

# Total Patient Care

Exploring a Biblical Christian approach to patient care and how followers of Jesus Christ can implement it in their daily life and work in the health field



An HCFI Seminar  
[www.hcfi.info](http://www.hcfi.info)

This seminar provides basic guidelines for the practicing of Total Patient Care and is part of the Training Strategy of the Healthcare Christian Fellowship International.

It can be used as a follow-up course after the International Saline training.

As a global evangelical and interdenominational Fellowship, **HCFI strives to inspire and equip all Christians serving in healthcare to manifest Jesus Christ in daily life and work.**

This is done through multiplication in healthcare discipleship training, medical outreaches and community health projects.

This workbook is compiled and published by the Training Department of Healthcare Christian Fellowship International, P.O. Box 11955, Rynfield 1415, South Africa

The HCFI Training Team seeks to produce Biblical Christian training materials. In short, that means:

1. Christ-centered: Jesus Christ Himself is the focal Person.<sup>1</sup>
2. Bible-based: We accept the entire Bible as the inerrant Word of God and humbly seek to apply it to every area of our lives and of society.<sup>2</sup>
3. Practical: We seek an approach to the spiritual life that works in the real world because faith without works is dead. We also seek to integrate faith and science in our workplace in the health field because all truth is God's truth.

All workbooks of the HCFI are intended for use in collaboration with the HCFI staff and partners.

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<sup>1</sup> Dietrich Bonhoeffer wrote a provocative book on this topic: "Christ the Center". Published by Harper's Ministers Paperback Library, San Francisco, in 1960.

<sup>2</sup> Our way of thinking has been inspired by the Chicago Statement on Biblical Inerrancy in this regard.

# TOTAL PATIENT CARE

## PURPOSE OF THE SEMINAR:

1. Participants to understand what Total Patient Care is and how it differs from other approaches to patient care
2. Participants to make specific plans how to develop their knowledge and skills in this area.

## CONTENTS:

STUDY 1: World View Perspectives

STUDY 2: Understanding Health and Disease

STUDY 3: Patient Needs

STUDY 4. Total Health Care System

STUDY 5: Total Patient Care in Practice

## Study 1: World View Perspectives

The concept of caring for the whole person is common in healthcare circles. Terms like ‘whole person care’, ‘holistic care’, and ‘wholeness’ are common nowadays and have various meanings depending on the world view of the people involved. Usually these terms imply giving some form of ‘spiritual’ care to the sick, but frequently this is done from a non-Biblical perspective. In the World Health Organization’s definition of palliative care the aspect of spiritual care is specifically mentioned. However, their understanding of ‘spiritual health’ usually differs from the Biblical Christian view which we will use in this workbook.

### GOAL:

Participants to evaluate their view of human beings

Then make adjustments if needed towards a Biblical Christian View

### CONTENTS:

#### **1.1 Towards a Biblical Christian view of human beings**

- 1.1.1. Created by God in His image
- 1.1.2. Valuable to God
- 1.1.3. God has a love-plan for each person
- 1.1.4. Man is a Kingdom Being
- 1.1.5. Man is a Total Person

#### **1.2. Other views of man**

- 1.2.1. Dualistic
- 1.2.2. Humanistic
- 1.2.3. Liberalistic
- 1.2.4. National/Socialistic
- 1.2.5. Communistic
- 1.2.6. Eastern Religion/ New Age

#### **1.3. My Personal View of Man**

- 1.3.1. How do I personally view man?
- 1.3.2. How do I view my patient?

## Study 1.1. Towards a Biblical Christian view of human beings

### 1.1.1. Man is created by God in His image.

Gen 1:26 And God said, let Us **make** man in Our **image**, according to Our **likeness**; and let them rule over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over all the creepers creeping on the earth.

Gen 1:27 And God **created** the man in His own **image**; in the **image** of God He **created** him. He **created** them male and female.

- Make = Old Testament Hebrew ‘asah’, New Testament Greek ‘poieo’ = make something new, using materials already in existence
- Create = Old Testament Hebrew ‘bara’, New Testament Greek ‘ktidzo’ = make something that has not existed before out of nothing
- Image = Old Testament Hebrew ‘tselem’, New Testament Greek ‘eikon’
- Likeness = Old Testament Hebrew ‘demooth’, New Testament Greek ‘homoiosis’

These two words ‘image’ and ‘likeness’ are similar in meaning but not identical. Together they carry a wonderful spectrum of meaning. We will come back to this when we look at the deepest needs of human beings as seen from a Biblical Christian perspective.

Ps. 139: 13–16a. “For you created my inmost being; you knit me together in my mother’s womb. I praise you because I am fearfully and wonderfully made, your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place.

Being created in God’s image and His likeness means, amongst other things:

1.1.1.1. Man can think and reason - he is a **rational** being

1.1.1.2. Man can feel and desire - he is an **emotional** being

1.1.1.3. Man can decide/ make decisions - he is a **volitional** being. This ability to make decisions means that he is also responsible for the consequences of his decisions.

Rom. 14:12. “So then each of us will give an account of himself to God.” Man is responsible for his actions as well as his reactions and responses to his environment. We cannot blame others; we are not the helpless products of our environment.

1.1.1.4. Man can relate to God and to other humans - he is a **relational** being

These relationships are supposed to stand under the banner of God’s love.

Therefore we must love God

love our neighbour / fellow-man / patients / colleagues

love ourselves

love God’s creation

**Mark 12:29** And Jesus answered him, The first of all the commandments *is*: "Hear, Israel. *The* Lord our God is one Lord,

**Mark 12:30** and you shall love *the* Lord your God with all your heart, and with all your soul" and with all your mind, "and with all your strength." This is the first commandment. *Deut. 6:4, 5*

**Mark 12:31** And *the* second *is* like this, "You shall love your neighbor as yourself." There is not another commandment greater than these.

Why does God expect us to love like this? "We love because He (God) first loves us." 1 John 4: 19. How do we know that God first love us? "But God demonstrated His own love for us in this, while we were still sinners, Christ died for us." Rom. 5: 8

This love is a special kind of love: AGAPE love. It means that we choose and act for the highest moral good for God, man and creation.

1.1.1.5. Man is a **valuable** being, because we are the only beings created in His Image and because He paid for our redemption. Man is therefore of far greater value than any other creature or object of creation - animals, trees etc.

The fact that man as His image-bearer is valuable to God is the basis of his worth, not his performance or value to society or his beauty, intelligence, education, usefulness, wealth, status or physical development. The worth of something is indicated by what you are willing to pay to get it. God indicated His evaluation of the worth of man / human life by paying the blood of Jesus Christ in order to make man His.

1 Peter 1: 18,19. "For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect."

Therefore human life is also sacred and not to be taken by another. 1 Cor. 3: 16, 17.

1.1.1.6. Man is a **loved** being. God has a love plan for the man He created. Ps. 139: 16 b, "all the days ordained for me were written in your book before one of them came to be."

Also John 10: 10, Eph. 2:10.

1.1.1.7. Man is a **Kingdom** being. According to Genesis 1: 26–28, man was given the task to rule over creation as God's stewards. Therefore man is supposed to do everything while keeping our eye on our King, God. In Matt. 6: 33. Jesus said "But seek first His Kingdom and His (God's) righteousness and all these things will be given to you as well." Therefore man needs to build the Kingdom of God as a first priority following the example of Jesus Christ. For health field staff this means seeking to extend the Kingdom of God in their working place, as a first priority.

### 1.1.2. Man is a three-in-one unity

God is Three-in-One /Triune and being created in His image also means that man can be described as a three-in one being. This concept is supported for example by what is written in 1 Thess. 5:23: "May God himself, the God of peace, sanctify you through and through. May your

whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.” See also Heb. 4:12, Eph. 2:1-3.

In trying to understand the complex nature of man different illustrations can be used, but none of them are perfect. Because man is one - we cannot subdivide him into various parts, so the following illustrations are incomplete attempts, but can be helpful in various situations.

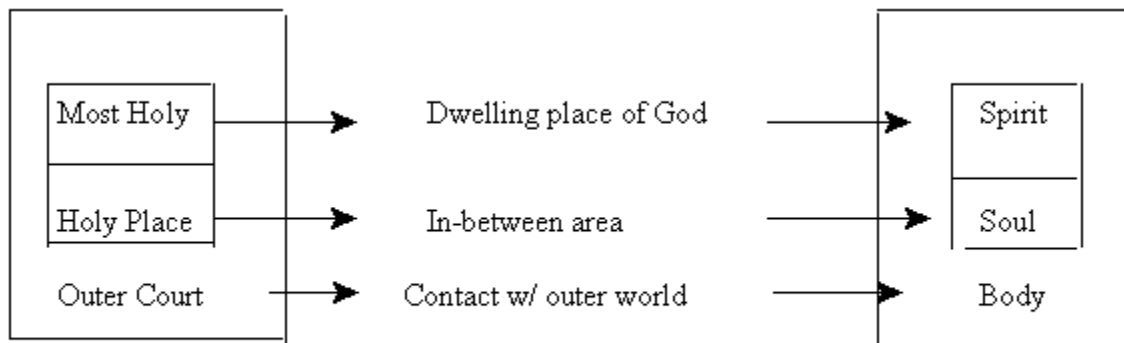
Man as the temple of God. 1 Cor. 6: 19-20 “Do you know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore, honour God with your body.”

Also 1 Cor. 3: 16,17; 2 Cor.5: 1; 2 Peter 1: 13, 14.

One Temple which consists of various building elements which are incomplete without the other elements.

What did the temple look like?

MAN is similar.



Here we see man likened to one temple / tabernacle, consisting of three parts.

However, the Bible uses many more terms to describe the inner workings of human beings. Just think of phrases such as: spirit, heart, mind, soul, body, flesh, bowels, emotions, kidneys, marrow, etc.

Often, one of these is used to denote the whole person, eg.: Gen. 2: 7, 12: 5, 46: 27.

These various inner elements deeply interact with one another.

- |              |   |  |
|--------------|---|--|
| Ps. 38:3     | - | Not healthy because of sin (spiritual problem)                   |
| Ps. 32:3     | - | Result of sin; Vs. 1,5 – of forgiveness                          |
| Prov. 5:3-11 | - | Adultery has a negative effect your health.                      |
| Prov. 12:25  | - | Anxiety weighs down the heart.                                   |
| :18b         | - | Tongue of the wise brings healing (what you hear, can heal you.) |
| Prov. 16:24  | - | Pleasant words – sweet to the soul and healing to the bones.     |
| Prov. 13:12  | - | Hopelessness makes sick.   |
| :17          | - | Faithful messenger brings healing.                               |

- Prov. 14:30 - Calm mind = health: anger, envy, jealousy brings rottenness of bones.
- Prov. 15:4 - Gentle words produce life, a deceitful tongue crushes the spirit.
- :15 - Glad heart – always has a feast.
- 13b - Heartache produces a crushed spirit
- Prov. 17:22 - Happy heart = good medicine, a crushed spirit dries the bones.
- Prov. 18:14 - Strong spirit sustains us in sickness, a crushed spirit is unbearable.
- Prov. 25:11 - Good, well-timed words are valuable.
- Prov. 3:7b, 8 - Turn away from evil – be healthy in nerves
- Prov. 15:30 - Cheerful look brings joy to the heart, good news gives health to the bones.

