

Copyright © 2013 Thomas Michael Scaife

All rights reserved. The Southern Baptist Theological Seminary has permission to reproduce and disseminate this document in any form by any means for purposes chosen by the Seminary, including, without limitation, preservation or instruction.

EQUIPPING MEMBERS OF PROVIDENCE BIBLE CHURCH
OF DAWSONVILLE, GEORGIA TO SERVE
AS BIBLICAL COUNSELORS

A Project
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Thomas Michael Scaife
May 2013

APPROVAL SHEET

EQUIPPING MEMBERS OF PROVIDENCE BIBLE CHURCH
OF DAWSONVILLE, GEORGIA TO SERVE
AS BIBLICAL COUNSELORS

Thomas Michael Scaife

Read and Approved by:

Robert J. Burrelli, Jr. (Faculty Supervisor)

Stuart W. Scott

Date _____

TABLE OF CONTENTS

	Page
LIST OF TABLES	v
LIST OF FIGURES	vi
PREFACE	vii
Chapter	
1. INTRODUCTION	1
Purpose	1
Goals	1
Ministry Context	1
Rationale	5
Definitions and Limitations	8
Research Methodology	9
2. THE BIBLICAL AND THEOLOGICAL BASIS FOR BIBLICAL COUNSELING OVER OTHER APPROACHES	10
Introduction	10
Five Justifications for the Practice of Biblical Counseling in the Context of the Local Church	12
Conclusion	32
3. COUNSELING PHILOSOPHIES AND TECHNIQUES OUTSIDE OF BIBLICAL COUNSELING	33
Introduction	33
Secular Counseling Philosophies and Techniques	34
Christian Integration Philosophies and Techniques	46
Conclusion	59

Chapter	Page
4. TEACHING THE ESSENTIALS OF BIBLICAL COUNSELING	60
Introduction	60
Weekly Sessions	61
Conclusion	89
5. EVALUATION OF TEACHING THE ESSENTIALS OF BIBLICAL COUNSELING	90
Introduction	90
Evaluation of Project's Purpose	91
Evaluation of Project's Goals	92
Strengths of the Project	96
Weaknesses of the Project	99
What I Would Do Differently	100
Theological Reflections	101
Personal Reflections	105
Conclusion	106
Appendix	
1. INITIAL AND FINAL SURVEY	107
2. BIBLICAL COUNSELING MINISTRY OF PROVIDENCE BIBLE CHURCH: PERSONAL DATA INVENTORY	113
BIBLIOGRAPHY	121

LIST OF TABLES

Table	Page
1. Views on problems and solutions in secular counseling	42
2. Attendance	90
3. What is your primary reason for reading the Bible	92
4. Participants' view on the importance of the Bible	93
5. Participants' view on psychology in counseling	94
6. Participants' view on the success and profitability of the project	95
7. Participants' view on their own competence to counsel	97
8. Participants who could define various levels or problems	98
9. The most helpful aspects of the project	99

LIST OF FIGURES

Figure	Page
1. Four counseling practices of the church	27
2. Special revelation is the written Word of God	63
3. General revelation is given by God to display His existence	63
4. Science and observations of people or animals are not in the classification of general revelation	63
5. Psychological and integration foundation for counseling	66
6. Biblical and theological foundation for counseling	67
7. Blame according to psychology and integration counseling	67
8. Four counseling practices of the church	68
9. Three levels of problems	72
10. Man as a three-part being	72
11. Man as a two-part being	73
12. The heart of man	77
13. Mental, heart, soul illness	78
14. Do good feel good, do bad feel bad	81

PREFACE

The accomplishment of this work is a credit to the grace of God and many people in my life. To the saints of Providence Bible Church, who readily availed themselves to the fifteen weeks of study and surveys, I am deeply grateful. I hope and pray that God will be glorified through each of you as you continue to minister to one another and maintain your steadfast confidence in the Scriptures.

Dr. Stuart Scott has been a blessing in my life not only while in the classroom, but also through his friendship and ministry to me. Dr. Scott, you were the reason I chose The Southern Baptist Theological Seminary for my counseling training. You are an example to me of a man of God who is gentle, humble, and empathetic with others. I pray for God's richest blessings upon you and your family, and I thank you for investing in me.

Dr. Robert Burrelli meticulously read over each chapter carefully, challenging me to do my best for the glory of God and the good of the church. Dr. Burrelli, if nothing else, I suspect your sanctification in long-suffering has progressed as you read my chapters. I am grateful for your many suggestions and resoluteness to help make the project as best as possible. Not only have you counseled me on being a better writer, but you have prepared me to be a more competent counselor.

Next to Christ, my greatest appreciation is for my wife. Kyung, you have faithfully stayed by my side through college, seminary, ministry, and the Doctor of Ministry program. Your love, support, and dedication to me and our boys has been a priceless blessing. Any training or degree is vain if a man has an ungodly wife. Such is not the case for me. I am blessed that your goal in life is to bring glory and honor to God.

You are not only my marriage partner, but a partner in ministry. We have ministered and counseled together for years. I look forward and anticipate many more years together serving our great God and Savior.

Thomas Michael Scaife

Cumming, Georgia

May 2013

CHAPTER 1

INTRODUCTION

Purpose

The purpose of this project was to equip the saints at Providence Bible Church of Dawsonville, Georgia, to minister as biblical counselors for the glory of God and the good of the church more competently than they are.

Goals

Five goals served to measure the effectiveness of this project. They were measured through a pre-teaching and post-teaching survey. Three people were selected to provide feedback during the project on my teaching to discern if I was accomplishing my objectives.

The first objective was to strengthen the church's belief in the sufficiency of Scripture for all of life including counseling. The second aim of this project was to teach the church what biblical counseling is and how it differs from other counseling approaches. A third pursuit was to increase the students' desire to counsel others with the Bible. The fourth goal taught the essentials of biblical counseling. The project served as an introduction to the basics of biblical counseling. The final objective was that I would grow personally and increase in my ability to love, empathize, and sympathize with others.

Ministry Context

Providence Bible Church worships in Dawsonville, Georgia, which is the county seat of Dawson County. It is a rural area. The county was experiencing much growth until the recent economic crisis. According to the Chamber of Commerce of

Dawson County, Dawsonville grew from 9,429 in 1990 to 15,999 in 2000.¹ The county was listed as one of the top 100 fastest growing counties in the United States by the U.S. Census Bureau in 2005.²

The Census Bureau estimated the population for Dawson County in 2009 at 22,555, an increase of 40.9 percent from April 1, 2000. Less than 19 percent of the population has a bachelor's degree or higher. The median income for 2008 was \$57,769 with 10.7 percent of the residents under the poverty level.³

The current economic conditions have affected numerous households in the county. Many homes in the county are in foreclosure and new schools are operating with only partial occupancy.

The church began as Gateway Baptist Church in 1996 after the pastor of First Baptist Church of Dawsonville was forced to resign. Several families left with him and founded Gateway Baptist Church. The members held their first service on May 19, 1996, at a local daycare. They purchased property in September, 1998, began building the present building, and held their first service here on December 26, 1999.

The church had grown to approximately eighty people, but they did not practice biblical leadership. Gateway Baptist Church was led by a "Men's Leadership Council." Originally, it was meant to be a temporary Council with the intention of moving to a plurality of elders and deacons. Initially, any man could join the Council

¹Dawson County Chamber of Commerce, "County Facts" [on-line]; accessed 30 August 2010; available from http://www.dawson.org/index.php?option=com_content&view=article&id=26:county-facts&catid=34:newcomers&Itemid=100055; Internet.

²United States Census Bureau, "Population Estimates for the 100 Fastest Growing U.S. Counties in 2005: April 1, 2000 to July 1, 2005" [on-line]; accessed 30 August 2010; available from <http://www.census.gov/popest/counties/CO-EST2005-09.html>; Internet.

³United States Census Bureau, "Dawson County, Georgia" [on-line]; accessed 3 November 2010; available from <http://quickfacts.census.gov/qfd/states/13/13085.html>; Internet.

since no qualifications were required. Eventually, the Council became more defined, and men were invited to join.

The Men's Leadership Council and pastor disagreed on a number of issues such as his leadership style, the theology of the church, and some traditions. Although a constitution existed which defined the beliefs of the church, there was a lack of unity within the leadership.

A schism began between the pastor and the leadership. Eventually, the Men's Leadership Council invited the pastor to resign. The founding pastor relinquished the pastorate in October of 2002. Many others who supported him also ceased attending. Those loyal to the Men's Leadership Council remained. They began a search for a new pastor and contacted me while I was a student at The Master's Seminary.

After much correspondence and many phone conversations, the Men's Leadership Council invited me to Dawsonville, Georgia, to meet with them in early spring of 2003. In May, after graduating from The Master's Seminary, the Leadership Council invited me for a second visit and asked my family to join me. I preached several times and held a question and answer session. The church voted to call me as their pastor. My family and I moved to Dawsonville, Georgia, and commenced serving as their new pastor on the last Sunday in June of 2003.

A modest welcome was given to us when we arrived. Most of the Men's Leadership Council went on vacation shortly after our arrival. No one from the church offered to help me, my wife, and young children unload the moving truck and set up our home. A wife of a man on the Men's Leadership Council, without consulting me or my wife, invited the entire church to our home for a walk through less than a month after moving in.

Immediately, I learned of the disunity in the church as I observed several "cliques" and a hide and seek game with a Christian flag and United States flag. One man in the congregation wanted to display the flags in the sanctuary and a man from the

Men's Leadership Council would remove them. Another man refused to shake hands with other members. My wife was told by a Men's Leadership Council wife that the church was a "sinking ship."

Outreach and verse-by-verse expository preaching of the Bible were my main emphasis. While some people were leaving, new people started to attend. I attempted to train the men involved with the Men's Leadership Council on biblical leadership and the role of elders and deacons. But over time, all of the Men's Leadership Council left the church and the council dissolved.

After ministering for three and one-half years, the church increased in attendance to approximately twenty families. Before long, several men began to meet secretly with the area missionary of the Georgia Baptist Convention intent on compelling me to resign. Some of these men rarely attended worship services. When these men attempted to call a church wide meeting to coerce my resignation, I reminded them that they had no authority to call a church wide meeting per the church constitution. Only the elders could call a church meeting and none of them was an elder.

Neither I nor the original pastor had been disqualified from ministry. The common theme for both uprisings was the desire for power by certain men. The men of the second coercion attempt and their families left along with other families who were related to the men or wanted nothing to do with what occurred. The church was reduced to seven families.

The local body of believers reworked its constitution and doctrinal statement to state more precisely what we believe the Bible teaches. The church also changed its name to Providence Bible Church while remaining Southern Baptist. At the start of this project Providence Bible Church had ten families regularly worshipping on Sunday morning. By the end of the project we had fifteen families in attendance.

Growth patterns in the church tell of increasing attendance at the beginning of the church's conception. When the church was new, she had both energy and money.

But after the first pastor resigned, the church lost much momentum. Strength, vigor, and excitement were coming back to the church after my arrival. We started holding yearly Bible Conferences in the spring. However, the attempt to remove me once again took wind out of the sail. Nevertheless, on account of God's grace, the church has begun to grow numerically again and is the healthiest it has been during my tenure. The counseling ministry has been one of the means God has used to grow the church. There have been several conversions within the church, primarily through the biblical counseling ministry.

Both the previous pastor and I share in the responsibility for the church's lack of harmony. The former pastor was not careful to keep wolves out of leadership and permitted an unbiblical form of leadership in the church. Then, he did not stand his ground when they required him to leave without a biblical reason.

I have not always shepherded God's people with grace, love, and sensitivity. By God's grace and for His glory, I hope that as I develop my skills and gifts as a biblical counselor, I will be a more loving, gracious, and faithful pastor. The church in return will grow in holiness, faithfulness, and Christ-likeness.

The pastor's role in the church is to shepherd the people of God, to feed them the Word of God, and teach them to apply the Word of God. Additionally, the pastor is to equip believers for ministry while protecting them from error and wolves in sheep's clothing. Included in equipping the saints for ministry is training them to counsel with the Bible.

Rationale

To equip the saints of Providence Bible Church to counsel with the Bible is a biblical mandate. The apostle Paul in Ephesians 4:11-12⁴ commands pastors to equip the

⁴Unless otherwise noted, all Scripture references are from The New American Standard Bible.

saints for ministry. Romans 15:14 says all believers are commissioned by God to teach, admonish, and disciple one another. The reason for this project was to help me fulfill my role as a pastor and teacher. Secondly, this project introduced God's people to serve Him through counseling one another biblically.

As believers counsel one another, they actively fulfill the second great commandment to love their neighbor as themselves (Lev 19:18; Matt 22:39) and carry one another's burdens (Gal 6:2). It is not biblical to expect all counseling to be carried out by the pastor. In the Old Testament, the mighty leader Moses was advised to select others to help him counsel God's people (Exod 18:17-26). God commands His people to disciple and be disciplined for the purpose of application and duplication (Matt 28:19-20; 2 Tim 2:2).

In general, the church culture is comfortable with counseling that is not biblical. In the Dawsonville community, there are several secular and integration counseling centers. Providence Bible Church can be a beacon of help to those who are hurting by addressing their real needs biblically.

A need exists for training in biblical counseling at Providence Bible Church, because most in Providence are not adequately equipped to counsel from the Bible. Not many, if any, at Providence Bible Church would articulate that only the pastor should teach and counsel. Generally, those attending Providence know the Bible and biblical theology, but most of them would not be able to carry on a series of discipleship sessions, assist a person in trouble, or minister hope to one who is hurting.

While all the members of Providence affirm the sufficiency of Scripture (the saints at Providence affirm *Sola Scriptura* as one of six commitments to hold to), in the past, several referred to integrationist counselors in a positive light. While the church as a whole affirms 2 Timothy 3:16-17, not all know how the Bible is applied in counseling to reprove, correct, and train in righteousness to overcome sin and become adequate for every good work.

Now was the best time to implement this project at Providence Bible Church. The church is small, teachable, and yearns for the Bible. Implementing formal training at this stage in the life of Providence Bible Church was well received.

The church did not and does not have loyalties to any man-made traditions. Within the congregation there are none who hampered the training in biblical counseling for a secular or integration approach. Before I arrived, the church had a mix of those who favored integration (they held a youth camp in June of 1998 listening to Dr. James Dobson) and those who preferred biblical counselors (the church hosted a Ladies Conference with Martha Peace on May 1, 1999). Some were practicing integrationists under my tenure at Providence Bible Church. Included was a licensed integrationist counselor who owns and operates two counseling centers. A seed of discord would have developed if this project had been attempted while they were members. At present, those at Providence are supportive of my pursuit of a Doctor of Ministry in Biblical Counseling and my desire to establish biblical counseling as a foundational ministry in the church.

There were three anticipated benefits of this project. First, there would be further growth in Christ-likeness and maturity in the faith for those who availed themselves of the training. The growth and maturing of the saints will likely help bring an increase in attendance as more members are competent to use their gifts to reach out and minister to others. Jesus instructs us to go out and make disciples (Matt 28:19-20) and biblical counseling is an essential task in making and strengthening disciples.

Second, the project is important because the church is a pillar and support of the truth (1 Tim 3:15). As such, biblical counseling is a means to protect and promote the truth of God. With the increasing practice of biblical counseling among its members, Providence Bible Church will be better established as a pillar and support of the truth.

And third, all that is done, including teaching, is to be done for the glory of God (1 Pet 4:11). God is most glorified when He is the central focus of any endeavor.

God is the focus whenever His word is being accurately taught. Biblical counseling is biblical teaching applied, and this brings glory to God.

Definitions and Limitations

For the purpose of this project, Stuart Scott's definition of biblical counseling was applied:

Biblical Counseling is the Spirit-empowered process of one Christian coming along side another with words of encouragement, admonition, comfort and help, drawn from Scripture and presented in the context of relationship towards both God and man. The goal of this counseling is that the brother or sister in need of spiritual counsel would grow in his understanding of how the Gospel of the Lord Jesus Christ speaks to every area of his life (directly and indirectly) and that he would respond, by God's grace, (based upon his union in Christ) to God's truth in grateful obedience (imperatives) in every circumstance to the building up of the church, the evangelization of the lost and all for the glory of God.⁵

Biblical counseling is a form of discipleship between two or more believers who affirm the Bible as their final authority.

A biblical counselor is a follower of Christ empowered by the Holy Spirit to disciple by using the Scriptures to admonish the unruly, encourage the fainthearted, help the weak (1 Thess 5:15), and provide wisdom (Ps 19:7). Biblical counseling is presenting the whole counsel of God to a believer by teaching, reproofing, correcting, and training in righteousness, in order that he or she might live for the glory of God (2 Tim 3:16-17).

