



# PSYCHOTHERAPY IN CHRIST

# CHRISTIAN SOUL-HEALING BEGINS IN UNION WITH CHRIST

- Christ and the believer are joined together forever by the Father
  - A union of representation (Rom 8:34; Eph 2:6; Heb 7:25; 9:24)
  - A union of shared meaning (Rom 5:21; 1 Cor 1:30; Rom 8:17; Eph 1:3)
  - A union of mutual indwelling (Jn 17:21-23; 1 Cor 6:19; Eph 3:16; Col 1:27; Gal 5:22-23)
  - A union of *koinonia* (Jn 17:21-23; Eph 1:3-14; 1 Jn 1:3)
  - A union of story (Rom 6:3-8; Eph 2:5-6; Col 3:3, 9-10)
  - A union of incorporation (1 Cor 12:12-27; Eph 4:15-16)

# CHRIST CREATED A REDEMPTIVE-HISTORICAL DIVISION WITHIN HIS FOLLOWERS

- His life, death, resurrection, and exaltation are its basis





- Remaining Sin (Ro 6:1-8:2, esp. Ch 7)

## BIBLICAL TEACHING ON THE INNER DIVISION

- New creation (2Co 5:17; Eph 2:10)
- Remaining sin (Ro 6:1-8:2; esp. Ch 7)
- Flesh and the Spirit (Gal 5:17-23; Ro 8:3-11; 1 Co 3:1-8)
- Old self and New Self (Ro 6:6; Eph 4:22-24; Col 3:9-10)

consists of memories, emotions,  
desires, beliefs, and ways of reasoning, certain beliefs

## OLD SELF/NEW SELF DICHOTOMY

- Each self is a a psychological structure, composed of thousands of created dynamic structures (CDS): stored in memory (psychological CDS) and constituted in neural networks (biological CDSs)
- Each is a product of the course of one's development and consists of memories, emotions, desires, beliefs, and ways of thinking and relating to others

# DIFFERENTIATION IN CHRIST

- Christiformity involves seeing all of oneself in reference to Christ: differentiating oneself into old and new,

The good and the bad of the whole Christian self

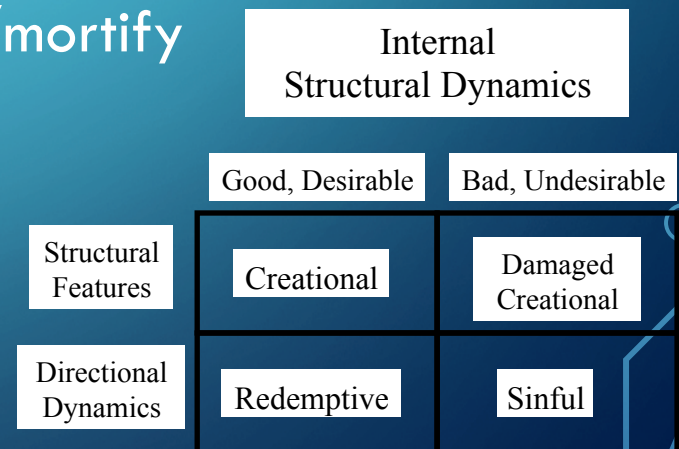
		Internal Structural Dynamics	
		Good, Desirable	Bad, Undesirable
Structural Features	Directional Dynamics	Redemptive	Sinful
	Structural Features	Creational	Damaged Creational



# DIFFERENTIATION IN CHRIST

- We need to approach each quadrant differently
  - Creational: Good foundation we build on and construct
  - Damaged creational: Redeem, heal where possible, and boast of in Christ
  - Sinful, Fallen: We confess/repent/mortify
  - Redemptive: The new creation direction of life

- And sort out aspects of our self accordingly



# DIFFERENTIATION IN CHRIST

- **Mortification: Putting to Death the Old Self**

- **Four Steps of Mortification of Particular Sins**

- 1) Self-examination in Christ => recognition of sin

- 2) Confession in Christ

- Verbal acknowledgement of sole responsibility
- Contrition: corresponding sorrow



# DIFFERENTIATION IN CHRIST

- Mortification of particular sins

- 3a) *Primary* repentance in Christ

- Aggressive rejection of the old
    - Stop the behavior
    - Necessary with destructive behavior

- Limitations of Primary Repentance?

