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1 ◆ Why Talk about the Emotional Life of a Christian?

I AM A RECOVERING STOIC. In high school one teacher commented, "Gerry, you are the most even-keeled student I have ever seen." Even-keeled was his nice word for talking about how I was emotionally distant, flat, and hard to read.

I prided myself on being consistent, and that meant having a "stable" emotional life . . . so I thought. I believed that too much of any emotion was bad, and anything more than a tiny bit was too much. *Life is about thinking and doing*, I told myself. *Besides, emotional swings are unhelpful. They're also irrational and belong to weak people*. I figured emotions did not help me with schoolwork, and they did not help me win arguments with people—only the rational helped me with that.

Of course, like everyone else I had emotions—but I wasn't able to admit that. I was in big-time denial. Whenever I recognized a strong feeling, I'd blame it on other people.

How did this happen—denying my feelings, and blaming people when I sensed emotions welling on the inside? I wasn't born a stoic baby, never crying. For me, the desire to hold in my emotions came from messages I received. When growing up I was reprimanded many times by my grandmother for any sort of negative emotion: sadness, fear, and especially anger. Being denied these normal expressions on one end of the emotional spectrum, it was the natural outcome that emotions on the other end would be tempered too. So no feelings of gladness, love. What was the result? We had someone who was seemingly "even-keeled."

I WAS CONVINCED the Christian life was wholly about thinking. Feelings had nothing to do with it.

There was little change after becoming a Christian in college, except that now I was able to read certain passages in the Bible as if they confirmed my previous non-Christian ideas about emotion. The discipleship group I was in, and all the sermons I heard confirmed my false opinion that Christian life was wholly about thinking (that is, believing certain things) and learning to do certain things (such as developing good stewardship habits). Feelings had nothing to do with it.

Although the Bible also speaks about learning to hate evil and love good (Amos 5:15), I concluded that "hate" and "love" are just ways of acting, not ways of feeling (a conclusion at times reinforced by Christian literature). Christians were supposed to rejoice (Philippians 4:6), so I concluded that sadness was sub-Christian or maybe even sinful.

My thoughts about anger were similar. Since Jesus said, "Everyone who is angry with his brother will be liable to judgment (Matthew 5:22), I took up my grandmother's crusade and reprimanded others for their anger, while pretending I had none. If someone else pointed out my anger, I could justify what I was doing by giving it an acceptable label. I'd say, "I'm not angry; I'm just frustrated."

It took decades for me to find out that this whole approach to life was truncated, shortchanged, and unlike Christ. Since then

there has been a long road to recovery; and it's not over.

I suspect either you or close friends—perhaps both—have had a similar experience. Maybe you've been told your whole life, directly and indirectly, that emotions are bad, especially for a Christian, but now you want to give emotion a second try. Maybe you agree that our emotions are something we need to bring into the open, talk about, and evaluate in light of Scripture. Perhaps someone you know needs some convincing. If that's the case I'm glad to have you along. After all, that's why I'm writing this book. Here are a few reasons we should talk about Christians and emotions.

SUSPICIOUS OF EMOTION

A long-lived suspicion of emotion pervades the church, especially among fundamentalists and conservative evangelicals. Emotions are viewed as helpful at best but certainly substandard. At worst, many view emotions as misleading or even harmful. We can find a variety of examples, from the way we do evangelism, to the hymns we sing, to the way we go about making decisions.

Emotions and Evangelism. I recall sitting on a bench on the quadrangle of the University of Florida in April 1980, listening to the gospel. Although I had heard it all before, the gospel never made any sense until that morning. The next week, after I had received Christ, the man who shared the gospel with me did some follow-up. He went back to his tract to clarify something very important. Receiving eternal life is like a train, he said. The engine is the fact of God's Word, and faith is like the coal car. Feelings are the caboose—the train will run with or without the caboose, and so we should not trust our feelings. In the same way, as Christians we do not depend on feelings or emotions, but we place our faith (trust) in the trustworthiness of God and the promises of His Word.

What matters is faith, not feelings, he explained. Feelings are secondary and follow faith. We should not think that feelings are important for us to understand anything. Facts matter, not feelings: this is not much different from what I preached to myself as a non-Christian.