Biblical counseling demands more than a change in behavior. Biblical counseling works toward a transformed heart and mind that is subject to Christ and His Word and trusts and hopes in the providence of God. Biblical counseling is built upon the Scriptures being rightly exegeted, arriving at a proper biblical and systematic theology, leading to practical theology.⁶

⁵Stuart Scott, "Discipleship Counseling" (classroom syllabus, 80551-*Introduction to Biblical Counseling* Summer 2009, photocopy), 4. Other definitions are also employed in chap. 2.

⁶Stuart Scott, "The Theological Foundation of Biblical Counseling" (classroom syllabus, PM 711—*Pastoral Counseling*, August 2001, photocopy), 3.

The project was limited to fifteen weeks by the academic institution. The survey and participants were restricted to members and regular attendees at Providence Bible Church.⁷ The participants were asked to make a commitment to attend the fifteen-week project.

Research Methodology

Teaching the essentials of biblical counseling at Providence Bible Church was accomplished over a period of fifteen weeks and covered eight topics and two surveys. Both surveys consisted of multiple choice and short answer essay (see Appendix 1). Inquiries covered the student's familiarity with various counseling approaches, who in the counseling field they read or listen to, who they recommend for counseling (psychiatrist/psychologist, medical doctor, financial advisor, marriage therapist, pastor, or themselves), their ability to counsel, their confidence in psychology, their confidence in the Bible. The initial survey asked forty-three questions. The final survey contained forty-eight questions.⁸ The surveys helped determine if the five goals were reached.

⁷One exception is a person who lives out of state and listens to the preaching messages on-line and asked to take both surveys.

⁸See Appendix 1 for survey.

CHAPTER 2
THE BIBLICAL AND THEOLOGICAL BASIS
FOR BIBLICAL COUNSELING OVER
OTHER APPROACHES

Introduction

There are several biblical and theological reasons for biblical counseling that stand against secular and integration counseling that become apparent, when the proper definitions of these practices are understood and compared to each other. Following are definitions for biblical counseling, secular counseling, and integration counseling.

Biblical Counseling Definition

Stuart Scott provides a functional definition for biblical counseling:

Biblical counseling is the Spirit-empowered process of one Christian coming along side another with words of encouragement, admonition, comfort and help, drawn from Scripture and presented in the context of relationship towards both God and man. The goal of this counseling is that the brother or sister in need of spiritual counsel would grow in his understanding of how the Gospel of the Lord Jesus Christ speaks to every area of his life (directly and indirectly) and that he would respond, by God's grace, (based upon his union in Christ) to God's truth in grateful obedience . . . in every circumstance to the building up of the church, the evangelization of the lost and all for the glory of God.¹

Robert Kellemen writes,

Christ-centered, church based, comprehensive, compassionate, and culturally informed biblical counseling depends upon the Holy Spirit to relate God's Word to suffering and sin by speaking and living God's truth in love to equip people to love God and one another (Matt 22:35-40). It cultivates conformity to Christ and communion with Christ and the body of Christ, leading to a community of one-another disciple-makers (Matt 28:18-20).²

¹Stuart Scott, "Discipleship Counseling" (classroom lecture notes, 80551-*Introduction to Biblical Counseling*, Summer 2009, photocopy), 4.

²Robert W. Kellemen, *Equipping Counselors for Your Church* (Phillipsburg, NJ: P & R, 2011), 36, emphasis original.

Two other biblical counselors add, “The truths of Scripture, when rightly understood and applied, are the answer to every difficulty, trial, and doubt that Christians face.”³ In summary, biblical counseling is one (or more) Spirit filled believer(s) coming along side another believer with the Scriptures to admonish, encourage, and give hope through the difficulties of life and the presence of sin in the world and to become more like Christ. These definitions emphasize the sufficiency of Scripture for counseling that distinguishes biblical counseling from all other counseling models and philosophies.

Secular and Integration Counseling Definition

Counseling approaches outside of biblical counseling are secular and integration counseling. According to the American Counseling Association Governing Council, secular counseling is “a professional relationship that empowers diverse individuals, families, and groups to accomplish mental health, wellness, education, and career goals.”⁴ In this model, the Bible is not authoritative and a relationship with God is not necessary. John Carter and Bruce Narramore define integration counseling as an approach that seeks to “relate Scripture and psychology.”⁵ These two primary models for counseling do not affirm the sufficiency and adequacy of Scripture. In practice they ignore God’s Word completely (secular counseling) or integrate it with theories and misunderstandings about general revelation (integration counseling).⁶

³Elyse M. Fitzpatrick and Dennis E. Johnson, *Counsel from the Cross* (Wheaton, IL: Crossway, 2009), 186.

⁴American Counseling Association, “Resources” [on-line]; accessed 19 August 2011; available from <http://www.counseling.org/resources>; Internet.

⁵John D. Carter and Bruce Narramore, *The Integration of Psychology and Theology* (Grand Rapids: Zondervan, 1979), 13.

⁶As demonstrated in the section in this paper distinguishing general revelation from special revelation (see pp. 12-16), integrationists do not really subscribe to the sufficiency of Scripture, regardless of how adamantly their claim is. The issue is a matter of definition. Chapter 3 further addresses their insufficient view of Scripture.

Contrary to secular and integration counseling, biblical counseling deems the Bible alone as an adequate source for counseling. The Bible is sufficient for Spirit-filled believers to admonish the unruly, encourage the fainthearted, and help the weak (1 Thess 5:14) within local church ministries and by means of teaching, reproof, correcting, and training in right living (2 Tim 3:16-17).

Five Justifications for the Practice of Biblical Counseling in the Context of the Local Church

Below are five biblical and theological reasons that biblical counseling is the only legitimate and sufficient model for counseling in the local church. First, special revelation is superior to general revelation. Second, the Scriptures alone are sufficient to counsel. Third, the Scriptures are complete and must not receive any supplementation or subtraction. Fourth, God's people are capable to counsel each other effectively. Last, the church and its ministries are commissioned to train biblical counselors. What follows is a detailed analysis of these key distinctions.

Compared to Other Approaches Only Biblical Counseling Distinguishes General from Special Revelation and Views the Latter as Authoritative for Counseling

General revelation is information about God alone.⁷ Therefore, it provides insufficient knowledge for salvation and holy living.⁸ The Bible explains general revelation as observable truth about God available to every man (Ps 19:1-6; Rom 1:18-20). While general revelation speaks to the glory of God, Calvin reminds that it “in no

⁷Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994), 122-23.

⁸James P. Boyce, *Abstract of Systematic Theology* (1887; reprint, Cape Coral, FL: Founders, 2006), 48.

way lead[s] us into the right path.”⁹ In light of this obvious limitation, together with the fact that the mind quickly forgets about God, tends to error, usually does not respond favorably to God’s general revelation of himself,¹⁰ distorts general revelation¹¹ (Rom 1:18, 21-23), and misunderstands general revelation to create its own beliefs and realities,¹² it was necessary that God provide believers with the written Word (special revelation) as man’s final authority in all matters of morality and spirituality. Consequently God, on account of His grace, furnished special revelation to steer and guide his people. The Lord handed down special revelation to certain people in written form to provide information about himself, mankind, and history that cannot be known through general revelation (Ps 19:7-11; Rom 1:16-17; 10:17).¹³

Compared to the biblical counseling approach, secular and integrative counseling do not view special revelation as being the sole authority for life and godliness and are, therefore, bound to both misuse and misunderstand general revelation.¹⁴ Integrationists mistakenly propose that *their* observations in the “created order” should be classified as general revelation.¹⁵ Observations without the aid of special revelation

⁹John Calvin, *Institutes of the Christian Religion* 1.5.14, Library of Christian Classics, vols. 20-21 (Louisville: Westminster John Knox, n.d.), 68.

¹⁰Robert Thomas, “General Revelation and Biblical Hermeneutics,” *The Master’s Seminary Journal* 9, no. 1 (1998): 11 [on-line]; accessed 31 January 2011; available from <http://www.tms.edu/tmsj/tmsj9a.pdf>; Internet.

¹¹*Ibid.*, 18.

¹²Calvin, *Institutes of the Christian Religion*, 1.6.3.

¹³Grudem, *Systematic Theology*, 123. Boyce, *Abstract of Systematic Theology*, 47.

¹⁴Thomas, “General Revelation and Biblical Hermeneutics,” 5.

¹⁵Mark McMinn and Clark D. Campbell, *Integrative Psychotherapy* (Downers Grove, IL: Intervarsity, 2007), 15. McMinn and Campbell define special revelation as “God’s truth revealed through Scripture and seen in the life of Jesus. General revelation is God’s truth revealed throughout creation.” Many disagree with their definition of general revelation. Biblical counselors define general revelation as truth about God observed through creation.

however, are simply human observations and not revelations of truth from God.¹⁶ Such counselors trust their observations to be “authoritative on issues left unaddressed in the Bible.”¹⁷ They seek an alliance between their understanding of general revelation that forms the basis of their psychology (called a science) and the Christian faith.¹⁸ Not surprisingly, integration counselors, Mark McMinn and Clark Campbell, insist that extra-biblical “truth” is required for counseling. They suppose that “stunning scientific advances” in counseling treatment can be missed if the counselor looks only to the Scriptures.¹⁹

Counseling must not be integrated with a misunderstanding of general revelation that comes in the form of teachings and philosophies of men. The apostle Paul cautions against philosophies of men that are brought into the church. Colossians 2:8 begins with the strong imperative “see to it, beware, behold, be on your guard” (βλέπω) which in this context emphasizes an ongoing warning to the church. Peter O’Brien states that the church is “to be on guard lest . . . anyone carry them off as booty or spoil” and is taken away as a slave “of error.”²⁰ Paul understood that philosophies and teachings that usurp the

¹⁶Human observations are fallible. Mankind does not see things with omniscience. People make observations with limited facts because they are finite in knowledge. Only as one reads the Scriptures can that person say, “Thus says the Lord.” At one time people mistakenly observed that the Sun rotated around the earth. By observing the appearance and behavior of certain women during the 1600s in Salem, Massachusetts, the elders of the town *labeled* them as witches; blacks were *labeled* an inferior people group.

¹⁷McMinn and Campbell, *Integrative Psychotherapy*, 24. Heath Lambert rightly warns that integration counselors will always place a high priority on psychology and affirms that biblical counselors will always place a high priority on the sufficiency of Scripture. Heath Lambert, “Biblical Counseling versus Psychology” (classroom notes, *Introduction to Biblical Counseling—80551*, Summer 2009, photocopy) 13.

¹⁸McMinn and Campbell, *Integrative Psychotherapy*, 17.

¹⁹*Ibid.*, 15. Science and research are useful and helpful for inventions, technology, speech and physical therapy, cancer treatment, etc. But the Scriptures alone are sufficient and profitable for salvation and sanctification.

²⁰Peter O’Brien, *Colossians, Philemon*, Word Biblical Commentary, vol. 44 (Waco, TX: Word, 1982), 109.

authority of special revelation are “a human fabrication standing over against the apostolic tradition which centered on ‘Christ Jesus as Lord.’”²¹

Some Christian counselors, including McMinn and Campbell, encourage the integration of men’s philosophies, traditions, theories, and observations with the Scriptures, believing this unholy admixture to be authoritative and effectual for counsel.²² But observations and theories founded on flawed analysis of general revelation do not facilitate productive counseling,²³ only harmful counseling that captures individuals unawares. The sad fact is that many hurting people are paying top dollar for this counseling, only to be led away from Christ and into manmade theories.²⁴

Far removed from this popular and professional practice are biblical counselors who consult special revelation (the Scriptures) to bring glory to God by assisting others to become obedient to him. Special revelation teaches counselees to know God as their refuge (Pss 7:1; 11:1; 31:1; 37:40), strength (Pss 31:4; 46:1), hope (Pss 39:7; 42:5, 11; 71:5; Rom 15:13), comfort (Pss 23:4; 86:17; Isa 51:12; 2 Cor 1:3), and Savior (Isa 43:11;

²¹Ibid., 110.

²²McMinn and Campbell, *Integrative Psychotherapy*, 15.

²³Not all who integrate psychology and research with the Bible call it general revelation. One Christian psychologist prefers the term “common grace” or “creation grace.” Eric Johnson, *Foundations for Soul Care* (Downers Grove, IL: Intervarsity, 2007), 98-100, 113. Johnson assumes that creation “is a function of God’s speech.” Ibid., 13. He believes God offers communication in creation that must be pried out “through some investigative procedures” to help the souls of others. Ibid., 100. Although he does not agree with the biblical counseling model (especially what he labels Traditional Biblical Counseling), he understands how tragic it can be to take secular psychology and dress it in “Christian garb.” Ibid., 105.

²⁴Often secular and integration counselors fleece the counselee’s wallet as spoil as they lead the counselee away from the sufficiency of the Lord’s Word. A web search of five counselors in Dawson County, GA lists the average cost of one session to be around \$94.00. Charges ranged from \$40.00 to \$150.00, which can add to the counselee’s problems. Included in this search are those who confess to use a Christian approach and multiple secular therapies. “Therapists in Dawsonville *Psychology Today* [on-line]; accessed 25 January 2011; available from <http://therapists.psychologytoday.com/rms/state/GA/Dawsonville.html>; Internet. In contrast, biblical counseling ministered in the local church is without charge.

Hos 13:4; Titus 2:13). Special revelation, not general revelation, is the instrument of authority through which God provides encouragement and hope (Rom 15:4); it is sufficient for counseling.

Compared to Other Approaches Only Biblical Counseling Distinguishes the Sufficiency of Scripture for Counseling

The Scriptures are profitable for counsel because they are continuously and endlessly sufficient (Ps 117:2; Matt 24:35). The Baptist Confession of Faith of 1689 defines the sufficiency of Scripture:

The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture, to which nothing is to be added at any time, either by new revelation of the Spirit, or by the traditions of men.²⁵

John MacArthur adds,

God's Word is sufficient to meet every need of the human soul. . . . Scripture is comprehensive, containing everything necessary for one's spiritual life. Scripture is surer than a human experience that one may look to in proving God's power and presence. Scripture contains divine principles that are the best guide for character and conduct. Scripture is lucid rather than mystifying so that it enlightens the eyes. Scripture is void of any flaws and therefore lasts forever. Scripture is true regarding all things that matter, making it capable of producing comprehensive righteousness. Because it meets every need in life, Scripture is infinitely more precious than anything this world has to offer.²⁶

In contrast to the above two testimonies, integration counselors espouse the importance of the Bible in counseling, but limit its use and sufficiency. It is understandable that they would reject the adequacy of Scripture for life and godliness, since by their own admission many of them lack theological and biblical training. Mark McMinn admits that his preparation in theology is limited, as are most Christian counselors.²⁷ He reports

²⁵*The Baptist Confession of Faith of 1689*, 1.6.

²⁶John MacArthur, "The Sufficiency of Scripture," *The Master's Seminary Journal* 15, no. 2 (2004): 165, emphasis original.

²⁷Mark R. McMinn, *Psychology, Theology, and Spirituality* (Carol Stream, IL: Tyndale, 1996), 101-02, 116.

in a survey that it is “relatively rare” that Christian counselors implement the Scriptures.²⁸ Robert C. Roberts agrees that many Christian counselors are ignorant of the Bible and have not been trained in it.²⁹ The lack of biblical training may explain why integrationists are reluctant to trust the Bible as sufficient to counsel; in general, they have not been adequately equipped to use it. They have been educated primarily in psychology. But because they are professing Christians, they suppose they should use the Bible, although they admit they do not know how. At best, they only integrate small portions of it into their counseling.

McMinn is an example of an integrationist who does not view the Bible as sufficient for counseling. He believes that there are counseling cases where it is unwise to apply the Scriptures.³⁰ He comments that “explicitly using Scripture in counseling” can introduce relational problems,³¹ and concludes that “the best counselors use Scripture only after carefully considering the psychological implications and the effect on the therapeutic relationship.”³²

Jones and Butman pen a similar theme declaring that “the Bible is thus an essential foundation for a Christian approach to psychotherapy,” but “not an all-sufficient guide for the discipline of counseling.”³³ They relate counseling to other matters not

²⁸Ibid., 99, 116.

²⁹Robert C. Roberts confesses that he and others like him “have an amateur acquaintance with the Bible and the Christian tradition.” Robert C. Roberts, “A Christian Psychology Response to Integration,” in *Psychology & Christianity Five Views*, ed. Eric L. Johnson (Downers Grove, IL: InterVarsity, 2010), 135.

³⁰McMinn, *Psychology, Theology, and Spirituality*, 112.

³¹Ibid., 114.

³²Ibid., 116.

³³Stanton Jones and Richard E. Butman, *Modern Psychotherapies* (Downers Grove, IL: InterVarsity), 27.

taught in the Bible, such as plumbing.³⁴ They affirm God, but not the Bible, to be all-sufficient.³⁵ Notwithstanding, the Scriptures are sufficient. The Word of God is alive and active (Heb 4:12). It is adequate and powerful to teach repentance, regeneration, sanctification, and hope.

