētēs"* (Stewart, 2015:108). Christian discipleship does not change a person by what the person knows but shapes the identity of a person by whom the person loves (Stewart, 2015:94) and as the person with persistent shame increases in the love of God (Eph 1:17, 18), he or she matures and heals in Christ (Eph 3:17; 4:14, 17).

The person is enabled to expect and see new possibilities by the inextinguishable hope that is brought by completed salvation (Eph 1:14; 4:3; Breed, 2015b:8). A daily journey of dependence is needed for the believer to learn to live in the security of

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[355]   Luke 9:23 "Then He said to the crowd, if any of you wants to be My follower, you must turn from your selfish ways, take up your cross daily, and follow Me" (NLT).

[356]   Mark 3:14 "Then He appointed twelve of them and called them His apostles. They were to accompany Him, and He would send them out to preach" (NLT).

God's promises (Eph 1:14; Swope, 2011:81). The goal in a relationship with Christ is to become lifelong learners who incorporate what is learned into life (Sweet, 2004:104). Even though believers fail to imitate Christ daily, believers hold on to the promise that the Spirit is gradually conforming them to the likeness of Christ (Eph 4:23; 5:1; Horton, 2009:151).

Only when the person is taught by God so that the person finds him- or herself by entrusting his or her life to Him in growing confidence, can discipleship be something other than a lot of busywork (Horton, 2009:99). Within the community, members share with one another what God is teaching them and therefore learn together as they learn from God[357] (Bridges, 2012:60-61). The believer needs to learn to let go of his or her anxious grip on his or her life, the sense of being in control, his or her own integrity and confidence in his or her religious experience (Horton, 2009:109).

Jesus commanded the apostles to teach the new believers His commands as well as how to live it out in their daily lives and relationships (Mohler, 2014:35, 36). The commission 'to teach' and 'to make disciples' indicates that the church is an educational institution[358] (Adams, 1979:284). A disciple who tries to practice spiritual disciplines, attempts to reach the goal without proper tools whereas training requires that the disciple rearranges his or her life around the practices of Jesus (Hull, 2006:143). In Christ's 'school' new members ought to be taught where change needs to occur in all areas of life (Adams, 1979:284). While teachers also need to be taught, every believer who is taught also needs to teach[359] (Tripp, 2012:91). The aim of teaching should be to change lives (Eph 4:12; Chester & Timmis, 2007:113). Changing an activity is not the same as the changing of a person (Adams, 1979:236).

The struggles of a believer are opportunities to experience God's grace and also instruments in God's hands when the believer gives grace to another person (Lone & Tripp, 2006:51). Every setback and every success that a person experience are

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[357]   Proverbs 27:17 "As iron sharpens iron, so a friend sharpens a friend" (NLT).
[358]   Matthew 28:20 "Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age" (NLT).
[359]   Colossians 3:16 "Let the message about Christ, in all its richness, fill your lives. Teach and counsel each other with all the wisdom He gives. Sing psalms and hymns and spiritual songs to God with thankful hearts" (NLT).

used by God to prepare the person for ministry[360] (Gallaty, 2015:84; Swope, 2011:150). Bradshaw (2005:181) confirms that "each and every experience we have ever had can serve as an asset" that may contribute to healing. Even though it may seem that a person travels in the wrong direction or experience stagnant times, the heart of the disciple consistently yearns for and desires to please God (Hull, 2006:33). The biblical teaching of truth grows out of problems in life situations while truth is incarnated in life in discipleship (Adams, 1979:170).

Jesus practised discipleship and since He commanded believers to do it and His followers to continue the practice, discipleship ranks as God's top priority[361] (Eph 5:2; Hull, 2006:25). The reality of hell makes evangelism and discipleship not simply good options or commendable ministries but literally a matter of life and death (DeYoung & Gilbert, 2011:245). Faith is when the person willingly accepts the invitation of Jesus to follow Him (Sweet, 2004:23).

The person who serves Jesus must love Him and His followers so much that in executing the directive from the Father the person would be willing to lay down his or her own life (Eph 4:17) in order to lead others to Jesus and to care for His flock (Breed, 2014b:4). The righteous role of self-denial is to eliminate anything that conflicts with the will of God in order to give Jesus charge of the life of a person (Hull, 2006:121-122). The person with persistent shame has a need to control others (Bradshaw, 2005:121) but the follower of Jesus denies him- or herself any right to justice, a good reputation, immediate vindication and the insistence on controlling every opinion that others have (Hull, 2006:122). The essence of discipleship is that a person can only grow when the person aligns him- or herself with Christ so that He can grow the person (Eph 4:21, 22; Gallaty, 2015:80). Through discipleship, the person with persistent shame changes past behaviours by imitating Christ (Eph 5:1).

6.3.3 Developing new healthy relationships

The calling of Jesus needs to be taken seriously and believers need to be transformed into the persons that God wants them to be (Eph 4:17, 22, 24; 5:1, 2;

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[360]   Romans 8:28 "And we know that God causes everything to work together for the good of those who love God and are called according to His purpose for them" (NLT).
[361]   Matthew 28:19 "Therefore, go and make disciples of all the nations, baptising them in the Name of the Father and the Son and the Holy Spirit" (NLT).

Higbee, 2014:237). Being united with Christ makes believers in relationships with each other (Eph 4:4, 5, 6) and these relationships are gifts that must not be taken for granted but managed with great care (Lone & Tripp, 2006:45). Within the loving relationship of the community of saints the person are best taught the meaning of covenant blessings and how to appropriate these blessings as a reality in the person's life (Breed & De Wet, 2012:36).

6.3.3.1   Increase in the fruit

The word *parakalō* denotes 'implore', 'exhort', or 'urge strongly' and is therefore 'a plead' to live the live that is truly worthy of their position as believers (Eph 4:1; Klein, 2006:106; Hoehner, 2008:78) which requires believers to cultivate certain habits and dispositions that will make it possible for them to live in a manner that is according to the standard[362] (Eph 4:1, 17, 22, 24, 31, 32; 5:7, 10, 15, 17, 18, 19, 20; Fowl, 2012:129) of Christ. The common calling[363] of believers is to walk worthy of their identity in all relationships with humility, forbearance, candour, generosity, and tender-heartedness to others (Eph 4:32; Powlison, 2003:61).

Humility[364] refers to correctly recognising the status of a person before God when it is commended as a virtue and can be contrasted with seeking selfish advances[365] (Eph 4:2; Fowl, 2012:130). When the believer is humble before God (Bridges, 2008a:80), believers will not strive for supremacy or power[366] instead believers will strive to be like the humble Jesus[367] (Eph 4:2; Klein, 2006:106) and demonstrate

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[362]   1 Thessalonians 2:12 "We pleaded with you, encouraged you, and urged you to live your lives in a way that God would consider worthy. For He called you to share in His kingdom and glory" (NLT).

[363]   Believers were called to be "part of God's eschatological plan of 'summing up all things in Christ' (Eph 1:9-10) and believers should therefore demonstrate the purposes of God for the cosmos (Eph 1:23; 3:10, 19; Fowl, 2012:149).

[364]   The noun 'humility' (*tapeinophrosynē*) conveys 'loneliness' or a 'humble position' and is a quality that was not valued among the Greek world (Klein, 2006:106).

[365]   Philippians 2:3 "Don't be selfish; don't try to impress others. Be humble, thinking of others as better than yourselves" (NLT).

[366]   Philippians 2:2-4 "Then make me truly happy by agreeing wholeheartedly with each other, loving one another, and working together with one mind and purpose. Don't be selfish; don't try to impress others. Be humble, thinking of others as better than yourselves. Don't look only for your own interests, but take an interest in others too" (NLT).

[367]   Matthew 11:29 "Take my yoke upon you. Let me teach you, because I am humble and gentle at heart, and you will find rest for your souls" (NLT).

humility by honouring one another by means of placing another person's needs above the needs of the self[368] (Bridges, 2008a:83).

Deep divisions between Jews and Gentiles were formerly created by pride, whereas humility causes unity between them (Eph 4:2; Hoehner, 2008:78). Jesus illustrated by washing His disciples' feet that unless proud persons humble themselves to receive grace, the persons will never be able to give grace in the way He served the disciples[369] (Lone & Tripp, 2006:125). Humility is needed with regard to the believer him- or herself (Bridges, 2008a:80) and to live with sinners in a world that is full of difficulties (Lone & Tripp, 2006:110) and is demonstrated through serving one another (Bridges, 2008a:82).

Pattison (2000:250) is concerned that an instruction to be humble might translate as the abandonment of all sense of autonomy and agency for the person with persistent shame and when humility is based on humiliation and shame instead of love and acceptance, hatred, self-righteousness and rigidity will be produces rather than change and reconciliation. Humility includes having the courage to admit that no believer exists in a fully unified community of faith, no believer knows Christ as fully as He can be known, and no believer has yet fully grown into Jesus' likeness[370] (Eph 2:21; Tripp, 2012:87). God not only comforts the humble, lowly and the broken-hearted but His glory shines through broken lives[371] (Brett, 2009:102).

The term meekness carries the idea of humility and within humility lies the strength of the person as it gives the person entrance into the lives of others who may be influenced for the good or assisted if a brother or sister fell into sin (Adams, 1979:259-260). The meek person may not understand why something has happened to him or her but because of who God is, what He said, and what He has done, the person trusts Him (Welch, 2012:145). The grace of meekness refers to an attitude

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[368]   Romans 12:10 "Love each other with genuine affection, and take delight in honouring each other." (NLT) Philippians 2:3 "Don't be selfish; don't try to impress others. Be humble, thinking of others as better than yourselves" (NLT).

[369]   John 13:8 "No, Peter protested, You will never ever wash my feet! Jesus replied, Unless I wash you, you won't belong to Me" (NLT).

[370]   1 Corinthians 12:25 "This makes for harmony among the members, so that all the members care for each other" (NLT).

[371]   2 Corinthians 4:7 "We now have this light shining in our hearts, but we ourselves are like fragile clay jars containing this great treasure. This makes it clear that our great power is from God, not from ourselves" (NLT). 2 Corinthians 7:6 "But God, who encourages those who are discouraged, encouraged us by the arrival of Titus" (NLT).

toward the self and represents "mildness of manner and a subordinate attitude toward God" and to be considerate when discipline needs to be exercised[372] (Gause, 2009:151).

The New Testament identifies 'gentleness[373]' and 'patience[374]' as fruits of the Spirit[375] (Eph 4:2; Fowl, 2012:130). The gentle person is characterised as a person who does not need to assert or dominate but bears another's burdens and shows courtesy[376] (Eph 4:2; Klein, 2012:106) as the person seeks to answer opposition with sensitivity and respect by looking at God to dissolve any opposition (Bridges, 2008a:187-188). When a gentle person tries to help another the person uses his or her strength (Lone & Tripp, 2006:46) without breaking the bruised reed of a Christian who is hurting (Bridges, 2008a:187). Even when there are provocations from a beneficiary (Gauge, 2009:150) believers are to exhibit gentleness or meekness (Eph 4:2; Hoehner, 2008:78).

Patience[377] is found in love[378] and can be seen in the loving act or attitude where a person restrains his or her words or actions (Adams, 1979:256) and endure the others' failures in love, meaning that it must entail both action and hope and not a passive, grudging, almost fatalistic endurance (Eph 4:2; Fowl, 2012:131). Instead of reacting in anger when provoked, the believer needs to respond in a godly manner by exercising patience (Bridges, 2008:173), because the person who is patient does not come with his or her own self-centred agenda (Lone & Tripp, 2006:46). There are numerous opportunities to be patient within the close fellowship of the church (Klein,

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[372]   2 Corinthians 10:1 "Now I, Paul, appeal to you with the gentleness and kindness of Christ – though I realise you think I am timid in person and bold only when I write from far away" (NLT).

[373]   Gentleness' (*prautētos*) is sometimes rendered as 'meekness' or 'mildness' and can be seen as a quality where the person is not overly impressed by his or her self-importance (Klein, 2006:106).

[374]   Patience' (*makrothymia*) may also be translated 'steadfast' or 'long-suffering' and indicates the ability to bear up or persevere under difficult circumstances (Klein, 2012:106).

[375]   Galatians 5:22-23 "But the Holy Spirit produces this kind of fruit in our lives: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. There is no law against these things!" (NLT)

[376]   Titus 3:2 "They must not slander anyone and must avoid quarrelling. Instead, they should be gentle and show true humility to everyone" (NLT).

[377]   The word refers to the ability of a person to contain him- or herself (Adams, 1979:255). Patience "is the ability to suffer under the mistreatment of others without growing resentful or bitter" (Bridges, 2008a:170).

[378]   1 Corinthians 13:4-5 "Love is patient and kind. Love is not jealous or boastful or proud or rude. It does not demand its own way. It is not irritable and it keeps no record of being wronged" (NLT).

2006:106) but with a true perspective of hope patience is achieved (Eph 4:2, 4; Hoehner, 2008:78).

Because forbearance (tolerance) is connected to love, the unity of believers and the forgiveness[379] of Christ (Eph 4:2-3; Bridges, 2008a:175) the life worthy of the calling includes the forbearing of one another's faults as well as one another's difference in areas where wrongdoing is not involved (Eph 4:2, 32; Hoehner, 2008:78-79).The grace of long-suffering triumphs over provocations to anger (Gause, 2009:150; Lone & Tripp, 2006:46) when the person does not condemn another or even point out another's faults (Eph 4:2; Klein, 2012:106-107).

Not only will believers sometimes sin against each other (Fowl, 2012:131) but the body of Christ is also made up of believers with varying measures of maturity in their faith, varying experiences of God's love and differing temperaments in worship who are equally committed to the faith (Eph 4:2; Fowl, 2012:132). The collective persistence of the community is stronger than what any individual can manage, meaning that there is another who can take up the baton when one person grows weary of speaking the truth to a particular situation (Chester, 2008:168).

Elsewhere, Paul lists the fruit of the Spirit where the graces deal with relationships[380] (Gause, 2009:149). In unison with the believer's movement toward faith, the Holy Spirit fills the mind and soul with righteousness, peace, joy and love (Eph 4:23; Cunningham, 2011:278). This love does not depend on a feeling or something in the other person that makes the person worthy to be loved but is generated within the believer even if the person is unloving, unlovely or unlovable (Adams, 1979:254).

Believers resemble the perfect nature of Christ and His Spirit (Cunningham, 2011:281) when God is allowed to be strong in loving through the believer and when the believer embraces his or her limitations (Hull, 2006:141). The craving for love and understanding of the person with persistent shame is replaced by the craving to learn how to love and understand (Powlison, 2003:161). The believer loves a person

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[379] Colossians 3:13 "Make allowance for each other's faults, and forgive anyone who offends you. Remember, the Lord forgave you, so you must forgive others" (NLT).

[380] Galatians 5:22-23 "But the Holy Spirit produces this kind of fruit in our lives: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. There is no law against these things!" (NLT)

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with his or her possessions, words, actions, judgments and attitudes (DeYoung & Gilbert, 2011:143).

Only a Christian can have a deep-seated attitude and confidence towards life and find joy in knowing that God is Sovereign (Adams, 1979:254) and being united with Him (Eph 1:11; Gause, 2009:150). The result of spiritual experience accompanied by the practical work of charitable living, is spiritual joy (Cunningham, 2011:285). Joy belongs to the believer who understands, trusts and obeys God's will and is therefore closely aligned to faith[381] (Adams, 1979:525). Joy results in pleasing God[382] and strengthens the believer physically, emotionally and spiritually[383] (Bridges, 2008a:119). No person was ever supposed to be the source of another person's personal joy and contentment (Eph 5:18-20; Lone & Tripp, 2006:59).

The grace of peace[384] relates to God's grace and is a product of the forgiveness and justification of the believer (Eph 3:12; Gause, 2009:150; Adams, 1979:255) resulting in confidence in God's faithfulness and not being afraid of eternity as believers find peace in the sacrifice and conquering death of Christ (Eph 6:15; Cunningham, 2011:282; DeYoung & Gilbert, 2011:53). Peace is not merely the absence of hostilities and cares but may be considered as a joyous sense of well-being where all things are viewed as good (Adams, 1979:255). As a fruit of the Spirit, the believer is dependent upon the work of the Holy Spirit although the believer is responsible for attaining peace within as well as peace with others (Eph 4:3; Breed, 2008a:167).

Goodness[385] is a grace that is related to purity of morals, the holiness of life as well as the concept of kindness (Gauge, 2009:150). The result of a kind person is goodness which is characterised (Adams, 1979:257) by actively desiring to not only

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[381]   1 Peter 1:6 "So be truly glad. There is wonderful joy ahead, even though you have to endure many trials for a little while" (NLT).

[382]   Romans 14:17-18 "For the Kingdom of God is not a matter of what we eat or drink, but of living a life of goodness and peace and joy in the Holy Spirit. If you serve Christ with this attitude, you will please God, and others will approve of you, too" (NLT).

[383]   Nehemiah 8:10 "And Nehemiah continued, go and celebrate with a feast of rich foods and sweet drinks, and share gifts of food with people who have nothing prepared. This is a sacred day before our Lord. Don't be dejected and sad, for the joy of the Lord is your strength!" (NLT)

[384]   "Peace is learned contentment, a practical virtue as well as a feeling of the soul, implanted in the heart by God's graciousness, and nurtured continually by faith in Christ." (Cunningham, 2011:283). John Wesley calls the peace of God the calm 'serenity of the soul' (Cunningham 2011:283).

[385]   According to Bridges (2008a:193) "kindness and goodness are so closely related that they are often used interchangeably."

recognise but also meet the needs of others (Eph 4:32; Bridges, 2008a:193). As a grace, temperance refers to mastering the desires of the believer and especially refers to the control of a person's appetites (Gauge, 2009:151; Breed, 2008a:135) and describes a person[386] who has a hold or grip on him- or herself (Adams, 1979:260). Self-control also carries the idea of making sound judgements in order to control the desires, appetites, thoughts, emotions, and actions of a person (Bridges, 2008a:135).

The unity of the body must be a priority for both the individual believer and the church corporately (Eph 4:2, 3; Horton, 2009:180). While the unity of the church was achieved by the Holy Spirit, it is the responsibility of the members to maintain the unity through loving relationships with each other (Eph 4:2, 3; Hoehner, 2008:79) and therefore the call for unity does not depend on the ability to get along (Lone & Tripp, 2006:46). A believer's union with Christ is not passive since the believer is commanded to continue abiding in Christ[387] (Eph 4:3; Bridges, 2012:25-26; Gauge, 2009:150). Believers are placed in a community with others who have different gifts, serve in different capacities in the body of Christ and are at different levels of maturity because He knows it will promote His purpose (Lone & Tripp, 2006:48).

Paul lists active qualities which imply that believers need to take certain steps in order to promote harmony and camaraderie (Eph 4:2, 23, 31, 32; 5:1, 2; Klein, 2006:107). While love[388] is a gift of the Holy Spirit, love should be habituated by believers (Eph 3:19; Cunningham, 2011:279) in order to promote unity in the church (Eph 4:2; Klein, 2012:107) since love reconciles and knits believers together into perfect union[389] (Eph 3:16; Gause, 2009:149). The person displays love for God[390]

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[386]   1 Corinthians 7:9 "But if they can't control themselves, they should go ahead and marry. It's better to marry than to burn with lust" (NLT).