Many of the patients (perhaps most?) who come for treatment, need more than physical treatment or care. Even somatic disorders can be aggravated though they are usually not directly caused by emotional and spiritual ‘dis - ease’ (see Addendum 1 for more details)

Some common “psychosomatic” diseases: high blood pressure, toxic goiter, migraine, sleeplessness, skin rashes, headaches, arthritis, apoplexy, cardio-vascular diseases, gastro-intestinal disorders.

Can you name some more?.....

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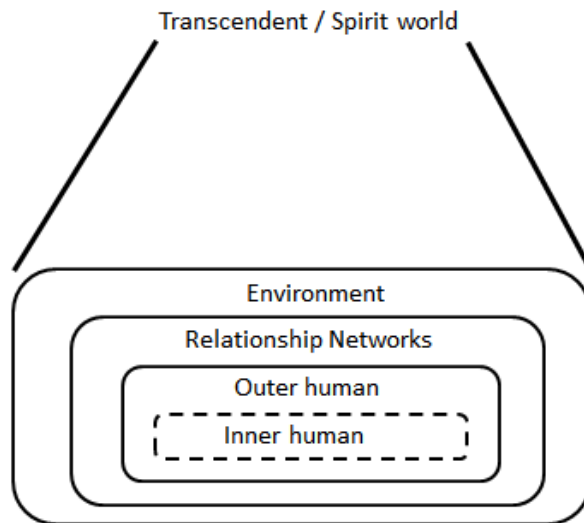
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### **1.1.3. Man is a relational unity**

Keep in mind that the terminology used in the Bible does not reflect a scientific approach to sharing the truth, rather it reflects a theological approach. The terms are chosen by the Holy Spirit to make God’s theological message to us as clear as possible. Because God sees us as integrated whole human beings, He does not analyze us into bits.



Illustration<sup>3</sup>: Man is an integral whole embedded in relationship networks in the environment. There is also a vertical relational element, namely man's relationship to the transcendent / spiritual world.

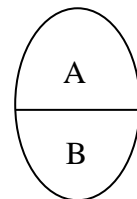


Note the dotted line between the inner human and the outer human. Inner human = heart, soul, spirit, flesh, marrow, etc. Outer human = body. As long as a human being is alive, it is not possible to separate the inner human from the outer human. This separation does take place when someone dies.

## 1.2. OTHER VIEWS OF MAN

### 1. Greek philosophical Dualistic view / Dualism / Bipartite view

Man has two parts:    A      soul/spirit/mind  
    B      body = matter



Man a spirit/mind in essence; the body is a non-essential, inferior addition, a type of punishment. Therefore 'spiritual' activities are more important than 'secular' ones. Prayer and meditation would be more important than doing one's work as a doctor/ nurse well, even to the neglect of the latter

<sup>3</sup> This illustration comes from the teachings of [Dr Daniel Fountain](#) and Dr Chris Steyn.

2. Secular Humanistic view: Very widespread and the world view of most teaching institutions. Man in the centre, his feelings, desires, interests and development are made dominant. "I am what I feel." Man is his own saviour: must fill his own life with meaning and satisfaction. The human race can be made perfect without help from God. Man is basically good and the product of his environment; making his own ethical standards which depend on the situation (situational ethics) Humanism also divides life into compartments, so one area has no connection with the other. eg. A Christian may live an immoral life, yet go to church as his social life is not affected by / has no connection to his spiritual life.
3. Liberalistic: Man as individual emphasized; man is free when loose from society "Free to do your own thing." Promotes so-called progressiveness, not bound to any authority and creed. Man pleases himself, even to the detriment of others. The authority of the Bible is spurned.
4. National – Socialistic: Man has value only in racial, national or social context, e.g. special race with messianic task, therefore remove lesser races; or: those who do not contribute to society (arbitrary decision made by the authority) should be removed.
5. Communistic: Man is matter and seeks contact with matter around him. Man is a worker, who is then supposed to become part of an "ideal" society which is formed through changed by revolution.
6. Eastern Religion/ New Age: Whole world is balance between positive / negative forces so health is also a balance between the two – Yin Yang:



Yin/yang

yin - female, passive, dark, death  
cold, black

yang - male, active, life, creative,  
light and heat, red

Man is "unknowing." This produces wrong and unfulfilled desires. He needs "enlightenment" through giving up his personal identity and becoming one with an impersonal, unthinking, unfeeling god. The "way" to this is yoga, meditation, good works, worship, etc.

The New Age also embraces this thinking, speaking about the negative and positive 'flow of energy' in the body, embracing many of the thoughts and teachings of Taoism, Buddhism, Hinduism, Occultism and under the guise of bringing healing, can do spiritual harm to the recipients of the treatment. New Age practices/treatments can include Transcendental Meditation, Yoga, Reflexology, Touch Therapy, Aroma Therapy etc.

**C. MY PERSONAL VIEW OF MAN:**

1. How do I personally view Man?

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2. How do I personally view my patient?

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STUDY 2

## **UNDERSTANDING HEALTH AND DISEASE:**

**PURPOSE:** Each participants to formulate a purpose statement for medical care based on a Biblical understanding of Health.

### **CONTENTS:**

1. Definition of Health
  - 1.1 WHO definition
  - 1.2. Biblical definition
2. Definition of Disease.
3. The Cause of Disease/ Unhealthiness.
4. Manifestations of Unhealthiness.
5. The Purpose of Medical care.

## STUDY 2:

**UNDERSTANDING HEALTH****1. DEFINITION OF HEALTH:****1.1. World Health Organization (WHO)**

“Health is a state of complete physical, mental, emotional, social and spiritual well-being and not merely the absence of disease or infirmity.”

**1.2 Biblical definition**

Health is the complete harmonizing of every part of our being (body, soul and spirit) with God, man and creation which finds its ultimate expression in the state of Biblical salvation.

Complete: having all needed or normal parts, elements or details; lacking nothing, entire, perfect; full.

Harmony: a state of order, agreement or completeness in the relations of things or of part of a whole to each other.

In other words God's ideal is the establishment of loving relationships between Him and us, amongst us, with ourselves and with creation.

Underlying this definition of health are the words:

shalom (Hebrew)

and

sodzo (Greek)

**Shalom:** well  
happy  
welfare- health  
- prosperity  
- peace

**Sodzo:** - to preserve unharmed, keep safe  
- to cure, heal, restore to health, make well  
- to save, preserve from being lost  
- to rescue, deliver from evil, physical affliction

The word sodzo is used to sum up the essential character of the mission of Christ in Acts 4: 12

The word soteria describes both healing and salvation Luke 1: 69, 71,77; 19: 9; John 4: 22

## 2. DEFINITION OF DISEASE:

Disease is disharmony in one or more of these relationships: with God, others, self or creation. The state of unhealthiness is described in various ways, depending on the area which is seemingly affected the most (discussed under point 4).

## 3. THE CAUSE OF DISEASE/ UNHEALTHINESS

Unhealthiness is the result of sin. “Sin is an act of man’s separating himself from God his Creator. Imagining that he is self-sufficient, that he can live out of his own resources, he fails to depend upon God. Wishing to be his own master or to make himself god, he refuses to obey God (Gen. 3). So sin is basically man’s self-assertion against his Creator and man’s closing himself upon himself.

The result of this alienation from God is that man is shut up in his finite resources, no longer being able to draw from God’s infinite resources. Man’s being shut up in his limited resources as his own master is the root of all the diseases which eventually lead man to death: malnutrition; aging and decay; senses of loneliness and worthlessness, of anxiety and fear; illness through irresponsible behaviour like alcoholism, smoking, drug addiction and overeating; workaholic, moral perversion, etc.

The breach of fellowship with God also results in the breach of fellowship with fellow men. Alienated from God and his infinite resources and shut up in his finite resources, every man tries to secure his life and welfare by asserting himself against his fellow men, so that everyone’s self- assertive will clashes with that of everyone else’s. This world is the battle-field of self-assertive wills in which Darwinian struggles take place, in which man hates, exploits and even kills his fellow men. Adam’s rebellion against God had to be followed by Cain’s murder of his brother.

Furthermore, man’s self-assertion leads... to his dehumanization in the form of idolatry, i.e. worshipping creatures over which man is meant to rule according to God’s will (Rom. 1: 18-22). Thus, man’s self-assertion against God the Creator paradoxically leads man to slavery to creatures and therefore to alienation from his true self. From this much spiritual, mental and emotional illness results.

Ultimately sin is an act of man’s selling himself into a slavery to Satan, who is the mysterious king of evil. Man asserts himself against God under Satan’s temptation that he can “be like God” (Gen. 3: 5), and therefore man’s rebellion against God is at the same time his obedience to the will of Satan. Satan holds sway over man through intoxicating him that he is self-sufficient and he can be his own master. But his rewards

for man's obedience are diseases, suffering and death.

This fall of man from God his Creator brings not only himself but also the whole creation into a slavery to the forces of evil. Recently pollution and exhaustion of natural resources have led us to appreciate the Biblical teaching afresh that man and the

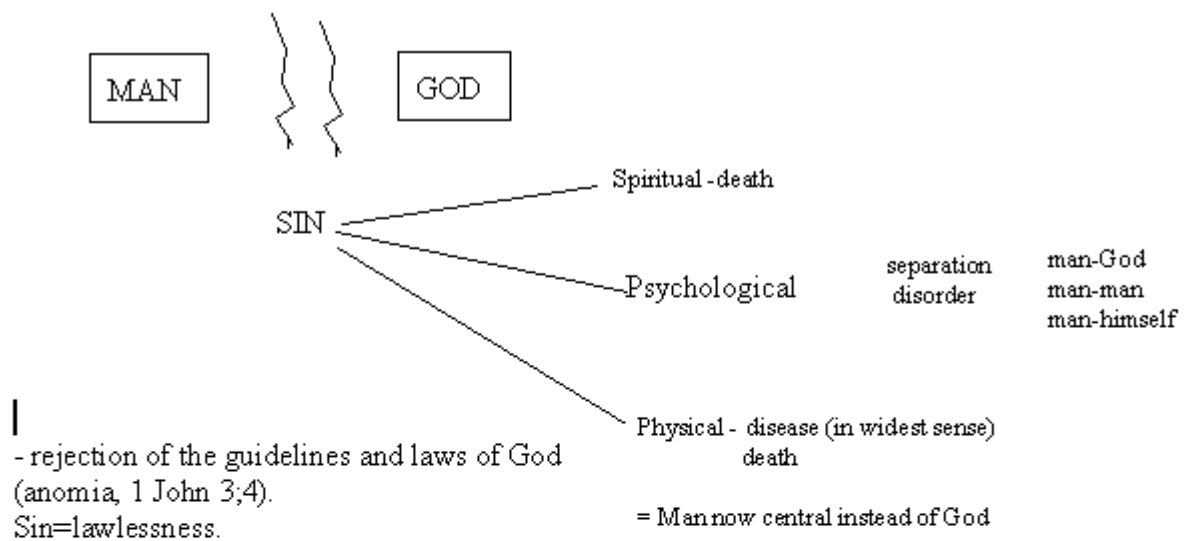
creation are bound together in one destiny and that man gives orientation to the rest of the creation as its steward. The perversion of man in his relationship to God results in the perversion and disintegration of that natural order. So there are signs of disorder, disintegration, suffering and decay everywhere. In the Biblical language, the whole creation groans in travail (Rom 8:22). This means that the environment of man is also sick together with man."