Second Timothy 3:16-17 defends the sufficiency of Scripture. Paul declares the Scriptures to be inspired by God (θεόπνευστος).³⁶ Because it is inspired by God, it is sufficient for life and godliness, not just one useful element among others, as Jones and Butman declare.³⁷ The apostle Paul asserts that the Bible is powerful and adequate for changing the hearts and souls of men and women and reminds Timothy and the church of its divine authority. Mounce states, “Paul is encouraging Timothy to center his ministry on Scripture because it comes from God and will fully equip him for service.”³⁸ Like Timothy and Paul, so pastors, counselors, and teachers in the church are wise, faithful soldiers who preach and counsel by means of God’s sufficient and inspired Word to revive individuals and give them hope (Pss 119:25, 49-50, 159; 130:5; Rom 15:4; Col 1:5).³⁹

³⁴Ibid., 26. Jones and Butman are correct about the absence of plumbing in the Bible, but the way to deal with lives and souls is taught in the Bible.

³⁵Ibid. Jones and Butman declare the Bible to be insufficient to counsel. Ibid., 27.

³⁶“Inspired” means that God communicated directly to holy men of God who were moved by the Holy Spirit to write the very words of God in the Scriptures without error (2 Pet 1:20-21). God is the origin of the Scriptures and communicates through them without error all that is needed for salvation, life, and godliness (Rom 10:17; 2 Pet 1:3-4). Thomas D. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy and Titus*, The New American Commentary, vol. 34 (Nashville: Broadman, 1992), 236. David (2 Sam 23:2), Zacharias (Luke 1:70), Jesus (Mark 12:36) and the apostle Peter (2 Pet 1:20-21) declare the Scriptures to be inspired by God.

³⁷Jones and Butman, *Modern Psychotherapies*, 26.

³⁸William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Nashville: Thomas Nelson, 2000), 566.

³⁹The gospel is the power of God (Rom 1:16; 1 Cor 1:18). The gospel is sufficient.

Second Timothy 1 begins to set the context for explaining the authority and sufficiency of Scripture underscored in 3:16-17. Scripture is the power of God. The gospel reveals life in Christ (2 Tim 1:10). God’s Word is to be retained and guarded (2 Tim 1:13-14). Chapter 2 develops the context further with exhortations to spiritual leaders not to be ashamed of it. They are directed to study, apply, and teach the Scriptures, so others may apply it (2 Tim 2:15, 24-26). Likewise chapter 3, which opens with Paul’s warning of difficult times ahead (2 Tim 3:1-7), urges leaders to continue in the things learned from the sacred writings that give wisdom leading to salvation in Christ (2 Tim 3:14-15). The obvious conclusion comes in chapter 4: preach the word (2 Tim 4:1-2). Paul warns that many will prefer to have their ears tickled with other teachings and philosophies and will turn away from the authoritative truth (2 Tim 4:3-4). But Timothy and the faithful men he is training are to “preach the word . . . with great patience and instruction” (2 Tim 4:2) to fulfill their ministry (2 Tim 4:5).

According to 2 Timothy 3:16 the Scriptures are profitable for teaching, reproof, correction, and training in righteousness. The Greek word translated profitable (ὠφέλιμος) means “useful, serviceable.”⁴⁰

The Scriptures are profitable for teaching (διδασκαλία).⁴¹ The Scriptures instruct and grant knowledge and understanding for wise and righteous living (Prov 2:6). They are useful and sufficient (Isa 55:11) to admonish, encourage, help (1 Thess 5:14), and safeguard against being carried away into worldly philosophies and teaching (Col 2:8).

The Scriptures are profitable for reproof (ἐλεγμός). The *Theological Dictionary of the New Testament* defines reproof: “To show someone his sin and summon him to repentance. . . . It implies educative discipline.”⁴² The Bible reproves by

⁴⁰G. Abbott-Smith, “Useful . . .,” “ὠφέλιμος,” in *A Manual Greek Lexicon of the New Testament*, 3rd ed. (Edinburgh: T & T Clark, 1948), 491.

⁴¹Counseling is a form of teaching.

⁴²F. Büschel, “Rebuke” “ἐλεγμός,” in *Theological Dictionary of the New*

uncovering one's faults in his or her personal life, including the error of following false teachers.⁴³ It is able to restore the soul and open the eyes of the simple and naïve (Ps 19:7-9). Paul testifies that he would have remained ignorant of his sins but for the Law of God reproving him (Rom 3:20; 7:7). Likewise, counselees must have their sins exposed by Scripture. They may not want their sins exposed in some instances (John 3:20) and believe that the counselor who reproves them with Scripture is unloving; but gentle rebukes of sin with grace is an act of love (Gal 6:1-2; 2 Tim 4:2; Rev 3:19). God loves his people and provides a Book that is perfectly adequate and sufficient with which they may appraise and reprove themselves and each other. Biblical counselors minister to their counselees by reproving them with the Word of God.

The Scriptures are profitable for correction (*ἐπανόρθωσις*). After the counselor uses the Bible to identify what is wrong in the counselee's life (reproof), he then uses it to teach what is holy and right (correction). It is adequate to correct sinful practices and habits of the counselee (Ps 119:11; John 8:31-32; 1 John 2:14). It redirects those who pursue wickedness toward the pursuit of righteousness (1 Tim 6:11; 2 Tim 2:22). Paul bears witness that the Scriptures are sufficient to admonish (1 Cor 4:14) and correct sinful behavior. They are sufficient to move sinners to repentance (Matt 4:17; Mark 1:15; 8:34; Acts 26:18-20; 2 Tim 2:25), faith, and salvation by grace alone (Rom 10:17; Eph 2:8-9).

The Scriptures are profitable "for training in righteousness." The Greek word for training (*παιδεία*) pictures a father instructing or disciplining his child (Eph 6:4). God is a father who leads his children in instruction and discipline (Heb 12:5, 6, 7, 11).⁴⁴ His

Testament, ed. Gerhard Kittel, trans. Geoffrey William Bromiley (Grand Rapids: Eerdmans, 1964), 2:474.

⁴³Lea and Griffin, *1, 2 Timothy and Titus*, 237.

⁴⁴Gerhard Schneider, "Training . . .," "*παιδεία*," in *Exegetical Dictionary of the New Testament*, ed. Horst Blaz and Gerhard Schneider, trans. John W. Medendorp and Douglas W. Stott (Grand Rapids: Eerdmans, 1993), 3:3.

Word is the training manual for maturity in Christian living. It is sufficiently profitable to lead sinners to salvation and train believers in all righteousness (Ps 119:9, 11; John 17:17).

The Bible is sufficiently adequate to teach, reprove, correct, and train counselees in righteousness and for every good work (2 Tim 3:16-17). David Powlison, a leader in the biblical counseling movement, encourages the use of Scripture without integration because it is empowered by the Holy Spirit to be “sufficient to cure souls.”⁴⁵ Unlike the Scriptures, psychology does not teach accountability to God. It neither teaches repentance and faith in Christ, nor trains and perfects the heart and soul of man. Teachings and theories of men do not deal with sin effectively. They may bring worldly sorrow (feeling bad), but not a godly sorrow that leads to repentance and faith. Psychological teachings and theories of men are inadequate and unprofitable to cure souls.

Those who counsel by integrating philosophies of the world and theories of men with the Bible, perhaps unknowingly, attack the sufficiency and power of the Scriptures. Regardless of what integration counselors confess about the Scriptures, in practice they deny its sufficiency to counsel. In contrast, the biblical counselor is confident that the Scriptures alone are sufficient to counsel and profitable to teach, reprove, correct, and train in righteousness.

Compared to Other Approaches Only Biblical Counseling Distinguishes the Completeness of Scripture for Counseling

Since Scriptures are complete for counseling souls, biblical counselors must neither subtract from nor add to them, like secular counselors who apply psychology *instead* of the Scriptures and integration counselors who commonly *add* tenets of psychological paradigms to the Scriptures. John D. Carter and Bruce Narramore describe

⁴⁵David Powlison, “The Sufficiency of Scripture to Diagnose and Cure Souls,” *The Journal of Biblical Counseling* 23, no. 2 (2005): 13.

integration counseling as integrating “truth arrived at from different sources and with different methodologies.”⁴⁶ It includes “integrating of one’s Christian faith with academic and professional pursuits,”⁴⁷ since, they say, “all truth is God’s truth” and “there is a basic unity between all disciplines.”⁴⁸ Gary Collins further notes that integration is “trying to bring psychology and the Bible together to improve counseling.”⁴⁹ For the integrationist, the Bible is simply a source that is added to other sources. Integrating secular psychology with the Bible, however, is akin to touching up Rembrandt’s “Night Watch.” Rather than enhancing it, the touch-ups succeed only in cheapening it.

The New Testament mandate for biblical counselors to preserve the integrity of God’s sufficient word by neither replacing it nor integrating it with competing secular ideas from their culture is founded in the Old Testament. God warned Israel against such practices. When the Hebrews were preparing to enter the Promised Land, Moses warns them in Deuteronomy 4:2, “you shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of the LORD your God which I command you.” The Hebrew word translated “add” (יָסַף) in this verse means “increase.”⁵⁰ “Take away from” (יָרַד) means “to reduce.” Michael Grisanti takes both together as “a warning against supplementation” and “a warning against deletion.”⁵¹

⁴⁶Carter and Narramore, *The Integration of Psychology and Theology*, 13.

⁴⁷*Ibid.*, 14.

⁴⁸*Ibid.*

⁴⁹Glendon L. Moriarty, ed., *Integrating Faith and Psychology* (Downers Grove, IL: Intervarsity, 2010), 12.

⁵⁰Paul R. Gilchrist, “Add . . .” “יָסַף,” in *Theological Wordbook of the Old Testament*, ed. R. Laird Harris (Chicago: Moody, 1980), 1:385.

⁵¹Michael Grisanti, “Exegesis of Deuteronomy” (classroom lecture notes, *OT 757-Exegesis of Deuteronomy*, Spring 2001, photocopy), 32.

Harold Stigers agrees and, after specifying the idea of “take away from” as “a reduction of quantity of things or of social or religious activities,” provides this application for the church: “the ordinances of God must not be diminished or added to in their smallest parts.”⁵² The Scriptures are like a treaty; we must not tamper with them.⁵³ The Word of God is to be practiced, preserved, protected, and passed on (in written and verbal form) without editorial work, which would only corrupt it (Deut 6:4-7). Moses warned several times not to take from it, add to it, or ignore it (Deut 4:3-4; 6:1-3; 8:11-20; 12:32).

After entering the Promised Land, the Hebrews ignored God’s warning and suffered greatly for it. They repeatedly integrated the pagan culture, religion, and philosophies of their neighbors with the Scriptures. Although there were brief times of repentance and reform, God disciplined them after many years of warning.⁵⁴ The Lord dispatched the Assyrians to take Israel into captivity. Later, he commissioned the Babylonians to capture Judah. As illustrated by the integrationist Hebrews, God will not bless supplementation or substitution of the Scriptures with other philosophies and teaching. Israel’s history shows that when the Bible is cast aside or integrated with other ideas, people will go wayward and suffer (Deut 4:14-15, 23; 28:15-68). Regrettably, secular and integration counselors overlook these biblical warnings and illustrations.⁵⁵ They are deceiving like the Old Testament leaders, while their counselees are being deceived like the tribes of Israel.

⁵²Ibid.

⁵³Daniel L. Christensen, *Deuteronomy 1-11*, Word Biblical Commentary, vol. 6 (Dallas: Word, 1991), 79-80. Peter Craigie, *Deuteronomy*, The New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 1976), 130.

⁵⁴The book of Deuteronomy is foundational to the Old Testament. Each Hebrew king was to write a copy of it in the presence of the Levites (Deut 17:18). It is authoritative and significant as it served for the basis for reformation in the Old Testament (2 Kgs 18:1-6; 22:11-13). Consequently what the book says about the completeness of Scriptures is binding throughout the Old Testament.

⁵⁵The historical Old Testament accounts are given as lessons to avoid engaging the same sins as the Hebrews (Rom 15:4; 1 Cor 10:11; 2 Cor 11:13).

Moses' warnings against subtracting from or adding to the Scriptures are conveyed in the New Testament. Most of Jesus' quotes from the Old Testament are from Deuteronomy, accentuating the significance of the book for today. Jesus' citations from it affirm the precedent not to tamper with Scripture, and his interpretations authenticate its abiding authority (Matt 5:21 with Deut 5:17; Matt 5:27 with Deut 5:18; Matt 4:4, 7, 10; Mark 10:3-5; John 5:46-47).

The Pharisees, following after the manner of their unrighteous Hebrew forefathers, added man-made traditions and their own interpretations to the Scriptures. Christ rebuked them, calling them a brood of vipers (Matt 12:34). They had a form of religion, but added to the Bible and invalidated the Scriptures (Mark 7:13). Consequently, they became hypocrites ("white washed tombs," Matt 23:27), honoring God with their lips only (Matt 15:2-9), and blind fools (Matt 15:14; 23:16, 17, 19, 24, 26) who focused on behavior and not the heart (Matt 23:25-28). Correspondingly, integration counselors, albeit with sincere motives, have taken on the practice of the Pharisees by adding men's traditions and theories to the Bible, thereby invalidating the Scriptures in their counseling and denying its thoroughness and completeness for their counseling.

The final book of the Bible affirms the fullness and completeness of Scripture by announcing a curse on any who adds or takes away from it:

I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book. (Rev 22:18-19)

Therefore the Bible begins (Deut 4:2) and ends (Rev 22:18-19) with threats and warnings against adding to or taking from the Scriptures. The Lord provided his completed Word in written form and preserved it against corruption, so believers can counsel with it and be counseled by it. Thomas Boston insightfully wrote, "If the written word were wanting, the church has nothing to look to but uncertain traditions; but the written word is

a sure touchstone of doctrines [teaching].”⁵⁶ The Word of God stands above and in contrast to the traditions, myths, and commandments of men.⁵⁷ It is a perfect and complete shield (Prov 30:5-6).⁵⁸

Biblical Counseling Distinguishes Believers Capable to Counsel One Another

The nature of biblical counseling demands that its practitioners meet certain requirements that are wholly different from that which states require in order to certify their counselors, both secular and integrationist.⁵⁹ Distinctions in requirements are borne out in the biblical terminology and church context that characterizes biblical counseling, especially Paul’s term *noutheteo* in Romans 15.

In the first eleven chapters of Romans, Paul teaches on the depravity of man, the sovereignty of God, and the gift of salvation in Christ. He begins in chapter 12 with a command to believers to live as a holy sacrifice (Rom 12:1-2), and then elucidates that command in Romans 15:14, where he explains that presenting themselves as a holy, living sacrifice to God involves counseling one another. Paul expounds the idea that believers who are full of goodness, living upright lives, and filled with knowledge of biblical truth are to counsel (*noutheteo*) one another (Rom 15:14).⁶⁰ Abbott-Smith gives the literal

⁵⁶Thomas Boston, *The Complete Works of Thomas Boston* (1848; reprint, Lafayette, IN: Sovereign Grace, 2001), 1:25.

⁵⁷Mounce, *Pastoral Epistles*, 565.

⁵⁸The sinful habit of augmenting the Bible has been the long-standing practice of the cults who use their teachings, books (e.g., Book of Mormon, Pearl of Great Price, Watchtower Publications), and theories in conjunction with the sacred Scriptures.

⁵⁹Professionals with degrees can practice biblical counseling, but the requirements the Bible calls for in a person to be a competent counselor and what the state requires are two very different things.

⁶⁰Those not fellowshiping with God are not able to minister to others. Jerry Bridges, *The Crisis of Caring* (Phillipsburg, NJ: P & R, 1987), 80.

meaning of *noutheteo* in Romans 15:14, commonly translated by the English “to admonish” and “to put in mind.”⁶¹ Dunn explains it as the work of influencing the mind and dispositions through “instruction, exhortation, warning, and correction.”⁶² Johannes Behm agrees and emphasizes the remedial aspect with his definition, “to impart understanding (a mind for something) . . . to set right, to have a corrective influence on someone . . . to teach.”⁶³ Jay Adams incorporates all of the above, providing perhaps the most comprehensive meaning that he confirms with an exhaustive word study from the New Testament: “to bring about *correction* by verbal *confrontation* out of deep *concern* for the counselee.”⁶⁴ Following the example of the apostle Paul, Adams emphasizes that this counseling, admonishing, discipling is motivated by love and concern (1 Cor 4:14).

It must be observed that the ministry of concern through admonition and counseling is not limited to pastors-elders, or trained professionals,⁶⁵ but every Born Again believer is qualified to counsel when he or she is “full of goodness” and “filled with all knowledge” (Rom 15:14).⁶⁶ Thus, every maturing believer is competent and

⁶¹Abbott-Smith, “To put to mind” “νουθετέω,” 305.