[387]   John 15:4-5 "Remain in Me, and I will remain in you. For a branch cannot produce fruit if it is severed from the vine, and you cannot be fruitful unless you remain in Me. Yes, I am the vine; you are the branches. Those who remain in me, and I in them, will produce much fruit. For apart from me you can do nothing" (NLT). Colossians 2:6-7 "And now, just as you accepted Christ Jesus as your Lord, you must continue to follow Him. Let your roots grow down into Him, and let your lives be built on Him. Then your faith will grow strong in the truth you were taught and you will overflow with thankfulness" (NLT). Romans 1:17 "This Good News tells us how God makes us right in His sight. This is accomplished from start to finish by faith. As the Scriptures say, it is through faith that a righteous person has life" (NLT).

[388]   1 Peter 4:8 "Most important of all, continue to show deep love for each other, for love covers a multitude of sins" (NLT).

[389]   Colossians 2:2 "I want them to be encouraged and knit together by strong ties of love. I want them to have complete confidence that they understand God's mysterious plan, which is

and neighbours exteriorly as the fruit of the Spirit begins to bud on the interior (Cunningham, 2011:277).

Paul exhort believers to "be filled with the Holy Spirit" (Eph 5:18) and this entails to give the Holy Spirit complete authority over every aspect of a person's life in order to "make the most of every opportunity in these evil days" (Eph 5:16; Breed, 2009:16). Through the Holy Spirit the new orientation of the believer (Eph 4:23) signifies a practical life of bearing fruit (Louw, 1999:132; Loubser, 2009:360). The believer lives by the Spirit when the fruit of the Spirit is manifested in the believer's relationship with others[391] (Getz, 1989:49) as well as a wise and correct relationship with God[392] (Louw, 1999:114). All the energy of a person needs to be directed towards the call to train[393] him- or herself for godliness[394] (Eph 4:24; Hughes, 2006:14).

Increasing in the fruit of the Spirit is not a human achievement that comes from effort on the part of the person but is rather pneumatological enablement that is natural and typical when the believer walks according to the Spirit (Eph 4:23; Loubser, 2009:360; Adams, 1979:249; Breed, 2009:16; Getz, 1989:51; Gauge, 2009:149). The production of the Holy Spirit's fruit is not procured passively but involves human

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[390] Christ Himself" (NLT). Colossians 3:14 "Above all, clothe yourselves with love, which binds us all together in perfect harmony" (NLT).

The spirit of a person was created "to know, love, and enjoy God forever" (Cunningham, 2011:280).

[391] Philippians 1:11 "May you always be filled with the fruit of your salvation – the righteous character produced in your life by Jesus Christ – for this will bring much glory and praise to God" (NLT).

[392] James 3:17 "But the wisdom from above is first of all pure. It is also peace loving, gentle at all times, and willing to yield to others. It is full of mercy and good deeds. It shows no favouritism and is always sincere" (NLT).

[393] The English word gymnasium is derived from the word *gumnos* which means 'naked' and is translated as 'train' (lit. to exercise naked) (Hughes, 2006:14). 1 Timothy 4:7: "Do not waste time arguing over godless ideas and old wives' tales. Instead train yourself to be godly" (NLT).

[394] 1 Corinthians 9:25-27 "All athletes are disciplined in their training. They do it to win a prize that will fade away, but we do it for an eternal prize. So I run with purpose in every step. I am not just shadowboxing. I discipline my body like an athlete, training it to do what it should. Otherwise, I fear that after preaching to other I myself might be disqualified" (NLT).

agency; the person needs to pursue the fruit[395] (Adams, 1979:250; Cunningham, 2011:278) by obeying God's Word according to Jesus[396] (Onyinah, 2012:108-109).

The believer will always struggle between his or her own sinful desires and increasing in the fruit of the Holy Spirit but by walking in the Spirit, the believer crucifies his or her flesh and allows the Holy Spirit to grow the fruit in the believer[397] (Breed, 2009:16). Even when a person is confronted the fruit of the Spirit must always be manifested (Getz, 1989:62).

Adams (1979:249) is adamant that "the growth of fruit depends upon care and cultivation" through which the believer experiences God's kingdom (Cunningham, 2011:277). By increasingly demonstrating the fruit of their renewal through their deeds, believers continue to live through God's grace (Breed, 2015:41) and increasingly lives life to the fullest (John 10; Breed, 2009:15). The fruit of the Spirit causes believers to do good works[398] (Eph 2:10; DeYoung & Gilbert, 2011:227) that are performed through service (*diakonia*).

The aim of the believer should be to grow in all the graces considered as the fruit of the Spirit (Bridges, 2008:66). When a person becomes more impressed with the fruit than the vine, it leads a person to wonder why there is not more or better fruit, leading the person to self-examination which will end in despair or conceit if the person does not flee to Christ (Horton, 2009:143). The person with persistent shame has the hope that even though he or she already completely shares in the fullness of salvation (Eph 4:7-15) (Louw, 1999:117), Jesus will complete what He has begun

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[395] 1 Timothy 6:11 "But you, Timothy, are a man of God; so run from all these evil things. Pursue righteousness and a godly life, along with faith, love perseverance, and gentleness" (NLT). The word 'pursue' (*dioko*) means to "strive after, pursue, hound, track down, persecute" (Adams, 1979:252). The word indicates "dedication, persistence, concern and serious effort" (Adams, 1979:252).

[396] Matthew 7:20 "Yes, just as you can identify a tree by its fruit, so you can identify people by their actions" (NLT).

[397] Galatians 5:17 "The sinful nature wants to do evil, which is just the opposite of what the Spirit wants. And the Spirit gives us desires that are the opposite of what the sinful nature desires. These two forces are constantly fighting each other, so you are not free to carry out your good intentions" (NLT).

[398] Matthew 7:17 "A good tree produces good fruit, and a bad tree produces bad fruit" (NLT).

because He has taken the person to be His own and sealed him or her with His Spirit as a seal[399] (Eph 2:12-13;Onyinah, 2012:118).

6.3.3.2   The gifts of the Spirit

God has given all believers gifts that are appropriately tailored to perfectly fit each individual according to his or her capacities and proclivities (Eph 4:7; Fowl, 2012:136). The purpose of these gifts is to live a different life in the world (Eph 4:7, 17; Louw, 1999:114). The spiritual gift of God indicates the way the person was designed to serve and complete Christ's body (Swope, 2011:147). Since the source of the gracious gift is Christ (Eph 4:7; Hoehner, 2008:83) every member will be held responsible as stewards who are called to serve each other through God's grace[400] (Breed & Semenya, 2015:7).

As the Giver, God determines the amount (*metron*, 'measure') of the gift for each believer (Hoehner, 2008:83) and there should therefore be no jealousy within the body regarding the gifts (Eph 4:7; Hoehner, 2008:83; Gauge, 2009:156). Unity does not mean uniformity and the various gifts indicate how God uses the diversity of people to promote growth and maturity of the body (Eph 4:7; Klein, 2006:110; Chester, 2008:168). The church only functions well because of His gracious gifts (Klein, 2006:111) and when all members of the congregation use their various gifts in different services[401], God works mightily in that congregation (Breed, 2013:8).

Every believer has a gift[402] (Eph 4:7) bestowed by God[403] (Eph 4:7) while the person who was selected[404] for an office[405] were appointed[406] or elected by people based on

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[399]   2 Corinthians 1:21-22 "It is God who enables us, along with you, to stand firm for Christ. He has commissioned us, and He has identified us as His by placing the Holy Spirit in our hearts as the first instalment that guarantees everything He has promised us" (NLT).

[400]   'Grace' (*charis*) refers to the grace for serving (Klein, 2006:110). 1 Peter 4:17 "For the time has come for judgment, and it must begin with God's household. And if judgment begins with us, what terrible fate awaits those who have never obeyed God's Good News" (NLT).

[401]   1 Corinthians 12:4-6 "There are different kinds of spiritual gifts, but the same Spirit is the source of them all. There are different kinds of service, but we serve the same Lord. God works in different ways, but it is the same God who does the work in all of us" (NLT).

[402]   1 Corinthians 12:7 "A spiritual gift is given to each of us so we can help each other" (NLT). 1 Corinthians 12:11 "It is the one and only Spirit who distributes all these gifts. He alone decides which gift each person should have" (NLT).

[403]   Romans 12:6 "In His grace, God has given us different gifts for doing certain things well. So if God has given you the ability to prophesy, speak out with as much faith as God has given you" (NLT).

his or her qualifications[407] (Eph 4:11; Hoehner, 2002:539). The gifts are consistent with the function of the believer within the body of Christ (Eph 4:11; Bridges, 2012:88; Fowl, 2012:14). The personality traits and physical components of a person are transformed by the gifts of the Spirit by changing their objective and destiny (Louw, 1999:108). Believers need to willingly recognise and appreciate persons with gifts that are different from their own gifts and which may even differ from the expectations of what a gift should look like (Grudem, 1994:1022).

The focused gifts were given by Jesus to equip every member of the community to service in His kingdom (Eph 4:11-13; Breed & De Wet, 2012:37). Christ gave the gifts of apostles, prophets, evangelists, shepherds and teachers[408] to equip the saints for the work of ministry (Eph 4:11, 12) and therefore to transform the body of Christ (Breed, 2018:44; Collins, 2014:117; Erikson, 2001:281).

The point of Paul, according to Collins (2014:120; Fowl, 2012:140) is that since everyone receives from the same source (Eph 4:13) there are no grades of stations that gives them power but that everyone is directly under Christ's mandate, even those tasked with the requirement to ensure the vigour and continuity of faith and knowledge. No inappropriate honour must be bestowed upon any gift or gift-bearer in the body because these gifts do not represent merit and achievement on the part of the gift-bearer as all gifts are given by God's grace (Gauge, 2009:165; Erikson, 2001:281; Hunsinger, 2006:23). The believer needs to evaluate[409] him- or herself soberly and according to actual evidence about what the believer thinks about his or her gifts and how well the gifts are used because the gifts are important to the believer's service for Christ (Adams, 1986:117).

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[404]   For the offices of elders and deacons, marital status is mentioned (1 Tim 3:2, 4-5, 12; Tit 1:6). A person cannot be a novice (1 Tim 3:6, 10; Tit 1:8-9) to hold an office and some offices have a gender distinction (1 Tim 3:2) (Hoehner, 2008:87).

[405]   The offices in the church seem "to be limited to apostles (Acts 1:21-25), elders (1 Tim 3:1-7; Tit 1:5-11), deacons (Acts 6:1-6; 1Tim 3:8-13) and possibly deaconesses (Rom 16:1; 1 Tim 3:11)." (Hoehner, 2008:87).

[406]   The person was appointed (Acts 14:23; Tit 3:11) or ordered (Acts 1:26; 6:3; 1 Tim 3:1-3). The appointment was based upon the qualifications of the person (Hoehner, 2008:87).

[407]   Acts 1:26 "Then they cast lots, and Matthias was selected to become an apostle with the other eleven" (NLT). Acts 6:3 "And so, brothers, select seven men who are well respected and are full of the Spirit and wisdom. We will give them this responsibility" (NLT).

[408]   The functions of teaching include guiding, directing, inspiring, curtailing, developing and training (Collins, 2014:123).

[409]   Romans 12:3 "Because of the privilege and authority God has given me, I give each of you this warning: 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" (NLT).

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The basic orientations of the lists of gifts recorded by Paul differ: (1) various offices (Eph 4:11) in the church; (2) basic functions[410] which are performed in the church; and (3) special abilities[411] in the church (Erikson, 2001:280). While Grudem (1994:1020) adds two additional lists[412], the lists merely indicate that some of the gifts listed will have various expressions as they are found in different persons (Grudem, 1994:1021). It can be concluded that since not all of the gifts are found in every list, collectively the listed gifts do not exhaust all possible gifts of the Holy Spirit (Erikson, 2001:281). The gift of prophecy may for instance be expressed in teaching, encouraging, exhorting or rebuking while priestly gifts may include showing mercy and care for others who are in need or interceding for them before God (Grudem, 1994:1021).

The foundational gifts were given with the purpose of preparing[413] all believers to do the work of the ministry (Eph 4:12; Hoehner, 2002:549; Fowl, 2012:142; Gallaty, 2015:121). The leaders' responsibility is the equipping (*katartismos*) of the saints (Eph 4:12) by teaching the saints about what to do with the grace they have been

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[410]   Romans 12:6-8 "In His grace, God has given us different gifts for doing certain things well. So if God has given you the ability to prophesy, speak out with as much faith as God has given you. If your gift is serving others, serve them well. If you are a teacher, teach well. If our gift is to encourage others, be encouraging. If it is giving, give generously. If God has given you leadership ability, take the responsibility seriously. And if you have a gift for showing kindness to others, do it gladly" (NLT).
         1 Peter 4:11 "Do you have the gift of speaking: Then speak as though God Himself were speaking through you. Do you have the gift of helping others? Do it with all the strength and energy God supplies. Then everything you do will bring glory to God through Jesus Christ. All glory and power to Him forever and ever! Amen" (NLT).

[411]   1 Corinthians 12:4-11 "There are different kinds of spiritual gifts, but the same Spirit is the source of them all. There are different kinds of service, but we serve the same Lord. God works in different ways, but it is the same God who does the work in all of us. A spiritual gift is given to each of us so we can help each other. To one person the Spirit gives the ability to give wise advice, to another the same Spirit gives a message of special knowledge. The same Spirit gives great faith to another, and to someone else the one Spirit gives the gift of healing. He gives one person the power to perform miracles, and another the ability to prophesy. He gives someone else the ability to discern whether a message is from the Spirit of God or from another spirit. Still another person is given the ability to speak in unknown languages, while another is given the ability to interpret what is being said. It is the one and only Spirit who distributes all these gifts. He alone decides which gift each person should have" (NLT).

[412]   1 Corinthians 12:28 "Here are some of the parts God has appointed for the church: first are apostles, second are prophets, third are teachers, then those who do miracles, those who have the gift of healing, those who can help others, those who have the gift of leadership, those who speak in unknown languages" (NLT).
         1 Corinthians 7:7 "But I wish everyone were single, just as I am. But God gives to some the gift of marriage, and to others the gift of singleness" (NLT).

[413]   The term 'building up' (*oikodome*) primarily refers to the internal spiritual growth of the church (cf. 1 Cor 14:3, 5, 12, 26; 2 Cor 10:8; 12:19; Eph 4:16, 19) and therefore concerns corporate spiritual growth and not only individual spiritual growth (Klein, 2006:116; Louw, 1999:115).

given (Eph 2:8; Klein, 2006:116; Breed, 2013:9; Hunsinger, 2006:24). Consequently, these gifts are best displayed in service (Eph 4:12; Fowl, 2012:142). The believer needs to be guided to find the best place suited for his or her giftedness within the body of Christ (Swope, 2011:150; Hunsinger, 2006:24; Botes, 2016:158-159) and develop his or her gift[414] (Grudem, 1994:1025).The uniqueness of a person's vocation is discovered by hearing what others see in the person (Hunsinger, 2006:24-25). Collins (2014:123) is adamant that "the body will perform only as well as it is educated."

In new frontiers, Paul preached the gospel, strengthened the disciple, encouraged the disciples in faith and anointed elders[415] indicating that his mission was deeper discipleship and not merely evangelism[416] (DeYoung & Gilbert, 2011:51). Timothy is charged by Paul to assign his ministry to men and women who are faithful and who will in return teach others[417] (Higbee, 2014:230). When Jesus exhorts His disciples to 'teach'[418] He indicates that He wants obedient and mature disciples and not merely an initial response to evangelism (DeYoung & Gilbert, 2011:46).

Similar to sharing spiritual truths and material possessions, believers are called to share spiritual gifts[419] (Bridges, 2012:89) since the proper function of the church is dependent upon each person's gifts (Eph 4:12, 16; Grudem, 1994:1022; Hunsinger, 2006:23). The person with persistent shame do not believe that he or she has any right to depend on another and needs to be taught that essentially all human beings are limited (Bradshaw, 2005:161) and that members of the body are interdependent (Gauge, 2009:163).

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[414]   1 Timothy 4:14 "Do not neglect the spiritual gift you received through the prophecy spoken over you when the elders of the church laid their hands on you" (NLT).

[415]   Acts 14:23 "Paul and Barnabas also appointed elders in every church. With prayer and fasting, they turned the elders over to the care of the Lord, in whom they had put their trust" (NLT).

[416]   Acts 28:31 "boldly proclaiming the Kingdom of God and teaching about the Lord Jesus Christ. And no one tried to stop him" (NLT).

[417]   2 Timothy 2:2 "You have heard me teach things that have been confirmed by many reliable witnesses. Now teach these truths to other trustworthy people who will be able to pass them on to others" (NLT).

[418]   Matthew 28:20 "Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age" (NLT).

[419]   A spiritual gift is defined by Grudem (1994:1016) as "any ability that is empowered by the Holy Spirit and used in any ministry of the church."

The entire congregation must benefit from the gifts of God and by serving each other, the members are taught to live in such a way that God's wealth is manifested in those who did not believe (1 Pet 4:7-11; Breed, 2014a:5). Both leaders and 'lay' Christians are responsible for 'service' (*diakonia*) or ministry within the Christian community as well as outside the community (Eph 4:12; Klein, 2006:116). Only when believers have been richly served by Christ's ministry can believers love and serve their neighbours (Horton, 2009:183). The believer needs to be aware that God wants the believer to long for Him more than longing for His gifts (Powlison, 2003:161).

While 'works' (*ergon*) may refer to 'good' activities that believers are supposed to do, 'works' are further qualified with the genitive 'of service' (*diakonia*) (Eph 4:12; Klein, 2006:116). The gifts[420] of the Holy Spirit focused on charitable work[421]: serving, teaching, encouraging, generosity, leading and showing mercy (Louw, 1999:113-114). Good works are not done through human effort (works of the flesh) but can only be endured through the power of the Holy Spirit who first works in the believer (Adams, 1979:244). The gifts are meant to be used in service of the body (Eph 4:11; Breed & De Wet, 2012:37; Gauge, 2009:164) as believers are concerned for each other[422], as a prevention of negative self-underestimation[423] or as a correction of self-overestimation (Louw, 1999:115).

When believers use their gifts in order to serve, the victory of Christ becomes clear and is celebrated once the person chooses to be obedient in his or her heart and mind (Breed, 2014b:7). Since every believer is given a gift (Eph 4:7), every believer must be involved in ministry; ministry is therefore not only the responsibility of the clergy (Eph 4:12; Hoehner, 2008:89; Chester, 2008:168). When the congregation's ministry is structured in a way to allow every member to use his or her gift, the love and grace of God will be spread (Eph 4:16) according to the baptismal calling (Breed & De Wet, 2012:37).