Quoted from the Conference Paper "The concepts of Health, Disease and Healing: Theological Perspective" by Seyoon Kim, Korea)

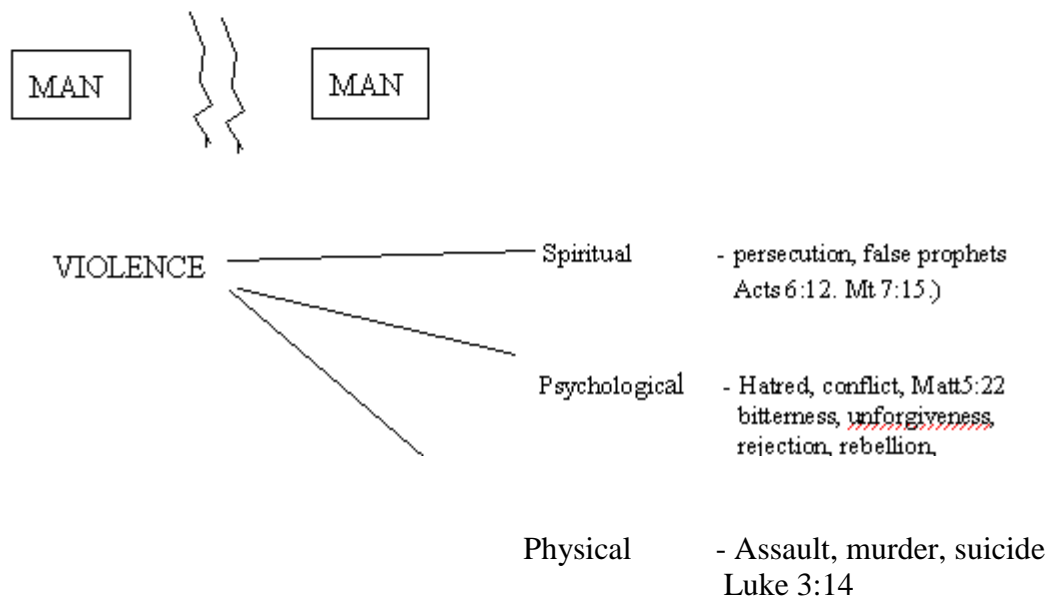
#### **4. MANIFESTATIONS OF UNHEALTHINESS**

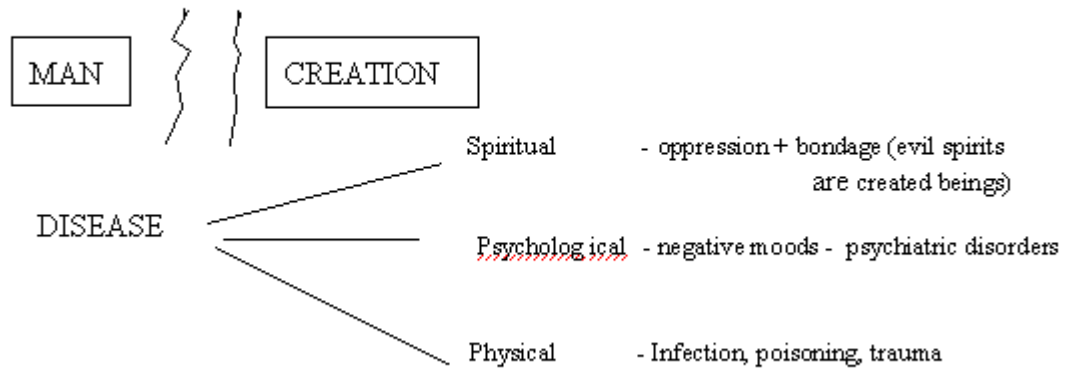
##### **4.1 MAN AND GOD**





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## 5. THE PURPOSE OF MEDICAL CARE

Having studied the Biblical view of Health, we can now formulate a purpose statement for medical care:

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**STUDY 3:**

**PATIENT-NEEDS:**

**PURPOSE:** Each participant to

1. Evaluate their concept of patient-needs and
2. Adjust as needed to a Biblical view.

**CONTENTS:**

1. HOW I SEE PATIENT- NEEDS.
  2. WHAT ARE NEEDS?
  3. NON-BIBLICAL THEORIES.
  4. THE BIBLICAL VIEW.
  5. THE MOST COMMON SPIRITUAL NEED AREAS
  6. THE BASIC TREATMENT FOR SPIRITUAL NEEDS.
  7. APPLICATION
- ADDENDUMS 2 AND 3

**1. HOW I SEE PATIENT-NEEDS.**

State briefly what you see as the main needs of patients:

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**2. WHAT ARE NEEDS?**

A need is something a person perceives as a lack in his life/experience.

As we have seen that the patient is a complex person, with spirit, soul and body, we are responsible as health workers to seek to meet all their needs.

**2.1. Actual / perceived needs.**

Sometimes a patient thinks that he/she needs a certain drug or type or treatment based on similar experience of a family member or acquaintance, eg. a patient with chest pain “needs” tablets even though his problem is esophagitis. His/her perceived need may be purely physical, but the actual need may be of emotional/spiritual nature

**2.2 Conscious / Subconscious needs.**

Mostly the conscious needs are the physical ones, whereas the person may have emotional/ spiritual needs of which he/she is not aware. The conscious need may be of lesser importance than the subconscious one. Many patients are totally unaware of their spiritual needs. The staff are often in a similar predicament.

Therefore, we must help our patients lovingly to become conscious of their actual/real needs so that they can cooperate fully with the health care staff to get them as healthy as possible in the shortest possible time.

**3. NON-BIBLICAL THEORIES REGARDING MAN’S NEEDS.**

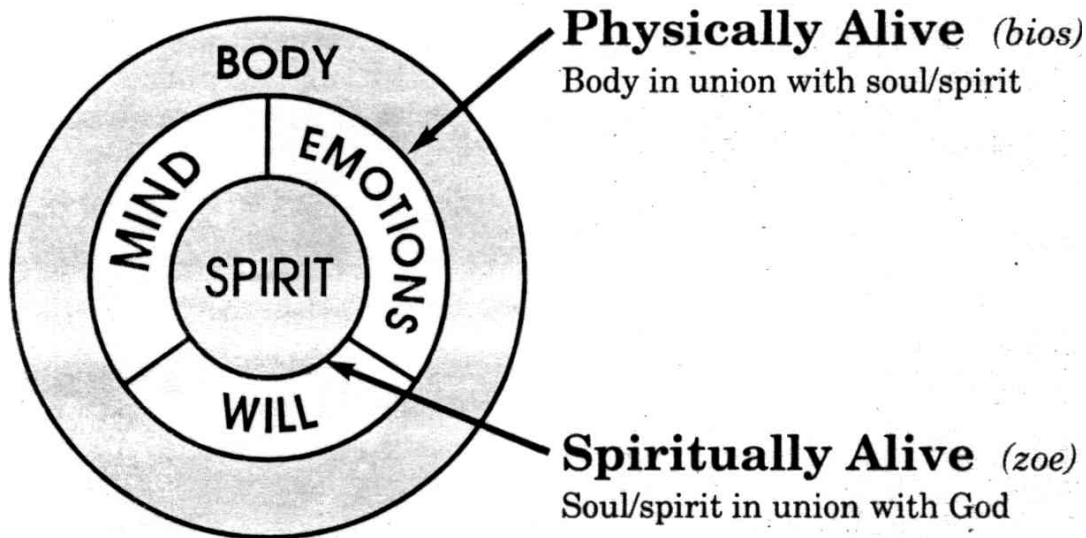
3.1 Maslow.



Number 5 is what Satan wanted (Is. 14)...To be like the Most High...To say "I am." But only God can say that. Ex. 3:14, John 8:58.

**3.2 Frankl:** He adds to Maslow and says we also need:  
the sense of meaning and purpose in life.

## ORIGINAL CREATION—Genesis 1,2



1. Significance—Man had a divine purpose (Gen. 1:28).
2. Safety and security—All of man's needs were provided for (Gen. 1:29).
3. Belonging—Man had a sense of belonging (Gen. 2:18).

*bios* = The soul is in union with the body.

*zoe* = The soul is in union with God.

All the needs of man as depicted above, were met in their relationship with God prior to the fall. Man was safe and secure, loved by God, had respect and a purpose and meaning as God had given him a task to fulfill. However at the fall, when his relationship with God was lost, what were assets, became needs. Insecurity, inferiority, failure, shame, guilt, lack of love (search for love) emptiness.