⁶²James D. G. Dunn, *Romans 9-16*, Word Biblical Commentary, vol. 38b (Dallas: Word, 1988), 858.

⁶³Johannes Behm, “To impart understanding . . .” “νουθετέω,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. Geoffrey William Bromiley (Grand Rapids: Eerdmans, 1964), 4:1019.

⁶⁴Jay Adams, *Romans, Philippians, 1 & 2 Thessalonians*, The Christian Counselor’s Commentary (Hackettson, NJ: Timeless Texts, 1995), 125.

⁶⁵Chapter 3 explains that many counselors believe counseling should be practiced only by trained professionals with education in psychology leading to state licensure. The Scriptures, however, teach that spiritual leaders in the church should lead the way in counseling and the whole church should be counseling and discipling (Acts 20:31; 1 Cor 4:14; Col 3:6; 1 Thess 5:12).

⁶⁶To be filled (*μεστός*) with goodness (*ἀγαθωσύνη*) is to be filled with activities that are good and honor God. God is good and gives rain from heaven (Acts 14:17). Goodness is a fruit of the Spirit (Gal 5:22). To be filled with goodness is to be like God in word and deed seeking the well-being of others. To be filled with all knowledge (*γνώσις*) is to have Christian understanding of truth that leads to right living. An example of understanding that moves to right action is demonstrated in those husbands who are to

called to counsel and disciple (Matt 28:20; 1 Thess 5:14).⁶⁷ In Figure 1, Stuart Scott contrasts the counseling model of most churches, viz., the first three diagrams, with the biblical model, viz., the last diagram.⁶⁸

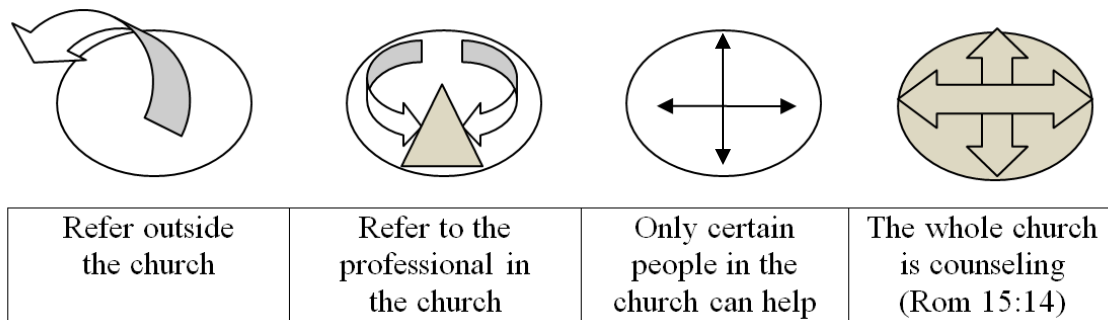


Figure 1. Four counseling practices of the church.

Every Christian is commissioned by Jesus to disciple/counsel others with *his* teaching to observe all *he* commands (Matt 28:19-20).⁶⁹ Paul reiterates this commission with instruction to all believers to counsel (Rom 15:14; 2 Tim 2:2): elders are

live with their wives with understanding and knowledge (1 Pet 3:7). Christian knowledge leads to self-control (2 Pet 1:6). Christians are to grow in their knowledge of Christ as Lord and Savior (2 Pet 3:18). Christians who are growing in knowledge of the Word, application of the Word, and seeking the good of others are competent to counsel.

⁶⁷Biblical counseling only occurs between believers. When a non-believer comes for counseling, the counseling is evangelism.

⁶⁸Scott, “Discipleship Counseling,” 3. See also Kellemen, *Equipping Counselors for Your Church*, 40-44, for a further explanation of types of counseling philosophies frequently found in local churches.

⁶⁹Paul Tautges, *Counsel One Another* (Leominster: Day One, 2009), 25-40. Robert Kellemen offers helpful insight by equating biblical counseling with discipleship and the Great Commission, “We have wrongly defined biblical counseling so that it is about solving problems. We have made it a subset of discipleship focused on reactive work with persons struggling with sin. Instead, we should think of biblical counseling as synonymous with comprehensive personal discipleship. Biblical counseling is focused on one-another ministry designed to fulfill the Great Commandment and the Great Commission.” Kellemen, *Equipping Counselors for Your Church*, 35.

commanded to counsel others (1 Tim 3:2; Titus 1:9); older women are commanded to counsel younger women (Titus 2:3-4); parents are commanded to counsel their children (Eph 6:4); those who have been comforted by God are to comfort others (2 Cor 1:3-4); those in the church are commanded to reach out and minister to those going astray (Gal 6:1-3); all Christians are commanded in Matthew 18 to confront sinful living and on account of love confront the sinning brother or sister “in Christ on basis of” a spiritual relationship in grace; similarly, Jesus commands us to deal with the “logs in our own eyes” before we confront and counsel others (Matt 7:1-5); Proverbs instructs believers to work at counseling and delivering those who are practicing a lifestyle leading to death (Prov 24:11); all the saints at Philippi are to counsel Euodia and Syntyche (Phil 4:1-4);⁷⁰ each Christian is to teach and admonish one another (Col 3:16); believers at Thessalonica are commanded to comfort, admonish, encourage, and help one another with the Scriptures (1 Thess 4:18; 5:14); the saints of God are to counsel and encourage each other not to sin and become hardened (Heb 3:12-15); Christians are to stimulate one another to love and good deeds (Heb 10:24-25) and help each other put off bitterness (Heb 12:12-15). The commands to counsel, teach, and disciple are given to those in the church.

Every believer is a priest of God and able, therefore, to obey God’s mandate to disciple himself and others (1 Pet 2:5, 9; 1 John 2:27), provided that the believer is maturing and living obediently. To recap in the words of biblical counselor Paul Tautges, those “who are walking and growing in the Spirit are those who are qualified to come alongside sinning brothers and sisters to gently restore them to the spiritual blessing that flows from obedience.”⁷¹ Jay Adams explains it this way: “A competent minister is one

⁷⁰“Companion” in Phil 4:3 is a singular noun that in context represents the entire church, not just one individual. In Phil 4:1, Paul is addressing the “brethren” which is plural. In 4:4 he commands everyone to rejoice (plural). Paul refers to the whole church as his companion that must urge and counsel the two ladies to unity and harmony.

⁷¹Tautges, *Counsel One Another*, 103. Robert Kellemen underscores from Rom 15:14 that any believer is competent to counsel who has the character of goodness, who has biblical content, and is committed to a one-another ministry in a local church

who is well versed in the Scriptures and who continues to grow and learn how to apply God's Word to the lives" of others who may come "for help of various sorts."⁷² On the basis of the biblical mandate and properly motivated by love and concern, believers must and will counsel one another with the living Word of God: the pastor publicly from the pulpit, and both he and every church member privately (formally and informally) with the Scriptures in hand.⁷³ When believers draw from God's sufficient and complete Word to admonish and encourage one another through the local church and her related ministries, only then can they be confident that they are equipped to minister and counsel and that their teaching, reproving, correcting, and training each other is in a manner that pleases God and is profitable.

Biblical Counseling Distinguishes the Church as the Training Center

Paul exhorts the local church to be an educational and equipping center for the preparation of saints to worship and minister (Eph 4:11-16), which involves the work of pastors and of "all God's people."⁷⁴ The three prepositional phrases in verse 12 ("for the equipping of the saints," "for the work of service," "to the building up of the body of Christ") state the purpose that Christ imparted the various gifts of verse 11 to the church, namely, to bring the church to maturity. The local church equips believers to be

community. Kellemen, *Equipping Counselors for Your Church*, 183.

⁷²Jay Adams, "How to Teach Biblical Counseling," *The Journal of Modern Ministry* 8, no. 1 (2011): 17.

⁷³Kellemen, *Equipping Counselors for Your Church*, 38. Formal counseling is planned counseling that is structured and prearranged. Informal counseling often occurs through everyday conversations and spontaneous discussions at a coffee shop or sporting event. For further reading on the need to practice one-on-one counseling along with the preaching of God's Word, see Richard Baxter, *The Reformed Pastor* (1656; reprint, Carlisle, PA: Banner of Truth, 1997). Mark Mann, *One Ministry of The Word* (Stanley, NC: Timeless Texts, 2004).

⁷⁴Peter T. O'Brien, *The Letter to the Ephesians*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1999), 302.

“adequate” or “sufficient” for ministry,⁷⁵ in order to serve and build up one another.⁷⁶

God has ordained not only the nature of counseling and the qualifications for those who must counsel biblically, but the actual sphere⁷⁷ in which such vital training and activity are to take place, namely, under the auspices of the local church.⁷⁸ As mechanics (novices) are trained in a garage by other mechanics (veterans) to work on automobiles, biblical counselors (novices) are trained in church-based ministries by biblical counselors (veterans) to counsel with the Scriptures.

The New Testament epistles demonstrate that counseling/discipleship takes place in the church. When Peter, Paul, James, John, and Jude penned their epistles, in order to direct Christians how to live, they wrote to churches. The letters are instructions for discipleship within the church. As exemplified in the ministry of the New Testament writers, the local church is the hub for biblical counseling/discipleship and training. More than this, Scripture provides no examples, much less a mandate, that the saints’ of God should receive their training for ministry outside of the Christian community. Paul considered the training that he received outside of the Christian community nothing more than dung (Phil 3:5-8).

⁷⁵Ibid., 303.

⁷⁶Robinson’s commentary informs the reader that *καταρτισμός* (translated as “equipping” in Eph 4:12 by the New American Standard Version) “suggests the bringing of the saints to a condition of fitness for the discharge of their functions in the Body.” J. Armitage Robinson, *St. Paul’s Epistle to the Ephesians* (New York: Macmillan, 1903), 182.

⁷⁷In one sense the church is a location in that it has a local mailing address, but in the context of church used here, the church is a sphere that is not limited to a location or specific time in history. The church is described as a sphere since the church is made up of a universal body of believers and not restricted to a locale and time. Biblical counseling and training function under the oversight of godly men serving as elders of a local congregation which is part of the universal church that belongs to God. Biblical counseling is not a stand-alone ministry.

⁷⁸William W. Goode, “Biblical Counseling and the Local Church,” in *Counseling: How to Counsel Biblically*, ed. John MacArthur and Wayne Mack (Nashville: Thomas Nelson, 2005), 229.

The church is a disciple-making organism, and a spiritual family at that. Christian terms such as “Father” (Eph 1:2), “adoption as sons” (Eph 1:5), “children” (Eph 4:12), “brethren,” “brother,” and “sister” throughout the Bible are familial. They imply that counseling is familial work that is applied in the household of God.⁷⁹ The Bible commissions all believers as priests (1 Pet 2:9; Rev 1:6) to be trained and equipped to minister to one another (Rom 15:14; Eph 4:11-12) as recipients of grace (Eph 4:7).⁸⁰ Much of this training and equipping rests with pastors in local churches (Eph 4:11-12; 1 Tim 3:2; Titus 1:9). Kellemen adds, “Christ’s grand plan for His church is for pastor-teachers to focus on equipping every member to do the work of the ministry.”⁸¹ God is glorified and the church is functioning biblically when disciple-makers/biblical counselors are trained and equipped in the church.

Training counselors is pastoral work established in the church,⁸² which according to 1 Timothy 3:15, is the household of God and pillar and support of the Truth. Consistent with Ephesians 4:11, pastors lead by teaching and equipping God’s household to serve and build up each other “as amplifiers of the truth.”⁸³ The Scriptures provide no precedent for the training of the saints for counseling outside of the Christian family and community. The church is a training center that elevates special revelation, the sufficiency of Scripture, the completeness of Scripture, and the commission to counsel.

⁷⁹Tautges, *Counsel One Another*, 98.

⁸⁰O’Brien, *The Letter to the Ephesians*, 303.

⁸¹Kellemen, *Equipping Counselors for Your Church*, 46.

⁸²David Powlison, “Competent to Counsel? The History of a Conservative Protestant Biblical Counseling Movement” (Ph.D. diss., University of Pennsylvania, 1996), n.p.

⁸³Paul Tautges, *Counsel Your Flock* (Leominster: Day One, 2009), 53. The reader is reminded that biblical counseling is accomplished with followers of Christ. If a counselee is not a follower of Christ, the counselor must minister by way of evangelism.

Conclusion

Chapter 2 demonstrated biblical and theological justifications for biblical counseling in the local church context that number five: (1) special revelation is superior to general revelation; (2) the Scriptures alone are sufficient to counsel; (3) the Scriptures are complete and must not receive any supplementation or subtraction; (4) God's people are capable to counsel each other effectively; and (5) the church and its ministries are commissioned to train biblical counselors.

CHAPTER 3
COUNSELING PHILOSOPHIES AND TECHNIQUES
OUTSIDE OF BIBLICAL COUNSELING

Introduction

It is necessary to compare various publications that teach and guide philosophies and techniques for secular and integration counseling with the Scriptures in order to ascertain their failure to provide lasting help and hope. The first comparison focuses on two secular psychology publications that guide and train counselors.¹ The second comparison and evaluation deal with three publications by integration professors serving at well-known Christian counseling training centers² and two popular integration authors promoted by local counselors and churches in the Dawson county area.³ Before making comparisons, it would be helpful to create an awareness of the most popular psychological paradigms and their techniques.

¹American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders*, 4th ed. (Washington, DC: American Psychiatric Publishing, 2000). For the remainder of this writing, the abbreviation *DSM-IV* will be used to reference the publication. Samuel T. Gladding, *Counseling: A Comprehensive Profession*, 6th ed. (Upper Saddle River, NJ: Pearson, 2009). Gladding's publication is used by two universities to educate counselors in the Dawson County area.

²John D. Carter and Bruce Narramore, *The Integration of Psychology and Theology* (Grand Rapids: Zondervan, 1979). Carter and Narramore were professors of Psychology at the Rosemead School of Psychology. Sian-Yang Tan, *Counseling and Psychotherapy* (Grand Rapids: Baker, 2011). Tan is professor of psychology at Fuller Theological Seminary. Eric Johnson, *Foundations for Soul Care* (Downers Grove, IL: Intervarsity, 2007). Johnson is a psychologist and professor of pastoral theology at The Southern Baptist Theological Seminary.

³Gary Smalley, *Change Your Heart Change Your Life* (Nashville: Thomas Nelson, 2007). Emerson Eggerichs, *Love & Respect* (Nashville: Thomas Nelson, 2004).

Secular Counseling Philosophies and Techniques

This section provides an overview and critique of secular counseling from a biblical counseling/discipleship perspective. Secular counselors submit not to God and the Bible, but to man-made theories, many of which shockingly compete with each other. These competing theories steer the ship of psychology.⁴ The theory of psychoanalysis relates “the transformation and exchange of energy” between the conscious awareness, the preconscious hidden memories or forgotten experiences, and the unconscious instinct process of thinking to our behavior.⁵ The theory of cognitive-behavioral counseling supposes that thoughts “largely determine” behavior and feelings.⁶ Gladding writes that existential counseling, yet another theory, views “people as the authors of their lives.”⁷ Rogerian Therapy operates with the presupposition that individuals find supreme truth in their experience.”⁸ Carl Rogers himself put it this way, “*Experience is, for me, the highest authority.* The touchstone of validity is my own experience. No other person’s ideas, and none of my own ideas, are as authoritative as my experiences. It is to experience I must return again and again.”⁹ His theory further maintains that “neither the Bible nor the prophets—neither Freud nor research—neither the revelations of God nor

⁴Gladding, *Counseling*, 123. Later in the chapter Gladding is used to demonstrate at least four (models) ways secular counseling theories compete against one another. While the *DSM-IV* and Gladding’s textbook are the primary sources interacted with, other publications will be mentioned.

⁵Ibid., 199.

⁶Ibid., 227, 233. The Bible teaches that one’s thinking and behavior is sinful because man is born dead in trespasses and sins and is a child of disobedience (Eph 2:1-3). The Bible explains that people think and behave badly because they are bad (Rom 3:10, 23).

⁷Ibid., 211. Humanistic theories focus on the counselee being able to make decisions for self and be his own initiator to grow and develop. Ibid., 207.

⁸Ibid.

⁹Carl Rogers, *On Becoming a Person* (Boston: Houghton Mifflin, 1961), 23, emphasis original. For Rogers, what he feels or senses “is more trustworthy than my intellect.” Ibid., 22.

man—can take precedence over my own direct experience.”¹⁰ One last example of a significant psychological theory that competes with most others is Behaviorism, founded by B. F Skinner in the 1960s. The theory assumes that all behavior is learned¹¹ and the key to solving problems in one’s life can be solved only by understanding human behavior and what influences it.¹² Environment and experience are rudders that steer the why and the how of people’s behavior.¹³ Skinner’s theory espoused that people, like animals from which they evolved, respond to their environment on the basis of what makes them feel good and safe.¹⁴

As Skinner advocated, the infrastructure of psychology is based on the theory of evolution and promotes the resourcefulness of man in his environment without God in it is manifest not only in the above psychological models but also in major psychological resources. Two among them that reflect the evolution infrastructure and maintain a

¹⁰Ibid., 24. In Rogers’ experience, people “have a basically positive direction.” Ibid., 26. Rogers’ conclusion is in contrast to the Scriptures which pronounces all depraved and dead in sin outside of faith in Christ. Outside of Christ no one is moving in a positive direction.