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[420]   Also called *pneumatika* (Louw, 1999:113-114).

[421]   Romans 12:7-8 "If your gift is serving others, serve them well. If you are a teacher, teach well. If your gift is to encourage others, be encouraging. If it is giving, give generously. If God has given you leadership ability, take the responsibility seriously. And if you have a gift for showing kindness to others, do it gladly" (NLT).

[422]   1 Corinthians 12:25 "This makes for harmony among the members, so that all the members care for each other" (NLT).

[423]   1 Corinthians 12:18 "But our bodies have many parts, and God has put each part just where He wants it" (NLT).

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All the ministries that God has placed in the church must be respected by all members of the body of Christ (Gauge, 2009:165) and should be experienced as God's ministry to and through both leaders and members of the congregation (Breed, 2014b:6). There are three prepositional phrases: (1) the gifts are given to prepare or equip the people of God; (2) the goal of the preparation is to enable believers to do the work of ministry; and (3) the final goal is that the body of Christ be build up (Eph 4:12; Hoehner, 2008:89; Gallaty, 2015:120). The effectiveness of a leader is seen by how well other disciples, preachers, pastors, and Christ-honouring students are developed as well as how well ministerial duties are performed (Gallaty, 2015:121).

The ultimate goal of the gifts is to prepare believers towards the unity of faith that comes from the realisation that every[424] believer shares the one faith in the one person, Jesus Christ (Eph 4:4, 5, 6, 13; Hoehner, 2002:553). Paul identifies two goals for unity: unity in faith and unity in knowledge of Christ (Eph 4:13; Klein, 2006:120; Hoehner, 2008:90). The unity of faith and knowledge of the Son of God here refers to "the proper understanding of God's mystery [Eph 1:9] of salvation of both Gentiles and Jews in Christ" (Eph 4:13; Fowl, 2012:142).

When the life of the believer flows from an intimate knowledge of Jesus, the believer's life is worthy of the calling (Eph 4:1; Breed, 2018:26). As an exercise of the brain, knowledge is an accurate understanding of truth while wisdom is understanding, living and committing to apply the truth to everyday life and allowing it to transform your life (Tripp, 2012:27). Since Christians reach the knowledge of God together (Eph 1:18), the growth of one member is in a sense linked to the growth of another member (Eph 4:11-16; Chester & Timmis, 2007:155).

Because believers are united with Christ[425], they will be declared forgiven and righteous when they stand before God in judgment[426] (Eph 1:7; Stiles, 2015:77). Hull (2006:165) describes the unity in faith and knowledge as "sharing a common

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[424]   'All' (*οἱ πάντες*) refers to every believer and not only some believers should attain the goal of building the body of Christ (Eph 4:13; Hoehner, 2002:552; Faith, 2012:142; Hunsinger, 2006:23).

[425]   2 Corinthians 5:21 "For God made Christ, who never sinned, to be the offering for our sin, so that we could be made right with God through Christ" (NLT).

[426]   2 Corinthians 5:10 "For we must all stand before Christ to be judged. We will each receive whatever we deserve for the good or evil we have done in this earthly body" (NLT).

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understanding of what we believe and how we should live together" (Eph 1:18). Believers need to be equipped in order to secure unity in their beliefs and knowledge which centres on Christ and His truth (Eph 4:13, 21; Klein, 2006:120). Believers are to be so united within the body of Christ that they enter in the sufferings and joys of one another (Eph 3:13; Bridges, 2012:130-131).

An additional goal is to become[427] a full-grown, mature[428] person and maturity can only be derived from an integral relationship to Christ as the person increases in his or her knowledge of Him (Eph 1:17, 18; 3:19; 4:13; Klein, 2006:120). The person is completely inadequate in and of him- or herself but the believer is united with Christ who is perfectly sufficient[429] (MacArthur, 2007:50). Only when members are equipped for their ministry and minister to each other as well as people outside the congregations can the members of the body of Christ grow to full maturity (Eph 4:7-16; Breed & De Wet, 2012:37).

The person grows in maturity as he or she walks closely with Jesus, obeys His commands in everyday life[430] (Grudem, 1994:1031) deepens in submission, and learns to serve and please Christ (Eph 5:8-10; Powlison, 2003:62). Immature behaviour is not a reflection of who a person is in Christ but a reflection of the person's growth (Eph 3:17, 19; 4:17; Anderson, 2003:73) and indicates that individual growth was not shared with the body causing some members to be powerless against the enticements of cunning people (Eph 4:14; Hoehner, 2002:556).

Maturity in faith does not happen overnight but as the person waits upon the Lord, godly qualities such as patience, perseverance and endurance can be formed (Eph 4:15; Gallaty, 2015:130-131). Spiritual maturity should not be evaluated on the basis

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[427] The verb *καταντάω* means here "to reach, arrive, or attain a goal" (Eph 4:13; Hoehner, 2002:552).

[428] The adjective *τέλειος* (lit. 'having reached its end') has the ethical idea of full grown or mature and refers to the corporate body of believers (Eph 4:13; Hoehner, 2002:554-555).

[429] 2 Corinthians 3:5-6 "It is not that we think we are qualified to do anything on our own. Our qualification comes from God. He has enabled us to be ministers of His new covenant. This is a covenant not of written laws, but of the Spirit. The old written covenant ends in death; but under the new covenant, the Spirit gives life" (NLT).

[430] 1 John 2:6 "Those who say they live in God should live their lives as Jesus did" (NLT).

of spiritual gifting since even immature Christians receive spiritual gifts[431] (Eph 4:7; Grudem, 1994:1030-1031). When God measures the maturity of the body of Christ, He measures how deeply His teaching has penetrated into a person's life (Gallaty, 2015:17-18).

6.3.4 Developing new healthy thoughts

The discipleship of the mind is an important process in growing the faith and commitment of a believer (McGrath, 2010:21). The person needs to lift up his or her heart[432] to God (*sursum corda*) and continuously live in God's presence (*coram Deo*) by coming consciously into God's presence in his or her thoughts (Breed, 2015b:3). The presence of God becomes manifest in a person's thoughts when God appears to be invisibly and inaudibly present and this manifestation turns into deeds that bears witness to the confidence that God not only sees and hears but also understands (Breed, 2015b:4). What a person feels will not conform to reality when what a person believes or thinks does not conform to the truth (Eph 4:17, 22; 5:7, 11, 15; Anderson, 2003:88). The Holy Spirit leads a person who serves God and lives in His presence to practice new thinking, judgment, criticism, admonition and encouragement (Eph 4:23; Breed, 2015b:4).

6.3.4.1   Practicing grace

The phrase 'speak the truth in love' (Eph 4:15) indicates that the orthodox truth needs to be taught to prevent the perversion of the truth (Eph 4:14; 6:11), yet this teaching needs to be constrained with love (Klein, 2006:121-122). Believers will be firmly grounded in the truth[433] when they hear God's Word, are taught sound doctrine, keep the Word in their hearts and serve God with their lives[434] (Breed & De Wet, 2012:38). According to Higbee (2014:274) "speaking the truth in love is not so much about a happy ending as it is about obedience to God and furthering His Kingdom." While speaking and living the truth may at times look foolish to others, the

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[431]   1 Corinthians 1:7 "Now you have every spiritual gift you need as you eagerly wait for the return of our Lord Jesus Christ" (NLT).

[432]   Breed (2015:3) defines 'heart' in the article as the logic, emotion and commitment of a person.

[433]   2 Peter 1:12 "Therefore, I will always remind you about these things – even though you already know them and are standing firm in the truth you have been taught" (NLT).

[434]   Luke 8:18 "So pay attention to how you hear. To those who listen to My teaching more understanding will be given. But for those who are not listening, even what they think they understand will be taken away from them" (NLT).

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believer needs to remember that others may not know Jesus, especially His love (Stiles, 2015:66). Believers are to celebrate the truth of the covenantal promises that creates an anticipation of what is to come by celebrating events like the birth, death and resurrection of Christ, ascension and Pentecost to bring remembrance to the covenantal relationship between them and God (Breed & De Wet, 2012:38-39).

The first words ever spoken were by God (Gen 1) which makes language His creation and not a human invention that can be used in whatever way it serves the interests of the person (Lone & Tripp, 2006:71). As image bearers of God, people speak and are called to speak because God speaks and therefore when a person speaks, the person bears witness and testimony to God (Higbee, 2014:264). The ability to speak is a gift that exists for the glory of God and believers are called to live and speak in a God-focused manner (Lone & Tripp, 2006:71-72). As a mode of God's plan for His people, speaking the things of God was meant to be ordinary, yet redemptive as noted in words like 'instruct', 'admonish'[435], and 'encourage'[436] (Eph 6:22; Higbee, 2014:265).

Words can be directed towards life[437] (Eph 4:32) or death[438] (Eph 4:31; Lone & Tipp, 2006:71). Wholesome words are directed to the present need and do not direct words in anger and accusation but instead seek to help the person (Eph 4:32; Adams, 1970:229). Believers need to be committed to communicate by submitting to God's plan, speak according to His standard, and use words unselfishly by finding meaning and joy in being used by God as He works in others (Tripp, 2000:236). Communication with others should have the aim of drawing others to Christ in that others respond by accepting the words in faith and believing the words (Breed, 2014b:5). The Christian ambassador does not use biblical words when speaking but speaks with a biblical agenda (Eph 4:29-30; Lone & Tripp, 2006:74).

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[435]   1 Corinthians 4:14 "I am not writing these things to shame you, but to warn you as my beloved children" (NLT).

[436]   Acts 20:31 "Watch out! Remember the three years I was with you – my constant watch and care over you night and day, and my many tears for you" (NLT). Romans 15:14 "I am fully convinced, my dear brothers and sisters, that you are full of goodness. You know these things so well you can teach each other all about them" (NLT).

[437]   Words directed towards life are encouraging, comforting, peaceful, up-building, grateful, unifying and unloving (Lone & Tripp, 2006:71).

[438]   Words directed towards death are angry, hurtful, slanderous, selfish, bitter, divisive and demeaning (Lone & Tripp, 2006:71).

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As believers in Jesus, believers are called to speak the truth that affirms, encourages and sustains one another in both body and spirit (Eph 4:4-6; Higbee, 2014:266). The person who tells the truth is the person who loves (DeYoung & Gilbert, 2011:144). Believers must be truthful in conduct and speech, meaning that the believer needs to be transparent and reveal the real state of affairs (Eph 4:15; Hoehner, 2008:91). When a person tells another how the truth affected his or her life, the person speaks the truth into another person's life (Chester, 2008173). Only in the context of loving relationships can the truth effectively be spoken in love (Chester, 2008:173). God's Word teaches the believer to speak the truth to one another and how to practically apply the Word in all of life (Eph 4:17-32; Carson, 2014:38).

The price for unity at the cost of truth is too high and teaching that causes disunity is not truth (Eph 4:15; Klein, 2006:122). To know the truth, both intellectually and by experiencing its power and impact, is the gift of life (Sweet, 2004:98). The truth is that a person is unconditionally loved by God regardless of what the person did or did not do, intentionally or unintentionally (Eph 2:9; Boulle, 2010:74). The believer speaks the truth plainly because the believer knows that judgment is coming (Stiles, 2015:65).

Paul is asking that the truth be done with love[439] instead of demonstrated in a harsh way (Eph 4:15; Hoehner, 2002:565). Truth cannot be separated from love and only when truth is spoken in love will the body grow together in Christ (Eph 4:15; Fowl, 2012:143). Paul is teaching against speech that consists of unkind words that does not solve problems but instead cause, complicate problems and tear people apart (Eph 2:25, 29; 4:31; Adams, 1970:228). When the person prioritises being right at all costs, the other person's spirit is crushed, especially when harsh words or harsh tones are used[440] (Eph 4:31; Higbee, 2014:269). When truth is not spoken in love, it becomes distorted by human impatience, bitterness and anger and therefore ceases to be truth (Eph 4:31; Tripp, 2000:228).

A believer considers the interests of others in truth with love whereas deceit is used by a person for his or her selfish ends (Eph 4:15; Hoehner, 2002:565). A person who

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[439]   Love may be defined as "that which seeks the highest good in the one loved" (Hoehner, 2002:565).

[440]   Proverbs 15:4 "Gentle words are a tree of life; a deceitful tongue crushes the spirit" (NLT).

loves, is a person who acts in the best interests of the other person and therefore speaks the truth, not only for his or her own benefit but also for the other person (Backus, 1985:160). Believers are to show and speak the truth with love without any hidden motives or facts in order for the harmonious growth of the whole body (Eph 4:15; Hoehner, 2002:565). Speaking the truth in love does not mean that the feelings of another person will not get hurt because the truth may be something that the other person does not like to hear even though the words are spoken in the best interest of the other person (Eph 5:11; Backus, 1985:169). The reality is that loving others may sometimes result in offending them but others must never be offended by the demeanour of the believer (Eph 5:15; Higbee, 2014:271; Bridges, 2012:128).

Without the guiding principle of love in Christian relationships, relationships can be dominated by selfishness and painful bondage (Eph 5:17; Getz, 1989:15). Without love, knowledge can lead to manipulation, dictation and abrasive behaviour (Backus, 1985:158). Love spontaneously directs one away from oneself towards the needs of others but if love is enforced and regulated by law, love ceases to be (Loubser, 2009:362). God's love is the source of grace towards believers (Eph 1:4; 2:4) and changes believers to love each other as well as other people (Breed, 2018:45). Without God as the source, truth cannot be adequately explained, recognised, understood, or defined[441] (MacArthur, 2007:4).

As an ambassador of Christ the believer needs to see people correctly[442] and therefore reject the sinful, fleshly and worldly views to understand people but instead look at people as created in the image of God[443] (Stiles, 2015:67). By accepting one another as a person really is (Eph 2:2, 19), believers model grace in the same way that Jesus does (Chester, 2008:177) by serving others. God's intervention is required to develop the ability to really love the enemy of a person, to be perfect as

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[441] Romans 1:21 "Yes, they knew God, but they wouldn't worship Him as God or even give Him thanks. And they began to think up foolish ideas of what God was like. As a result, their minds became dark and confused" (NLT). Romans 1:28 "Since they thought it foolish to acknowledge God, He abandoned them to their foolish thinking and let them do things that should never be done" (NLT).

[442] 2 Corinthians 5:16 "So we have stopped evaluating others from a human point of view. At one time we thought of Christ merely from a human point of view. How differently we know Him now!" (NLT)

[443] 2 Corinthians 5:17 "This means that anyone who belongs to Christ has become a new person. The old life is gone; a new life has begun!" (NLT)

God is perfect and to do good, even to the ungrateful or wicked (Powlison, 2003:235).

Believers need to not only share their blessings and joys in fellowship but also share their sins, failures and discouragement so that believers can find encouragement, motivation, and prayer from each other[444] (Bridges, 2012:66). Believers are to be encouraged to willingly receive from one another as well as to willingly share their deepest hurt, anger, sins and doubt in order to minister better to one another and deepen in unity (Breed, 2014b:6). A person expresses mercy when the person becomes aware of the hurts and lacks (needs) of others and experiences the desire to alleviate these needs (Keller, 215:46).

The motive behind the concern for other believers, who suffer, is love[445] (Bridges, 2012:131). Believers are commanded by Jesus to give grace to all others because grace was first given to believers by God (Powlison, 2003:62). The person can only escape the force of gravity and receive grace by accepting that the human destiny on earth is to be imperfect, incomplete, weak, and moral (Yancey, 2008557). The person who was touched by grace will have love for even the most ungrateful and difficult persons because the person knows that even while the person was still an undeserving enemy of God he or she received mercy (Eph 2:5, 8; Keller, 2015:63). As stewards of God's mercy (1 Pet 4:10) believers are to use their gifts to allow God's mercy to flow into the world and becomes visible (Eph 3:10) through members caring for each other in love in order to grow in unity (Breed, 2013:9) and contribute to the healing of the self and others.

The wounds and defects of the person "are the very fissures through which grace might pass" (Yancey, 2008:557), meaning that the person with persistent shame is able to give grace to another because of the wounds that he or she experienced. The result of godly sorrow is that it leads the person to open his or her heart to God

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[444] 1 Corinthians 10:13 "The temptations in your life are no different from what others experience. And God is faithful. He will not allow the temptation to be more than you can stand. When you are tempted, He will show you a way out so that you can endure" (NLT).
[445] Romans 12:10 "Love each other with genuine affection, and take delight in honouring each other" (NLT).

as well as to others[446] (Brett, 2009:103). The believer should be strictly motivated by a sincere concern for the welfare of a person who is hurting and have a desire to see the Holy Spirit's restorative power in the life of the hurting person (Bridges, 2012:52). James concludes that genuine faith should not only be a profession of faith but should also be accompanied by deeds of mercy[447] (Keller, 2015:39). With the comfort that a person received, the person can comfort one another[448] (Chester, 2008:168).

Mercy towards others is a generous, overflowing response to the mercy received from God (Eph 1:7; 2:4, 7; Keller, 2015:66). The grace which shapes every thought, word and action in a person's interpersonal encounter, is availability[449] (Pembroke, 2002:59). When believers are called to respect others it means that even in the most difficult circumstances believers are to remain respectful while the believer suffers because of the strong stand taken against certain practices (Breed, 2014a:5).

Even though believers would always be aliens on earth, God provided *diakonia* to believers in a new faith community and thereby created a new living space for believers (Breed, 2014a:5). In the church, the different experiences of God's grace become part of the rich counsel believers have for one another (Chester, 2008:168). Communication and communion with others are affected by God's Word (Eph 4:1-16; Carson, 2014:38).

The good news that transforms is the good news that gives life (Eph 1:11; Chester & Timmis, 2007:109). The only thing that can liberate a person from the bondage of sin and give the person eternal life is the truth[450] (Eph 4:21-22; MacArthur, 2007:119). To transform animosity or indifference into constructive and often even joyful connections, the believer needs to learn how to connect with his or her own needs and others' needs (Hunsinger, 2009:349).

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[446]   2 Corinthians 6:11-12 "Oh, dear Corinthian friends! We have spoken honestly with you, and our hearts are open to you. There is no lack of love on our part, but you have withheld your love from us" (NLT).

[447]   James 2:13 "There will be no mercy for those who have not shown mercy to others. But if you have been merciful, God will be merciful when He judges you" (NLT).

[448]   2 Corinthians 1:4 "He comforts us in all our troubles so that we can comfort others. When they are troubled, we will be able to give them the same comfort God has given us" (NLT).

[449]   Availability "is the capacity to relate at depth with the other" (Pembroke, 2002:59).

[450]   John 8:32 "And you will know the truth, and the truth will set you free" (NLT). John 14:6 "Jesus told him, I am the way, the truth, and the life. No one can come to the Father except through Me" (NLT).