Now many years later, I have the convenience of literally taking a train to work four days a week. Do you ever take a good look at commuter trains? I've never even seen a caboose on the train I take to work. Pair that with the metaphor of salvation as a train and here's the implication: feelings matter so little that we can just drop them off altogether. Imagine my surprise to find out that feeling happy about being forgiven is a good thing, not a useless accessory (Psalm 32:1)!

Hymns and Emotions. As I write this chapter, Christmas has just passed, and I have memories of singing some old favorites such as "Silent Night," and "O Come All Ye Faithful." Christmas songs are some of the best with rich theology. One such is "Away in a Manger." In this classic we find that Jesus is Lord, that He hears prayer, that He comforts us, illuminated in such lyrics as "Be near me, Lord Jesus." But I engage in silent protest about some lyrics. For example, in stanza two we sing, "The cattle are lowing, the baby awakes, but little Lord Jesus no crying he makes."[1] What would motivate the writing of such words? Words that, if you've ever had a baby, you know are totally unrealistic. Babies often cry at strange or loud sounds. They fear the unexpected.

So why can't the infant boy cry in this setting? Well, if one has the view that negative emotions (fear, anger) are at best second rate, then one would naturally shy away from finding such emotions in the sinless Lord Jesus. That may be why the writer depicts the Christ child as serene in this less-than-perfect setting (the sounds of animals, probably cool temperatures). Unfortunately, any child singing this carol today will learn that crying at

loud noises is inappropriate, perhaps even sinful.

Two beloved hymns also fault negative emotions. In Joseph Scriven's classic hymn of comfort, "What a Friend We Have in Jesus," stanza 2 rightly acknowledges that we have "trials and temptations" and (in stanza 3) that we are sometimes "weak and heavy laden, cumbered with a load of care."[2] Rightly also it encourages us to take these things to the Lord in prayer. But why does Mr. Scriven say that "we should never be discouraged"? What are discouraged people to do at this point? Is discouragement sinful? What if much prayer does not take away discouragement?

Another classic hymn, "It Is Well with My Soul," by Horatio Spafford, has offered many true comfort at funerals. The first stanza declares: "Whatever my lot, Thou has taught me to say, 'It is well, it is well with my soul.'"[3] Yet one wonders why it is that, whether we have peace or sorrow, God has taught us to say "It is well, it is well, with my soul." If God teaches us what to say to Him, surely one place He does this is in the Psalms, where we find the following:

> O Lord, why do you cast my soul away? Why do you hide your face from me? Afflicted and close to death from my youth up, I suffer your terrors; I am helpless. . . . You have caused my beloved and my friend to shun me; my companions have become darkness. (Psalm 88:14–15, 18)

Psalms such as 100 and 150 teach us to express joy and praise. Psalms such as 73 and 88 teach us to pour out to God our bitter feelings. Each expression has its appropriate time, but we would never know that from the hymns we sing.

We might think that modern songs and choruses fare better; and to their credit they certainly allow for the transparent sharing of positive feelings in worship. For example, the CD *America's 25*

Favorite Praise & Worship Choruses (Brentwood, 1995) contains well-known and rich tunes that I love. But not one of them acknowledges the pain of life and helps the Christian express pain and disappointment toward God. There are a few exceptions, where praise songs mention our emotional pain, but more need to do so. One example is "Blessed Be Your Name" (Thankyou Music, 2002), by Matt Redman, who acknowledges sometimes we walk the path "marked with suffering." More Christian songs need this balance and candor when it comes to expressing the struggles in our faith walk.

Decision Making and Emotions. During fourteen years of college teaching, I have often had conversation with students about their future. Here's a typical conversation with a student; I'll call him Ian:

"Dr. P, I've been thinking about what I should do after I graduate and I'm not sure."

"Ian, it sounds like you're going through a normal process. Tell me about it. What are you not sure of?"

"Well, I'm not sure what God wants me to do. I've been praying about it, but I haven't gotten any clear guidance."

"So what do you want to do?"

"I just want to make sure I'm doing God's will. I don't want to be out of God's will. If I do what I want, I might just be doing something wrong, something selfish."

"I commend your desire to follow the Lord. But Ian, have you ever stopped to think that your desires might be very helpful in deciding what you should do after graduation?"

"Well, uh . . . not really, no."