¹¹Gladding, *Counseling*, 223.

¹²F. B. Skinner, *About Behaviorism* (New York: Alfred A. Knopf, 1974), 8.

¹³Ibid., 17, 18, 46, 49. The environment and/or experience are operants for behavior.

¹⁴Ibid., 17, 22, 47-48. Skinner states that certain “behavior occurs because appropriate mechanisms have been selected in the course of evolution.” Ibid., 47. People are born with and learn operant behavior. There are positive and negative reinforcers (along with evolution mechanisms) that condition people’s responses. Ibid., 46-64. For Skinner and his followers, the heart and sin are not the problem, the environment and learned behavior are. Biblically speaking, however, one’s environment can only encourage one to act in a certain manner, which is why men are warned to avoid the house of the immoral woman (Prov 7:5) and to be careful of the company they keep (Prov 13:20; 1 Cor 15:33). The environment does not cause a person to sin and misbehave; it only provides an opportunity for the heart of sin to be displayed. Christians are to flee from tempting environments (Prov 14:16; 27:12; 1 Cor 10:13). Conversely to Skinner’s theory, man is created in the image of God and did not evolve from animals (Gen 1:20-27).

substantial influence in the Dawsonville area and elsewhere are the *DSM-IV* and *Counseling: A Comprehensive Profession*.

The Diagnostic and Statistical Manual for Mental Disorders

Secular counseling is eager to label misbehavior as a mental disorder or illness (often without a confirming pathology). The American Psychiatric Association publishes the *DSM-IV*, currently in its fourth edition, which, according to Gladding, contains “297 clinical diagnoses” compared to only 106 in 1952.¹⁵ One interesting fact is that while the Association is confident enough to have included as many as 191 new entries, it is not willing or able to define mental illness with equal confidence. In the Association’s own words, “It must be admitted that no definition adequately specifies precise boundaries for the concept of ‘mental disorder.’ The concept of mental disorder . . . lacks a consistent operational definition that covers all situations.”¹⁶ Consequently and not surprisingly, the *DSM-IV* defines mental disorder loosely as any response to distress, disability, or a situation that causes a person to behave in such a way as to heighten the risk of “death, pain, disability, or an important loss of freedom” that goes beyond the “expectable and culturally sanctioned response.”¹⁷

In addition to its professed doubt about any absolute definition of mental illness, the Association has conveniently created at least one category labeled “Not Otherwise Specified” (NOS) for every diagnostic classification in the *DSM-IV*.¹⁸ Therefore, if a “clinical presentation” does not fit into specific criteria mentioned in the

¹⁵Gladding, *Counseling*, 48.

¹⁶American Psychiatric Association, *DSM-IV*, xxx.

¹⁷*Ibid.* The culture sets the standard.

¹⁸*Ibid.*, 4.

DSM-IV, then it is labeled as NOS.¹⁹ The creation of the NOS category demonstrates only too well the subjectivity on which these competing psychological theories stand and the great lack of hard science (thus so many diverse and competing theories) in psychology,²⁰ two observations that have not gone unnoticed. Gary Greenberg reports that the description of mental diseases by the *DSM-IV* permits “diseases [to] be invented . . . and their criteria tweaked in response to social conditions.”²¹ Allen Frances, the former Chairperson for the task force on the *DSM-IV*, has himself recently spoken out against the manual.²² In an interview published in *Wired Magazine*, he accuses “his colleagues not just of bad science but of bad faith, hubris, and blindness, of making diseases out of everyday suffering and, as a result, padding the bottom lines of drug companies,”²³ and confesses that the manual he helped author has “inadvertently facilitated . . . epidemics” that “chalk up life’s difficulties to mental illness and then treat them with psychiatric drugs.”²⁴

Where the *DSM-IV* fails to define mental illness clearly, biblical counseling founder Jay Adams succeeds in providing a definition that is both deliberate and scientific:

Organic malfunctions affecting the brain that are caused by brain damage, tumors, gene inheritance, glandular or chemical disorders, validly may be termed mental illnesses. But at the same time a vast number of other human problems have been classified as mental illnesses for which there is no evidence that they have been engendered by disease or illness at all.²⁵

¹⁹Ibid.

²⁰John Babler, “A Biblical Critique of the *DSM-IV*,” *The Journal of Biblical Counseling* 18, no. 1 (1999): 26-27.

²¹Gary Greenberg, “Inside the Battle to Define Mental Illness: The Book of Woe” *Wired Magazine*, 27 December 2011: 9 [on-line]; accessed 13 January 2011; available from http://www.wired.com/magazine/2010/12/ff_dsmv/all/1; Internet.

²²Ibid., 1-10.

²³Ibid., 1.

²⁴Ibid., 2.

²⁵Jay Adams, *Competent to Counsel* (Grand Rapids: Zondervan, 1970), 28. Glandular and chemical disorders such as an overactive or underactive thyroid, hormone

Biblical counselor and medical doctor, Robert Smith, adds that the modern idea of “mental illness is a theory and not a fact.”²⁶

According to these helpful definitions by Adams and Smith, it is clear that “mental illness” is somewhat of a misnomer, since the mind is not the brain. While the brain is an organ that can be damaged by injury, stroke, or birth defect,²⁷ the mind, which Scripture calls the “heart,” is not ill or sick but sinful. The good news of the biblical counselor is that the mind can be renewed and retrained as it is “treated” with the Scriptures (Rom 12:2; Eph 4:23; Col 3:2). Consequently, biblical counseling/discipleship offers hope for the mind/heart that secular counselors cannot offer.

Secular counselors inadequately defend the theory of “mental illness” by using the medical model. In so doing, they invariably blame behavior on a “disease” that has no organic cause; a wrong evaluation that often times excuses rather than corrects bad behavior. More than this, when secular counselors diagnose their clients as victims of an illness with the *DSM-IV* in hand, despite the fact that there is no proof of an organic cause, they succeed only in removing responsibility from the counselee and advancing his or her bad behavior.

Secular counselors have found the *DSM-IV* a useful tool not only to diagnose

imbalance from pre-menopause or pregnancy, all can temporarily lead one to be more tempted toward anxiety, depression, and fatigue, or having difficulty concentrating or sleeping. A check up with a medical doctor is necessary. Adams says that “mental illness is nothing more than a figure of speech, and in most cases a poor one at that.” *Ibid.* He writes that the Bible recognizes organic problems and problems “from sinful attitudes and behavior” but asks where in the Bible is “the modern concept of ‘mental illness.’” *Ibid.*, 29. For further study on the heart and minds, see *ibid.*, 26-40; Jay Adams, *A Theology of Christian Counseling* (Grand Rapids: Zondervan, 1979), 116-17; and chap. 4 of this project, pp. 72-82.

²⁶Robert Smith, “Frequently Asked Questions about Biblical Counseling,” in *Counseling: How to Counsel Biblically*, ed. John MacArthur and Wayne Mack (Nashville: Thomas Nelson, 2005), 255. The brain is an organ like the liver or kidney, but the mind is the immaterial thinking aspect of a person. Jesus equates the mind with the immaterial part of a person (heart, soul, and strength) (Mark 12:30).

²⁷*Ibid.*

what they believe to be mental illness, but to legitimize their practice of charging clients' "insurers" and "Medicare" for services rendered, in the same way that medical doctors who treat their patients for illness do.²⁸ Babler reminds his readers that "the *DSM* takes the focus off of sin and ends up being a manual about how to be a victim of syndromes and disorders."²⁹

The Association's loose definition of a mental disorder includes any response contrary to the norms of society and not "an expectable and culturally sanctioned response"³⁰ lacks, as previously mentioned, hard science. It is no surprise, then, to find their criterion for determining normalcy and mental illness scientifically wanting as well: majority rules. That is to say, they find confirmation of what is normal thinking and behavior in how the majority of people think and act and what is abnormal thinking and behavior in how the minority of people think and act. The more one is like everyone else, the more normal one is.

The Christian standard for what is normal in all areas of life, however, is the Bible. The Bible compares everyone not to each other but to a holy God and, in that way, shows that all have sinned (Rom 3:4, 10, 23). God commands believers to be light in the world, not like the world; that is, not governed by the prince of the power of the air (Matt 5:13-16; Eph 2:2). To be like society, or a friend of the world, in adopting secular worldviews, is spiritual adultery and dangerous (Jas 4:4). Jesus always lived in accordance with Scripture, even when it was not socially acceptable to do so, and taught His disciples

²⁸American Psychiatric Association, *DSM-IV*, 1. Greenberg, "Inside the Battle," 2. Gladding, *Counseling*, 126, 342. Gladding offers a disclosure form he gives his clients. He charges \$115.00 for the initial visit. For subsequent sessions, \$95.00 will be charged which last 50 minutes. Personal check or cash are acceptable payments at the beginning of each session. The client, not the insurance company, has the final responsibility "for paying in full the fees agreed upon." *Ibid.*, 129.

²⁹Babler, "A Biblical Critique," 28.

³⁰American Psychiatric Association, *DSM-IV*, xxxi.

to do the same (Matt 5:21-48). Jesus even claimed to speak and act solely on the authority of God's Word (e.g., John 12:44-50), and expected His audience to hold Him to that standard. Jesus' standard is the same one by which all Christians evaluate themselves and each other. Regrettably, secular counselors evaluate their clients by comparing them with societal "standards" of normalcy and the *DSM-IV*, both of which are subject to change.

The *DSM-IV* lacks the authority of the Bible, and many professionals would agree. In the words of Darrell Regier, research chief of the Psychiatric Association, "The *DSM* is not biblical. It is not on stone tablets."³¹ Secular counseling lacks authority because it is not regulated by truth set in stone. Biblical counseling, however, has authority because the Bible is authoritative, always relevant, without error, and set in stone. Biblical counseling is not like a reed tossed by the "wind" of the latest theory, cultural shifts, or societal norms.³² It is far better and more trustworthy than the ever-changing, multi-theoretical approach of secular counseling and the latest edition of the *DSM-IV*.

Counseling: A Comprehensive Profession

Gladding notes that counseling as a profession is a recent development that began in "the early years of the 20th century."³³ In order for counseling to be considered

³¹Greenberg, "Inside the Battle," 9. Secular counselors consider a "mental illness" to be relative to society. The obvious corollary is that when society changes, so will the diagnosis for a "mental illness."

³²Those who learn and apply the Bible are secure and not like children tossed to and fro by various theories and teachings (Eph 4:14).

³³Gladding, *Counseling*, 1. "In 2002, counseling formally celebrated its 50th anniversary." Ibid., 21. It developed out of "a humanitarian concern to improve the lives of those adversely affected by the Industrial Revolution." Ibid., 8. *Counseling: A Comprehensive Profession* was utilized by educational institutes to train several counselors working in the Dawson County area. The book was required reading for North Georgia College and The University of Memphis according to syllabi obtained from the 2009 academic school year. From North Georgia College and State University: Harrison Davis "Introduction to Professional Counseling" (classroom syllabus, *COUN 6020*, Fall 2009, photocopy). From The University of Memphis: Nancy Nishimura "Foundations of Counseling" (classroom syllabus, *COUN 741*, Fall 2009, photocopy).

a profession, it needed accreditation, organization of peers, licensure,³⁴ and other requirements.³⁵ Gladding’s secular views on counseling are typical and predictable: only those who earn a degree as a psychiatrist, psychologist, or social worker are competent to counsel³⁶ and to function “as an expert.”³⁷ Gladding expresses the need for counselors to have the “*capacity for self-denial*— the ability to set aside personal needs to listen and take care of other’s needs first.”³⁸ While hinting at the second great commandment to care for others, his textbook has little to no room for God in counseling. In place of a sovereign God who rules all things with excellence and brings all things to pass, Gladding affirms Carl Jung’s understanding of synchronicity to explain unexpected “traumatic and fortunate experiences” in life as concurrent events that are random and coincidental.³⁹

Gladding supplies four models for counseling.⁴⁰ The first model already mentioned above is the Medical Model. Clients and counselees “are not held responsible for either the cause of their problem or its solution.”⁴¹ A second model is the Moral

³⁴In 1976, Virginia became the first state to require licensure for counseling. Ibid., 17.

³⁵Ibid., 4.

³⁶Gladding, *Counseling*, 40-41. The author confesses that there are “*nonprofessional helpers . . . who try to assist those in need in whatever way they can.*” Ibid., 39. However, he writes, “Few, if any, people have the ability to work effectively as counselors without formal education in human development and counseling.” Ibid., 41. Thus secular counselors are required to pass examinations for certification and licensure Ibid., 43.

³⁷Ibid., 200. In contrast, the Bible exhorts believers to be trained and equipped for ministry in the church without calling them to be professionals (Eph 4:11-16; Rom 15:14; 1 Thess 5:14).

³⁸Ibid., 35, emphasis original.

³⁹Ibid., 38. Biblical counselors understand that God is working all things out and is the agent guiding the unexpected according to his decreed plan (Rom 5:1-5; 8:28-29).

⁴⁰Ibid., 46. The four models indicate the lack of universally accepted principles that steer secular counseling.

⁴¹Ibid.

Model which is best understood as the “self-help movement,” in which “clients are seen as responsible for both causing and solving their problems.”⁴² The third model is the Compensatory Model, which holds clients “responsible only for solving their problems but not for causing them”⁴³ since the client’s social environment failed to meet their needs. In this model, the counselor forms a partnership with the client to provide him or her with “education, skills, and opportunities” to overcome problems.⁴⁴ Fourth is the Enlightenment Model. It holds clients “responsible for causing their problems but not for solving them.” The client’s life is out of control, and the counselor enlightens the client as to how to resolve his or her problems.⁴⁵

Table 1. Views on problems and solutions in secular counseling

Secular counseling views on responsibility	Counselee did not cause the problem	Counselee did cause the problem
Counselee not expected to fix the problem	Medical Model	Enlightenment Model Counselor provides enlightenment to help the counselee get control of his/her life
Counselee is expected to fix the problem	Compensatory Model Counselor compensates and partners with counselee	Moral Model (self help)

From the biblical counselor’s viewpoint, there are apparent and superficial points of agreement⁴⁶ with secular counseling regarding the Medical Model. Biblical

⁴²Ibid.

⁴³Ibid.

⁴⁴Ibid.

⁴⁵Ibid. The various techniques of counseling practiced in the Dawsonville area use such models as Eclectic, Psychodynamic, Cognitive Behavioral, Humanistic, and Family Systems Therapy.

⁴⁶Counterfeit truth has seedlings of truth in it to make it believable.

counselors readily send the counselee to get needed medical assistance from a physician when there is present either a legitimate medical reason to account for his or her unexplainable behavior (Alzheimer's disease, Down syndrome, brain trauma, tumor, etc.), that needs to be treated medically, or simply an indication of a legitimate organic problem that needs to be confirmed. Biblical counselors,⁴⁷ however, do not rely on psychological theory in the absence of these.⁴⁸

Biblical counselors cannot accept the Moral Model even though they agree that clients are morally responsible. The counselee is not only responsible for sinful behavior, but also guilty before God and must repent. Jay Adams writes that in the Moral Model a person "suffers from real guilt, not guilt feelings," and the problem is not "emotional, but behavioral," and he is a "violator of" his own conscience.⁴⁹ The counselee acts sinfully by violating his conscience and the Scriptures, not societal norms. The counselee is guilty before God and needs divine enablement. He cannot change his heart and sinful habits by himself (in contrast with the self-help and self-improvement models), but must depend on the Spirit of God as he turns to the Word of God.

Biblical counselors reject the Compensatory Model. The Bible never explains away the guilt that the counselee incurs because of his sin by blaming it on the "failures" of society or the counselee's environment. Adam and Eve lived in a perfect environment, yet chose to rebel against God. Although their experience with God was positive and full of blessing, they chose to embrace the serpent's counsel rather than God's counsel.

⁴⁷Jay Adams writes that biblical counselors are not against psychology per se, but its paradigms. Jay Adams, *The Christian Counselor's Manual* (Grand Rapids: Zondervan, 1973), 9-11.

⁴⁸However, as is seen by the existence of the *DSM-IV*, psychology abuses the medical model in order to label most abnormal behavior as an illness. In most cases, secular counselors apply the medical method even when there is no organic reason to do so, but simply and solely on its merits as a theory.

⁴⁹Adams, *Competent to Counsel*, xvii.