- Tends to lead to dissociation  
So sin only gets repressed, not undermined

# DIFFERENTIATION IN CHRIST

- Mortification of particular sins

- 3b) *Secondary* repentance in Christ

- “Turning from” the sin *in the heart* and taking it to the cross
    - It is a kind of *active receptivity*
    - Involves *disidentification* with the old

# DIFFERENTIATION IN CHRIST

## ■ Mortification of particular sins

### 4) Reception of forgiveness in Christ

- People can get stuck in conviction when they are overwhelmed by their sin: *ruminatio*
- So it is necessary finish mortification by receiving God's forgiveness in the gospel (1 Jn 1:9)
- The cross is where forgiveness occurs through the blood of Christ





# DIFFERENTIATION IN CHRIST

- An example of secondary repentance

In meditation seek to perceive it

- 1) Feel the shame of indwelling sin
- 2) Use imagination to symbolize it in/on the body
- 3) Allow God to take it to the cross (Ro 6), where Christ absorbs it
- 4) Picture and feel forgiveness (a clean body; a robe of righteousness—providing an emotion shift)

# DIFFERENTIATION IN CHRIST

- **Vivification: Strengthening one's new self**

Much of this requires “soul-work” time

- Worship, love, and enjoyment of the beauty of the triune God
- Special love of Christ as one's savior and lover
- Gratitude to God for one's created self and gifts, fulfilled in the new self
- Gratitude to God for one's salvation

# DIFFERENTIATION IN CHRIST

- What do we do about created damage?
  - It is not sinful; it is damaged goods
  - So we seek to bring Christ's healing into it
  - Gradually, by faith we bring change in our memories, emotions, thinking, and relational structures can change
  - In addition, we may have to accept that the damage will not be completely healed in this life



# DIFFERENTIATION IN CHRIST

## Techniques for promoting differentiation in Christ

- Read, reflect, and meditate on relevant Scripture
- Discriminate one's internal dynamics: Be on the look out for the old and the new
- Talk and journal *about* one's old and new selves

# DIFFERENTIATION IN CHRIST

## Techniques for promoting differentiation in Christ

- Have the two selves talk to each other, switching chairs
- Use one's imagination to picture the two selves, fighting and the new self killing the old self
- Retroactive redemption: dealing with emotion memories of past deeds and events

# INTEGRATION IN CHRIST

- Vivification 2: Becoming a whole New Self through the activity of “integration by faith”
- Integrating one’s soul involves believing one’s union with Christ and taking so every aspect of oneself captive to Christ (2Co 10:5) and “setting one’s mind on things above” (Col 3:1-4)

	Internal Structural Dynamics	
	Good, Desirable	Bad, Undesirable
Structural Features	Creational	Damaged Creational
Directional Dynamics	Redemptive	Sinful



# INTEGRATION IN CHRIST

- Christ, the Holy One, remained holy and whole while becoming sin for us (2Co 5:21). He is the foundation of integration in Christ
- Through union with Christ's life, death, resurrection, and exaltation, believers are enabled to integrate their created, sinful, broken selves in Christ giving them increasing unity and purity of heart (Mt 5:8)

# INTEGRATION IN CHRIST

- By faith we bring everything in the soul into its already established union with Christ: thoughts, beliefs, desires, memories, and emotions
- This means consciously taking “everything” in the soul through Christ’s death and resurrection
  - This undermines and reduces the power of indwelling sin
  - This also gradually cleanses, purifies, and heals one’s damaged created structures, so more and more of it is joined to and becomes part of the new self

# INTEGRATION IN CHRIST

- Integration begins with grounding one's identity on one's union with Christ
  - *Identification* with the real self in heaven
  - Deep reflection on the blessings of declarative salvation
  - Planning of future godly actions
  - Practice of godly actions in dependence on Christ



# INTEGRATION IN CHRIST

- Integration of the whole self involves undermining one's internal division through union with Christ, in which
  - 1) one increasingly accepts the reality of one's remaining sinfulness and brokenness, and
  - 2) the created, but damaged dynamic structures of the old self are brought into the new self by the Holy Spirit and faith, and
  - 3) The new self expands in influence through the indwelling Holy Spirit and faith

# INTEGRATION IN CHRIST

## Promoting integration in Christ

- Bringing everything in our souls into the light of our conscious awareness in Christ
  - Undermining sin by bringing God's truth into the desires of sin
  - Combining the negative emotions associated with the cross into the positive feelings associated with the resurrection
  - Lamenting and mourning one's suffering and weaknesses and eventually boasting in our weaknesses in Christ
  - Owning God's creational and redemptive gifts to *me*

# INTEGRATION IN CHRIST

## Techniques for Promoting Integration in Christ

- Believing that one is a complex actual self—*simul iustus et peccator*—fundamentally perfect in Christ, but still a sinner
- Using one's imagination to picture a complex actual self, perfect in Christ and yet still a suffering, broken sinner
- Retroactive redemption: dealing with past deeds and events by uniting its memory with Christ using our imagination