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Part of the cultivation and growth process and an important part of the experience of unity, is to honour each other for the ministry performed in the service of the Lord (Breed, 2014b:6). The believers need each other to regularly challenge each other's behaviour and ask each other about their walk with God (Eph 5:11; Chester, 2008:175). Being theologically astute and biblically literate does not guarantee spiritual growth (Tripp, 2012:25); the heart needs to be renewed by Jesus' powerful grace through justification (an event) and sanctification (a process) in order to mature (Eph 4:23; 5:1, 2, 18; Tripp, 2012:26).

6.3.4.2 Think on these

The mental life of a person is teeming with thoughts, both unconsciously and automatically (Bradshaw, 2005:203) and shame-inducing thoughts tend to fall into three categories according to Bradshaw (2005:209): "self put-downs, catastrophic thoughts about one's inability to handle the future, and critical and shaming thoughts of remorse and regrets." Service work (*diakonia*) should include equipping those who feel alienated, [rejected and worthless] to know and experience their identity in Christ by learning how to prepare their minds to live (Breed, 2014a:8) as God's children and experience the freedom that is found in the grace of God in Jesus Christ[451] (Eph 1:18; 3:19; Ferguson, 2010:1).

Transformation entails acquiring the mind of Christ (thinking and feeling what Jesus does) (Hull, 2006:130) which is modelled through the transformed thinking that is manifest by being in union with Christ (Comfort, 2008:216). The spirit (*pneuma*) of the person is transformed by God to such an extent that the person is able to realise what God gave him or her through His grace[452] and with the new spiritual perspective the person can judge life[453] (Eph 4:23; Louw, 1999:93). Change in patterns of thinking and living takes place as the person is renewed by the Spirit in

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[451]   John 8:36 "So if the Son set you free, you are truly free" (NLT).
[452]   1 Corinthians 2:11-12 "No one can know a person's thoughts except that person's own spirit, and no one can know God's thoughts except God's own Spirit. And we have received God's Spirit (not the worlds spirit), who we can know the wonderful things God has freely given us" (NLT).
[453]   1 Corinthians 2:15 "Those who are spiritual can evaluate all things, but they themselves cannot be evaluated by others. For, who can know the Lord's thoughts? Who knows enough to teach Him? But we understand these things, for we have the mind of Christ" (NLT).

his or her mind[454] (Eph 4:23; Adams, 1979:263). Since right thinking precedes right action Paul encourages others to pursue inward transformation and to follow his example (Eph 5:1) and live in the peace of God (Eph 2:17; 6:15; Comfort, 2008:217).

The believer needs to realise that God is bigger than all his or her problems, worries, and fears (Witmer, 2014:51). The person with persistent shame can become preoccupied with a particular group of automatic thoughts where the person can only notice one aspect of his or her environment (Bradshaw, 2005:203). A person turns his or her attention away from God when the person focuses his or her attention on him- or herself (Swope, 2011:87). Therefore, Paul prescribes the peace of God to guard the heart and mind of the believer in the midst of problems[455] (Eph 6:15; Swope, 2011:171; Comfort, 2008:216).

The inner critical thoughts can be externalised (Bradshaw, 2005:204) and both the content and the dictates of the voice can be challenged (Bradshaw, 2005:206). The weapon that drives back the enemy and broadens the reign of the King to whom all the power in heaven and on earth was given, is the *diakonia* of the followers of Jesus (Breed, 2014b:7). Instead of thinking about his or her weaknesses, the person needs to think about God's strengths (Eph 6:10; Swope, 2011:87). The awe of God gives direction to how a person with persistent shame lives and what the person desires, thinks and does (Eph 5:2, 19, 20; Tripp, 2012:117).

Paul uses the word *logidzomai* (think) which means 'deliberate and prolonged contemplation as if one is weighing a mathematical problem' to point out that the believer can choose a thought program that will produce a Christian mind[456] (Hughes, 2006:72, 76). When the believer is called to 'think' (*logizesthai*) it means that the person needs to reflect deeply or meditate about "things that are excellent and worthy of praise" (Phil 4:8, NLT; Witmer, 2014:161). God promises that when the

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[454]   Colossians 3:9-10 "Don't lie to each other, for you have stripped off your old sinful nature and all its wicked deeds. Put on your new nature, and be renewed as you learn to know your Creator and become like Him" (NLT).

[455]   Philippians 4:6-7 "Don't worry about anything; instead, pray about everything. Tell God what you need, and thank Him for all He has done. Then you will experience God's peace, which exceeds anything we can understand. His peace will guard your hearts and minds as you live in Christ Jesus" (NLT).

[456]   Philippians 4:8 "And now, dear brothers and sisters, one final thing. Fix your thoughts on what is true, and honourable, and right, and pure, and lovely, and admirable. Think about things that are excellent and worthy of praise" (NLT).

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believer meditates[457] on the Word of God, He will open the windows of heaven and lavish the believer with rich blessings[458] (Causey, 2002:78).

Believers are to exercise self-control over their thoughts by thinking thoughts that are acceptable, good and pleasing to God[459] (Phil 4:8; Bridges, 2008a:139-140; Comfort, 2008:216). The person with persistent shame has dominant, negative and self-deprecating voices that may be experienced as a thought (Bradshaw, 2005:200). Negative thoughts can be overcome by continually choosing the truth until the negative thoughts are drowned out or completely replaced by the truth (Eph 4:23; Anderson, 2003:91; Strong, 2007:113). The heart and mind must not only be emptied of worries but need to be refilled with proper and productive thoughts (Phil 4:8; Adams, 1979:252).

The focus of the believer needs to be on the true values of life – eternal life is more valuable than all the world[460], the Word of God is more precious than gold[461] and wisdom (an understanding and application of the moral principles of God) is more profitable than silver or gold or precious jewels[462] (Bridges, 2008a:89). The mind of the believer should permanently dwell on truth, honour, praise, faith, righteousness, purity, virtue and excellence in order to transform the life of the believer (Phil 4:8; Causey, 2002:78). Believers need to thoughtfully take in God's Word, ponder the meaning, explore the implications (Eph 5:10) and put the Word into practice once the Word is understood (Willard, 2002:74).

When the believer memorises God's Word, the believer taps into God's mind and raises his or her spiritual consciousness level by thinking and processing things on a

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[457]   Meditating carries the idea of pondering, contemplating or considering as it denotes that the mind is engaged in a deep and meaningful way (Causey, 2002:81-82).

[458]   Psalm 1:1 "Oh, the joys of those who do not follow the advice of the wicked, or stand around with sinners, or join in with mockers" (NLT). James 1:8 "Their loyalty is divided between God and the world, and they are unstable in everything they do" (NLT).

[459]   1 Corinthians 10:15 "You are reasonable people. Decide for yourselves if what I am saying is true" (NLT).

[460]   Mark 8:35-36 "If you try to hang on to your life you will lose it. But if you give up your life for My sake and for the sake of the Good News you will save it. And what do you benefit if you gain the whole world but lose your own soul?" (NLT)

[461]   Psalm 19:10 "They are more desirable than gold, even the finest gold. They are sweeter than honey, even honey dripping from the comb" (NLT).

[462]   Proverbs 3:13-15 "Joyful is the person who finds wisdom, the one who gains understanding. For wisdom is more profitable than silver, and her wages are better than gold. Wisdom is more precious than rubies; nothing you desire can compare with her" (NLT).

higher plane[463] (Causey, 2002:80). Thinking involves discerning the truth in light of facts or assumptions, interpretation and assimilation of information and identifying false or misleading ideas and images for what they are (Willard, 2002:73). The believer imitates God when the believer internalises God's Word and start to reproduce the pattern of behaviour and attitude that Jesus displayed (Eph 5:1-2; Causey, 2002:82).

The believer needs to focus on what is true[464] (*alēthē*), honourable[465] (*semma*) and right[466] (*dikaia*) (Comfort, 2008:216). The Spirit helps the believer to keep his or her lives and hearts stable and firm when the believer thinks about 'whatever is pure'[467] (Witmer, 2014:86). Purity of the heart can be described as 'wholehearted devotion to the Lord'[468] (Witmer, 2014:89).

The word 'lovely' (*prosphilē*)[469] is used in Greek writings to describe those who are kind, affectionate, well-disposed, agreeable and friendly (Comfort, 2008:216-217). The believer needs to fill his or her mind with what is lovely ("that which attracts love") (Witmer, 2014:105) and while creation is beautiful, the focus needs to be on the Creator whose beauty consists of the perfection of His attributes (righteousness, holiness, omnipotence, wisdom, mercy, and grace)[470] (Witmer, 2014:106).

The mind of the believer must be filled with whatever is admirable[471] (*euphēma*) (Witmer, 2014:121) and as the believer grows in admiration of the Lord, the believer aspires to be like Him (Witmer, 2014:131). The word excellent (*aretē*) denotes virtue, excellence and goodness (Comfort, 2008:217). Just as something that is truly excellent is worthy of praise, so is something that is worthy of praise (*epainos*) truly excellent (Witmer, 2014:142).

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[463] Psalm 119:11 "I have hidden Your word in my heart, that I might not sin against You" (NLT).
[464] The word 'true' speaks of whatever is valid, reliable and honest (Comfort, 2008:216).
[465] The word 'honourable' speaks of what is noble (Comfort, 2008:216).
[466] The word 'right' refers to what is just and fair (Comfort, 2008:216).
[467] The word 'pure' (*hagna*) denotes moral purity (Comfort, 2008:216). Matthew 5:8 "God blesses those whose hearts are pure, for they will see God" (NLT).
[468] Isaiah 29:13 "And so the Lord says, these people say they are Mine. They honour Me with their lips but their hearts are far from Me. And their worship of Me is nothing but man-made rules learned by rote" (NLT).
[469] The word 'lovely' refers to what is amicable and beautiful, pleasing and agreeable (Comfort, 2008:216).
[470] Psalm 19:1 "The heavens proclaim the glory of God. The skies display His craftsmanship" (NLT).
[471] The word 'admirable' connotes whatever is winsome and of good repute (Comfort, 2008:217).

The person with persistent shame needs to let go of and replace dysfunctional scripts on a daily basis and stay alert to likely situations which may activate them (Kaufman, 1989:211). Paul reminds the believer that even if the believer stumbles and falls and relapses into previous sinful thoughts, Jesus is for the believer[472] (Witmer, 2014:168). God calls believers to a lifetime of change and even though the believer will never be perfect in this life, change should always continue (Eph 2:21; 3:17; Chester, 2008:184).

The ultimate result of a person's lifestyle will be determined by what the person chooses to focus his or her mind on (Strong, 2007:113). The person with persistent shame needs to learn how to choose to interpret a situation realistically by changing the flawed underlying thinking (Bernstein & Magee, 2004:70). The person needs to be intentional about the thinking process in order to become a good thinker (Strong, 2007:113). The result of suffering is that the false selves created by cynicism, pride or lust are burned away and after a while the person simply notices that he or she is different (Miller, 2009:185).

6.3.4.3   Pray Always 6:18

Proper work for the soul that loves Christ, is prayer (Eph 6:18; Hughes, 2006:100). Prayer is an act of love and therefore there is an intimate relationship between prayer and *diakonia*, especially in the prayer of intercession (Klinken, 1989:48-49). Whenever members of Christ's body gather together for prayer, spiritual fellowship in Christ is strengthened (Hunsinger, 2006:3). Causey (2002:114) states that "prayer is a privilege that is available to all God's children." The first expression of faith is prayer (Brett, 2009:132). The believer who turns to God in prayer finds not only joy but God's peace which acts as a guard against all evil (Eph 6:15; Comfort, 2008:216).

Learning to pray is almost identical to maturing over a lifetime because a prayer life is interconnected with every part of the life of a person (Miller, 2009:21). Believers depend upon the community to uphold them in prayer and also learn to pray in the

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[472]   Romans 8:33-34 "Who dares accuse us whom God has chosen for His own? No one – for God Himself has given us right standing with Himself. Who then will condemn us? No one – for Christ Jesus died for us and was raised to life for us, and He is sitting in the place of honour at God's right hand, pleading for us" (NLT).

community (Eph 6:18; Hunsinger, 2006:3). The prayer of a person should be to ask God that He enables the person to continually commune with Him during the day so that the person may truly find delight in Him[473] (Bridges, 2012:40). When Paul insists that the believer needs to 'pray on all occasions' (Eph 6:18) he refers to the posture of the heart[474] (Hughes, 2006:97). Prayer will just flow when a person stops trying to be an adult and get a prayer right (Miller, 2009:41).

Instead of losing a person's identity, the person finds it when the person comes to God in prayer and joins the body in the Spirit through the Son (Hunsinger, 2006:4). A person begins to look to God for his or her identity and purpose when the person changes his or her focus to the Giver (Swope, 2011:61). A person's relationship with him- or herself is also changed by prayer (Hunsinger, 2006:12). Prayer exposes the selfishness, spiritual powerlessness and how difficult it is to concentrate on God (Miller, 2009:31). Through prayer, God changes the hearts, minds and perspectives of believers and align the wills of the believer with His will and purposes (Causey, 2002:116).

Jesus invites the person to come while the person is weary and overwhelmed by life[475] (Miller, 2009:32). Prayer or reading a Scriptural verse can interrupt "the experience of shame by bringing forth the truth" (Boulle, 2010:74). When a person offer his or her suffering to Christ, the suffering is taken up into His cross and wholly encompassed in His suffering and it is here at the cross where a person receives God's mercy (Hunsinger, 2006:12).

Even though Jesus was the Son of God, He was the most dependent human being who ever lived and He invites the believer into His life of a living dependence on His heavenly Father (Miller, 2009:44-45). Compassionate listening from a Christian perspective is found in God who listens to human hearts as they reach out to Him in prayer (Hunsinger, 2009:357). While the person finds joy in the Lord when delivered

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[473]   Psalm 37:4 "Take delight in the Lord, and He will give you your heart's desires" (NLT).
[474]   Acts 2:42 "All the believers devoted themselves to the apostles' teaching, and to fellowship, and to sharing in meals (including the Lord's Supper), and to prayer" (NLT). 1 Thessalonians 5:17 "Be thankful in all circumstances, for this is God's will for you who belong to Christ Jesus" (NLT). Philippians 4:6 "Don't worry about anything; instead, pray about everything. Tell God what you need, and thank Him for all He has done" (NLT).
[475]   Matthew 11:28 "Then Jesus said, come to Me, all you who are weary and carry heavy burdens, and I will give you rest" (NLT).

from bondage and misery, the person should also find joy in the God who brings about deliverance and regardless of how miserable the prospects may seem, continuously saves and provides (Breed, 2015b:8).

A person is able to 'pray in the Spirit' (Eph 6:18) because of the indwelling of the Holy Spirit who not only prays for the believer but also joins the believer in prayer, thereby infusing His prayers into the prayers of the believer[476] (Hughes, 2006:96). The prayer of the believer is sanctified by Christ when He incorporates the prayer into His own (Hunsinger, 2006:15).

The various situations that a person encounters demand a variety of prayers[477] (Hughes, 2006:99). The church calls upon the compassion of God as it has been revealed in Jesus Christ through intercessory prayer (Hunsinger, 2009:363). Grace is brought to the lives of others through petitionary prayers (Eph 6:19, 20; Hughes, 2006:100). God provides the strength to face the situation at hand when believers intercede for another (Hunsinger, 2006:1). Believers respond to the suffering of others by fervently requests that God intervenes in their persecutions or grace to endure the suffering (Bridges, 2012:132). Jesus' teaching on prayer had a recurring motif of persistence ('ask, ... seek, ... knock'[478]) (Hughes, 2006:100).

By praying 'Thy kingdom come' a person petitions that the world will open up to God's love in order that God will direct and give meaning to all human affairs and conditions (Stewart, 2015:149). A person displays a profound act of faith when the person asks God for things as it recognises the majesty, goodness and power of God (Chester & Timmis, 2007:144).

The prayer of thanksgiving is of importance to the diaconal attitude of the church since it liberates people (Klinken, 1989:49). Thanksgiving not only acknowledges the goodness of God and His mighty acts (Eph 5:20) but also promotes humility, stimulates the faith of the believer and promotes contentment (Bridges, 2008a:105).

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[476] Jude 20 "But you, dear friends, must build each other up in your most holy faith, pray in the power of the Holy Spirit" (NLT).

[477] 1 Timothy 2:1 "I urge you, first of all, to pray for all people. Ask God to help them; intercede on their behalf, and give thanks for them" (NLT).

[478] Matthew 7:7 "Keep on asking, and you will receive what you ask for. Keep on seeking, and you will find. Keep on knocking, and the door will be opened to you" (NLT).

Believers are called to come together in worship and not loose themselves in self-indulgence (Eph 4:15-21; Horton, 2009:184-185). Confessions that are God-centred instead of self-centred can create a time for worship (Bridges, 2012:46). Worship throws open the depth of the human soul to the realities of the gospel as it focuses the attention of a person on what really matters and proclaims that the Christian faith has the power to capture the imagination (McGrath, 2010:21). When members participate in worship services (Eph 5:19), members hear and speak truthful and life-changing words that prepare them in other areas of life as well (Stewart, 2015:126).

The quintessential task of those who belong in heaven is worship (Rev 4, 5, 7; DeYoung & Gilbert, 2011:247). Whereas doubt begins with the fear of man, worship begins with a reverent fear of God (Gallaty, 2015:176). Worship should be the result of thinking about God (Eph 5:18, 19, 20; Willard, 2002:76). The person acknowledges the absolute worthiness of the 'Other' in worship and by comparison the relative worthiness of everything else (Stewart, 2015:160). When the person acknowledges the majesty and dignity of God's person, He is glorified (Bridges, 2008a:102).

Worshipping God should include thanksgiving for all He has done for the person (Bridges, 2012:45). The joy about God's victory and the joy in God who saved the person with persistent shame from bondage allow the person to repeatedly gain victory over unbelief, selfishness, self-pity and timidity (Breed, 2015b:8).

6.4   Theological interpretation

Through Jesus, the Father proclaims His love to all people[479] (Breed, 2014b:3). God loves the person with persistent shame unconditionally regardless of his or her past (Eph 2:9; Boulle, 2010:74) and adopted the person into His family through Jesus (Eph 1:4). God is gracious to a person because of His love for the person (Eph 1:4; 2:4) and His love changes the person with persistent shame so that the person is able to love others (Breed, 2018:45). The awe of God directs the desires, thoughts and actions of a person (Eph 5:2, 19, 20; Tripp, 2012:117). The person with

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[479]   John 3:16 "For God love the world so much that He gave His one and only Son, so that everyone who believes in Him will not perish but have eternal life" (NLT).

persistent shame stops thinking about his or her weaknesses and instead thinks about God's strengths (Eph 6:10; Swope, 2011:87).

As Servant, Jesus came to reveal God's love for His people[480]. Jesus performed His *diakonia* by performing the works of His Father and speaking the Words of His Father[481] (Breed, 2014a:3). Out of love for His Father and for those who wanted to serve His Father, Jesus was the true *diakonos* who served His Father as well as those who followed Him so that Father, Son and those who served God would be glorified (Breed, 2014b:4).