Why would we be suspicious of our desires when we are making decisions? Of course it is true that "there is a way that seems right to a man, but its end is the way to death" (Proverbs 14:12), and that we need to "abstain from the passions of the flesh,

which wage war against" our soul (1 Peter 2:11). But we should not think that the only way sin has affected us is in our desires. Our thoughts have been damaged as well. So we should say that if we are going to be suspicious of our emotions, we should also be suspicious of our thinking about emotions. As disciples of Christ, we should be in the process of developing new minds and new affections. Which leads me to my next point:

WRONG THINKING ABOUT EMOTIONS: "I CAN'T HELP THE WAY I FEEL"

We also need to explore our emotions because of so many misconceptions about them. For instance, there's a common view—even if it is becoming less respected in philosophy—that emotions happen to us passively. They just come on us willy-nilly like a virus. This type of perspective is probably one of the causes behind a comment I heard in a Romans class I taught a few semesters ago. A student said, "My pastor gave a sermon and said that God never commands us to have an emotion. Emotions can't be commanded." Why draw the conclusion that emotions can't be commanded?

We'll talk more about this in the next chapter. For now, we just need to keep in mind that Scripture assumes that proper emotions are linked to proper convictions (beliefs). Likewise, improper emotions (for example, rejoicing in wrongdoing, 1 Corinthians 13:6) are based on wrong convictions (beliefs). If emotions come upon us like a virus, there is no hope for change. We can do nothing about joylessness. "I can't help it if I feel no joy," some say. Others protest, "I cannot help being short-tempered." But if these emotions are the natural response to our convictions, there is hope for change.

Even the way people talk—from conservative evangelicals,

to society at large—reflects this idea that we are passive in our emotional experiences. Men and women say they are "having" an emotion. Is this like "having cancer"? We might say something like "I got angry." Is this like "I got sick"? Certainly we do not choose to be sick.

You might hear a couple say, "We fell in love," as if it was wholly accidental—we were just going along and without making any choices we tripped over someone's else's good looks and good character. Again, we describe emotion as we sense it and then end up believing that our descriptions reflect reality.

IS LOVE AN ACTION OR AN EMOTION?

We will have a whole chapter on love later, but for now I just point out that much thinking is going wrong here. A common opinion about love goes something like this:

"Love is not an emotion; it is action. Many married couples have this problem: they think that love is an emotion. So when romantic feelings are gone, they conclude that love is gone. But in fact, love is actually more of an attitude that works itself out in proper action. So if we have a proper attitude toward our husband, for instance, we can act toward him in a certain way (that is, we can love him), even when we have negative feelings toward him. Furthermore, Paul commanded that, 'older women . . . are to teach what is good, and so train the young women to love their husbands and children' (Titus 2:3–4). Now if love were an emotion, it could not be learned and it could not be commanded. Therefore, we see that love is not an emotion, but an action."

This falls far short of a scriptural view of love, and I will unpack it more in chapter 7. For now, let's mention two things:

First, if we say that love is only an action, it ceases to be a mo-

tivation for an action. In truth, the same action can have all sorts of motivations. We know this from personal experience. Take driving on the freeway, for example. On the freeway, I slow down so another driver can change lanes easily. Why? I might do this to avoid an accident (fearful motivation), or to make the person riding with me think I'm a safe driver (prideful motivation). On the other hand, I might do it because I know the stress of highway driving, I sympathize with the other driver, and would want someone to do the same for me (loving motivation).

Second, this view of emotion, and particularly this view of love, short-circuits maturity. We command people to love and we say that love is only a choice, only an action. But then we talk about love being very important and something we need to be deeply concerned about. What's the result? We produce people who feel guilty because they do not "love" (that is, they have failed to act a certain way), and who don't know what to do with their love (that is, their affection, compassion). They can't label their affection/compassion as "love" since they know that this affection they feel is an emotion; love is not an emotion, and so their affection is not love. How confusing!

In a very similar way, I will further assert that most of our decisions and actions are based in or take into account some sort of desire or aversion (or both). So when we tell people to make a rational decision apart from their feelings, what sometimes happens is that we are producing people who have a hard time making decisions. We will return to this in later chapters.

WHAT DO THE SCRIPTURES SAY ABOUT EMOTION?