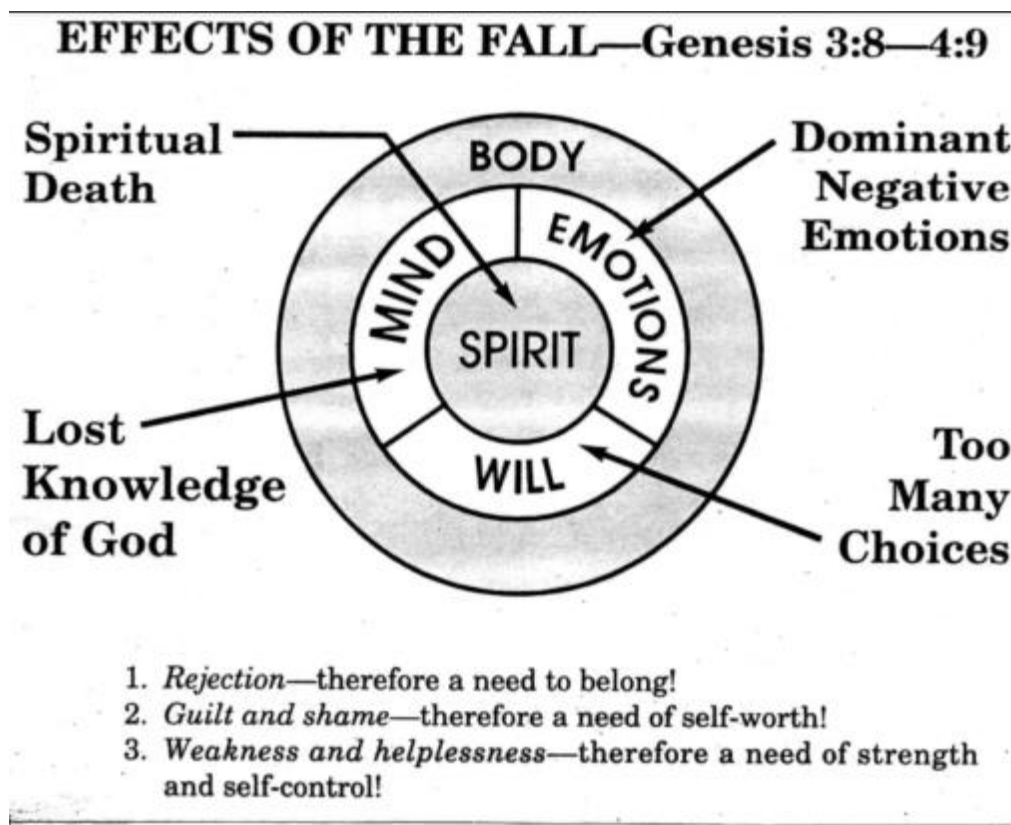
#### 4. THE BIBLICAL VIEW OF PATIENT'S NEEDS:

Based upon the fact that man is a three-in-one being, we can say:  
The needs of the patient are the needs of spirit, soul and body.

- 4.1. Needs of the spirit:
  - to have unhindered communion with God.
  - to have a sensitive conscience.
  - to know what God's will is for him/her.
- 4.2. Needs of the Soul/psychological needs:

- to have the will in submission to God and in line with His will
- to have a renewed mind, in line with the truth of God's Word
- to be emotionally healed and the emotions under the control of the Holy Spirit.

4.3. Physical needs: - Obvious to the medical worker.



Summary: Man needs to:

- respond to God's love for him/her.
- fulfil God's love-plan for his/her life
- live as an obedient citizen of God's Kingdom
- fulfil his/her responsibilities towards God, man and creation, by making the right choices

Man's real need is to be a true disciple of Jesus Christ, become more conformed to His image and live as a worthy citizen of His heavenly kingdom

- 4.4. Application: What will be evident in the lives of patients when their real needs are being met?

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See addendums 2 and 3

## 5. COMMON SPIRITUAL NEED AREAS.

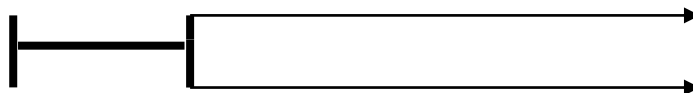
### 5.1. Spiritual death.

This is indeed by far the most common need area among patients. Unfortunately it is also the most neglected area.

#### 5.1.1 Signs and symptoms of spiritual death:

- spirit dead to God due to sin Eph 2:1
- guilt and shame James 2:10
- lack of purpose and meaning in life
- no certainty of life after death/fear of death Heb. 2:15
- strong desire to run his/her own life Prov.16:25
- rebellion against God Rom 3:12
- seared conscience Rom 1:28

#### 5.1.2 Importance of ministering spiritual life to the patient:



#### 5.1.3 Meeting the need for spiritual life:

**Eternal Life** is a high quality life full of love, joy, peace and righteousness which starts immediately when Jesus Christ becomes the King of a person's life. It enables him/her to live a truly meaningful life here on earth and continues throughout all eternity

How to obtain Eternal Life:

- 1 John 5:11 - 13 Eternal Life is in Jesus Christ, so having Him in the life, means the person also has eternal life.



- Rom 3:23 All have sinned and broken God's laws, so are candidates for God's punishment
- Rom 5: 8 Christ died to take the punishment man deserves
- 1 John 1:9 & Acts 3:19 Repenting of the wrongs done, means that the person is forgiven and free from punishment
- Eph 3:17 & John 1 :12 Receiving Christ into the life, having Him indwell the person, makes them new and a child of God.

#### **5.1.4. Evidence of having received eternal/spiritual life:**

Real assurance of 4 things, will be evident in the life of the person; removing the fear of death

- I Assurance that sin has been forgiven 1 John 1:9
- II Assurance that the person has eternal life 1 John 5:11 - 13
- III Assurance that his/her name is written in heaven Rev. 21:27
- IV Assurance that Christ dwells in them Eph 3:17

**5.2 Spiritual rebellion:** This is the most common need amongst the Christians and it may cause/ aggravate their physical symptoms

#### **5.2.1 Signs and symptoms of spiritual rebellion:**

- Immorality, bad relationships, selfishness, idolatry, substance abuse  
Drunkenness, addiction Galatians 5: 19-21
- anger, filthy language, cursing, lying Colossians 3: 5-9
- Strife, divisions, carnality, sectarianism 1 Corinthians 3: 1-4
- Pride Prov. 6:16,17

#### **5.2.2 The solution to spiritual rebellion:**

- Repentance towards God. Hos 14:1,2
- Turning away from sin Prov. 28:13
- Walking in newness of life, obedience to God John 14:21
- Walking in the Spirit Gal 5:16

## **6. APPLICATION**

Healthcare staff are unable to meet the spiritual needs of their patients, if they themselves are spiritually dead or in rebellion.

6.1 Are you sure that:

- Your sins are forgiven?
- Your name is registered in heaven?
- Christ dwells in your life?
- If you should die tonight, you will be going to heaven because you have eternal life?

If not, what will you do about it?

6.2. Read through Gal 5: 19 - 21; Col 3: 5 - 9; 1 Cor 3:1-4; Prov. 6:16,17 and identify any of the signs of spiritual rebellion present in your own life.

Repent of these sins and accept the forgiveness offered freely by Jesus Christ.

Now you are ready to meet the needs of your patients!

## **ADDENDUM 2**

# **PATIENT CASE STUDY**

Mr Lee, 52 year old man, admitted for breathlessness for 3 days.

Brought in by the police

Known to have Chronic Renal Failure for 5 years and on Dialysis, but irregular and comes only when he has money

Alone, unemployed, difficult person, rejected by his family.