Jesus was in His heart convinced that He needed to intentionally suffer because He wanted to bear much fruit and glorify His Father (Breed, 2014b:4). In the midst of His greatest crisis, Jesus served the very ones who did not deserve to be served (Lone & Tripp, 2006:122). While Jesus seemed weak, He conquered the enemy at the cross and because He made God's love and power visible on the cross, He still attracts people to Him (Breed, 2015c:7).

Because of His greatness Jesus served His disciples and not in spite of His greatness (Bridges, 2012:138). Jesus wanted His disciples to understand His relationship with His Father so that they can believe that He was sent so that they can take part of this relationship (Breed, 2014b:3). Those who followed Jesus were partaking in His *diakonia* with the aim of continuing His *diakonia* after His ascension (Breed, 2014a:3).

The goal of believers is to grow in Christ who, as the standard of believers, embodies love (Eph 3:19; 5:2, 25; Hoehner, 2002:567). God the Father was glorified by Jesus when He completed His assignment by doing and saying the things His Father sent Him to do and say (Breed, 2014b:3). Similarly, those who serve Him

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[480]   1 John 4:7-10 "Dear friends, let us continue to love one another, for love comes from God. Anyone who loves is a child of God and knows God. But anyone who does not love does not know God, for God is love. God showed how much He loved us by sending His one and only Son into the world so that we might have eternal life through Him. This is real love – not that we loved God, but that He loved us and sent His Son as a sacrifice to take away our sins" (NLT).

[481]   John 5:36 "But I have a greater witness than John – My teachings and My miracles. The Father gave me these works to accomplish, and prove that He sent me" (NLT). John 14:24 "Anyone who doesn't love Me will not obey Me. And remember, My words are not My own. What I am telling you is from the Father who sent me" (NLT).

(*diakoneo*) and follow Him will be honoured by the Father[482] and share in His glory (Breed, 2014a:3). Jesus indicated that He wants both obedient and mature disciples when He insisted that His disciples teach new believers (DeYoung & Gilbert, 2011:46). Obedience is an intentional choice that is based on the certainty that the Father will honour the *diakonos* and on the victory of Jesus (Breed, 2014b:6).

6.5   Ethical interpretation

The person with persistent shame was freed from his or her past (Eph 1:7) when God adopted the person into His own family through Jesus (Eph 1:5). Christ came to earth to provide freedom from the slavery of the present evil age and calls His followers to take up this freedom that allows them to live life to the full (Loubser, 2009:357). The believer is called to live a worthy life (Eph 4:1) that requires a way of living that distinctly reflects who the believer is in Christ and to whom the believer belongs (Brannan, 2005:99). The life of the believer therefore needs to reveal that the believer was made new by God through His grace (Breed, 2014a:8).

By introducing believers to Jesus, the Holy Spirit introduced the new way of living as a change in ethics that comes about by the Holy Spirit who gave new life to believers (Loubser, 2009:358). The believer needs to allow the Holy Spirit to renew his or her thoughts and attitudes (Eph 4:23) and be filled with the Holy Spirit (Eph 5:18). The believer needs to continually renew his or her thoughts so that they are in line with the thoughts of Jesus in whom they now have their new identity (Brannan, 2005:109). The person with persistent shame models the mind of Christ (thinking and feeling what Jesus does) (Hull, 2006:130) through the transformation of his or her thinking (Comfort, 2008:216).

Living according to the Holy Spirit[483] means that the believer follows the ethical guidance of the Spirit (Loubser, 2009:359). The Holy Spirit needs to be given complete authority over every aspects of a believer's life so that the believer can "make the most of every opportunity in these evil days" (Eph 5:16; Breed, 2009:16).

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[482]   John 12:26 "Anyone who wants to be My disciple must follow Me, because My servants must be where I am. And the Father will honour anyone who serves Me" (NLT).

[483]   Galatians 5:16 "So I say, let the Holy Spirit guide your lives. Then you won't be doing what your sinful nature craves" (NLT).

Under the guidance and empowerment of the Holy Spirit the believer is not only dead to the world but also regards the world to be dead[484] (Loubser, 2009:360).

The believer lives by the Spirit when others can see the fruit of the Spirit revealed in the relationships the believer has with others (Getz, 1989:49) and with God (Louw, 1999:114). The new orientation of the believer (Eph 4:23) signifies the practical life of bearing fruit through the Holy Spirit (Louw, 1999:132; Loubser, 2009:360). The believer displays love for God and neighbour as the believer bears the fruit of the Spirit (Cunningham, 2011:277). While the fruit associated with the flesh was sheer human effort, the fruit of the Spirit is "the result of being crucified with Christ and allowing Him to live in the believer"[485] (Loubser, 2009:360). Believers need to grow in every fruit of the Spirit (Bridges, 2008:66). The life of the believer entails surrendering to the work of God in Christ which is done in the believer through the Holy Spirit (Loubser, 2009:361).

6.6   Good practice and normative reflection

Since the person with persistent shame no longer has an identity of 'worthlessness' but instead as a child of God (Eph 2:19; 3:6), the believer should no longer live according to his or her old identity (Eph 4:17, 22, 24; 5:7, 11, 15, 17). The new identity of the believer is based on the truth from Jesus (Eph 4:21). Since Jesus came to serve and the believer should imitate Jesus (Eph 5:1), believers should willingly give their life in the service of God (Breed, 2014b:3). Believers need to be trained to live in their new identity (Breed, 2014b:7) and understand what God wants them to do (Eph 5:17) so that they can make the most of every opportunity (Eph 5:15).

- The servant (*diakonos*) is accountable to God for his or her words

  Since God's Words are communicated to others through the *diakonos* of Jesus (Breed, 2014:5) the servant of God must get rid of all bitterness, rage, anger,

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[484] Galatians 6:14 "As for me, may I never boast about anything except the cross of our Lord Jesus Christ. Because of that cross, my interest in this world has been crucified, and the world's interest in me has also died" (NLT).

[485] Galatians 2:20 "My old self has been crucified with Christ. It is no longer I who live, but Christ lives in me. So I live in this earthly body by trusting in the Son of God, who loved me and gave Himself for me" (NLT).

harsh words and slander (Eph 4:31) and instead treat others with kindness, tenderness, and forgiveness (Eph 4:32). Instead of using unkind words that cause or complicate problems and tear people apart (Eph 2:25. 29; 4:31; Adams, 1970:228) the servant is led by the Holy Spirit to practice new thinking, judgment, criticism, admonition and encouragement (Eph 4:23, 32; Breed, 2015b:4).

- The mind of the servant (*diakonos*) needs to be renewed by the Holy Spirit

The servant needs to allow the Spirit to renew his or her thoughts and attitudes (Eph 4:23) and be filled with the Spirit (Eph 5:18). Believers are responsible for exercising self-control over their thoughts (Phil 4:8) (Bridges, 2008a:139-140; Comfort, 2008:216) and choosing the truth until the negative thoughts are drowned out (Anderson, 2003:91; Strong, 2007:113) or completely refilled with proper and productive thoughts (Eph 4:23; Adams, 1979:252).

- The servant (*diakonos*) is accountable for his or her actions

Believers have a common calling to walk worthy of their new identity in Christ (Eph 4:1) as servants in all their relationships with humility, forbearance, candour, generosity, and tender-heartedness to others (Eph 4:32; Powlison, 2003:61). A life worthy of their calling means that believers need to increase in the fruit of the Spirit (Eph 4:2) and be truly righteous and holy like God (Eph 4:24). Believers should be wise about how they live (Eph 5:15) and must therefore live a 'crucified' life in loving service (*diakonia*) that emanates from being united with Christ and His life (Loubser, 2009:363). Every believer was called to bear witness (Eph 2:7; Hunsinger, 2006:19) about what was experienced, felt or seen about God, His Word, His promises or His principles in the life of the believer (Eph 1:7, 17; 3:11; Onyinah, 2012:135-136).

- Servants (*diakonos*) are responsible for equipping each other

In line with Jesus' command to teach new believers His commands and how to practically apply them in their daily lives and relationships (Mohler, 2014:35, 36), Paul exhorts that believers be equipped to do God's work and build the church (Eph 4:12). The spiritual gift of God (Eph 4:7) indicates where the servant is to

serve and complete the body of Christ (Swope, 2011:147). When members share with one another what God is teaching them, they learn together as they learn from God (Bridges, 2012:60-61) and grow in the unity in faith and knowledge of God's Son in order to mature (4:13).

- Believers support each other

Believers are to imitated God in everything they do (Eph 5:1), carefully determine what pleases God (Eph 5:10) and expose evil deeds (Eph 5:11). Christian service (*diakonia*) entails helping, supporting and encouraging others in obedience to God (Breed, 2013:8) and in His power (Breed & Semenya, 2015:8). A servant (*diakonos*) should follow the example of Christ and live a life filled with love (Eph 5:2). The servant (*diakonos*) loves another person with his or her possessions, words, actions, judgments and attitudes (DeYoung & Gilbert, 2011:143). Believers need to speak the truth in love (Eph 4:15) when they encourage, challenge, console, rebuke, counsel, exhort, and comfort each other in the body of Christ (Chester, 2008:170) and grow in every way more and more like Christ (Eph 4:15). Within the community, believers support each other by standing firm in God's armour (Eph 6:10-17) and staying alert and persistent in their prayers for all believers everywhere (Eph 6:18). Prayer is an act of love and an act of *diakonia* (Klinken, 1989:48-49) when believers pray together in the Spirit at all times and on every occasion (Eph 6:18), worship God (5:19) and give God thanks for everything (5:20).

6.7   Conclusion

Through *koinōnia* the believer discovers his or her identity and lives out this new identity through *diakonia*. The person with persistent shame bears witness to his or her new identity by serving others. Serving others help the person to focus on the needs of others and on his or her relationship with God, thereby contributing to the healing of persistent shame.

The person with persistent shame discovers that not only does the person have a purpose in God's plan but also that God gave the person gifts that must be used in the community for the benefit of the whole community. Within the community the

believer develops the fruit of the Spirit as he or she matures. The fruit of the Spirit enables the believer to respond to others in a godly manner instead of responding from the basis of shame.

The renewal of the mind takes place within the community but it is the individual responsibility of the believer to change the focus of his or her thoughts. The person with persistent shame has access to the armour of God to resist any persistent thoughts of shame but must also replace these thoughts with "what is true, and honourable, and right, and pure, and lovely, and admirable" (Phil 4:8; NLT),

The focus of the next chapter will be on the development of a biblical model for healing shame, keeping in mind that "any model of counselling that is authentically biblical will be framed, designed, and executed in happy submission to the biblical demand that our lives be lived out entirely for the glory of God!" (Bookman, 2005:51).

6.8   Guidelines for the pastoral care to the person with persistent shame

The following guidelines to healing persistent shame through *diakonia* in the areas of identity, relationships, and thoughts (mind) are identified within Ephesians:

6.8.1 Responsibility of the new identity

- Direct person with persistent shame to Christ
  All counselees have already been on God's agenda (Lindeque, 2006:121) before meeting the counsellor. The pastoral counsellor can neither give the person with persistent shame life nor meet his or her crucial needs (Anderson, 2003:60). The person with persistent shame needs Christ (Chester, 2008:173) and His gospel to find hope (Lindeque, 2006:121). Since God gives the believer his or her identity by knowing the believer intimately and personally (Rosner, 2017:99), the person with persistent shame needs to be encouraged to learn to live and depend on God's promises daily (Eph 1:14; Swope, 2011:81). The *diakonos* is a disciple who serves in the same manner as Jesus served (Breed, 2014b:3).
- Stimulate *diakonia* with community involvement
  A person can only be a follower of Christ when the person is involved in ministry (*diakonia*) (Breed, 2014b:6). The *diakonia* of the believer is based on the certainty that the believer was called by God to bear witness of the grace and

healing received from God (Eph 2:7). God is made known through the life together in the community and the love believers have for one another (Chester, 2008:15). Unity and maturity is established when saints live up to their calling (Eph 4:15; Breed, 2018:26). The person with persistent shame is healed when the person serves those who do not deserve it (Lone & Tripp, 2006:123).

- Guide into wise living

Paul describes wise living as 'putting on the new nature' (Eph 4:24) which includes righteous and holy living (Eph 4:24), being kind, tender-hearted and forgiving (Eph 4:32), imitating God (Eph 5:1), following the example of Christ (Eph 5:2), exposing evil deeds (Eph 5:11), being filled with the Holy Spirit (Eph 4:18), singing psalms and hymns and spiritual songs (Eph 5:19), giving thanks to God for everything (Eph 5:20) and standing strong in God's power (Eph 6:10).. The person needs to live in such a way that his or her actions reveal his or her new identity in Christ (Breed, 2014:8). Therefore, Christ needs to be reflected and self-giving should be evident in the new Christian identity (Eph 4:23; Loubser, 2009:362). The believer imitates God (Eph 5:1) when the believer internalises God's Word and start to reproduce Jesus' behaviour and attitude (Causey, 2002:82). The follower of Christ denies him- or herself any right to justice, a good reputation, immediate vindication and the insistence on controlling others (Hull, 2006:122).

6.8.2 Growing in relationships

- Direct person with persistent shame to the Holy Spirit
The Holy Spirit sealed the believer as a promise that the believer now belongs to God (Eph 2:12-12). The intervention of the Holy Spirit is needed to develop the ability to really love the enemy of a person, to be perfect as God is perfect and to do good, even to the ungrateful and the wicked (Powlison, 2003:235). Good works cannot be done through human effort but only through the power of the Holy Spirit (Adams, 1979:244). When God is allowed to be strong through the believer and the believer embraces his or her limitations (Hull, 2006), believers resemble the perfect nature of Christ and His Spirit (Cunningham, 2011:281).
- Encourage increase in the fruit of the Spirit

Believers are called to live according to their new identity in all relationships with humility, forbearance, candour, generosity, and tender-heartedness to others (Eph 4:2, 32; Powlison, 2003:61). Through the Holy Spirit the new orientation of the believer (Eph 4:23) signifies a practical life of bearing fruit (Louw, 1999:132; Loubser 2009:360). Believers are to pursue the fruit (Adams, 1979:250; Cunningham, 2011:278) by obeying God's Word according to Jesus (Onyinah, 2012:108-109). All believers are called to increase in the fruit of the Spirit as they grow towards maturity.

- Develop gifts of the Spirit

Every believer is given a gift (Eph 4:7), therefore, every believer must be involved in ministry (Hoehner, 208:89; Chester, 2008:168). The gifts of the Holy Spirit are best displayed in service (*diakonia*) (Fowl, 2012:142). The good works of the believer should reveal God's character to the world (DeYoung & Gilbert, 2011:225). Believers need to be equipped to fulfil their function of *diakonia* (Eph 4:12; Breed, 2012:7). Fulfilling the function of *diakonia* includes discovering the gifts of the Spirit and where the best place is for the person within the community (Swope, 2011:150; Hunsinger, 2006:24; Botes, 2016:158-159).

6.8.3 Renewing the mind

- Direct the person with persistent shame to God

The words and actions of Jesus' followers are determined by the knowledge of who He is and what He did (Eph 4:20; Breed, 2018:26). The truth is that the person with persistent shame is loved unconditionally by God regardless of what the person did, intentionally or unintentionally (Eph 2:9; Boulle, 2010:74). The person with persistent shame finds hope in the realisation that God can use his or her circumstances or failures to accomplish His will (Mack, 2005:125). Therefore, the person with persistent shame needs to be encouraged to contextualise his or her weakness in faith to experience the grace of God and His power in his or her life (Boulle, 2010:75).

- Discern negative thoughts

Feelings will only conform to reality when what a person believes or thinks conforms to the truth (Eph 4:17, 22; 5:7, 11, 15; Anderson, 2003:88). Any

instability or inconsistency regarding faith and knowledge of God needs to be left behind (Eph 4:14, 22;Fowl, 212:14). The person needs to choose the truth to overcome negative thoughts (Anderson, 2003:91; Strong, 2007:113) and replace the negative thoughts with proper and productive thoughts (Adams, 1979:252).

- Encourage positive thoughts

Diakonia should include equipping those who feel alienated to learn how to prepare their minds to live by knowing and experiencing their identity in Christ (Breed, 2014a:8). Service is one way that a person stops thinking about his or her own wants and needs and instead starts thinking about the needs of others (Eph 4:28; Chester, 2008:158). Believers are to think thoughts that are acceptable, good and pleasing to God (Phil 4:8; Bridges, 2008a:139-140). The counsellor needs to encourage intentional thinking so that the person can become a good thinker (Strong, 2007:113).

CHAPTER 7: A BIBLICALLY BASED MODEL FOR THE HEALING OF PERSISTENT SHAME

7.1   The pragmatic task

In the pragmatic task of Osmer (2008:176) strategies of actions are formed and enacted to gain desirable outcomes. With the focus on leading change (Osmer, 2008:176), the chapter will focus on the development of a biblically based model for the healing of persistent shame. The aim of this chapter is to answer the question posed by Osmer (2008:4) how might the pastoral counsellor respond to the problem of persistent shame. The information accumulated in the previous chapters will be analysed, interpreted and synthesised to formulate the biblically based model for the healing of persistent shame.

The chapter is divided as follows:

- Guidelines from previous chapters
- Pastoral model for the healing of persistent shame

7.2   Introduction

The aim of this chapter is to answer the research question by developing a biblically based model for the healing of persistent shame. While counselling is not able to completely remove persistent shame, persistent shame can be healed (3.4.3; Kaufman, 1989:162) by transforming the experience of shame and developing the skills and processes to support ongoing transformation (3.4.3; Wheeler, 2003:55). Since the guidelines from previous chapters form the basis for the pastoral model for the healing of persistent shame, the guidelines are divided according to different phases. However, since the phases interact with one another, information listed in one phase may also be used in another. The pastoral model for the healing of persistent shame will indicate the numbers corresponding with the guidelines for each phase.

7.3   Guidelines from previous chapters

7.3.1   Preparation for the pastoral encounter

7.3.1.1 Shame must be correctly understood and identified

The responsibility lies with the pastoral counsellor to understand shame, the character of the client and to be able to apply therapeutic methodology and create interventions to facilitate contact, awareness, and growth of the client (3.4.3; Yontef, 2003:370). If shame is not diagnosed, shame may interfere with other aspects of therapy (3.4.3; Pattison, 2000:166). In order to be effective in counselling, the process of shame needs to be better understood so that the pastoral counsellor does not respond to the client's defensiveness (3.4.4; Yontef, 2003:352). The potential for shaming is present in any relationship (3.4.1; Geib & Simon, 2003:315), especially when the client feels exposed and seen when the client is not ready to be seen (3.4.1; Bradshaw, 2005:101). The focus need to be more on changing the heart and less on changing habits to prevent frustrating the client's attempt to overcome the problem (4.4; Causey, 2002:25). Counselling a client with persistent shame will require gradual and repetitive work over a long period of time because the sense of self is largely preverbal and conditioned (3.4.3; Yontef, 2003:375).