Why talk about emotions? Because the Scriptures talk about them. Scripture has much to say about emotion, and the Bible

speaks to the topic in a variety of ways. One way it speaks is by reporting someone's emotional actions or reactions. Most of these examples are narrative. For instance, we read of Sarah's fear (Genesis 18:15), Hannah's joy (1 Samuel 2:1), Peter's grief (John 21:17), Paul's despair (2 Corinthians 1:8), and Jesus' anger (Mark 3:5).

Scripture can also require or forbid certain emotional actions or reactions. Most of these examples are in Psalms, Proverbs, in prophetic messages, and in New Testament letters. For example, we are commanded to hate evil (Psalm 97:10; Romans 12:9), to love kindness (Micah 6:8), to be "fervent in spirit" (Romans 12:11), and to put away wrath (Colossians 3:8).

Finally, Scripture uses language or ways of speaking that typically involve emotion, and there are many examples. When the psalmist writes, "My tears have been my food day and night" (Psalm 42:3), we know that this is an impassioned statement about his distress, not a logical objective statement about a liquid diet. When Paul rebukes the Corinthians (2 Corinthians 10–12), he often uses sarcasm. Sarcasm is often an indication of anger.

Especially important are the emotions of Jesus. Jesus is sinless (2 Corinthians 5:21; Hebrews 4:15, 7:26); He always does His Father's will (John 5:19, 8:29). Therefore any emotion Jesus experienced was not only a sinless experience, but a virtuous experience worthy of our imitation. We should ask what His emotional life tells us about our emotional life.

WHY IS IT DIFFICULT TO TALK ABOUT OUR FEELINGS?

Sometimes we need to do something painful and difficult. Talking about our feelings is one of these things. It's hard for at least two reasons. On the one hand, it's scary. It's scary because at times our emotions seem to come from out of nowhere and

seem to be out of control, or because we don't fully understand our emotions and the unknown is often scary, or because we are afraid of doing it wrong and looking stupid. And because it is scary it is difficult.

By our avoidance and by our rise in blood pressure when the subject comes up, we betray that we are inept in the discussion. This leads into my second reason, which I have already alluded to: Many of us don't have the skill to talk about our emotions, because we have trouble accessing our emotions and trouble understanding them. So we might be "upset" about something and have symptoms such as increased heart rate, tightness in the body, and feeling hot in the face. But we can't figure out that we are angry because we have been hurt by a comment someone made a few minutes ago. Closer to home, if I ask a student, especially a male student, about how he feels I'll mostly get a cognitive answer. He can work at the level of his thoughts but has a hard time accessing and understanding emotion.

HOW EMOTION CAN AFFECT BOTH EVANGELISM AND MINISTRY

We need to talk about emotion, because, if we share the gospel, we must be concerned with motivations—both our motivations and our listeners' motivations. Professor Donald Carson treats this in a brief yet insightful article that I commend to you.[4]

Among New Testament preachers, Carson found messages that appeal to the listeners' (1) fear of death, (2) desire to be rid of guilt feelings, (3) strong sense of need, or (4) joyful response to the message of God's grace and love (among other motivations). Jesus and Paul appeal to people's emotions in various ways in order to make the gospel appealing, to make rejection of it very unappealing, or generally to urge proper response. Similarly, the

prophets appealed to the people's emotions to make the messages of God both appealing and compelling.

Therefore, we see how legitimate emotional appeals can be used by God and effective ministers as a tool to aid in the spreading of the gospel. To leave emotions out cuts us off from an effective way of touching people's hearts and opening their ears to the Word of God. We will return to this subject later when we treat Romans 12:15.

EMOTIONS AND UNDERSTANDING THE BIBLE

Many students of the Bible are unaware of this truth: Learning about human emotions can help them understand Scripture, especially narrative. What I mean is this: God has given us stories—not fantasy stories, but history. Certainly these stories give us historical facts, and these facts are important. Abraham and Sarah really did have a child in their old age; God really did work through Moses to bring Israel out of Egypt; Naomi and Ruth really did find a redeemer (Boaz) who gave them a new home. Underneath the facts of these stories are the themes of God's faithfulness, power, and compassion.

But while these stories give us valuable information and demonstrate key truth about who God is, they are also intended to engage us emotionally. Stories in every culture work this way. They show the emotions of characters (good and bad characters), and they inspire emotion in us. If we only let these stories engage our intellect, if we only look in the stories for facts, Scripture will only do half its work in us, because we are disengaged. The *affective* appeal is a way the writer gets our attention, draws us into what is happening in the story, and makes us ready to be struck by the message.