Joseph stands in stark contrast to the first couple. He was a young man thrust into a sinful environment and stalked by a sexual predator. He fled her presence, so that he might not sin against God. Adam, Eve, and Joseph acted contrary to their environment; two acted to their shame and punishment and one to his good and the glory of God. Therefore, contrary to the compensatory view, people act out of the overflow of their heart (Matt 6:21; 12:34-35; 15:18-19) and are responsible for their actions. Born again counselees are not victims enslaved to their environment or feelings. No Christian (or any person for that matter) is enslaved to evolutionary mechanisms,⁵⁰ as Skinner assumed, but is empowered by the Holy Spirit to do right by God when they are born again. Skinner says people will change their behavior when the environment punishes them.⁵¹ But God promises that people can and will change when their heart is made right before him. It is from the heart, not the environment, that the springs of life flow (Prov 4:23; Mark 7:20-23).

While agreeing that counselees are responsible for their behavior and need help, biblical counselors do not accept the Enlightenment Model, because secular counselors cannot enlighten the counselee and are impotent to change his heart. The counselee needs the enlightenment of God, not man. God provides the means to solve one's problems through his Word, his indwelling Spirit, and the church, while holding counselees responsible for their actions. The good news for Christians is God is at work in them, and they are to work (Phil 2:12-13), repenting of sin (Prov 28:13), and disciplining themselves for the purpose of godliness (1 Tim 4:7).

A word about the "spiritual" element that is becoming more prevalent in secular counseling circles is necessary. While it is a fact that many if not most secular counselors

⁵⁰Skinner, *About Behaviorism*, 47. Evolution is a faulty theory like psychology. A practice (psychology) that is built on a false theory (evolution) is futile.

⁵¹*Ibid.*, 63. Skinner states that negative punishment is called shame if it comes from peers, sin if from religion, and guilt if from a government. *Ibid.*, 62.

have no room for God in their respective counseling paradigms, warn against using the Bible, and purport that the Christian or biblical counselor uses the Bible freely and conveniently to find whatever he or she wants,⁵² there seems to be a growing number of secular counselors who see the benefit of acknowledging their client's⁵³ spiritual values. Gladding advises his students to recognize the spiritual side of clients. In order to work well with a client who is spiritually sensitive, he says, the counselor should affirm the importance of the client's spirituality, use spiritual language and imagery to solve problems, engage in treatment that supports the client's worldview, and consult other "healers" in the client's life such as ministers, priests, or rabbis.⁵⁴ Pamela Paul writes in *Psychology Today*, "Americans are flocking to counseling that incorporates a spiritual or religious element."⁵⁵ She reports, "According to a nationwide survey . . . more people said they would prefer to see a religious counselor" than a psychiatrist, psychologist, or family doctor.⁵⁶

Summary

The overview and critique of secular counseling attest the vast dissimilarities between biblical counseling and secular counseling. Secular counseling often excuses

⁵²Pamela Paul, "With God As My Shrink" *Psychology Today* (May 2005): 4 [on-line]; accessed 9 July 2011; available from <http://www.psychologytoday.com/articles/200505/god-my-shrink>; Internet. The biblical counselor can make the same argument with those using the *DSM-IV*. The DSM created NOS so that secular counselors are able to create a diagnosis to bill clients or health care providers.

⁵³Secular counselors use the term "client" because that term suggests a paying customer. Biblical counselors prefer the term "counselee" or "disciple," because those terms are biblical terms and underscore that the relationship is not financial but pastoral.

⁵⁴Gladding, *Counseling*, 119.

⁵⁵Pamela Paul, "With God As My Shrink," 1. Biblical counselors, however, must not presume that the God of the counselee coming for counseling is the God of the Bible. And counselees must not presume that the God of the counselor offering counseling is the God of the Bible.

⁵⁶*Ibid.*, 3.

counselees as victims who are not responsible and is largely framed around the medical model, relieving the counselee of guilt.⁵⁷ On the contrary, biblical counseling/discipleship takes into account the depravity of man, personal responsibility, and a gracious sovereign God who offers change and hope through his Word and Spirit.

Christian Integration Philosophies and Techniques

The present section provides a synopsis and appraisal of Christian integration counseling. Counselors who endeavor to harmonize God, the Bible, and psychology are integrationist. They believe that neither the Bible alone nor psychology alone is sufficient to counsel.⁵⁸ L. Rebecca Propst, who wears the title Private Practice Psychoanalyst,⁵⁹ counsels those interested in integration to “live close to Jesus and become thoroughly grounded in Scripture on the one hand, and on the other hand, learn as much as you can

⁵⁷Innumerable people have escaped paying for their crimes against society because they hide behind insanity, mental illness, or mental disability. Some places of business that work to have a safe environment are under attack for not allowing drunkards to drive for their company. On September 2, 2011, Fox News reported on a trucking company that fired one of its drivers who is “battling alcohol abuse.” The “Obama administration is suing” the trucking company for violating “the Americans with Disabilities Act [ADA].” It is against the law to have a policy that takes the keys from a truck driver who is a drunk because “alcoholism is a recognized disability under the ADA.” Stephen Clark, “Government Sues Trucking Company for Taking Keys Away from Alcoholic Driver,” Fox News [on-line]; accessed 2 September 2011; available from <http://www.foxnews.com/politics/2011/09/02/government-sues-trucking-company-for-taking-keys-away-from-alcoholic-driver/>; Internet. In Gwinnet County of Georgia, courts are being established that are geared to “mentally ill” people. Associated Press, “Gwinnett Starts Court Geared toward Mentally Ill” [on-line]; available from <http://www.accessnorthga.com/detail.php?n=257102>; accessed 12 January 2013; Internet.

⁵⁸Members of the Christian Association of Psychological Studies (CAPS) side with psychology over the Scriptures. Mark McMinn reports in a study on Christian intervention that only “13 percent involved the direct use of Scripture in counseling.” When there was a critical incident, “only 3 percent . . . involved the direct use of Scripture.” Mark R. McMinn, *Psychology, Theology, and Spirituality* (Carol Stream, IL: Tyndale, 1996), 99.

⁵⁹L. Rebecca Prost, “A Search for Belonging,” in *Integrating Faith and Psychology*, ed. Glendon L. Moriarty (Downers Grove, IL: Intervarsity, 2010), 43.

about contemporary psychological theory and practice.”⁶⁰ She hopes that “we can apply the science of psychology and psychotherapy together with our Christian spirituality and provide greater avenues for the relief of pain in the world.”⁶¹ The integration philosophy of Stephen Farra, a professor at Columbia International University (a Bible college and seminary), discredits the “Bible-alone” approach and proclaims that the Bible “will work only for a narrow range of problems, and rarely is helpful when addressing real mental illness.”⁶²

Academic Integration Counselors

It was in 1979 that John Carter and Bruce Narramore coauthored *The Integration of Psychology and Theology*. It was a seminal work for the integrationist’s approach.⁶³ In that work, which still receives high acclaim today,⁶⁴ they define

⁶⁰Ibid., 65.

⁶¹Ibid., 67.

⁶²Stephen Farra, “Finally a Biblical Psychology,” *Connection* (Spring 2009): 16. The quote is from an article of a journal issue entitled “On This We Stand: The Authority of Scripture *A CIU Core Value*.” In 1977, Robertson McQuilkin was president of Columbia Bible College and Seminary (now CIU). His father was the founding president. McQuilkin wrote in the *Journal of Evangelical Theological Society* that “the greatest threat to Biblical authority is the behavioral scientist who would in all good conscience man the barricades to defend the front door against any theologian who would attack the inspiration and authority of Scripture while all the while himself smuggling the content of Scripture out the back door through cultural or psychological interpretation.” J. Robertson McQuilkin, “The Behavioral Sciences Under the Authority of Scripture,” *Journal of Evangelical Theological Society* 20, no. 1 (1977): 37 [on-line]; accessed 12 March 2012; available from http://www.etsjets.org/files/JETS-PDFs/20/20-1/20-1-pp030-043_JETS.pdf; Internet. It appears that the back door to Columbia International University has been opened.

⁶³Carter and Narramore, *The Integration of Psychology and Theology*. The book addresses what the authors view as false relationships between psychology and the Scriptures before giving their integration position. They discuss and oppose the position that psychology and the Scriptures are against one another (Against Model), the belief that there is a psychology of religion that looks for good psychology in religion and rejects anything supernatural (Of Model), and the thought that psychology and theology parallel one another but do not intersect (Parallels Model). They then promote and defend the Integrates Model.

⁶⁴Glendon L. Moriarty, ed., *Integrating Faith and Psychology* (Downers Grove, IL: Intervarsity, 2010), 13, 25. Tan, *Counseling and Psychotherapy*, 15, 327.

integration as the practice of relating “Scripture and psychology,”⁶⁵ as well as theology and psychology, arguing that theology “represents the distillation of God’s revelation of Himself to humanity,” while psychology “is primarily concerned with mechanisms by which people function.”⁶⁶ It is a reasonable conclusion for them that theology does not address behavior and the way people function. In further defining integration, they write,

Integration . . . assumes there is ultimately only one set (configuration) of concepts, laws, or principles that operates in two disciplines. Genuine integration involves the discovery and articulation of the common underlying principles of both psychology and the Scriptures.⁶⁷

While addressing barriers to integration (chap. 2), the scope of integration (chap. 3), and the model of integration counseling (chap. 7), Carter and Narramore leave for future integrationists a number of assessments for optimum counseling practice. Of these assessments, three are noteworthy: (1) there will never be a universally agreed upon “Christian theory of psychology,”⁶⁸ (2) psychologists and theologians have a different epistemology,⁶⁹ and (3) “in the ultimate sense psychopathology is traceable to sin.”⁷⁰ Unfortunately, they reject the truth that one can counsel “only with direct use of Scripture” and insist that the “key ingredients of psychotherapy” must be practiced.⁷¹ Regrettably, many follow the integration approach championed by Carter and Narramore.⁷²

⁶⁵Carter and Narramore, *The Integration of Psychology and Theology*, 13

⁶⁶*Ibid.*, 49.

⁶⁷*Ibid.*, 92.

⁶⁸*Ibid.*, 31.

⁶⁹*Ibid.*, 54. But this does not prevent them from trying to integrate, as the title and last two chapters of their book indicate.

⁷⁰*Ibid.*, 109. Carter and Narramore fail to acknowledge that since mankind’s problems ultimately derive from sin, the solution to his problems are spiritual. Sin problems are sufficiently and authoritatively addressed in the Scriptures.

⁷¹*Ibid.*, 115. They do not define or list what they believe are the key ingredients.

⁷²Moriarty, *Integrating Faith and Psychology*, 13, 25. Tan, *Counseling and Psychotherapy*, 15, 327. The biography of James Dobson reports that Clyde Narramore was one of four men who provided Dobson with “strong male mentorship” that latter

Siang-Yang Tan's *Counseling and Psychotherapy* is also a major work for integrationists that demands scrutiny. It describes integration counseling as "Christian counseling and psychotherapy that is Christ-centered, biblically-based, and Spirit-led,"⁷³ which is manifest in his counseling approach in two ways. One way is "implicit integration," in which the counselor "does not initiate discussion of religious or spiritual issues with the client and does not openly, directly, or systematically employ spiritual resources . . . such as prayer and Scripture in therapy."⁷⁴ The other way is "explicit integration," a "more overt approach that directly and systematically deals with spiritual or religious issues in therapy, and uses spiritual resources like prayer, Scripture or sacred texts, referrals to church or other religious groups or lay counselors, and other religious practices."⁷⁵ The former approach sneaks the Bible and spiritual truth into the counseling context, while the latter approach discusses them more openly.

Initially, Tan affirms, "Scripture has ultimate authority because it is the inspired Word of God and deals with the major issues and problems of human beings,"⁷⁶ and lists several principles that he esteems for "effective counseling and psychotherapy from a

"would become an integral part of Dobson's persona and career success." Dale Buss, *Family Man: The Biography of Dr. James Dobson* (Wheaton, IL: Tyndale, 2005), 29-30. Clyde Narramore is the uncle to Bruce Narramore and the founding president of the Rosemead School of Psychology while Bruce was a co-founder and first Academic Dean.

⁷³Tan, *Counseling and Psychotherapy*, 339.

⁷⁴*Ibid.*, 340. Neither the prophets, John the Baptist, Jesus, the apostles, or any man or woman of God in the Bible practiced the implicit approach. Christians are overtly to counsel, disciple, and evangelize the lost with the Scriptures. Christians are not to hide the truth and try to sneak them in through the Trojan horses of worldly philosophies. It is not uncommon for integration authors favorably to write of the authority of Scripture in one chapter, only later to promote counseling practices that set the Bible aside in another.

⁷⁵*Ibid.*, 340. Integrationist Mark McMinn discloses that it is "relatively rare for Christian counselors" explicitly to use Scripture in counseling. McMinn, *Psychology, Theology, and Spirituality*, 116.

⁷⁶Tan, *Counseling and Psychotherapy*, 327.

biblical perspective.”⁷⁷ He writes, “Christian theology is foundational for effective Christian counseling.”⁷⁸ Yet, Tan is quick to admit that the Bible is not an exhaustive resource for Christian counseling and that the use of secular techniques and theories are necessary when they do not conflict with Scripture.⁷⁹ While Tan advises that a counselor should be “Christ-centered, biblically-based, and Spirit-led,”⁸⁰ in practice, he betrays this endorsement and implies that integration counselors are most often unable to be Christ-centered, biblically-based, and Spirit-led.⁸¹ He is obviously confused when he states that Scripture is the ultimate authority and that Christian theology is foundational for counseling and, at the same time, declares Scripture and Christian theology to be insufficient without the integration of secular therapies.

A third significant work in the field of integration psychology⁸² is *Foundations for Soul Care*, by Eric Johnson, who wrote out of a strong desire to present a purer

⁷⁷Ibid., 333. Tan notes thirteen principles that he deems biblical. But not all the principles are biblically based.

⁷⁸Ibid., 334.

⁷⁹Ibid. Other writings describe Tan’s practice as “The Filtering-Device Approach,” using the Bible to filter psychology so not to contradict the Scriptures. Wayne Mack, “The Sufficiency of Scripture in Counseling,” in *The Master’s Perspective on Pastoral Ministry*, vol. 3, ed. Richard Mayhue and Robert Thomas (Grand Rapids: Kregel, 2002), 193-94.

⁸⁰Ibid., 339.

⁸¹Ibid., 352. Tan does not believe the Bible must be used, but that it “can be used.” Integrationists like Tan teach their clients to concoct pleasant images such as Jesus being next to them to provide them strength and hope. Ibid., 346-50. A practice, however, that makes its appeal strictly on emotions with fantasy, instead of the heart (i.e. mind) with Scripture, is deceptive and dangerous. Better than having an image of Jesus next to them is for believers to know that the Spirit of God is in them and they are a dwelling of God (John 16:7; Eph 2:21-22).

⁸²Through personal e-mails, I found that Eric Johnson takes issue with being called an integrationist and prefers the label Christian Psychologist. He says he writes to move psychology into a biblical framework that can be called Christian and hopes to move integration counselors to be more biblical. Eric Johnson, e-mail to author, 25 August 2012. I think that Johnson and I would agree that to combine the biblical view of persons, problems, and cures with any secularized views of persons, problems, and solutions is to become an integrationist. Despite his intentions, I am not persuaded that

Christian Psychology.⁸³ At the outset of this 700-page tome, Johnson critiques modern psychology as a movement that “arose within an intellectual context where beliefs in God and the spiritual realm” were being “called into question and removed from scientific discourse.”⁸⁴ Modern soul care “is secular and grounded in evolutionary theory. . . . In various ways, modern soul care is based in, perpetuates and fosters a fundamentally

Johnson’s approach avoids combining incompatible world views.