7.3.1.2   The current perspective of the client needs to be taken into consideration

Seeking any form of therapy may, in and of itself, be a shame provoking experience (3.4.3; Cooper-White, 2011:117). The shame of the client must be recognised and interpreted without amplifying the client's shame (3.4.3; Pattison, 2000:166). The client may not be able to name his or her attitude towards the self and others or may not even be aware of the causes in his or her own life (3.3.4; Pattison, 2000:108). The client will guard against any exposure of his or her inner life but also against any exposure of the client to him or herself (3.4.6; Bradshaw, 2005:30). When shame becomes part of the person's identity, shame is life-dominating and stubborn and touches everything about the person (3.4.2; Welch, 2012:12). The client needs to be willing to change (3.4.3; Brennan *et al*., 2017:217) and needs to honestly look at his or her doubts, desires, fears and hopes in order to heal (5.3.2.2.1; Keller, 2013:289)

even though there is a risk to the client's insecurities when the client is honest about who he or she is and how he or she is doing (5.3.2.2.1; Swope, 2011:31).

7.3.1.3   Maladaptive psychological symptoms and interpersonal coping styles may hide shame

Normal signs of shame may not necessarily be evident and the pastoral counsellor needs to look at strategies and defences that the client may employ to cope with or avoid experiencing shame (3.4.3; Lee, 2003:6). The client tends to experience anger, social anxiety, and feel less empathy for others (3.4.5; Kalat & Shiota, 2007:235). The pastoral counsellor needs to look at the perception of the self that is seen as being judged to be inferior, defective, incompetent, undesirable, or unlovable in order to distinguish shame from other experiences (3.4.3; Pattison, 2000:76). The client may be at risk for "depression, narcissism, low self-esteem, social anxiety, anger arousal and aggression, eating disorders, personality disorders, obsessive-compulsive disorder, limited empathy" (4.3.3.5; Etengoff *et al.*, 2017:2910; Park, 2016:354; Butler *et al.*, 2009:356) and post-traumatic stress (4.3.3.5; Park, 2016:354).

7.3.2 Guidelines for the therapeutic relationship

7.3.2.1   The pastoral counsellor must be available to the client

The pastoral counsellor needs to be available for contact with his or her clients (Lee, 2003:17) because the client heals in the context of person-to-person contact (3.4.3; Yontef, 2003:369). Intentional care that is born out of love for the client should be part of every interaction with the goal to connect with one another by caring enough about the client to ask and listen in order to understand (6.3.1.1; Higbee, 2014:236). Interpersonal contact that confirms the client's human existence and membership in the human race replaces old introjected shame tapes (3.4.3; Yontef, 2003:370). The pastoral counsellor needs to be humble and see his or her own sin before focussing on the sins and weaknesses of the client (6.3.1.1; Lone & Tripp, 2006:46).

7.3.2.2   *Give sincere support and acceptance*

The client needs to experience sincere support and acceptance that reflects God's acceptance of the client (5.9.1; 3.4.3; Collins, 2007:433-437). Instead of assuming that listening to and accepting feelings of shame with lots of patience and understanding will lead to changes in the attitude of the client towards the self and others (3.4.3; Pattison, 2000:166) the pastoral counsellor should aim to accurately understand the client's subjective experience and express empathic understanding through transparent, vulnerable, congruent communication, acceptance and respect, in a way the client can understand and confirm or correct (3.4.3; Yontef, 2003:370). Because of his or her need for acceptance the client may appear to be an unreliable hypocrite as the client lies or is dishonest (3.4.5; Pattison, 2000:128). The client who feels worthless and who expects rejection needs cleansing, fellowship, love, and acceptance (3.4.2; Welch, 2012:11) and by practicing inclusion, the pastoral counsellor confirms the client (3.4.3; Yontef, 2003:370).

7.3.2.3   *Reflect the love of God*

The pastoral caregiver needs to make the client aware that God loves the client specifically and encourage the continual growth of the awareness of God's love (5.9.1). True comfort needs to embody God's forgiveness in ongoing acceptance and love for the client (6.3.1.1; Chester, 2008:176) and by accepting one another as a person really is, the pastoral counsellor models grace in the same way that Jesus does (6.3.4.1; Chester, 2008:177). Healing will occur when the client receives love and applies it to his or her wounds (3.4.3; Park, 2006:207).

7.3.2.4   *Commit to effective communication*

The client may either be unable to describe his or her shame or his or her description may be very different from the pastoral counsellor's own vocabulary which makes it necessary for the pastoral counsellor to communicate in a way that makes communication possible (3.4.3; Yontef, 2003:375) but also to teach the client a vocabulary to describe his or her feelings and integrate this language in the wider stories and metaphors of the client (3.4.3; Pattison, 2000:169). The pastoral counsellor needs to be committed to dialogue to ensure the client knows that he or

she is treated as competent, worthwhile, and self-determining (3.4.3; Yontef, 2003:371).

7.3.2.5   *Build a relationship of basic trust*

Since the client needs to feel safe within the therapeutic environment to expose his or her true self and feelings (6.3.1.1; Denton, 2010:145), a relationship of basic trust needs to be built between the pastoral counsellor and the client (3.4.3; Pattison, 2000:166).The client who struggles with trust is a client who yearns for acceptance and a place where he or she can be honest about dreams, disappointments and differences (6.3.1.1; Hull, 2006:155). If the adult's truthfulness is not received well by the pastoral counsellor, the old emotional memory of not being regarded and esteemed as a child is awaken and the adult reacts with anger or frustration and blames the event or person who caused the vulnerable experience (2.3.3; Boulle, 2010:32). The violation of interpersonal trust and internal security causes the feeling of meaninglessness and hopelessness (3.4.1; Pattison, 2000:73). The client may not trust others to discover his or her true self because his or her focus is on protecting the self at all costs (3.4.5) or the client no longer trusts him- or herself (3.5.2). The client does not believe that he or she has any right to depend on another person and needs to be taught that essentially all human beings are limited (6.3.3.2; Bradshaw, 2005:161). While mutual relationship offers the best opportunity for forming new conceptualisations of the self and others (3.4.3; Lee, 2003:17), boundaries need to be acknowledged and respected within the therapeutic relationship (6.3.1.1; Denton, 2010:146).

7.3.3 Guidelines for the pastoral model for the healing of persistent shame

Phase A: Liberation of identity

7.3.3.1   *Explore developmental history of the client*

The hidden explicit and introjected assumptions that were formed during the developmental stages of the client must be explored (3.4.3; Yontef, 2003:375). The pastoral counsellor needs to teach the client a more realistic way to interpret situations (2.3.1) and teach the client how to re-evaluate the way that others might evaluate him or her by realising that the evaluation is not necessarily as negative as

the client imagine (2.3.2; Gohar & Leary, 2014:385). The pastoral counsellor should be able to address the gospel Word to the problems of a client's life (5.3.4.5.2; Chester & Timmis, 2007:131) and must not confuse the learned behaviour patterns of a client with his or her inherited nature (6.3.1.1; Adams, 1979:236).

7.3.3.2   Address basic foundational needs

In healthy families parents model things such as problem solving, basic nutrition and appropriate social behaviour, but a child who grew up in poorly functioning families is supposed to simply know things without being taught (3.4.2; Wilson, 2000:86). Most persons with persistent shame never learned appropriate ways to interact in healthy relationships and will struggle to make and keep friends (3.4.5, 4.3.2.1; Denton, 2010:240). The client may not have had a role model from which to learn self-respect or boundaries (3.4.2; Pattison, 2000:106) and when his or her life has been moulded by shame and reactions to it, the client may be unclear of his or her own and others' personal boundaries (4.3.2.5; Pattison, 2000:110).

7.3.3.3   Educate client on emotions

The client lost connections with his or her emotional intelligence which caused the dominant (analytic) part of the brain to be seriously biased and impaired (4.4; Bradshaw, 2005:142). Therefore, the pastoral counsellor needs to teach the client how to recognise different emotions and how to correctly respond to various emotions (2.3.1; Boulle, 2010:27). An emotion that follows a false or incorrect judgment is usually misplaced (2.3.2; Sludds, 2009:26). When the core feelings of a person are not acknowledged, the person loses a sense of him- or herself (2.3.3; Bradshaw, 2005:79). The survival skill of the false self is to create a script that tells the person what feelings the person should have which are eventually accepted as authentic (2.3.3; Bradshaw, 2005:79). A child that was abused not only has difficulty in recognising his or her own emotional state but also finds it difficult to accurately read the full range of what others experience causing the child to approach close and demanding relationships with significant emotional deficits and poor social understanding (4.3.2.1; Howe, 2005:84). God does not want the involuntary adoption of the way a client processes his or her emotions since childhood to continue to be a

hindrance to being the truly, precious and unique person that He created him or her to be (5.3.3.3; Boulle, 2010: xiii).

7.3.3.4   Externalisation of shame

The pastoral counsellor must bring the awareness of shame from the background to the foreground by reflecting, teaching and sharing his or her own experience (3.4.3; Yontef, 2003:374-375). For healing to occur, shame must be acknowledged and owned (3.4.3; Pattison, 2000:166) by allowing the self to feel shame in order to heal from shame (3.4.3; Brennan *et al*., 2017:216). The wounded inner child must be liberated (Bradshaw, 2005:167) by changing the toxic shame scenes (3.4.3; Kaufman, 1989:162). Instead of merely focussing on changing behaviour, the pastoral counsellor needs to change what the client believes (6.3.1.1; Anderson, 2006:74).

7.3.3.5   Educate client on the new identity in Christ

The client no longer derives his or her identity from his or her family, educational background, socioeconomic status, gender, or race but discovers his or her true identity in *koinōnia* with Christ (5.3.2; Latini, 2011:100) after God adopted the client whose personal identity, origin and history are alien to God, into His household (5.3.2.3; Gause, 2009:3). While the client needs to be guided into the new identity and how to practically live up to this new identity (5.3.3.3; Breed, 2015:52), the client needs to take a decisive step to actualise the new identity in Christ (5.3.3.1; Klein, 2006:126). The result of focussing on the Giver is that the client looks to God for his or her identity and purpose (6.3.4.3; Swope, 2011:61). The Spirit needs to be allowed to continually fill and transform the person (5.3.3.1; Klein, 2006:143) in order for the client to live a righteous and holy life (5.3.3.1; Fowl, 2012:153). Because the client is inwardly the person that Christ called him or her to be (5.3.4.6.1; Willard, 2008:84) the client needs to let go of any distorted, non-loving attitude towards the self (5.3.3.1; Boulle, 2010:75). The new identity changes the client's perception on what he or she has control over as well as that ultimately only God and the client has control over him- or herself.

7.3.3.6   Separate the emotion of shame from the identity of shame

When an emotion stops to function as an emotion, the emotion becomes internalised and part of the character of a person (3.4.2; Pattison, 2009:93) which means that shame can become part of who the person is when internalised (2.3.3). Internalisation and further magnification creates an identity because a distinctive pattern of relating to oneself has developed and it continuously absorbs, maintains and spreads shame (2.3.3; Kaufman, 1989:112). The identity of a person is about personal self-understanding (2.3.3; Louw, 2012:75) and shame is therefore a learned experience "of not identifying the self as is" (3.4.1; Yontef, 2003:354). However, the true identity of the person with persistent shame is not defined by his or her family of origin (5.3.2.3; Swope, 2011:90) but by who he or she is in Christ.

7.3.3.7   Equip client to recognise shame triggers

The client assists the pastoral counsellor to recognise his or her shame triggers (3.4.3; Yontef, 2003:375; 6.3.4.2; Kaufman, 1989:211). An emotional response is based on a memory of a client's past experiences with an object or a person, an event or his or her imagination of what is likely to occur (2.3.1; La Freniere, 2000:80). The pastoral counsellor needs to be aware that the client's shame can spontaneously activate shame in the pastoral counsellor and when he or she avoids or defends against his or her own shame it can recreate the client's familial patterns (Kaufman, 1989:163).

7.3.3.8   Expose strongholds

The rigid and unchanging defence mechanisms last into adulthood (4.3.3.2; Denton, 2010:286) and the effectiveness thereof lies in the absence of the awareness of their functioning (4..3.3.2; Cramer, 2006:5). The automatic defences of the client are not only meant to protect the self but also keep others from getting too close to the client (3.4.5). When the true self is ignored or disowned the client is not only prevented from becoming the person God wants him or her to be but is also prevented from encountering God on a deeper level within him- or herself (3.4.2; Boulle, 2010:19). Dismantling the defences against shame may be part of the therapy (3.4.2; Pattison, 2000:166). Change the focus from the client's weaknesses to the strength of God (6.3.4.2; Swope, 2011:87) because the awe of God gives direction to how the client

lives and what he or she desires, thinks and does (6.3.4.2; Tripp, 2012:117). The pastoral counsellor needs to encourage the client to acknowledge the circumstances in which these strongholds developed and motivate the client to consciously and deliberately choose to change his or her responses (5.9.3).

Phase B: Change of focus

7.3.3.9   Apply the Word of God to the problem of persistent shame

Pastoral counselling is about changing lives by changing values, beliefs, relationships, attitudes and behaviour which necessitates the Bible as the basis for pastoral counselling (5.2; Adams, 1979: xiii). Pastoral counsellors need to use biblical terms instead of psychological terms to discuss the problems of clients since the use of biblical words such as sin, fear, anger, and worry directs the client toward Christ and His Word (6.3.1.1; Mack, 2005:128). The pastoral counsellor must not merely quote passages with general applications but must rather show the client that the Word of God specifically speaks to his or her problem (6.3.1.1; Mack, 2005:125) and should encourage the client to thoughtfully take in God's Word, ponder the meaning, explore the implications and put the Word into practice once the Word is understood (6.3.4.2; Willard, 2002:74). The pastoral counsellor needs to teach the client how to think biblically about God (6.3.1.1; Mack, 2005:125). The appropriate or inappropriate understanding of God (God-images) must be assessed (5.3.4.2.1; Louw, 1999:236) since the distortion of these images not only causes the client to question God's love for them but they also question how they can trust God when their experience with their parents did not inspire trust (3.4.4).

7.3.3.10   Educate client on the reality of suffering after the Fall

Suffering and evil came into the world when Adam and Eve chose to disobey God (4.4; Yancey, 2008:68) and resulted in ever increasing effects of decay and degeneration (4.4; Wedman, 2016:55). The consequences of the abuse of the freedom that God gave humanity are that pain and suffering multiplied on earth (4.4; (Yancey, 2008:69; Bavinck, 2011:352). Human nature after the fall is to sin against God and his fellowman (4.4; Denton, 2010:77) and every person shares a human condition that emanates from a woundedness that is the fallen state of humanity (4.4; Boulle, 2010:15). To a large degree, people continue to suffer because of the

collective choices made by human beings (4.4; Willard, 2002:1). However, personal problems are not always caused by a person's personal choice to sin (4.4; Thurman, 1999:86). Since dysfunctional parents may themselves have been exposed to dysfunctional families (4.4), they may themselves behave according to the rules (4.3.3.1), roles and scripts (4.3.3.2) of their family of origin. Understanding that dysfunctional parents may themselves have grown up in dysfunctional families may aid a client to show kindness to them just as kindness should be shown to the adult child with persistent shame (4.6).

7.3.3.11   *Direct the client to God*

By knowing that God loved the client unconditionally regardless of what the client did (6.8.3; Boulle, 2010:74) the client finds hope that God can use his or her circumstances or failures to accomplish His will (Mack, 2005:125). The 'problems' that is experienced by the client is not the pastoral counsellor's to solve but God's since the whole life story of the client is known to God (5.2; Hunsinger, 2006:13). While there is always Someone the pastoral counsellor can take his or her client to (5.3.4.5.2; Powlison, 2003:44) the pastoral counsellor must also make sure that the client is guided to where God wants to take the client so that God's will is done in his or her life (5.3.4.9; Breed, 2015:47).

7.3.3.12   *Encourage client that God is with those who suffer*

The client who endures, crumbles under, and cries out for God during his or her sufferings needs to know that God is sovereign over all (4.4; Wedman, 2016:51) including his or her problems, worries and fears (6.3.4.2; Witmer, 2014:51) and that God regards the client unconditionally regardless his or her brokenness and spiritual poverty (4.4; Boulle, 2010:15). While injustice and sinful oppression may never be minimised (5.3.4.4.1), God will take care of the righteous, God will serve justice, God will bless the believer (Adams, 1979:52) and no offender can drag a person away from God or bring shame on the person any longer (5.3.4.4.1; Welch, 2012:160). Even though God does not say that He will keep difficulties from a person, He promises to be with those who mourn (4.4; White, 1997:15) and He promises that He will take vengeance on perpetrators (5.3.4.4.1). God wants the client to live in His

promise (5.3; Swope, 2011:66) and look forward to a world that will be filled with His righteousness (5.3.4.2.1; Jones, 2014:124).

7.3.3.13   Lead the client through the grief process of the loss of childhood

The child may have had to relinquish his or her childhood even though he or she never had it (4.3.2.3; Kaufman, 1989:68). When the child is neglected, a hole in the soul is experienced that was created by unresolved grief that results in adult children (3.4.2; Bradshaw, 2005:46). The truth of injustice and distress that is experienced should never be ignored (5.3.4.4.1; Keller, 2013:139) since ignoring or denying the past hurt, anger rage stays hidden in the soul (4.4; Crabb, 2007:192). Grieving all that was lost and all the hurt that happened, is healthy and hope is found in God who will ultimately put things right (5.9.2). The reality of what happened needs to be accepted so that the client can deal with the hurt (5.3.2.2.1; Masteller & Stroop, 1996:201) and grieve the loss of childhood (5.3.2.2.1; Bradshaw, 2005:170). The client needs to recognise the injuries to the self (5.3.2.2.1; Anderson, 2006:62) and embrace grief, work through the grief, allow the grief to heal the hurt and live in the full light and recognition of what has happened (5.3.2.2.1; White, 1997:23). The wounded true self is known by God who continues to love this child intimately (3.4.2; Boulle, 2010:24). No person can grieve alone but needs support in order to heal (5.3.3.2; Bradshaw, 2005:172).

7.3.3.14   Provide client with the confidence that God uses past experiences to fulfil His will

The life experience of a client does not hinder God (5.5; Powlison, 2003:174) and God does not choose a person by considering all the options, possibilities, superior properties of a person or because He lacks or needs anything or anyone (5.3.2.3; Fowl, 2012:40). God wants to free the client from the emotional woundedness that he or she carries (5.3.2.2; Boulle, 2010:13) and uses the past and present to prepare the client for his or her future (5.3.2.2; Swope, 2011:80). Each and every experience of a client may be an asset that can contribute to healing (6.3.2.3; Bradshaw, 2005:181). Hope is found when the client realises that God can use his or her circumstances or failures to accomplish what God wants (6.3.1.1; Mack, 2005:125).