For example, when we learn that Abraham and Sarah are people with whom God is working to bless the world and then learn that they are childless, we ought to feel suspense. How is God going to work this out, since you can't bless the world with offspring if you are dead! When Naomi is widowed and loses her two sons, she is understandably discouraged. We should be too! We can and should feel her hurt and sense of loss. If we too feel her discouragement and sadness, then we are all the more ready to glory in God's great mercy toward Naomi in Ruth and Boaz and in their son, Obed (and Naomi's grandson; see Ruth 4:13–17).

Many characters are presented to us in Scripture so that we can relate to them. So in Luke 7:12, we see Jesus draw near to the gate of the town called Nain. Just then "a man who had died was being carried out, the only son of his mother, and she was a widow, and a considerable crowd from the town was with her." How sad this scene of mourning! And notice it moved Jesus to compassion (v. 13).

IN SCRIPTURE, some characters are presented to stir our admiration . . . or to stir our disdain for them.

Some characters are presented to invite identity with them. David is one of these. Some characters are presented to stir our admiration of them or to stir our disdain for them: admiration for Ruth, her confession, her sacrifice, her admiration of her mother-in-law, her hard work. On the other side, we are encouraged to develop

disdain for Herod, his brutality, his selfishness.

When we are emotionally engaged, we are prepared to be confronted by God's message to us. That's what happened to King David as he listened to Nathan's parable. In 2 Samuel 11, we read that David committed adultery with Bathsheba, got her pregnant, and tried to cover the whole thing up by having Uriah, Bathsheba's husband, killed. Months later, David is approached by the prophet Nathan, who does not rebuke David directly, but rather tells a story:

> "There were two men in a certain city, the one rich and the other poor. The rich man had very many flocks and herds, but the poor man had nothing but one little ewe lamb, which he had bought. And he brought it up, and it grew up with him and with his children. It used to eat of his morsel and drink from his cup and lie in his arms, and it was like a daughter to him. Now there came a traveler to the rich man, and he was unwilling to take one of his own flock or herd to prepare for the guest who had come to him, but he took the poor man's lamb and prepared it for the man who had come to him." Then David's anger was greatly kindled against the man, and he said to Nathan, "As the Lord lives, the man who has done this deserves to die, and he shall restore the lamb fourfold, because he did this thing, and because he had no pity."
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> Nathan said to David, "You are the man! Thus says the Lord, the God of Israel, 'I anointed you king over Israel, and I delivered you out of the hand of Saul. And I gave you your master's house and your master's wives into your arms and gave you the house of Israel and of Judah. And if this were too little, I would add to you as much more. Why have you despised the word of the

> Lord, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword and have taken his wife to be your wife and have killed him with the sword of the Ammonites" . . . David said to Nathan, "I have sinned against the Lord." And Nathan said to David, "The Lord also has put away your sin; you shall not die." (2 Samuel 12:1–9, 13)

Because David is moved emotionally by the story of the rich man's greed and brutality, he already has his defenses down. When the statement comes, "You are the man!" it's too late to be detached and defensive. His emotional engagement with the story has prepared him for the rebuke.

So we should ask the question, how do we read Scripture? We can all agree that if we are intellectually detached as we read, we are less likely to get the point. But it is also the case that if we are apathetic—that is, if we are emotionally detached as we read (or what I might call stoicized)—we are less likely to get the point. Further, if we are whole people, our thinking, acting, and feeling will all act in concert. Certainly the Bible calls us to not only proper understanding and proper action, but also to proper feeling.

EMOTIONS, MOTIVATION, AND GOALS

Why talk about emotions? Because emotions aid us in decision making and in the pursuit of goals. Almost every decision we make has a cognitive element and an emotive element.

Take Ian, whom we saw earlier in the chapter. He was suspicious of consulting his own desires while planning his future. While it is true we should not assume that our every desire is a good one, it is also true that we rarely pursue anything unless

it holds out some positive emotional appeal. One person might pursue a certain job because she pictures it—she imagines it—as holding out hope for good feelings. She will feel good about using her gifts and skills, about accomplishing something that helps others, or even about making money. Another pursues a family because he pictures good times with the kids: taking them to the park, expressing pride at graduation, playing with grandchildren. These imagined future feelings need not be overt, on the surface, but they will be present nonetheless. So Ian might pursue, for instance, youth ministry because he thinks it is fun to organize events; because he has received lots of encouraging positive feedback when leading Bible studies for the Junior High group; and because he just enjoys spending time with teenagers. We rarely avoid anything unless we perceive it as holding a negative emotional appeal (we are afraid it will hurt us).