⁸³Johnson, *Foundations for Soul Care*, 9, emphasis original. A helpful critique of *Foundations for Soul Care* is given by Lance Quinn. Lance Quinn is a board member of NANC and is on the pastoral staff of Grace Community Church in California with John MacArthur. Lance Quinn, “Don’t Couch the Truth” (seminar delivered at the 2010 Shepherd’s Conference, Grace Community Church, Sun Valley, CA, March 2010) [on-line]; accessed 23 January 2012; available from <http://www.shepherdsconference.org/media/details/?mediaID=5195>; Internet. Even while pointing out the development of biblical counseling from first generation biblical counselors to second generation counselors, Heath Lambert notes that significant continuities exist. He critiques the radical dichotomy Johnson makes between Traditional Biblical Counselors (TBC) and Progressive Biblical Counselors (PBC). Heath Lambert, *The Biblical Counseling Movement After Adams* (Wheaton, IL: Crossway, 2011), 121-37. David Powlison has pointed out what he perceives as various differences/ developments between TBC (the original biblical counseling model from the 1970s-1980s) and PBC (the biblical counseling model as it developed through the 1900-2000s). His work, “Crucial Issues in Contemporary Biblical Counseling,” noted five areas where developments were needed, including the view of motivation, the significance of suffering, and the relationship between counselor and counselee. In personal correspondence, he also noted differences in the view of depression and anxiety. The original nouthetic counseling tended to treat depression and anxiety as sins that need to be admonished. Later developments, according to Powlison, more readily view depression or anxiety as consequences of sin or as afflictions and painful feelings that arise when facing hardship, threats, and losses in life. Such strugglers often need encouragement (“Fear not, I am with you;” understanding the promises of God’s mercy) more than admonishment. But Powlison also asserts a strong continuity between the TBC and PBC on the role of Scripture in counseling, its sufficiency for defining and shaping counseling ministry, and how the Bible’s sufficiency and role play out in counseling. TBC and PBC are committed to essentially the same epistemology. David Powlison, e-mail to author, 7 September 2012. A meticulous study and comparison on the TBC and PBC relationship is beyond the scope of this project. For additional study see the above publications and David Powlison, “Crucial Issues in Contemporary Biblical Counseling,” *The Journal of Biblical Counseling* 9, no. 3 (1988): 53-78; David Powlison, “Familial Counseling: The Paradigm for Counselor-Counselee Relationships in 1 Thessalonians 5,” *The Journal of Biblical Counseling* 25, no. 1 (2007): 2-16; Ed Welch, “How Theology Shapes Ministry: Jay Adams’s view of the Flesh and an Alternative,” *The Journal of Biblical Counseling* 20, no. 3 (2002): 16-25.

⁸⁴Johnson, *Foundations for Soul Care*, 98.

human-centered orientation. . . . So, at its core, modern soul care is directly antithetical to Christian.”⁸⁵

Johnson admits that “secular counseling in Christian garb is especially tragic”⁸⁶ and acknowledges that God “does not *inspire* psychology research or texts.”⁸⁷ After listing critical and alarming reasons that should encourage Christians to shun psychology and modern soul care,⁸⁸ Johnson boldly declares that the scientific basis for most contemporary psychology is “beyond dispute.”⁸⁹ Biblical counselor Lance Quinn refutes this view held by Johnson and other integrationists, asserting that the empirical basis for psychology being a branch of science is weak, since it cannot explain the work of the Holy Spirit in a person’s life. It is the Holy Spirit who brings that person to repentance and guides him in the process of his sanctification (John 3:5-8).⁹⁰ Science can no more measure the effective work of the Holy Spirit in the heart of a person than it can authenticate it.⁹¹

Johnson is similar to other integrationists who, on the one hand, profess the Bible to be profitable but, on the other hand, do not totally embrace its sufficiency to cure

⁸⁵Ibid.

⁸⁶Ibid., 105. Secular counseling in Christian garb is integration counseling.

⁸⁷Ibid., 99, emphasis original.

⁸⁸Ibid., 98.

⁸⁹Ibid., 112. Cf. chap. 3, n. 20.

⁹⁰Quinn, “Don’t Couch the Truth.”

⁹¹Eric Johnson says that interview research, which he tells me is a kind of empirical science, can be accomplished by asking believers how the Holy Spirit is working in their lives. Johnson, e-mail correspondence. However, this is not real science and is highly subjective. All the believer can share is what he perceives. As was discussed in chap. 2 on the topic of general revelation, an observation or perception does not mean it is true and accurate. Recently my son told me of a fellow student in his class who says he felt God touched him. He believes God touched him because he was hot and then he became cold. Feelings, experience, and perceptions are highly fallible and fall short of science.

souls. He understands the Bible to be “sufficient for salvation, doctrine, and morality,” but promotes integration⁹² of psychology in counseling, explaining that “it was not God’s design to have the Bible answer *directly* all the concerns of psychologists or counselors for all places in all times, containing everything that would be of value to soul care in the future.”⁹³ For Johnson, apart from being useful and necessary for salvation, the Bible is merely a foundation text⁹⁴ for “psychology and soul care” that allows “normal Christians to thrive psychospiritually.”⁹⁵ He suggests that the Bible is helpful for normal Christians, but for those who are abnormal, Johnson advocates the integration (or his preferred term “translation”) of Christian psychology for life and godliness.⁹⁶

Johnson disagrees with biblical counselors who argue that 2 Peter 1:3-4 promotes the sufficiency of Scripture to counsel. He disputes their claim, stating that “God is within his rights to share” information about “human beings” and “soul care” that he “did not include in the Bible.”⁹⁷ He says that 2 Peter 1:3-4 at the very least “provides no sure basis for the conclusion that the Bible contains all the information one may use in psychology or counseling, and excludes all other sources.”⁹⁸

⁹²Johnson prefers the word “translation.” Johnson, e-mail correspondence; Johnson, *Foundations for Soul Care*, 220-49. Johnson writes that translation is “a better candidate to refer broadly to the interpretive transfer of knowledge from other worldview communities to the Christian, because this metaphor brings with it connotations of a larger discursive/interpretive context.” *Ibid.*, 238.

⁹³Johnson, *Foundations for Soul Care*, 185, emphasis original.

⁹⁴Johnson also calls the Bible a guide book. *Ibid.*, 51, 130, 434.

⁹⁵*Ibid.*, 188. At times Johnson affirms a high view of Scripture, but at other times he seems to extend the right hand of fellowship to psychology. He says there are many relevant and valuable texts “for Christian psychology” written by “a good many . . . non-Christians.” *Ibid.*, 189.

⁹⁶One wonders what Johnson considers normal or abnormal? He leaves his readers guessing as he does not define a normal Christian.

⁹⁷Johnson, *Foundations for Soul Care*, 118.

⁹⁸*Ibid.* In contrast to Johnson, Scripture itself supports 2 Pet 1:3-4 as a text endorsing the sufficiency of Scripture alone to counsel. It possesses divine power to grant

Johnson labors to harmonize 2 Timothy 3:15-17 with his position of the insufficiency of Scripture alone to counsel, but in the end attenuates the passage. He declares that Paul “does *not* say that the Scripture contains *all* the soul-care information there is—*all* knowledge *that God has* regarding the care of souls—or that all extrabiblical information that bears on human nature and counseling is irrelevant or useless or sin.”⁹⁹ Paul and biblical counselors agree that the Bible does not contain all the information that God possesses.¹⁰⁰ Deuteronomy 29:29 affirms that God keeps some secrets for himself. But God has revealed in the Bible what is relevant and enough for people to know for life, godliness, and soul-care.¹⁰¹

The philosophy for *Foundations for Soul Care* undermines the authority and sufficiency of the Bible. Johnson determines that the Bible can be used in psychology and soul-care as long as counselors “incorporate the Bible into *their* psychology and soul-care work, soberly and carefully, as a communal enterprise that subjects their assertions to . . . empirical, philosophical, and exegetical” critiques.¹⁰² According to Johnson, the

“true knowledge of Him” (2 Pet 1:3. See also Luke 24:44; John 5:39; Acts 17:11). Ps 119:9, 11, Prov 4:22-24, and John 17:17 explain that learning, knowing, and applying the Word of God leads to sanctification, life, and godliness. Rom 1:16-17; 10:17; 1 Pet 1:23, and Jas 1:18 declare God’s Word to be powerful to save souls and bring regeneration leading to life and godliness. God’s promises (2 Pet 1:4) do not come through general revelation, creation grace, or theories of psychology but through his Word (Ps 40:7; Acts 10:43; Rom 1:2; Gal 3:8; Titus 1:2). By clinging to and applying the Scriptures, one can escape “the corruption that is in the world by lust” (2 Pet 1:4). For further study on 2 Pet 1:3-4 and the sufficiency of Scripture see Wayne Mack, “The Sufficiency of Scripture,” 181-211.

⁹⁹Ibid., 119, emphasis original.

¹⁰⁰God is omnipotent, omniscient, and omnipresent. No book could contain all the information God has much less all that he has done (John 21:25).

¹⁰¹The sufficiency of Scripture supported by 2 Tim 3:15-17 is defended in chapter 2 of this project. See also Stuart Scott and Heath Lambert, eds., *Counseling the Hard Cases: True Stories Illustrating the Sufficiency of God’s Resources in the Scriptures* (Nashville: B & H, 2012), 10-15.

¹⁰²Ibid., 153, emphasis original. While arguing against the sufficiency of Scripture to counsel, he reckons positive truths regarding the Scriptures in chapter 5 of his book. Like other integrationists who love the Lord but lack confidence in God’s

Bible is authoritative in Christian psychology only after research and others have affirmed its usefulness. Yet Johnson affirms Wayne Grudem's understanding that "[Scripture] contains all the words of God we need for salvation, for trusting him perfectly, and for obeying him perfectly."¹⁰³

Popular Integration Counselors

Popular and best-selling integrationists display an obvious ignorance in their ability to understand the Scripture at times, fashioning it like Play-Doh as they wish. In *Change Your Heart Change Your Life*, Christian psychologist Gary Smalley spends a chapter giving his perspective on why people behave the way they do, citing past experience, inherited beliefs (learned from parents), and the culture as primary reasons.¹⁰⁴ Sin and a depraved nature are found nowhere in this, and strangely absent in the chapter entitled "How you Formed Your Beliefs." For Smalley, the primary reasons for bad

Word, he supplies mixed messages on the sufficiency of Scripture. Johnson surmises that the Bible was sufficient during the Reformation for the "formulation of Christian doctrine and morality" but not today for understanding "the nature of human beings and the care of their souls" that must now be "investigated empirically, in ways that the doctrine of God cannot be." Ibid., 179.

¹⁰³Ibid., 180. Since God's Word contains all one needs to obey him perfectly, integrating secular psychology is not needed. Johnson's writing leads one to believe that he is torn between his devotion to God and the Scriptures (which he affirms "is free from deception and error." Ibid., 99) and his devotion to psychology (implying the Bible is not sufficient and authoritative alone to counsel, *ibid.*, 118-19, 185). As he works to integrate (translate) the two, he vacillates between the two. Apparently, the "Bible is sufficient for salvation" (Ibid., 185) causing one to be born again, regenerated, gain faith, repent, and be sealed with the Spirit of God, but *it is not* sufficient for those who suffer with depression, anxiety, or those labeled as ADHD, bipolar, etc. Counselors like Johnson affirm the Bible is sufficient for *eternity*, but not for *today*. For further testimony to the sufficiency of Scripture in counseling see Scott and Lambert, *Counseling the Hard Cases*.

¹⁰⁴Gary Smalley, *Change Your Heart*, 9-17. Smalley's books are recommended in local counseling centers of Dawsonville. Alpha Hope Counseling.com, "Resources" [on-line]; accessed 9 February 2012; available from <http://alphahopercounseling.com/resources>; Internet. Several of Smalley's books are listed as resources by The National Institute of Marriage which has a resource center in northwest Georgia. National Institute of Marriage, "Resources" [on-line]; accessed 9 February 2012; available from http://nationalmarriage.com/index.php?option=com_ixxocart&Itemid=50; Internet.

beliefs taking possession of one's heart are "teachers, parents, friends, or the culture in general."¹⁰⁵ On a positive note, Smalley recognizes the importance of having God's Word in the heart.¹⁰⁶ But his counsel appears to be a self-help approach on how to use the Bible to have a happier life. In this book, Smalley does not place emphasis on being born again through God's grace and how that grace and one's identity in Christ as a new creation empowers and changes a person. The biblical counselor understands that grace is the motivation to repent of sin and to discipline oneself toward godliness for the glory of God. In harmony with today's self-esteem culture, Smalley counsels,

You actually need to fill yourself with three types of love: God's love, love from others, and your own love for yourself—in that order. It's like a circle of love. God fills you first; you use his love to care for others; and then you use the overflow to care for yourself. That will fill your love tank for sure.¹⁰⁷

Emerson Eggerichs is an integrationist who mishandles the Bible, particularly Ephesians 5, in his book *Love & Respect*. His thesis is that husbands need unconditional respect and wives need unconditional love.¹⁰⁸ He states on his book's back jacket, and throughout the body of the book itself, that psychological studies affirm what he and the Bible have been saying for years;¹⁰⁹ namely, that the best marriages are based on tactics

¹⁰⁵Ibid., 52. Smalley's diagnosis seems very much like the "Compensatory Model" described above by Gladding, *Counseling*, 46. Smalley does not emphasize the sin nature of unbelievers or their total depravity (Rom 5:6; Eph 2:1-2, 5; Col 2:13), or that born-again Christians can successfully battle against and overcome their sin, since they are a new creation with God's Spirit living in them (Ezek 36:26-27; Rom 6:12-18; 1 Cor 6:18-20; 10:13; 2 Cor 5:17).

¹⁰⁶Ibid., 56-63. Earlier in the book, Smalley admits to years of lust and masturbation as a married counselor. One wonders the victory he could have enjoyed before his mid-sixties if he would have applied the Bible to his heart sooner and the more profitable counsel he could have provided to his readers.

¹⁰⁷Ibid., 172. Smalley argues that people must have God filling them with love, others filling them with love, and they are to fill themselves with love. Conversely, throughout the Bible, it is understood that mankind loves himself and herself too much and needs to deny self and be filled with humility and a concern for others (Phil 2:3-6). Smalley supplies no Bible passages to support his unbiblical theory.

¹⁰⁸Eggerichs, *Love & Respect*, 35, 37.

¹⁰⁹Ibid., 14, 35.

that help a spouse get what he or she wants from the other spouse in order to be happy.¹¹⁰ He advises the husband to love his wife in order to obtain what the husband wants (respect). The wife should respect her husband to gain what she wants (love).¹¹¹ His counsel is that if you want to be scratched where you itch, then scratch your spouse where he or she itches. The motivation behind serving the other is to have one's own wishes satisfied. Eggerichs' theory advocates "you can't get what you need by depriving your partner of what your partner needs."¹¹² In his counseling, the glory of God, the love of God, and the love of neighbor are not pursuits, much less primary pursuits. He encourages a self-love that serves others in order to procure selfish wants. Astoundingly, he declares that an unloving wife can cause her husband to be "the victim of temptation" and to have an adulterous relationship: "the cold, hard truth is that men are often lured into affairs because they are sexually deprived at home. A man who strays is usually given total blame for his affair, but in many cases he is the victim of temptation that his wife helped bring upon him."¹¹³

¹¹⁰Ibid., 3, 186, 221. He does not use the word "manipulation" and even claims not to teach it, but clearly, what he is describing is nothing short of manipulation (or as Proverbs says, flattery). This book is rated by a wife of a pastor of a very large church in the Dawsonville area as one of her top three books that has influenced her life. Beth A. Sargent, "Leading Ladies Interview: Tricia Lovejoy," 21 September 2011 [on-line]; accessed 9 February 2012; available from <http://bethasargent.com/leading-lady-interview-tricia-lovejoy>; Internet. The book is also recommended by a pastor of a large church in the Dawsonville area, Cumming Baptist Church, "What Are You Reading?: Pastor Barry's Recommendation," September 2011 [on-line]; accessed 9 February, 2012; available from <http://www.cummingbaptist.net/images/File/Newsletter%20Web%20September%202011.pdf>; Internet.

¹¹¹Eggerichs, *Love & Respect*, 221.

¹¹²Ibid., 253.

¹¹³Ibid. He believes the wife needs to share in the blame for her husband's infidelity, if she does not provide enough sex for him. Not surprisingly, Eggerichs does not provide any Scriptural support. His view aligns with the Compensatory Model, which teaches that the husband is not to be blamed for his infidelity (his wife and environment are to share the blame).

Summary

The above evaluation of Christian integration counseling from the perspective of biblical counseling/discipleship¹¹⁴ leaves little doubt that Christian integrationists, while they may have a sincere relationship with Christ and a love for others, are too attached to secular training to hold exclusively to the Scriptures. Their studies in psychology have developed “filters” over their eyes that allow secular theories and philosophies of men to pass through, while keeping out the authoritative and sufficient Scriptures for life, godliness, and training in righteousness. Consequently, integrationists find the Bible helpful only for the counselee without serious problems.¹¹⁵ They do not know how to counsel with the Bible,¹¹⁶ and they interpret it poorly to fit their theories, philosophies, and agendas.¹¹⁷ Wayne Mack reminds his readers that counseling which claims to be “biblically-based” is not enough; it must “be biblically accurate.”¹¹⁸

¹¹⁴For a further critique of integration counselors see David Powlison, “Critiquing Modern Integrationists,” *The Journal of Biblical Counseling* 11, no. 3 (1993): 24-34.

¹¹⁵In contrast, James explains that believers can put away sinful living and habits without integration of psychology or philosophies of men if they humble themselves and abide in God’s Word. The Bible is exclusively sufficient, and believers can apply it (Jas 1:21-22).