7.3.3.15   Direct client to Christ

The client needs Christ (Chester, 2008:173) and His Gospel to find hope (Lindeque, 2006:121) and needs to be encouraged to learn to live and depend on God's promises daily (6.8.1; Swope, 2011:81). The client does not need a substitute saviour who solves his or her problems but instead needs others to point the client to Christ (6.3.1.1; Chester, 2008:173). Jesus loves the client and specifically died for him or her (5.3.2.1; Jones, 2014:117) and reconciled the client with God. As the client becomes aware of God's love for him or her, a solid foundation of God's love is laid that must constantly grow (5.3.4.6.2; Bridges, 2008:27).   Jesus' deliverance required that He suffered and died (5.3.2.2) and can therefore sympathise with those who suffer (5.3.2.2.1). Jesus willingly plunged into the greatest depths of suffering and suffering can therefore not mean that He does not love a person or does not care about those who suffer (5.3.2.2.1; Keller, 2013:121). The presence of Christ gives suffering a dimension of depth that enables a client to endure (5.3.2.4; Hunsinger, 2006:12).

7.3.3.16   Share biblical perspectives on salvation

Every believer, including the pastoral counsellor, is called upon to bear witness to Christ and to the salvation of the world affected through Him (6.3.2.2; Hunsinger, 2006:19). Saving a person is all about God and His faithfulness to His purposes and promises and does not depend upon the person (5.3.2.1; Horton, 2009:20). When a moral verdict is rendered in favour of the person, recovery begins (5.3.2.2.2; Anderson, 2006:70). The lies of the devil are refuted when the client trusts Christ as his or her Saviour and stand on His promises (5.3.4.3.1; Swope, 2011:107). Even though salvation is a free gift from God, the client needs to be guided on how to respond to salvation (5.9.1).

7.3.3.17   Discover the freedom that is found in the truth of Jesus

Jesus not only wants to but is able to free the client from the patterns of response that developed (5.5: Adams, 1986:131). Honesty about the life of the client and what the client beliefs is needed to turn towards the truth (5.3.4.3.1; Swope, 2011:58) and by remembering when the shame was originally laid onto a client (5.3.4.3.1; Bradshaw, 2005:182) the beliefs can be challenged with the truth that is found in

God. Not only will the client become more hopeful by understanding the truth from God's Word (5.3.4.8.1; Mack, 2005:122) but falsehood will be more easily detected by emerging the client in the truth from God's Word (5.3.4.3.1; Witmer, 2014:42-43). The truth of Jesus does not change even when a person's point of view changes and therefore it is the responsibility of the client to conform his or her thoughts to the truth (5.3.4.3; MacArthur, 2007: xxi).

7.3.3.18   Restore self-image with the value already found in Christ

Being united with Christ means that God looks at the believer through Jesus who has the highest authority, power and value and therefore all feelings of worthlessness needs to be discarded (5.9.1). The mercy of Christ is not based on the worthiness of a person, but it is the mercy of Christ that makes a person worthy (5.3.2.2; Keller, 2015:64). By turning towards Jesus and trusting Him, the client associates him- or herself with Jesus and share in His reputation (5.5; Welch, 2012:50).

7.3.3.19   Encourage the acceptance of the grace of God

Every opportunity must be taken to guide clients to understand, have certainty and to utilise the wealth they received in Christ through God's grace (5.3.3.3; Breed, 2015:49) by infusing the core truths of the orthodox gospel of Jesus in the counselling process (5.3.4.5.2; Powlison, 2003:28). Grace is difficult for the client with persistent shame to understand because there is nothing the person can do to receive grace (4.3.5; Pattison, 2002:239; Yancey, 2008:354) but to accept His grace (5.3.2.2; Horton, 2009:108). Special attention must be given by the counsellor to guide the client to respond to God's grace and His salvation (5.3.2.2; Breed, 2015:46). Christ's gospel must not only be accepted as the truth but also that it is applicable to the client with persistent shame (5.3.2.4; Klein, 2006:55). The free gift of grace results in the freedom to love and enjoy God and the person's neighbours (5.3.2.2.2; Horton, 2009:79).

7.3.3.20   Encourage forgiveness

It is healthy to acknowledge that someone has failed the client, hurt the client or damaged the client, especially for the sake of forgiving that person (5.3.2.2.1;

Masteller & Stroop, 1996:291). The reality is that the conduct and behaviour of a client is influenced by the sinful and broken condition of humanity (5.3.2.2.1; Louw, 1999:81) meaning that it is the nature of a client that is the deepest personal problem (5.3.2.2.2; Piper, 2009b:49) for humanity. Knowing that the client is just as guilty as those who sinned against him or her humbles the client and allows the client to forgive others and him- or herself as he or she was forgiven (5.9.2). The client begins to heal when he or she experiences the grace of being forgiven and accepted (3.4.3; Park, 2006:193-194). Humanity in the self and in the other is restored by forgiveness, regardless of traumatic experiences (5.3.2.2.1; Denton, 2010:330). Even though the memory of what happened remains, the way the client thinks and relates to another as well as how the client lives changes because of forgiveness (5.3.4.4.2; Masteller & Stroop, 1996:168-169). Forgiveness is a process that includes working through inner reactions until the past experience no longer dominates him or her (5.7; Masteller & Stroop, 1996:211) The self must also be forgiven in order to accept the self as a valuable being regardless of the client's own vulnerability to sin (5.3.4.4.2; Denton, 2010:233).

7.3.3.21   Direct the client to the Holy Spirit

A holistic transformation, including the will and the kind of thoughts and feelings that occupy a client (5.3.3.1; Willard, 2008:79-80; Petrenko, 2011:214), takes place when the believer looks entirely to Jesus and renounces all confidence in his or her wisdom power, and merit (5.3.3.1; Bridges, 2012:26). The believer is to crucify the flesh and walk by the Spirit (5.3.3.1; Willard, 2008:85) by not placing his or her hopes on his or her natural abilities but instead expect the Holy Spirit to enable the person to do good and right (5.3.3.1; Willard, 2008:86) and allow the Holy Spirit to grow the fruit in the believer (6.3.3.1; Breed, 2009:16). The practical life of the believer needs to bear fruit (6.8.2; Louw, 1999:132; Loubser, 2009:360) by obeying God's Word according to Jesus (Onyinah, 2012:108-109). Being 'filled by the Holy Spirit' entails that the believer gives the Holy Spirit complete authority over every aspect of his or her life (6.3.3.1;Breed, 2009:16) by surrendering daily and continuously focussing on Christ and the coming Kingdom of God (5.3.3.3; Louw, 1999:131). The patterns of perception and habits of thinking and feeling of believers were transformed by Christ (5.3.3.1; Fowl, 2012:151; Klein, 2006:125) and results in new thinking, judgment,

criticism, admonition and encouragement (6.3.4; Breed, 2012b:14). The Holy Spirit guides and empowers the believer to regard the world to be dead but also to become dead to the world (6.5; Loubser, 2009:360) meaning that the 'old culture' of shame which includes the manners, rules and prohibitions (5.6; Welch, 2012:139) must die. The Holy Spirit enables the believer to love his or her enemies, to be perfect as God is perfect and to do good (6.8.2; Powlison, 2003:235). Believers need to be equipped to fulfil their function of *diakonia* (6.8.2; Breed, 2012:7) which includes discovering the gifts of the Spirit and where the best place is for the believer within the community (Swope, 2011:150; Hunsinger, 2006:24; Botes, 2016:158-159).

7.3.3.22   *Replace shame-causing beliefs with biblical truth*

The negative messages, negative affirmations, beliefs and rules heard in childhood (3.4.1; Whitfield, 1989:46) as well as societal values and individual moral principles become internalised through socialisation during the first twenty years of life (2.3.2; La Freniere, 2000:166-167). While these beliefs may not always be true or correct (2.3.2; Sludds, 2009:26) traumatic circumstances or consistent early life experiences can convince the person that these beliefs are true. Since these beliefs remain fixed even as a person grows older (4.3.3.3; Greenberger, 1995:130; 4.3.3; Wilson, 2002:41) they are difficult to change once they are formed (4.3.3.3; Greenberger, 1995:21).The inner critical thoughts must be externalised (Bradshaw, 2005:204) by challenging both the content and the dictates of the voice (6.3.4.2; Bradshaw, 2005:206). Thoughts that are not in line with God's thoughts must be replaced with a promise in God's Word (5.3.4.8.1; Swope, 2011:113; Onyinah, 2012:48). The client can overcome negative thoughts by continually choosing the truth until the negative thoughts are drowned out or completely replaced by the truth (6.3.4.2; Anderson, 2003:91; Strong, 2007:113).

7.3.3.23   *The pastoral counsellor dispels the lies with the truth of the Word*

The pastoral counsellor needs to speak with a biblical agenda (6.3.4.1; Lone & Tripp, 2006:74), be transparent and reveal the real state of affairs (6.3.4.1; Hoehner, 2008:91). God's concern is the heart of the believer (5.3.2.2.1; Witmer, 2014:72) and when answers speak to the fundamental issues of the heart with a balance of grace and truth true healing is ensured (5.3.4.3.1; Taulges & Viars, 2014:48). Since lies are

always accumulated by shame (4.3.3.3; Welch, 2012:23), pastoral counsellors are called by God to speak the truth in love (6.3.1.1; Higbee, 2014:228). The pastoral counsellor is to speak the things of God in an ordinary, yet redemptive way as noted in words like instruct, admonish, and encourage (6.3.4.1; Higbee, 2014:265). The pastoral counsellor needs to understand that the client has a sin problem, in contrast to being sin, and can therefore be helped (5.3.2.1; Centore, *et al*. 2005:32); a person can only be held responsible for what they do but not for what they are (3.4.3; Sludds, 2009:84). The pastoral counsellor does not give any comfort when he or she tells the client that his or her sin is understandable or insignificant (6.3.1.1; Chester, 2008:176) but gives hope through the communication of the gospel (6.3.1.1; Lindeque, 2006:121).

7.3.3.24   *Motivate overcoming toxic thoughts with biblically based thoughts*

The client is not irreversibly affected for life since the client can change the ways of thinking about the self (5.3.2.2.1; Adams, 1986:130). Negative self-talk (Collins, 2007:433-437; Kaufman, 1989:209) must be confronted and changed (3.4.3; Bradshaw, 2005:200-201) by choosing the truth (6.8.3; Anderson, 2003:91; Strong, 2007:113). Since believers are joined to the body of Christ, old patterns of thinking, feeling and perceiving must be disposed of (5.3.3.1; Fowl, 2012:152) and the client's thinking must change according to the new reality that he or she is in Christ (5.3.2.4; Witmer, 2014:163). The Christian way of thinking is to think God's thoughts (5.3.4; Powlison, 2003:10) by replacing negative thoughts with the truth of Christ (5.9.3). In order to transform thinking, the client needs to acquire the mind of Christ (Hull, 2006:130) which manifests by being in union with Christ (6.3.4.2; Comfort, 2008:216). The heart and mind must be refilled with proper and productive thoughts (Adams, 1979:252) by permanently dwelling on truth, honour, praise, faith, righteousness, purity, virtue and excellence (6.3.4.2; Causey, 2002:78). *Diakonia* should include preparing the minds to live by knowing and experiencing the new identity in Christ (6.8.3; Breed, 2014a:8) and to think thoughts that are acceptable, good and pleasing to God (Bridges, 2008a:139-140).

Phase C: Healing

7.3.3.25   Replace emotional responses with biblical responses

While the Bible states that the victimiser will face the consequences of sinning against another, the Bible also states that every person is responsible for his or her own response to being sinned against (4.4; Lane & Tripp, 2006:38) since every person is accountable to God for his or her choices (5.3.2.2.1; Bridges, 2008b:33). The destructive power of sin is broken when a client takes responsibility for how the client reacts towards being sinned against (4.4; Lane & Tripp, 2006:38-39) and respond in such a way that the all-sufficient Saviour is honoured (5.3.4.3.1; Chester & Timmis, 2007:130). By changing flawed underlying thinking, the client learns how to realistically interpret a situation (6.3.4.2; Bernstein & Magee, 2004:70). The result of humility is that the previously defended acceptable responses are no longer held in such a high esteem (5.3.2.2.1; Holeman, 2012:148). As image bearers of God, the client bears witness and testimony to God when the client speaks (6.3.4.1; Higbee, 2014:264) and therefore the believer needs to be committed to communicate according to His standard (6.3.4.1; Tripp, 2000:236).

7.3.3.26   Overcome defensive scripts with God's armour

The defensive scripts that were used to survive do not work well in a healthy relationship and leaves the person incomplete (3.4.2; Whitfield, 1989:50) to function in healthy relationships but also prevents the person to get in touch with him- or herself (3.4.6; Boulle, 2010:12). The client needs to let go of, replace and stay alert to situations that may activate defensive scripts (6.3.4.2; Kaufman, 1989:211). Because the strongholds of belief systems can only be overcome by the weapons that have divine power (5.3.4.2.2; Onyinah, 2012:26-27), the believer is given the responsibility to put on the full armour of God (5.3.4.2; Hoehner, 2002:832). Victory is achieved by appropriating the victory of Jesus on the cross (5.3.4.2; Onyinah, 2012:99) and choosing the truth until the truth replaces negative thoughts (5.3.4.2.2; Anderson, 2003:91). Just like Jesus, the client needs to stand his or her ground when the Word of God is misquoted (5.3.4.2; Onyinah, 2012:32) and defeat the devil by telling him that Jesus died for the client personally (5.3.4.4.1; Ferguson, 2010:75).

Phase D: Change in relationships (*Koinōnia* and *Diakonia*)

7.3.3.27   Guide the client towards trust in God

The unexpectedness of the shaming event creates a lack of trust in the child (3.4.1; Bradshaw, 2005:101) and the child learns that it is neither safe to trust nor safe to depend on others (4.3.2.3; Howe, 2005:105). God never takes any risks because He knows the outcome of all His choices before they happen (5.3.4.2.1; Piper, 2009b:80) and therefore the client can intentionally place his or her trust in Him for protection and justice (5.5). The counsellor needs to teach the client how to trust Christ and stand on His promises (5.9.3). When the client honestly shares his or her experience of shame and restores a relationship of trust with God, the client also comes to have a relationship with the self (5.3.4.2.1; Bradshaw, 2005:161).

7.3.3.28   Motivate finding peace in God

The past stops to determine the future of the client as he or she comes to know God and fully rely on His love for him or her (5.3.4.2.1; Swope, 2011:73). Peace is a gift from God that is found in Jesus and it protects the believer against bitterness and cynicism in adversity (5.9.1). Peace with God comes from knowing that there are no charges against the believer and that his or her sins have been forgiven even though the misdeeds remain part of a believer's personal history and many of the social, physical and emotional results remain (5.3.4.5.1) (Gause, 2009:62-63).

7.3.3.29   Guide the client into living wisely

The pastoral counsellor serves others by helping clients to get back onto the right path (6.3.1.1; Getz, 1989:56). The believer is called to life a life worthy of his or her new identity, to grow in this new identity, to change his or her thoughts to be in line with the truth of Jesus and needs to be guided on how to practically apply the wisdom that comes from God (5.9.2). The old nature of shame should be replaced with the new nature that is found in Christ and therefore the client needs to live in such a way that his or her actions reveal his or her new identity in Christ (6.8.1; Breed, 2014:8). The adoption of the believer into the family of God as a total transfer of passion, love and allegiances that requires the believer to respond in peace, kindness, gentleness, forgiveness, humbleness and patience (5.9.3). The pastoral counsellor models a new way of relating to oneself (3.4.3; Collins, 2007:433-437)

that includes the responsibility of self-knowledge, self-respect, and loving the self (4.4; Denton, 2010:78).

7.3.3.30   Develop social skills of the client

The client may have learned to use strategies to maximise autonomy and distance him or herself from others which will cause the client to experience discomfort with closeness and intimacy (2.3.1; Mikulincer & Shaver, 2014:238). Shame may have caused a consuming loneliness with the result that self-doubt became his or her constant companion (2.3.3; Kaufman, 1989:18). While the intensity of shame feeling increases as the client's need or desire for contact increases (3.4.1; Yontef, 2003:363), the client is strengthened and increases in well-being through their social connections (3.4.3; Brennan *et al*., 2017:214).

7.3.3.31   Stimulate koinōnia with community involvement

Persistent shame can only be healed or prevented by acting in both the social and individual spheres (6.3.1.1; Pattison, 2000:179). The body of believers' gives encouragement, support, nurture and care which leads to growing in the new identity and spiritual maturity (5.9.2). The true identity as God's image is found only as relational beings (5.3.3.1; Hunsinger, 2006:5; Mohler, 2014:10) and therefore the new identity received from Christ needs *koinōnia* to develop and grow (5.3.2.4). The community of believers are called to encourage, challenge, console, rebuke, counsel, exhort, and comfort each other by speaking the truth in love (6.3.2.3; Chester, 2008:170). The body of Christ should be a safe place (5.3.3.2; Botes, 2016:128) where believer can share their lives (5.3.3.2; Chester, 2008:172), the meaning of suffering (5.3.3.2; Yancey, 2008:209) and their joys (6.3.3.2; Bridges, 2012:130-131) in order to find healing, restoration and union. By confronting sinful deeds, the deeds are opened up to the light of Christ, allowing the believer to recognise the true nature of the actions so that the believer can repent (5.3.3.1; Klein, 2006:137). The community of believers provide models for Christ-like behaviour and growth to the person who is struggling with sin in order that the person turns to God in faith (6.3.2.3; Chester, 2008:167). The growth of one member is linked to the growth of another member (6.3.3.2; Chester & Timmis, 2007:155) and they grow as they learn how to practically and effectively apply the truths that a

person believes (5.3.3.3; Scazzerro, 2006:177). Since members of the body of Christ are interdependent (6.3.3.2; Gauge, 2009:163), every believer needs to find his or her place to contribute to the overall health of the community (5.3.3.3; Botes, 2016:126) and mature through mutual edification and acceptance (5.3.3.3; Louw, 1999:133-134).

7.3.3.32 *Stimulate diakonia with community involvement*

A follower of Christ is involved in ministry (*diakonia*) (6.8.1; Breed, 2014b:6). The renewed believer must make use of all his or her faculties (mind, affection, and will) in order to live a Christian life (5.3.2.4; Bridges, 2012:30), give up his or her right to run his or her own life (6.3.1; Hull, 2006:148) and must willingly give his or her life in service to God (6.6; Breed, 2014b:3). The believer surrenders to the work of God in Christ (6.5; Loubser, 2009:361) and denies his or her right to justice, a good reputation, immediate vindication and the insistence on controlling others (6.3.2.3; Hull, 2006:122) and reveals to others that there is a way out by modelling restored relationships with God, self, and others (6.3.2.2; Bradshaw, 2005:165). Service work (*diakonia*) should include equipping those who feel alienated to know and experience their identity in Christ (6.3.4.2; Breed, 2014a:8) as well as where change is needed in all areas of life (6.3.2.3; Adams, 1979:284). A worthy life reflects who the believer is in Christ and to whom the believer belongs (6.5; Brannan, 2005:99) by serving and caring for one another (6.3.1; Breed, 2012:7). While a daily journey of dependence is needed to learn how to live in God's promises (Swope, 2011:81), the believer is also made steadfast by the services he or she gives and receives (6.3.2.3; Breed, 2018:26).