Has been in and out of hospital many times

Sleeps on the void deck of apartment blocks

Was in prison from 1982 to 1989

Noted to be anxious and desperate

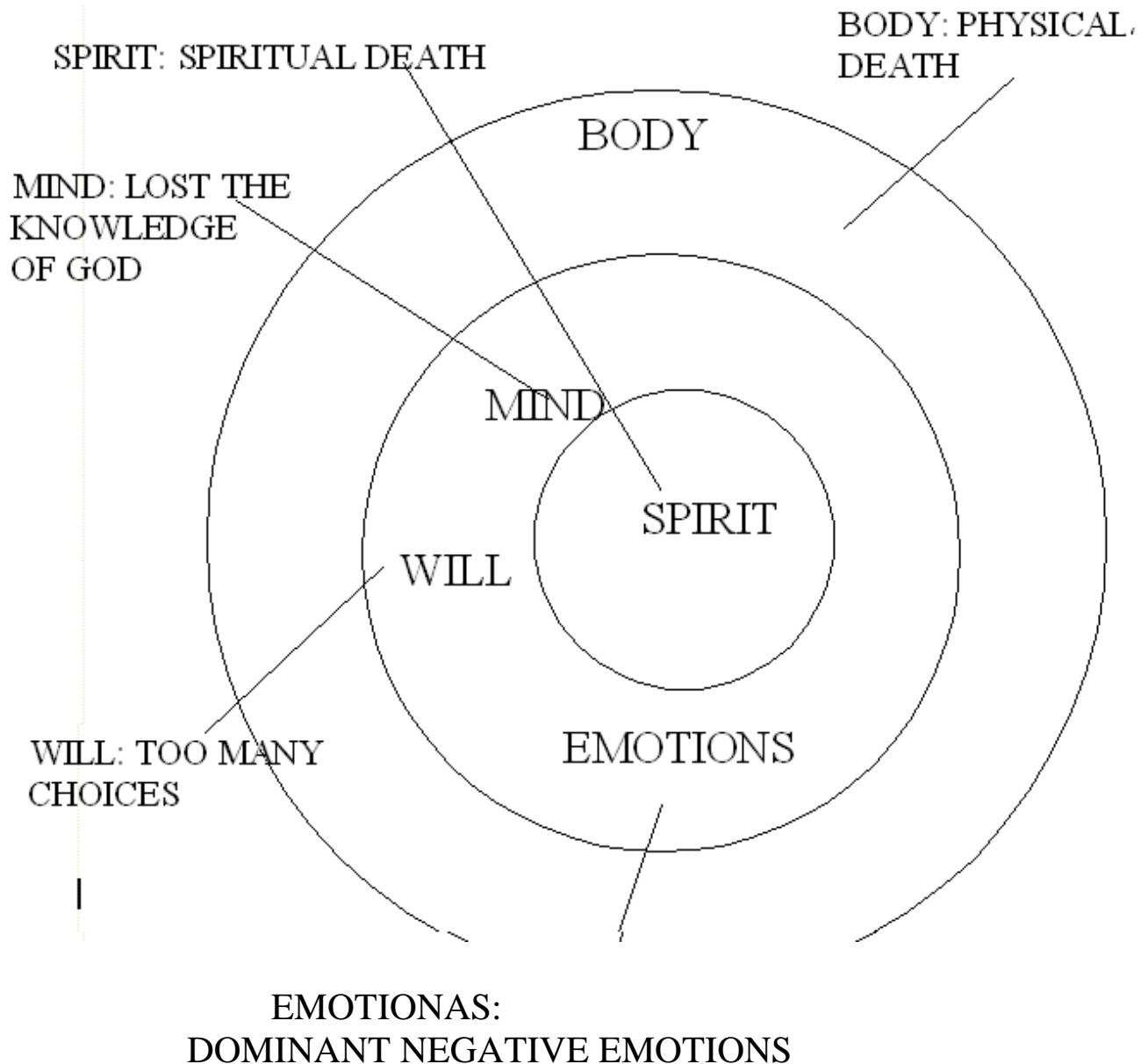


**WHAT DO YOU SEE AS HIS NEEDS?**

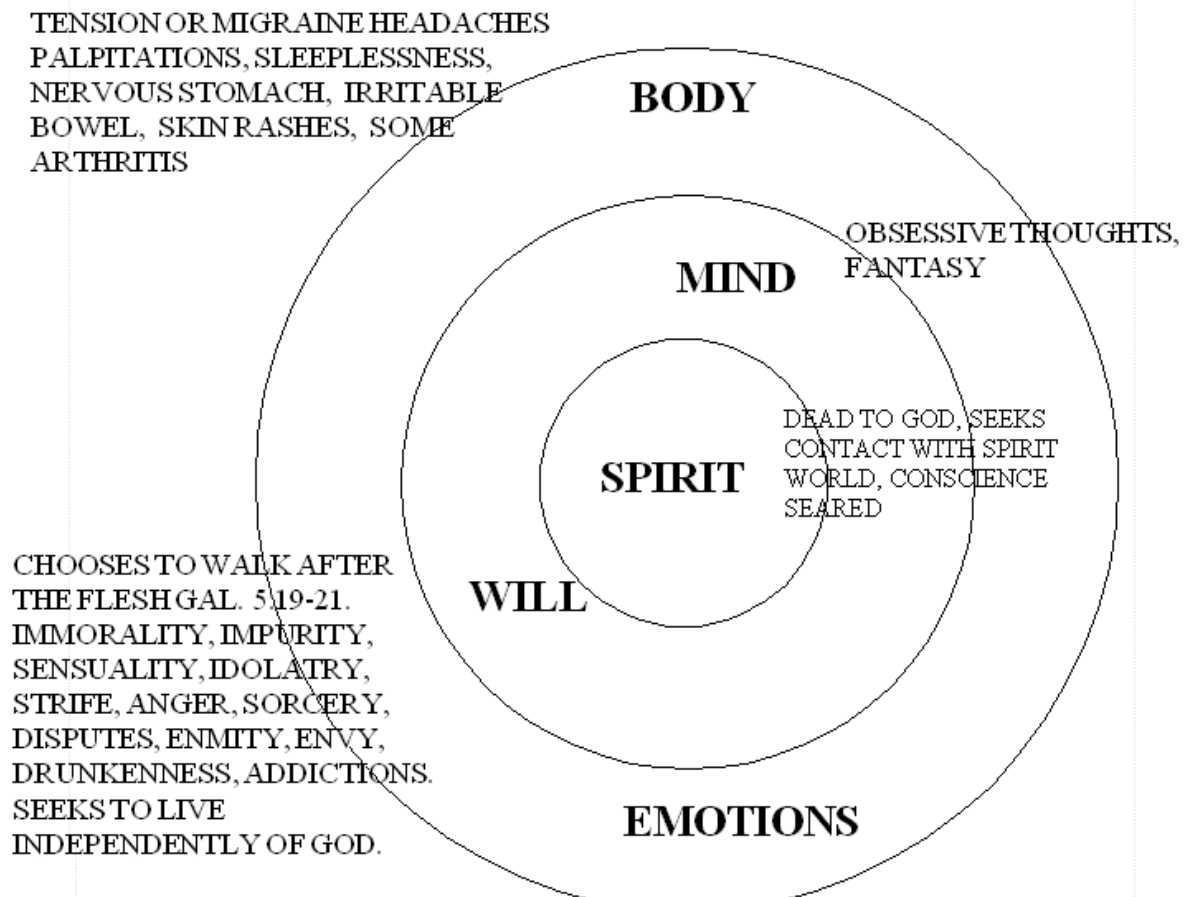
**HOW WILL YOU TREAT HIM?**

### ADDENDUM 3

## EFFECT OF THE FALL ON MAN

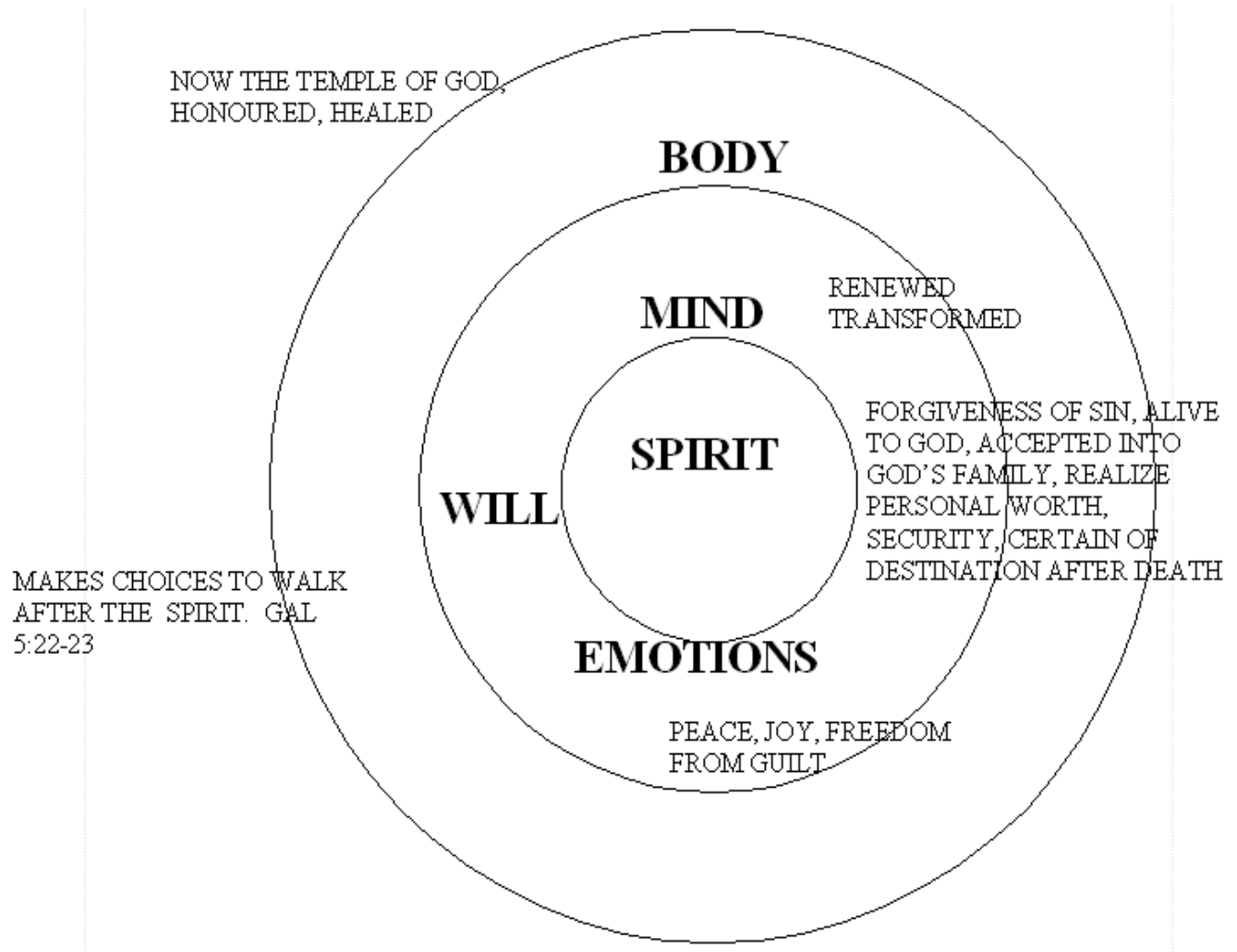


# RESULTS OF THE FALL ON MAN



BITTERNESS, HATRED ANXIETY, DEPRESSION, INFERIORITY,  
GUILT, INSECURITY, WORRY

# EFFECT OF ETERNAL LIFE ON THE WHOLE PERSON:

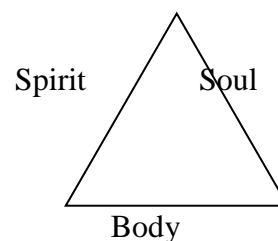


Study 4: **TOTAL CARE****1. HISTORICAL DEVELOPMENT****1.1. The Development of Modern Medicine**

1.1.1 Greek Medicine: Beginning of Western Scientific Medicine, e.g. Diabetes Mellitus described 1500 BC in papyrus Ebers and by Aretaeus of Cappadocia in 200 AD. Dualistic view. (discussed in Study 1)

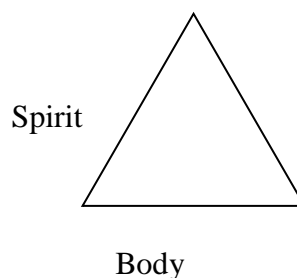
1.1.2 Middle Ages: Witchcraft, Shaman, etc. (European witch doctor in Middle Ages. Gods, demons, ancestral spirits, etc. were supposed to work for the good or ill of mankind.

1.1.3 Somatic Medicine: “Biomedical period”. Emphasis on physiology, anatomy and pathology. Reaction against anything relating to the invisible realm. “If you-can-not-see-it-under-a-microscope-it-does-not-exist” mentality.



Viewing the patient from this direction his soul and spirit are neglected

1.1.4 Psycho-somatic Medicine: Psychiatry developed. Beginning of new realization that man is more than merely physical.

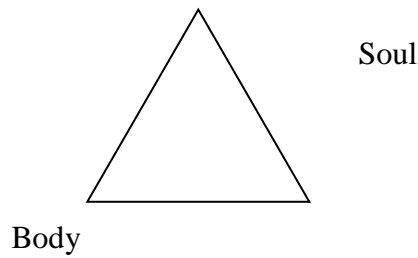


Viewing the patient from this direction his spirit is neglected

1.1.5 Socio-psycho-somatic Medicine: Man also seen as part of the social system (public health). (If not useful to society, remove: e.g. abortion, euthanasia)

To gain a full picture of our patient, we must look at him as God does – from above

This view brings Spirit  
Body Soul and spirit into  
Perspective.



## 1.2. The History of Christian hospitals

Helena, the mother of the Roman Emperor Constantine, is credited with beginning the movement to establish Christian hospitals.

The idea spread from Constantinople to Caesarea (369 AD), to Edessa in Mesopotamia (375 AD) to Byzantium (399 AD). Then in the fifth century a woman named Fabiola established in Rome the first general hospital in the West. The purpose of this hospital was “to gather in the sick from the streets and to nurse wretched sufferers wasted with poverty and disease.”

The concept of hospitals was initiated by the Church during the rule of the Roman Empire. In the Middle Ages the concept was preserved in the monasteries. Later in the missionary era which began with Parker, Wesley, Carey and Livingstone, the church started reaching into the world with clinics, and hospitals. Today we find a wide variety of hospitals, clinics, nursing homes and health care centres established across the world, presenting marvelous opportunities to develop or rediscover the meaning of compassionate Christ-like ministry to patients.