If we are to act, we must be motivated, and motivation is linked to emotion. Medical research shows that lack of emotion means lack of motivation.[5] Within one study, patients who had suffered damage to areas of the brain that produce emotion were prompted to perform a variety of activities, such as lengthy conversation, solving mathematical problems, and remembering details. They often did. Yet if not prompted, they would lie motionless in their hospital bed. Why is that? They had no emotion and so had no desire—no motivation—to act. As a result, although a particular patient could comprehend—at least at one level—what great wealth is and what a lifetime spent in prison is, neither one was appealing. Neither one was repulsive.

All this talk about positive emotional motivation might sound suspicious, as if knowing and obeying God is all about fun, as if discipleship involved no duty. Yet duty, although very important at times, is not a good motivator. Why? First, because even though it might look like selfless obedience to God's com-

mands, it is rarely that. One who acts out of duty could be motivated by the desire to appear holy, or the desire to avoid looking unholy. Both of these are pharisaic motivations. Or one who acts out of duty might be motivated by the desire to avoid punishment—that is, fear is his motivation.

Second, if we have learned anything from the close relationships we have in our lives, we have learned that our friends and family don't want our duty, they want our affection. Imagine that, on their wedding anniversary, a husband meets his wife at the front door, a present in hand.

Husband: "Say, I got these flowers for you."

Wife: "Oh, honey, they're beautiful! You shouldn't have!"

Husband: "Of course I should have. It's our anniversary; it's required that I get you flowers."

What would motivate such a husband? Probably he fears her wrath if he does not do what he perceives is required (his duty). But after making such a foolish comment he will be fortunate if she does not throw the flowers in his face. The wife wants his affection (loving motivation), not his duty (fearful motivation).

JOY, TEARS, AND OTHER EMOTIONS: WHY THEY SHOULD MATTER TO US

As Christians, our emotions are a valid part of our lives. They do matter. As we noted, the church has a long-lived suspicion of emotion. Although God has made us both thinking and feeling creatures, we embrace the former and are nervous with the latter.

Why should we now consider our emotions? We have looked at six reasons for doing so (and, really six reasons you should read this book). First, there is much misunderstanding about how we should regard our emotions. At least one of these wrong ideas is the assertion that love is not a feeling, only an action. Second, if

Scripture has a lot to say about emotion—and it does—we should be glad to learn what it says. Third, emotion is a difficult topic for us to discuss. If we are afraid of the discussion, then we already see we have needs in this area! Fourth, if we share the gospel we must be concerned with motivation—both our motivations for sharing it and the listener's motivation to receive it. And motives are often stirred by our emotions.

The final two reasons have to do with our interest in God's Word and our personal future. Fifth, to learn the most from the Bible, we need to engage it both cognitively *and* emotionally. We understand the Scriptures more clearly and fully when our emotions are involved in the stories and applications of the Bible. Anything less than this sets us up to misunderstand and disobey. Sixth, emotions aid us in decision making and in pursuing goals.

Before we can have an informed conversation about emotion, we need to ask, What are emotions? How do they work? That's the subject of our next chapter.

Questions for Discussion

1. Would you say that you have been suspicious of emotion? Do you know others who are suspicious? Tell why or why not.
2. Is it difficult for you to discuss emotions? Explain your answer.
3. Have you heard the common statement, "Love is not an emotion, it's an action"? If so, tell what you think the speaker was trying to get at. What do you think of the statement?
4. The author says that "if we have learned anything from the close relationships we have in our lives, we have learned that our friends and family don't want our duty; they want our affection." Has this been your experience? Give an example from your life.
5. The author says that "to learn the most from the Bible, we need to engage it both cognitively and emotionally. Anything less than this sets us up to misunderstand and disobey." Do you agree or disagree? Tell why.

Suggestions for Further Reading

Baker, Robert O. "Pentecostal Bible Reading: Toward a Model of Reading for the Formation of Christian Affections." *Journal of Pentecostal Theology* 7 (1995): 34–48.

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