7.3.3.33 *Motivate growth in maturity*

With the goal to reach maturity, the pastoral counsellor needs to teach the client how to replace temporal values with eternal values, how to practice new biblical virtues in relation to others and how to imitate God (5.9.2). The pastoral counsellor should assist the process of Christian growth with the goal to help the client reach maturity as fully as possible (5.3.3.3; Adams, 1979:127). The client needs to be taught how to apply the armour of God, to stand in God's armour and to be supported during growth (5.9.3).

7.3.3.34   *Address unfulfilled childhood needs*

In unhealthy families the child is forced to adapt to the parent's situational needs (3.4.2; Wilson, 2002:35). The client may have therefore lost all awareness of his or her needs (4.3.2.3; Bradshaw, 2005:84). The client grew up believing that his or her needs and urges are not supported (Lee, 2003:19) and will attempt in adult relationships to hide these needs and urges and obtain them through unhealthy behaviour, for instance treating a spouse as a parent or addictive behaviour (3.4.6). Neither the need for parents (3.4.2; Bradshaw, 2005:46-47) nor the unmet needs finds fulfilment in adult life (3.4.2).The client may develop positive transference towards the pastoral counsellor and since it brings the possibility of unrequited love, the client is opened to the possibility of shame that is caused by inferiority and rejection (Pattison, 2000:167).

7.3.3.35   *Encourage client to persist in prayer*

By offering his or her suffering to Christ, the client's suffering is taken up into the cross where God's mercy is received (6.3.4.3; Hunsinger, 2006:12). The client grows in his or her relationship with Christ when the client shares his or her innermost thoughts, struggles and joys in prayer (5.3.4.9; Jones, 2014:121) and finds a God who listens to the human heart as the client reaches out to Him in prayer (6.3.4.3; Bridges, 2012:132). Learning to pray occurs over a lifetime as the client matures (6.3.4.3; Miller, 2009:21). Prayer changes the client's relationship with the self (6.3.4.3; Hunsinger, 2006:12) and his or her heart, mind and perspective as God aligns the will of the believer with His will and purpose (6.3.4.3; Causey, 2002:116). Responding to the suffering of others, believers fervently plead with God to intervene or give grace to endure the suffering (6.3.4.3; Bridges, 2012:132).

7.4   Pastoral model for the healing of persistent shame

The goal of the pastoral model for the healing of persistent shame is to redirect the focus on the self towards the focus on God. The pastoral model for the healing of persistent shame is based on the guidelines established through the literary and biblical study of the previous chapters. The therapeutic sessions depend upon the individual client and the phases may need to be re-visited. Progressing through the phases will contribute to the healing of the previous phases.
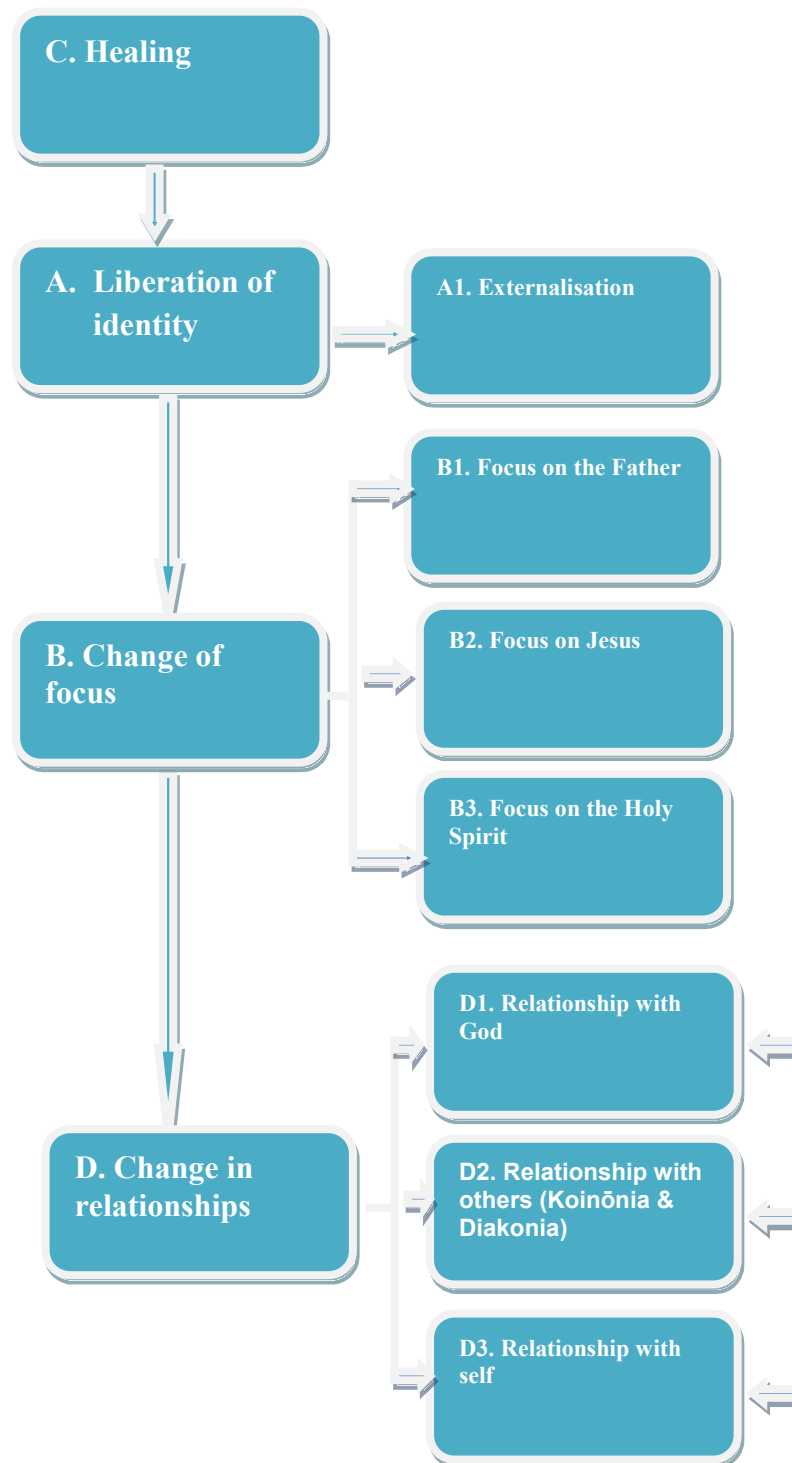
FIGURE 2: The pastoral model for the healing of persistent shame

Phase A: Liberation of identity

- Separate shame from identity (7.3.3.6)

  The client needs to be taught the difference between feeling and being. Liberating the identity from shame opens the client up to future potentials and possibilities, such as vocation and studies.

- A1: Externalisation
  - Exposing strongholds (7.3.3.1; 7.3.3.2; 7.3.3.8)
    Exposing strongholds enables the client to start thinking and believing according to what he or she actually beliefs instead of what he or she was taught to belief. Therefore, it is important to compare the strongholds against biblical truths.
  - Externalisation of shame (7.3.3.3; 7.3.3.4; 7.3.3.5; 7.3.3.7)
    The experience of shame must be acknowledged and distinguished from other experiences.

Phase B: Change of focus

- Change the focus from the self to God (7.3.3.9)

  The change of focus leads to the development of empathy for others and a willingness to serve according to God's will.

- B1: Focus on the Father
  - Find unconditional love and acceptance in God (7.3.3.11)
    The need for love and acceptance is fulfilled in the unconditional love and acceptance of God in Christ. The pastoral counsellor needs to assist the client to apply this reality to his or her life personally.
  - Ensure effective grieving of human woundedness (7.3.3.10)
    When the client understands that all human beings are subjected to suffering because of the Fall, the perspective of the client changes. The response of others towards the client may have been because of their own suffering.

- o Ensure effective grieving of childhood (7.3.3.12; 7.3.3.13; 7.3.3.14)

   The client needs to acknowledge and grieve the loss of childhood, which may include the loss of loving parents, the loss of an education, and the loss of friends.

- B2: Focus on the Son

  - o Experience victory in Jesus (7.3.3.15; 7.3.3.16; 7.3.3.17)

     True freedom is found in the victory of Jesus. The client needs to learn how to apply the victory of Jesus to his or her life personally.

  - o Find new identity in Jesus (7.3.3.5; 7.3.3.18)

     The client already has a new identity in Christ but needs to be taught how to apply and live according to the new identity.

  - o Enables forgiveness through being forgiven (7.3.3.19; 7.3.3.20)

     The grace of God makes it possible for the client to forgive others and extend mercy towards them.

- B3: Focus on the Holy Spirit

  - o Find comfort in the Holy Spirit (7.3.3.21)

     Comfort is found when the client realises that the Holy Spirit not only continues to sanctify the believer but also reminds the client of biblical thoughts and beliefs.

  - o Renewed beliefs and thoughts (7.3.3.22; 7.3.3.23; 7.3.3.24)

     The change in what the client believes changes what the client thinks. When the mind of the client is no longer held captive by the darkness, the believer is able to think, understand and apply biblical truths.

  - o Increase in the fruit of the Spirit (7.3.3.10; 7.3.3.31; 7.3.3.32; 7.3.3.34)

     The fruit of the Spirit enables the client to respond biblically instead of defensively. The fruit of the Spirit contributes to the development of healthy relationships.

Phase C: Healing

Healing occurs when the client understands and is able to apply the biblical way to react towards the experience of shame.

- Change in perception (7.3.3.1; 7.3.3.5; 7.3.3.10; 7.3.3.12; 7.3.3.14; 7.3.3.17; 7.3.3.18)

  When the client's perception of him- or herself changes, the client is able to see new possibilities for the future. The change in perception of others allows the client to not only forgive those who wronged him or her but also to develop healthy relationships. The change in God-images makes it possible for the client to develop a loving relationship with God.

- Biblical response (7.3.3.25)

  A biblical response frees the client from defensive scripts and allows the client to respond bearing the fruit of the Spirit. The client who dwells on the Word of God is able to respond biblically.

- Biblical thoughts (7.3.3.24)

  Biblical thoughts are positive and motivating and therefore counter the negative thoughts of shame. The client needs to develop a habit of thinking according to the Word of God.

- Application of the armour of God (7.3.3.26)

  God has given the client the armour to overcome and stand against the negative thoughts of shame. The armour of God can be applied against thoughts, actions, situations or perceptions that may trigger shame.

Phase D: Change in relationships (*Koinōnia* and *Diakonia*)

- Develop and continually grow in relationships (7.3.3.29; 7.3.3.30; 7.3.3.31; 7.3.3.32)

  Relationships change when the client realises that all human beings are created in God's image. Relationships in all areas improve as the relationship in one area improves.

- D1: Relationship with God
  - Trust in God (7.3.3.27; 7.3.3.28)

    The relationship with God deepens as the client learns to trust Him. Trusting God enables the client to live in His will and to live a life of service. When the client trusts God to act in his or her best interest, the believer finds peace.
  - Living in service (7.3.3.32)

Living in service enables the client to focus on the needs of others instead of his or her own needs. Serving others is an opportunity to do for others that which was not done for the client.

  o Persist in prayer (7.3.3.35)

  Prayer builds the relationship of the client with the self, God and others.

- D2: Relationship with self

  o Emotional intelligence (7.3.3.3)

  The client needs to be taught how to identify emotions and how to correctly respond to emotions. The client not only needs to be able to identify the emotions of others but also his or her own emotions and how to correctly respond to his or her emotional experience.

  o Healthy boundaries (7.3.3.2)

  The pastoral counsellor may have to assist the client in discovering the needs of the client in order to create healthy boundaries. Understanding healthy boundaries enable the client to develop healthy relationships.

  o Growth in maturity (7.3.3.33; 7.3.3.34)

  There needs to be a continual growth in maturity in the life of the client.

- D3: Relationships with others

  o Fellowship and service (7.3.3.30; 7.3.3.31; 7.3.3.32)
  Since human beings are co-dependent on each other, all human beings have a need for *koinōnia* and a responsibility of *diakonia*.

  o Development of gifts of the Holy Spirit (7.3.3.30; 7.3.3.31; 7.3.3.32)
  The gifts of the Holy Spirit allow the client to serve others according to the will of God.

  o Learn practical Christian living (7.3.3.29)
  The client needs to learn how to live wisely.

7.5   Conclusion

Osmer's (2008:4) question "how might we respond?" is answered by the pastoral model for the healing of persistent shame. The pastoral model for the healing of persistent shame heals the client from the original causes of shame by liberating the identity of the client and changing the focus of the client in order to change the way the client relates to God, the self and others. The client is also provided with the

necessary skills to overcome any new or re-occurring feelings of shame. As the skills develop, the intensity and duration of any feelings of shame will be less.

8   CONCLUSIONS AND RECOMMENDATION

8.1   Introduction and purpose of study

While shame is mostly experienced by persons on a temporary basis, the study focussed on the persistent experience of shame that becomes part of the identity of a person. The aim of the study was to develop a pastoral model for the healing of shame that enables the pastoral counsellor to counsel the person with persistent shame. The central theoretical argument was that *koinōnia* and *diakonia* may contribute to the healing of persistent shame.

The objectives of the study were:

- To determine what shame is and how it can be distinguished from guilt
- To establish the causes of persistent shame from a biblical perspective
- To determine the biblical solution to the healing of persistent shame
- To present a biblical based model contributing to the healing of persistent shame, using *koinōnia* and *diakonia*.

The research was based on Osmer's model of practical theological interpretation and the conclusions of the various tasks follows.

8.2   The descriptive-empirical task

The aim of the descriptive-empirical task is to determine what the problem is that the client experiences. The pastoral counsellor can only assist the client when he or she understands the problem that the client experiences. The problem of persistent shame was discussed in chapter two and chapter three and addressed the objective to determine what shame is and to distinguish shame from guilt.

The literary study in the field of psychology contributed to an understanding of shame. The research on emotions revealed how shame influences the development of the self and identity of the person. The emotion, shame, can however become part of the person's identity through internalisation. When shame becomes part of the identity of the person, the person no longer has a temporary experience of shame but is persistently experiencing shame in every area of his or her life. The emotion of shame is therefore no longer separate from who the person is.

The discussion on how to distinguish shame from guilt revealed that while shame is often mistaken for guilt, there are various differences. Effective counselling depends on correctly identifying the experience of shame. From a pastoral perspective, persistent shame was defined as: when a normal healthy emotion becomes unhealthy after the focus is on the self instead of God due to experiencing his or her whole self as defective and when the experience is consistent over a long period, it becomes part of the identity of the person. The descriptive-empirical task was able to give insight into how the client experiences persistent shame.

8.2   The interpretative task

The interpretative task revealed why the problem of persistent shame developed in the client. The pastoral counsellor needs to understand the experiences that lead to the development of persistent shame in order to address the experiences. While the literary study in psychology focussed on the experiences in the dysfunctional family, the biblical study focussed on the general woundedness of humanity.

The study recognises that persistent shame may develop from various factors while only one factor, the dysfunctional family, was discussed in this chapter. The research revealed how the client was influenced by what was learned and believed in childhood. Since the first family that the child was exposed to was dysfunctional, the experiences of childhood have great impact on the child.

The biblical study addressed the objective of establishing the causes of persistent shame from a biblical perspective. The research revealed that every human being is exposed to suffering due to the Fall. The discussion of sin revealed that not only does every person sin, but not all suffering is caused by personal sin. Instead of placing blame on a factor like dysfunctional families, the aim is to understand that every person falls short of the ideal and that every person is only responsible for his or her own actions and responses.

The interpretive task therefore assisted in how the experience of shame can be interpreted. Understanding the conditions in which persistent shame can develop as well as the biblical interpretation of human woundedness leads to empathy in the pastoral counsellor as well as the client.

8.3   The normative task

The normative task has the aim to discover what should happen when addressing the problem of persistent shame. In the normative task, *koinōnia* was discussed in chapter five and *diakonia* in chapter six. The normative task consisted of the exegesis of Ephesians which revealed guidelines that may contribute to the healing of persistent shame.

The study of *koinōnia* revealed that since all human beings need relationships, healing persistent shame requires the fellowship of fellow believers. Within the body of Christ, the believer has a new identity in Christ, finds healing through fellowship with other believers and finds healing of the mind through the application of the armour of God. Believers are part of a community who assist each other with the battles that needs to be thought. The theological interpretation focussed on the responses of a person with persistent shame towards those who hurt the person. The ethical interpretation revealed that true worth is only found in Jesus while good practice and normative reflection focused on the God's grace and that believers already share Jesus' victory.

Diakonia contributes to the healing of persistent shame as the believer learns how to practically apply the new life in Christ, which includes living in the new identity, developing new healthy relationships and developing new healthy thoughts. Every follower of Christ needs to be in service to God. Service changes the focus of the client from the self to others and God. The theological interpretation discussed God's love for the believer and the willingness of the believer to serve as Jesus served. The ethical interpretation focussed on the living a worthy life in the Holy Spirit. Good practice and normative reflection indicated that the believer needs to be equipped to live in the new identity.

While the person discovers that healing is possible through *koinōnia*, the person discovers how to practically apply the healing to his or her life through *diakonia*. The normative task therefore confirms that healing persistent shame through *koinōnia* and *diakonia* is possible.

8.4   The pragmatic task

The pragmatic task indicates how the pastoral counsellor might respond to the problem of persistent shame. The descriptive-empirical task indicated that not only are there inconsistencies about the theory of shame but also about the treatment thereof. This necessitates that a pastoral model be developed to address persistent shame. The research proposal indicated that the model will be developed through literary and biblical research which is indicated by the guidelines from previous chapters.

The pastoral model for the healing of persistent shame never claims to remove the experience of shame; the model does address how to heal from persistent shame but also gives the necessary tools that assist when there is any new experience of shame.

8.5   Final conclusions

An extensive literary study contributed to the development of the pastoral model for the healing of persistent shame. The biblical study contributed to discovering a biblically based solution to the problem of persistent shame. By integrating the literary study and the biblical study, the researcher was able to construct a pastoral model based on biblical perspectives. The counselling of a person with persistent shame may be more effective with the use of the pastoral model for the healing of persistent shame.

8.6   Possible limitations of the study

The research focussed only on the development of shame through dysfunctional families. As indicated in this study, there are various factors that contribute to the development of persistent shame and persistent shame can also develop at any age. However, since dysfunctional families are a major contributor to the development of persistent shame, the focus of this study was on dysfunctional families only.

8.7   Recommendations for further research

- Investigation of the effective identification of shame by pastoral counsellors and whether shame is separately addressed in the counselling process.

- Specific pastoral guidelines on assisting the person with persistent shame in the community of believers.

- Exploring the effectiveness of addressing shame in treatments of depression, obesity, dysfunctional marital family relations, alcoholism, abuse of other substances, eating disorders, post-traumatic stress disorders, sexual dysfunctions, excessive shyness, suicide, and violence.

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Declaration

This is to declare that I, Annette L Combrink, accredited language editor and translator of the South African Translators' Institute, have language-edited the dissertation by

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