## 2. THE IDEAL HEALTH CARE SYSTEM

A system where the following is practised:

### 2.1 Total Patient Care

That is:

- Ministering to the real needs of the patient.
- Caring for the total person: body, soul and spirit.
- Sharing God’s love.
- Working in a team.

### 2.2 Total Staff Care

- Total Staff: all groups / disciplines including spiritual care workers, “retired” volunteers.
- Total Care: need-orientated spiritual, psychological and physical care.



### 2.3 Total Visitors Care.

- Welcoming
- Informing
- Educating

### 2.4 Total Family Care

### 2.5 Total Society Care (preventive emphasis)

### 2.6 Effective Management

### 2.7 Loving and righteous policies

## 3. TEAM APPROACH

### 3.1 Teamwork is needed.

No individual alone can minister total care to heal the total brokenness of the human condition. We need each other!

Members of various disciplines work together already on a professional level. They need to learn to work together in love and harmony. Unfortunately few of us experience that regularly. The highest form of teamwork is possible where God's love is ruling. Therefore Christians can make a positive contribution to teamwork

### 3.2 Characteristics of the ideal team.

- Christ-centred
- Devoted to building God's Kingdom and seeking his righteousness as **first priority.** Matt. 6: 33
- Whole-heartedly committed to God.  
to the other team members.  
to the task of expanding God's Kingdom  
(This commitment makes it possible for God's love to work unhindered in the team)
- Working under the guiding authority of Jesus Christ, as His representatives. Matt. 28: 18-20
- Suffering willingly under reproaches and pressures for Christ's sake.
- Skilled in their professions.
- Committed to develop and practice the skills of total patient care.

**4. APPLICATION:****4.1. Self-evaluation Always Often Seldom Never**

I take time to find out about the spiritual needs of my patients.

I pray for my patients.

I serve my fellow-believers on the staff by:

- praying for them.
- encouraging them.
- identifying with them, sharing blessings and burdens.

I see myself as part of a team  
Of medicals committed to  
share God's love in our "hospital."

**4.2** Write down the names of people in your "hospital" with whom you need to improve your relationship.

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What are you going to do about each of these?

What

When


Realizing my responsibility before God I make myself available to be a channel of His love to my patients and colleagues.

Date: \_\_\_\_\_ Signature: \_\_\_\_\_

STUDY 5

## TOTAL PATIENT CARE IN PRACTICE

**PURPOSE:** Participants to be able to implement Total Patient Care.

**CONTENTS:**

Jesus Christ the Perfect Example

1. Loving Motivation
2. Eye to Eye Contact
3. Attentive Listening
4. Wise Words
5. Comforting Touch
6. Prayerful Life
7. Serving Feet

Addendum 4 - Treatment of Common Problems

## TOTAL PATIENT CARE IN PRACTICE

### JESUS CHRIST THE PERFECT EXAMPLE:

In seeking to find the best way to minister to the total patient, we need a role-model. Jesus Christ spent much time ministering to the sick therefore He presents the best model and we have been called to follow His example.

“As the Father has sent me, I am sending you.” John 20: 21.

“I tell you the truth, anyone who has faith in Me will do what I have been doing. He will do even greater things than these, because I am going to the Father.” John 14:12.

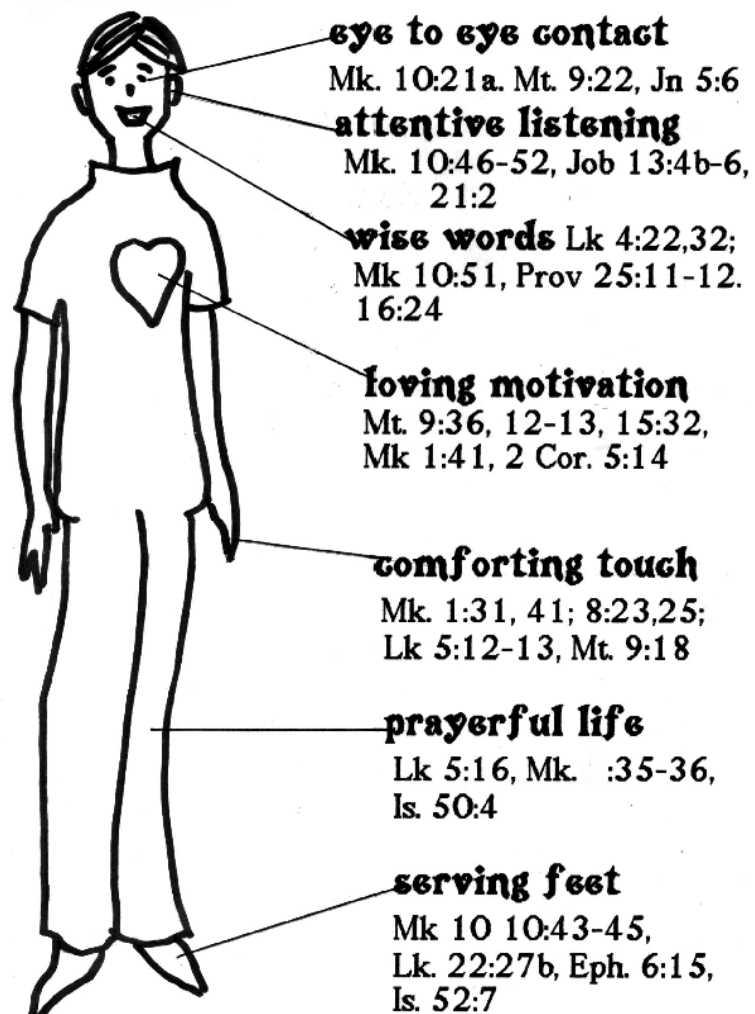
### Why we can learn from Jesus Christ.

Contrast Mark 5:25, 26 with the following statements:

- He had no failures! Mark 6: 55, 56.
- All His patients were 100% satisfied! Mark 7: 37.
- None of His patients died under His treatment. Mark 5:36-43.
- **God** was praised as a result of His work! Mark 2: 11, 12

By studying Christ's methods and putting these into practice, we can greatly upgrade the quality of the total patient care we administer. He has set an ideal worth striving for.

Some aspects of how Jesus worked with patients.



## 1. LOVING MOTIVATION

God's love for the sick forms the basis of total patient care. Whenever we want to share His love with our patients, we can count on His full enabling.

Jesus' heart was filled with love and compassion for the people.  
Mark 6: 31-34, Matt. 9: 36, 15: 32.

If Jesus Christ lives in us, His love has been poured out into our hearts. Rom. 5:5.  
Without that love, we will fall short of giving real love to every patient.  
To be mature means to have a Christlike compassion for the sick.  
The health professions today draw people with other motives, e.g. money, status, security, wanting to be needed, humanistic love, sense of duty.

Paul says: "The love of Christ compels us". 2 Cor. 5: 14. This is the only motivation that will enable us to cope with the stress of working in today's health fields without harmful effects on us, our families or our patients.

### Application:

What is your own motive in caring for the sick?

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If necessary, what will you do to adjust it?

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## 2. EYE TO EYE CONTACT

Example of Jesus

Jesus saw people around Him. He looked at them, saw what was deep inside a person. Something happened when He looked. A relationship started.  
Mk. 10:21a: "Jesus **looked** at him and loved him." (Lit: emblepsas – looking at, looking straight at, considering)

Later the apostles followed this example (Acts 3:4 ,5). Jesus always had time for the individual. When we become too busy to give individual care, we stop giving eye to eye contact. Patients then feel neglected.

## 2.1. Diagnostic use

Medicals look at the patients and make observations: complexion, ventilation, muscle movements and draw their conclusions about the general condition of the patient. By looking we can also get gain an impression of the spiritual condition of the patient. The eyes are the windows of the soul and what a patient does not say, we may be able to see in his eyes: fear, anger, trust, hope, despair.

Other indicators:

- ± books the patient reads
- ± attending chapel
- ± reaction to visitors, other patients
- ± reaction to Christian exposure

## 2.2 Therapeutic use

By looking at one another, there is contact. A bridge is built.  
We communicate via this bridge.

When Jesus has His rightful place as Master of our life, He will use our eyes to communicate His love and compassion to the patient. (Mt. 6:22-23, Luke 11: 34-36)

## 2.3. Application

2.3.1 What messages do your eyes convey to your patients?

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2.3.2. What can you do to improve your use of eye to eye contact?

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## 3. ATTENTIVE LISTENING

**3.1. Jesus' example:** John 4: 7-26

From His reactions and answers we can see that Jesus definitely listened to people, also to what was not said. Because He listened so attentively, He could quickly determine what the problem was and help the patient.

**3.2. Diagnostic use**

**3.2.1. Listen to God:** Prov. 3: 5-6 and not lean unto our own understanding. One's inner perception is valuable, but not infallible. Deep dependence upon God is essential for true discernment of the patient's needs. This requires a close relationship with God and careful listening to His directions.

**3.2.2. Listen to the patient** James 1: 19

+ How 9 Undivided attention is essential, otherwise important facts can be missed and the patient's confidence lost. This attention also shows in our attitude and our body language. Their complaints and real hurts are often far apart. If we listen, we will hear the real hurt.

+ What the patient says,

9	verbally:	the actual content of his message. Spoken words
9	sub-verbally:	"reading between the lines" Tone of voice, things he does not say silences in the conversation etc.
9	non-verbally:	"Body language". Many things are not said in words, but through facial expression, posture, attitudes.

+ To whom. We can learn a lot from what the patient says to others:

9	Patients
9	Family, visitors
9	Staff

**3.3. Therapeutic use.**

Job 21:2 "Listen carefully to my word; let this be the consolation you give me". As we listen, the patient is often enabled to see his problem objectively and clearly. On this new understanding a biblical solution can be based.

**3.4. Application** Luke 8: 18a "Therefore consider carefully how you listen".

Name some practical ways in which you can show to the patient that you are listening/ develop the art of listening:



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#### 4. WISE WORDS

##### 4.1 Jesus' example

Luke 4:22a – “All spoke well of Him and were amazed at the gracious words that came from His lips.”

Jesus was very sensitive to the needs of the people, therefore He used words carefully and precisely. His tongue was completely under control.

Jesus also used questions. (Mk. 10: 51)

“What do you want Me to do for you?” Jesus asked him.

The blind man said: ‘Rabbi, I want to see’.

Questions made the people think, and then state what they really wanted.

##### 4.2. Diagnostic use of words:

Asking questions is a normal part of making a medical diagnosis. In the same way we use questions to determine where the patient is spiritually (Mk. 10:51)

##### 4.2.1. Purpose and how to use Questions:

- Can help the patient to understand his own problem better.
- Help the patient to state what he really needs.
- Should be asked tactfully and at the right time.
- Should not be insensitive, or demand an answer.
- Reveal more when they are open-ended (how, what, when).

##### 4.3. Therapeutic use of words:

Prov. 12:18b : “... but the tongue of the wise brings healing”.

James 3:17 : “But the wisdom that comes from heaven is first of all pure; then peace loving, considerate, submissive, full of mercy and good fruit, impartial and sincere”.

##### 4.4. Starting a conversation

No two patients are the same, no two conversations will start in the same way. Here are some guidelines and ideas:

9 Be totally dependent on the Holy Spirit.

9 Use your eyes and ears to get an impression of the patient.

9 Ask questions e.g.

± “What do you rely on in this time of illness?”

± “What effect has this sickness had on your relationship with God?”

± “Has this illness had any effect on your spiritual life?”

- ± “Has this illness affected the way you look at life/your value system?”
- 9 Make a remark about what you’ve heard and / or seen from the patient.
- 9 Share something you’ve experienced, or read, etc.
- 9 Learn to make a connection between practical and spiritual things eg.
  - ± While giving them a drink of water, ask if they have tasted ‘living water’
- ± During a blood transfusion, remark about blood being able to make us clean
- ± “I can treat you, but healing does not come from me.”
- ± While checking the heart of the patient: “Have you ever seen the Great Physician for a spiritual heart check-up?”

The purpose of your conversation is to share Christ!

- 9 Establish heart contact and a trust relationship.
- 9 Explain the gospel. Get permission from the patient first.
- 9 Help the patient to get certainty of his relationship with Jesus Christ.
- 9 Do basic follow up soon afterwards.
- 9 In case of a negative response, maintain an open relationship with the patient so the topic may be resumed later.
- 9 Let the person know that you are available should they wish to talk again
- 9 Say that you are praying for them
- 9 Do not take it as a personal affront or become angry if the patient does not show interest. Salvation is from the Lord. Rev. 19:1

#### **4.5 Answering questions**

- 9 Need to listen to God, He is the only One who knows what exactly this patient needs. Prov. 16: 1 - “To man belong the plans of the heart, but from the Lord comes the reply of the tongue.”
- 9 Be honest. Eph. 4: 15a - “...speaking the truth in love,
- 9 Check your answer against what is listed in James 3:17
- 9 Answer a question with a question. eg If the patient asks: “When will I die?” Reply: “What do **you** think?”

#### **4.6. The use of Scripture**

Ps. 107:20 He sent forth his word and healed them, he rescued them from the grave

##### **4.6.1. Why is it valuable to use Scripture?**

- 1. It is God’s personal communication to us. He reveals Himself man

2. It has power to change people and circumstances. Heb. 4:12  
“For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.” (Isa. 55:11, Jer. 23:29)
3. It is absolute truth. John 8:32 “Then you will know the truth, and the truth will set you free”.
4. It comforts, even if the patient does not know it comes from the Bible
5. Scripture is often accepted when other forms of Christian literature may not be accepted.

#### **4.6.2. How to us Scripture:**

- # Be tactful (James 3:17)
- # Learn Scripture by heart; when appropriate, quote it without giving the reference.
- # When reading out aloud:
  - Ask the patient’s permission.
  - Ask the patient what passage he prefers.
  - If he has been reading the Bible, continue on from where he stopped.
  - Read what is now relevant to the patient.
  - Keep it short.
  - Ask the patient if he has a word for you.
  - Don’t forget the unconscious patient. He can still ‘hear’ even when unable to respond otherwise. Reading Scripture may be God’s way to touch his spirit.
  - Give a spiritual prescription, printed or written on a card.e.g. Ps. 23. Three times a day or Ps 2:8 to be taken at bedtime
  - Gospel tracts with scripture portions can be read or given. e.g. Scripture Gift Mission Booklets.

- 4.6.3. Do not:**
- ; Carry around a big Bible.
  - ; Use Scripture indiscriminately.
  - ; Quote flippantly or jokingly.
  - ; Be dogmatic or argumentative.
  - ; Be preachy or judgmental.

**4.6.4. What to Read/ Quote:** Some examples of Scripture to use

PROBLEM	GOAL	SOURCE
Pain	Relief of suffering	Ps. 103:3; Rev. 21:4
Discomfort	Comfort	Ps 119:49,50, 76; Is 66:13
Insecurity	Being secure/ having someone on whom to rely	Heb. 13:8; Ps 62:2
Anxiety	Peace	Phil 4:6,7
Fear	Peace/ security	Is. 41:10,13;
Fear of Death	Assurance of eternal life	1 John 5:13; John 3:16; John 10:28
Instability	Stability	Heb. 13:8; 2 Sam 22:2,3

Confusion	Understanding	Prov. 20:24; 28:5; Ps 119:130
Lack of respect and significance	Self worth and value to God	Ps. 139: 13-16; Is. 43:4
Extra time to think	A good focus	Jer 29:11 - 13; John 14:1
Guilt	Forgiveness	1 John 1:9; Is 44:22
Shame	Acceptance/ dignity	Is. 54:4; Is 61:7
Hopelessness	Hope	Heb. 6:19 Ps. 31:24; 38:15
Depression	Joy	Ps. 30:5; Is. 61:1-3; John 15:11
Despair	Expectation	Heb. 11:1; Ps 121; Ps 62:5
Darkness	Light	Ps 27:1; Ps.119:130
Mourning	comfort/ cheer/ hope	Is. 61:1-3; Ps. 30:11; Is 60: 20 b
Sleeplessness	Sleep/ rest	Ps. 4:8; Prov. 3:24;

#### 4.7. Application

What do **you** need to do to be able to speak wise words to your patients?

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### 5. COMFORTING TOUCH

- 5.1. Jesus' example:** Mk. 1:41 a "Filled with compassion, Jesus reached out His hand and touched the man."  
Mk. 1:31 "So He went to her bed, took her hand and helped her up. The fever left her and she began to wait on Him."

To Jesus, people were not numbers, but people. There was power and love in His touch. (Lk. 8:44,46)

**5.2. The importance of touch.**

Touch is the first sense that develops in an infant. Humans are sensitive to touch, as it communicates the attitude/heart of the person who is touching the other. It can create closeness, or distance; warmth or coldness; friendliness or animosity

“Touch therapy” is one of the new practices of today, but is not always positive. Research has shown that the overall amount of touching which a person experiences daily affects his whole being, including metabolism, intestinal motility and glandular activity. Infants deprived of caring touch, do not grow, although their physical needs are met.

During the course of work health care staff need to touch people. How we touch a person reveals how we think about him/her. Is it: ‘Patient no. 59’, ‘the broken leg in room 4’, or a human being with needs. Even when time is limited, it is possible to carry out routine medical duties with a caring touch.

**5.3. Some aspects about touch to remember:**

9	Duration	=	Length of time of touch.
9	Location	=	Which area of the body is touched.
		=	Be mindful of the cultural differences in what is acceptable and in what is felt as comforting or not.
9	Action	=	The way you approach the other person. Quickly / slowly
9	Intensity	=	Strong or soft, steady or with variation.
9	Frequency	=	How often the person is touched.
9	Sensation	=	How the person experiences the touch.

**5.4. Diagnostic use of touch:**

As in the making of a physical diagnosis, so in a spiritual diagnosis, touch is valuable. eg. A sweaty hand can indicate that the patient is tense or fearful even when this is verbally denied. The reaction to touch can also indicate fear, and a person who has suffered physical abuse is often rigid and unresponsive to touch.

**5.5. Therapeutic value.**

The hands of a care-giver, indwelt by Jesus Christ, can be an extension of His Healing Hands. Hands can bring comfort, help the person to relax, express empathy, support, encouragement and compassion.

Physiotherapists have unique opportunities as their task involves so much touch. The physical healing touch, can be combined with the comforting spiritual touch, blessing the person in Jesus’ Name while placing their hands on the patient.

Be careful:

- ± to be sensitive to the Lord.
- ± not to be patronizing
- ± to avoid inappropriate touch.

## 5.6. Application

5.6.1. Discuss your attitude towards touch with the person beside you.

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5.6.2. Describe what your touch could communicate to a patient.

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5.6.3. Discuss some ways in which **you** could develop a comforting touch.

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## 6. PRAYERFUL LIFE

### 6.1. Jesus' example

“Yet the news about Him spread all the more, so that crowds of people came to hear Him and to be healed of their sicknesses. But Jesus often withdrew to lonely places and prayed.” Luke 5:15, 16

If health workers want to follow the example of Jesus, a Daily Quiet Time is a priority in spite of their busy lives.

Time spent daily in communion with the Lord is vitally important. If this is not maintained it will not be possible to give effective Total Patient Care. In this time with the Lord there is:

- # refreshing for tired bodies and frayed nerves,
- # cleansing from the defilements picked up along the way,
- # fresh courage to face the new day's demands,
- # wisdom to handle the things that will come in the day ahead,

- # instructions on how to handle problems and difficult situations
- # power to be faithful witnesses unto Him.

Is. 50:4 : "The Lord GOD has given Me the tongue of the learned, that I should know how to speak a word in season to him who is weary. He awakens Me morning by morning, he awakens My ear to hear as the learned

Prov. 28:5 "..... those who seek the LORD understand all."

## **6.2. Application:**

6.2.1. Would you consider your Quiet Time the first priority of the day? Yes/No

6.2.2. If no, how can you adjust your schedule to make this a fixed appointment?

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6.2.3. What does the Lord expect from you during that time?

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## **6.3. Praying for patients:**

- # Through prayer God's love and power can be brought into the patient's life.
- # In addition prayer also changes the health worker to have a Christ-like attitude, especially towards "that difficult patient".
- # Talk to God first about the patient, then to the patient about God.

### **6.3.1. What and when to pray:**

- # for the salvation of the patients
- # for at least one opportunity that day to speak about Christ
- # for alertness to see the opportunity when it comes
- # for boldness to use it
- # for the right words to speak into the opportunity
- # for a receptive heart in the person
- # for God's presence when entering a room, Matt. 10:12, Luke 10:5
- # whilst walking towards the patient's bed
- # while giving medication, administering injections, changing dressings, or during other procedures
- # when standing by, watching or assisting
- # when the chaplain has come



# when in need of wisdom James 1:5

**6.4. Praying with patients**

Praying **for** the patient precedes praying **with** him.

Sensitivity to God's guidance + sensitivity to the needs of our patients = opportunities to pray with them.

This can be a powerful means of communicating God's presence, compassion and help to our patient.

**6.4.1 How and when to pray:**

- ± Always be considerate and ask the patient's permission first.
- ± Ask if he would like you to pray audibly or not, at the bedside or somewhere else.
- ± Keep the following in mind:
  - Provide privacy.
  - Use normal tone and volume of voice.
  - Be brief, to the point, and specific.
  - Be personal: use patient's name.
  - Use touch if appropriate.
- ± Allow the patient to participate either verbally or silently.
- ± Include family members whenever possible.
- ± After praying, allow a little time with the patient. He may wish to talk or share; you may want to say something more.
- ± Suitable times:

- Before meals.
- Before sleep.
- When patient is anxious, fearful, unable to sleep at night:
- Pre-operatively.
- Before major tests.
- On admission when indicated.
- When patient is unconscious.

#### **6.4.2. What to pray:**

- # Be sensitive to the guidance of the Holy Spirit:
- # Ask yourself: What would Jesus do in this situation?
- # Pray according to the expressed needs of the patient.
- # Use Scripture as a prayer.
- # If the person confesses guilt or the need to be forgiven, pray with him for repentance and forgiveness. 1 John 1:9
- # God might want to heal the patient miraculously.
  - This has been the subject of much controversy.
  - However, if the Bible is true, it is still possible today.
  - Healing is more than merely release from physical symptoms, but also includes spiritual and emotional restoration
  - The health worker is not the healer - God is.
  - Asking God to heal and leaving the results to Him is wise.
  - Be sure of His guidance in dealing with this matter
  - Work with the full co-operation of the patient and without causing distress to others
- # It is always possible/good to pray for relief of pain, tension, fear

#### **6.4.3. When not to pray aloud with patients:**

- ; When you and / or the patient are angry.
- ; In certain cases of psychiatric illnesses.
- ; As a spiritual band-aid if you don't really care.
- ; When the patient refuses or is unwilling
- ; If the patient will be embarrassed in front of others.

### **6.5. Application:**

6.5.1 What are the most common hindrances to praying with patients in your hospital?

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6.5.2. Which apply to you?

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6.5.3. What does God want you to do about this?

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## 6. 6. Praying with and for one another:

6.6.1. In the task of ministering to the Total needs of the patient, we need teamwork, also teamwork in prayer. Only in this way will the spiritual climate of the working place be changed positively.

6.6.2. There is great power in group prayer. Matt 18:19 Prayer together moulds the staff into an effective spiritual as well as professional team

6.6.3. We are commanded to pray for those in authority, also in our hospitals  
1 Tim 2:1-2

6.6.4. In facing the stress of working in the health field, staff need the support of like-minded colleagues for support and mutual encouragement.

6.6.5. Only one or more colleagues needed for:

- ± weekly prayer and sharing
- ± early morning prayer meeting
- ± few minutes of prayer before / after work, during tea or lunch-breaks
- ± telegram prayers during “chance” meetings

## 6.7. Application:

± Have you started praying together with your colleagues? yes / no

- If yes, what can you do to improve or stimulate these prayer times?

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- If no, write down the name(s) of one or more colleagues with whom you could start prayer fellowship.

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Remember: If you and God are together, that's enough for a prayer meeting!

## 7. SERVING FEET:

7.1 Jesus' example: “I am among you as one who serves” Luke 22: 27b

“For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many” Mark 10: 45

Jesus always maintained a compassionate serving attitude, even though He at times did not have time to eat or rest. Mark 3: 20, 6: 30-34 In His case, the persistent pressure produced loving giving of Himself.

## 7.2 Serving attitude:

#	serving with zeal.	Rom. 12:11
#	identifying with those who are served.	Gal 6:2
#	showing no discrimination.	Jam 2:9
#	not allowing self to be side-tracked.	
#	never disheartened by laughter or ridicule.	
#	not working for money or rewards.	Luke 17: 10
#	Knowing that you are serving the Lord	Col. 3:23,24
#	Not seeing to please man.	Eph 6:6; Col 3:22
#	maintain an excellent standard.	1 Cor. 15: 58?
#	submission to authority.	Rom. 13: 1-8, Mt. 8: 5-13

## ADDENDUM 4

### 1. TREATMENT OF COMMON PROBLEMS

#### 1.1. Fear

Fear is probably the most common reaction in our patients. Increased fear increases tension which in turn increases pain. Patients can have many fears of anxieties associated with illness and hospitalization.

- e.g.
- about home and family, work, future.
  - of the unknown.
  - of helplessness.
  - of pain.
  - of punishment.
  - of death.

#### Treatment

- ± Explain hospital procedures and take care as far as possible of matters which cause anxiety.
- ± Be open and available for the patient to talk about his fears. Don't give the impression that his fears are childish.
- ± Assure the person of God's love care for him and use Scripture.
- ± Offer to pray with the patient.
- ± An assurance of our prayers **for** the patient, can also calm his fears.

Scripture to use

Goal

Fears	Peace, Confidence	1 John 4:18 John 14:27
Worries	Comfort Compassion	Phil 4:6 11 Cor 1:3-4
Uncertainties	Certainty	Ps 11:4; Ps. 40: 11; Heb. 2: 14, 15; Isa. 41: 10

### 1.2. Tension / Stress

Tension can be the result of some other root problem.

e.g. fear; insecurity, uncertainty, resentment, unresolved anger, jealousy

These negative emotions can cause a variety of physical symptoms and should be treated according to the specific problem.

Treatment: Tactfully seek to help the patient to understand the causes of his own stress and how to react Biblically to the negative experiences of life.

Help the patient to release the stress to God in prayer.

Pray for him privately.

### 1.3. Guilt.

9 Guilt over wrong doing is common specially when a person is ill. Many wonder “Why has God done this to me? What have I done wrong? I must be a very bad person to deserve this?”

9 Modern philosophy seeks to ignore guilt and “liberate” man from his oppressive conscience.

9 However, guilt can only be dealt with effectively according to Biblical principles.

9 Guilt is the result of sin. Rom. 3: 23 “For all have sinned and fall short of the glory of God.”

9 Sin is the transgression of God’s absolute and just laws, and this requires punishment. Ex. 34: 7b “... Yet He does not leave the guilty unpunished.

Treatment

± God loves us, and wants to forgive us. This was the very reason why He sent His Son, Jesus. Matt. 1: 21b “... and you are to give Him the name Jesus, because He will save His people from their sins.”

Rom. 5: 9b “... how much more shall we be saved from God’s wrath through Him.”

Heb. 9: 28a, 14 “So Christ was sacrificed only once to take away the sins of many people.”

± Let him **confess** to God. 1 John 1: 9 “If we confess our sins He is faithful and just and will forgive us our sins and purify us from all unrighteousness.”

Ps. 32: 3-5 “Then I acknowledged my sin to you and did not cover up my iniquity. I said: I will confess my transgressions to the Lord and you forgave the guilt of my sin.”

± Assure him of forgiveness. (1 John 1:9) and God’s endless, faithful love to him.

± We must distinguish between true and false guilt which comes from self condemnation, transgression of self-imposed laws

± God does not condemn, but forgives those who repent. Rom. 8: 1 “Therefore, there is now no condemnation for those who are in Christ Jesus.”

### 1.4. Anger

Definition: sudden and strong displeasure accompanied by physical activation.

- # We need to distinguish between appropriate anger (righteous indignation) and inappropriate anger which is sinful.
- # Anger is often the result of unresolved inner emotional pain.
- # Most inappropriate anger comes from selfishness – we become angry when our selfish or perfectionistic demands are not being met, our inner goals not reached, we cannot control the situation.
- # Conditions which are likely to lead to an angry response in patients are:  
Feeling threatened, rejection, loss, frustration, helplessness.  
Feeling of injustice (why should this happen to me?)
- # The probability for feelings of anger to be aroused increases when there is inner guilt, a sense of helplessness, unrealistic expectations or aimlessness.
- # While we may not be able to control the feelings of anger, we can to a large extent choose how we will express that anger. Do we respond destructively or constructively? eg anger at injustice can lead to the taking of corrective action
- # Most people handle their anger in one of two ways:
  1. Ventilation - blowing his top. Prov. 29: 11, 22
  2. Internalisation - repressing the anger within himself.  
Gen. 4: 3-7

Both are harmful:

1. Destroys others first, self later.
2. Destroys self first, others later.

#### Treatment

If patient internalises anger:

- ± Seek to help him recognize and acknowledge that he is angry.
- ± Let him verbalise his anger.
- ± Determine the cause of the anger. Is it appropriate or inappropriate?
- ± If appropriate, help him to speak out forgiveness towards the offender by an act of the will. Matt 18:21,22
- ± Show him the Biblical principle that we must leave all vengeance to God. Rom. 12: 17-21.
- ± Appropriate anger can lead to constructive actions to change unjust circumstances.
- ± If anger is inappropriate, let him get rid of it by giving up the selfishness or perfectionism which lies at the root.
- ± Deal with other factors, eg. fear, guilt, insecurity.

If patient has an outburst of anger or directs anger at you:

- 9 Remain calm and self-controlled. “A gentle answer turns away wrath, but a harsh word stirs up anger.” Prov. 15: 1
- 9 Depend on the Lord for the right words – “... from the Lord comes the reply of the tongue.” Prov. 16:1b

- 9 Continue to show unconditional love and acceptance of the person (in spite of unacceptable behaviour)
- 9 After patient has calmed down, be available to talk to him about his reaction.

Scriptures to use: James 1: 19, 20; Eph. 4: 15, 26, 27, 29-32;  
Matt. 18: 21, 22; Prov. 16: 32; 19: 11, 22

### 1.5 Bitterness / Resentment

Unwillingness to forgive the mistakes and faults of others, results in bitterness and resentment. Some people harbour grudges for years. This causes a bitter root which poisons the whole person and defiles others. Heb. 12: 15. If not resolved it can lead to physical problems also

Treatment

- ± Seek to find the root of the resentment.
- ± Help the patient gain understanding of the effects of his unforgiveness and how essential it is for him to forgive. (Scripture / cassettes / books; giving Bible teaching on this subject will be valuable)
- ± Let the person ask forgiveness from the Lord for harbouring resentment
- ± Lead him in a prayer of repentance to express forgiveness to those who have wronged him.
- ± Deal with the emotional pain by accepting the Lord's healing of the heart Ps 147:3
- ± Encourage reconciliation where appropriate and specially when the person is terminally ill, reconciliation to others is vitally important

Scriptures to use: Matt. 5: 23, 24; Matt. 6: 14, 15; Matt. 18: 21-35



## RESOURCE LIST

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11. **Whole – Person Medicine**, ed. D.F. Allen, L.P. Bird, R.L. Herrmenn.
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15. **How to understand the purpose behind Humanism**, Institute in Basic Youth Conflicts.
16. **Het domein van de Slang**, Dr. W.J. Ouweneel, Buijten en Schipperheijn, Amsterdam, 1978
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19. **Happiness is a choice**, Frank Minirth and Paul D. Meier, Baker Book House Company, Grand Rapids, Michigan, 1978.
20. **My anger and yours**, Author unknown.
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