¹¹⁶Robert C. Roberts, “A Christian Psychology Response to Integration,” in *Psychology & Christianity Five Views*, ed. Eric L. Johnson (Downers Grove, IL: InterVarsity), 135.

¹¹⁷Most of Eggerichs’ book on marriage misapplies the Bible and claims that the Bible is trustworthy when science supports it. Eggerich, *Love & Respect*, 14, 35. Integration counselor, Norman Wright, believes that a biblical approach to counseling is essential, but he wrongly teaches that Jesus’ “main concern was to alleviate suffering” and to elevate people’s “sense of self-worth.” H. Norman Wright, *Crisis & Trauma Counseling* (Ventura, CA: Regal, 2003), 17, 18, 19. He does not rightly interpret the Bible nor understand that Jesus’ main concern was to do the Father’s will and ransom unworthy sinners.

¹¹⁸Wayne Mack, “Providing Instruction through Biblical Counseling,” in *Counseling: How to Counsel Biblically*, ed. John MacArthur and Wayne Mack (Nashville: Thomas Nelson, 2005), 166.

Conclusion

In general, the counseling climate in the Dawson County area and elsewhere is rooted in psychology and rife with many well-meaning people who spend their hard-earned money either to be trained in psychology, to visit with a psychologist or integration counselor, or to buy books and attend conferences that are grounded in psychology.¹¹⁹ They may help or be helped to a certain degree, but for the most part only superficially (Jer 6:14) and, ironically, eventually are hurt: people are deceived into thinking that they are getting real help, when all the while their root problems are being ignored. According to John Street, “Using psychology for soul-care is like treating cancer with aspirin. It may temporarily relieve the pain or even mask the symptoms, but it will never penetrate the issues of the heart like God’s Word.”¹²⁰ Biblical counseling is another name for discipleship, and since Christians do not resort to secular theories and psychological paradigms for the nature of human beings to disciple, neither should they do so for counseling.¹²¹

¹¹⁹Psychology may be useful to challenge the biblical counselors thinking, interpretation of Scripture, and for illustration purposes. Adams, *Competent to Counsel*, xxi; Powlison, “Crucial Issues in Contemporary Biblical Counseling,” 74-75. However, psychology and its non-Christian worldview should not be integrated (or translated) into Christian counseling.

¹²⁰John Street, “Why Biblical Counseling And Not Psychology,” in *Think Biblically!* (Wheaton, IL: Crossway, 2003), 217.

¹²¹Heath Lambert writes, “Every counseling system is, essentially, a worldview which presents its own understanding about how life works best and how best to help someone make changes in his life consistent with that worldview.” “Scripture holds its own against any of the other dozens (hundreds? thousands?) of worldviews out there. They [biblical counselors] further believe that since the biblical worldview comes from God, it is superior to all others. The worldview that comes from God is superior because it is true.” Scott and Lambert, *Counseling the Hard Cases*,” 23.

CHAPTER 4
TEACHING THE ESSENTIALS OF
BIBLICAL COUNSELING

Introduction

I taught the essentials of biblical counseling at Providence Bible Church over a period of fifteen weeks and covered eight topics, using two surveys. There were several goals to accomplish. Comparing the first survey with the final survey measured the goals.

The first goal strengthened the church's belief in the sufficiency of Scripture for all of life, including counseling. The church was encouraged to hold to a high view of Scripture for discipleship counseling.

The second goal introduced the church to different types of counseling that are not built on the sufficiency of Scripture. Just as the military seeks to understand the enemy and his tactics in order to engage and overcome him with wisdom, so it is necessary for biblical counselors to understand the tactics of secular and integration counseling that is opposed to biblical counseling to engage and overcome it.¹

The third aim was to increase the students' desire to counsel others with the Bible. I desired not only to give information but also to motivate the class to counsel others.

The fourth goal, which was the heart of the project, introduced the core essentials of biblical counseling.

The final goal was to grow personally in empathizing with others in love and

¹This analogy does not imply that counselors who are not biblical counselors are enemies of biblical counselors. Satan is the enemy, while others are either brothers and sisters in Christ, or the mission field in which Christ tells believers to evangelize and disciple.

compassion. The goal of becoming a counselor who can empathize will continue to be measured over time as counselees become (or do not become) comfortable speaking with me to gain hope and encouragement.

I developed the surveys to measure the accomplishment of the goals. As well, three members from the class were selected to provide feedback by evaluating how the teaching influenced the class. The evaluations with the three members took place after week 5 and week 10. This chapter is a synopsis of introductory material gathered to equip believers to counsel/disciple biblically.²

Weekly Sessions

Week 1: Survey

The class had been promoted for several weeks, and everyone in the church was encouraged to attend. During the first week, the participants filled out the initial survey. Each survey was numbered. Nineteen people completed the initial survey. A gentleman in the church handed out the surveys, and they were then returned to him. To keep the surveys anonymous and confidential, the gentlemen recorded the survey numbers next to the names of the survey takers on a sheet that he held. He then delivered the numbered but unnamed surveys to me. After the project I was given an attendance sheet with the survey numbers listed but the names next to the survey numbers were marked out.

Week 2: It Is Essential to Have a Biblical Foundation for Counseling

Week 2 began with a spoof on counseling featuring Bob Newhart. The proposal for the week emphasized that believers are to counsel in such a manner as to bring glory to God and authentic help to others. Biblical counseling respects the Word of God as the foundation and final authority for life, godliness, and counseling that brings

²The material in this chap. is condensed and refined for clarity and precision.

glory to God and help to the saints.³

I provided several definitions of biblical counseling from other authorities in the field,⁴ and offered my own definition as well:

Biblical counseling is one (or more) Spirit-filled believer(s) coming along side another believer with the Scriptures to admonish, encourage, and give hope to the heart and mind through the difficulties of life despite the presence of sin in the world, so that he or she can become more like Christ.

The class discovered that biblical counseling can be either formal or informal and is essentially nothing more or less than intense discipleship.

The instruction made apparent that only biblical counseling distinguishes the authority of Scripture (special revelation) over human observations (perceived as general revelation). I also provided definitions of terms having to do with revelation: Special revelation is God's Word. General revelation is revelation that God provides through creation to all people, in all times, about himself. According to Romans 1:18-23, general revelation (creation) gives evidence of the existence of God (esp. v.19) and his invisible attributes, eternal power, and divine nature (esp. v. 20) and is clearly evident to all men, thereby leaving all those who follow and worship the creation instead of him without excuse. Such people are not born again and suppress this general revelation, if not distort it. The class recognized that many in the counseling field, who are guilty of the latter, do not realize that observations come from the human heart, whether true or false, and are not part of general revelation; they are just observations. A list of quotations from integration counselors demonstrated to the class that not all Christians who counsel believe in the sufficiency of Scripture for life and godliness (2 Pet 3:1), much less for counseling.

Figures 2, 3, and 4 illustrate and summarize the week's teaching.

³Handouts and PowerPoint presentations were utilized in every class.

⁴Stuart Scott, "Discipleship Counseling" (classroom lecture notes, 80551-*Introduction to Biblical Counseling*, Summer 2009, photocopy), 4. Robert W. Kellemen, *Equipping Counselors for Your Church* (Phillipsburg, NJ: P & R, 2011), 36.

Special Revelation =



Figure 2. Special revelation is the written Word of God

General Revelation = Observations God makes of Himself given to all people

Figure 3. General revelation is given by God to display His existence.

General Revelation ✂



observing people



observing animals

Figure 4. Science and observations of people or animals are not in the classification of general revelation.

Week 3: It Is Essential to Have a Biblical Foundation for Counseling

The class discussed the homework from the previous lesson.⁵ This week brought instruction on the sufficiency of Scripture as a foundation to counsel to a close.

⁵At the end of each class period I assigned homework that called the students to review their notes. I supplied a Bible verse to memorize. Every new class began with a brief time allotted to review the homework.

I emphasized that the Word of God is eternally sufficient and true (Ps 117:2; Matt 24:35). Integration counselors on the other hand, while espousing the importance of the Bible, limit its use and sufficiency. Several integrationists were quoted confessing that they are ignorant of the Bible, that they do not use or know how to use the Bible in counseling, and that they view the Bible to be insufficient to counsel.

A survey of 2 Timothy developed a sound defense for the sufficiency of Scripture to counsel. The class observed that the Bible is profitable for teaching, reproof, correction, and training in righteousness and that, unlike psychology, it teaches that man's central problem is sin, which brings about various troubles (Rom 6:16, 23; Jas 4:1-4). Psychology does not teach accountability to God. It does not teach repentance and faith in Christ. It does not train the heart and soul of counselees with the goal to present them perfect in Christ. Psychology and its teachings and rival theories do not deal with sin effectively. The teachings of psychology may bring worldly sorrow (feeling bad) but not a godly sorrow that leads to repentance and faith (2 Cor 7:10). Psychological teachings and competing theories of men are inadequate, insufficient, and unprofitable to cure souls. The Scriptures and biblical counseling, however, deal with man's central problem of sin and by God's grace cures souls and teaches that hope is found in God.⁶

The Old Testament Hebrews and the Pharisees were discussed as examples of those who integrated worldly and pagan ideas or traditions with the Scriptures and went astray.⁷ Regrettably, both secular and integration counselors overlook these biblical warnings and illustrations. Deuteronomy 4:2, Proverbs 30:5-6, and Revelation 22:18-19 underscored the central truth that Scripture is complete and must not be altered.

⁶Week 12 underscored the need to repent of sin, and week 13 focused on the subject of hope in God and his sovereign power.

⁷See chap. 2, pp. 23-24 for a full discussion.

Week 4: It Is Essential to Have an Understanding of Other Types of Counseling

Week 4 gave an overview of different types of secular counseling. It is essential that a medical doctor know something about the specific virus that has infected his patient in order that he might treat it effectively. Likewise, it is essential for a biblical counselor to know something about insufficient views of counseling that are infecting the church and the soul if he is going to counsel effectively and with discernment.

Primarily, the focus of the class was an introduction to the *Diagnostic and Statistical Manual for Mental Disorders* (DSM-IV). The students learned that the DSM-IV has difficulty defining mental illness and settles for a description that is culturally set.⁸ The students examined the classification of “Not Otherwise Specified” (NOS),⁹ in order to see that this classification certifies the subjectivity of theories and the lack of hard science in psychology.¹⁰

The most controversial topic was the subject of mental illness. Several in the class struggled with the idea that the concept of “mental illness” is a misnomer and that people are not really mentally ill. Some were not aware that the brain and mind are not the same and that while the brain can be damaged the mind cannot be “sick”. The class asked outstanding questions about anxiety and schizophrenia in relation to “mental illness.”¹¹ Jay Adams writes, “mental illness is nothing more than a figure of speech, and

⁸American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders*, 4th ed. Text Revision (Washington, DC: American Psychiatric Publishing, 2000), xxx. The culture sets the standard.

⁹*Ibid.*, 4.

¹⁰John Babler “A Biblical Critique of the DSM-IV,” *The Journal of Biblical Counseling* 18, no. 1 (1999): 26-27.

¹¹The class was encouraged to ask potential counselees to get a medical checkup from their primary doctor in order to check for the possibility of a physical reason for bizarre behavior or feelings of anxiety (e.g., over-active thyroid, stroke, etc.).

in most cases a poor one at that.”¹² The next class would resume this discussion.¹³

Week 5: It Is Essential to Have an Understanding of Other Types of Counseling

After a review on psychology from the previous week, week 5 completed the teaching on psychology and moved into a discussion on integration counseling. According to the questions and comments from the group, it was obvious that the material opened up new ways of thinking for them and challenged their traditional understanding of psychological terms, such as “mental illness” and “emotional problems.” Upon completion of the teaching on secular counseling, I presented a survey of integration teaching by John Carter, Bruce Narramore, Siang-Yang Tan, Eric Johnson, Gary Smalley and Emerson Eggerichs.

The feedback from the class indicated that the information was helpful. Figures 5, 6, and 7 are my attempts to summarize the teaching that biblical counseling is built on a sturdy, lasting, and eternal foundation of God and his Word and other approaches are not.

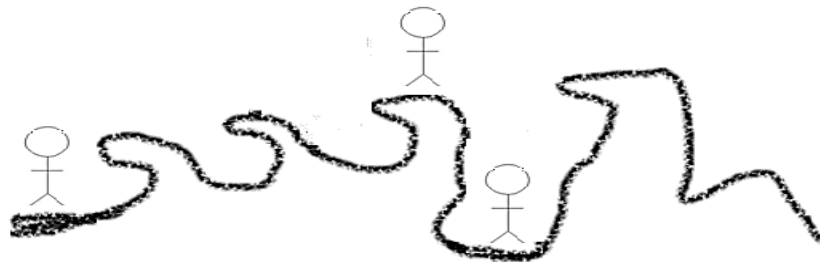


Figure 5. Psychological and integration foundation for counseling

¹²Jay Adams, *Competent to Counsel* (Grand Rapids: Zondervan, 1970), 28.

¹³Unfortunately, between this class and the previous class, a married couple that was participating in the project unexpectedly left the church. The project, however, was able to continue unhindered with seventeen participants. What was missed (along with their fellowship and support in the church) was the ability to measure how successful the project would have been in their lives.

The counseling of psychology and integration is built on the shifting sands of culture and fallible observations.

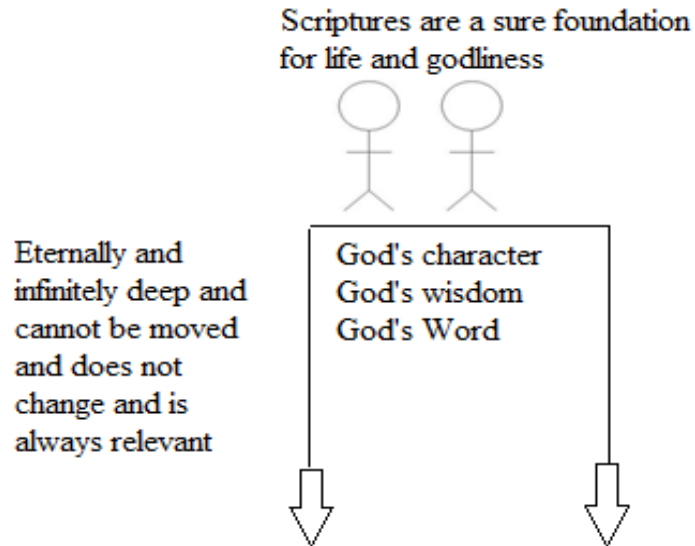


Figure 6. Biblical and theological foundation for counseling

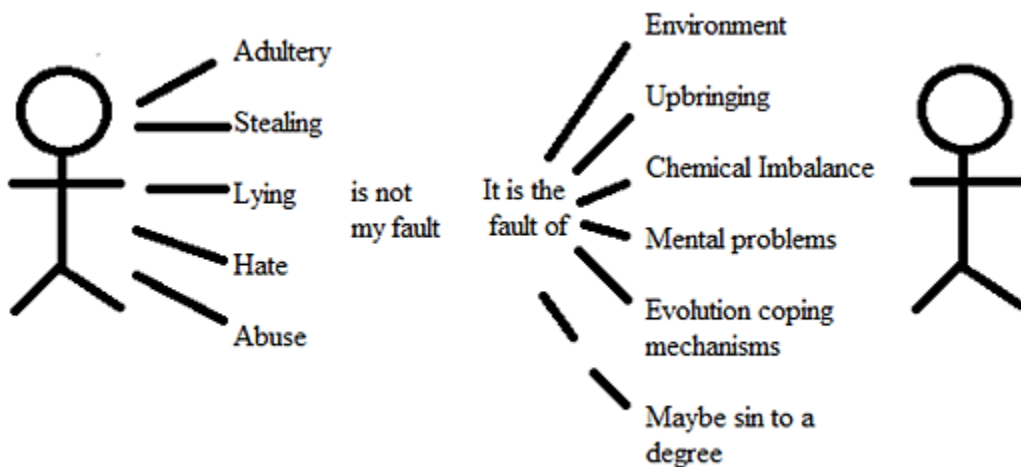


Figure 7. Blame according to psychology and integration counseling

After class, I meet with three people, asking them to evaluate my teaching from their perspective. They gave positive comments and thought the material was excellent. They were strengthened in their view that the Bible is sufficient to counsel and

learned much about the weaknesses of secular and integration counseling. One evaluator did not know that there was a difference between Christian counseling (integration) and biblical counseling until the previous classes. My evaluators gave me several helpful suggestions on how I might improve upon my delivery of the material.

Week 6: It Is Essential to Know You Are Capable to Counsel

Week 6 opened with a biblical commission that goes out to every believer: to counsel and disciple one another. The class examined various passages and examples from Scripture that teach that Christians are equipped and empowered by God to counsel.¹⁴

Figure 8, created by Stuart Scott, illustrates the various approaches to counseling in the church today. Of the four, the last model represents biblical counseling.¹⁵

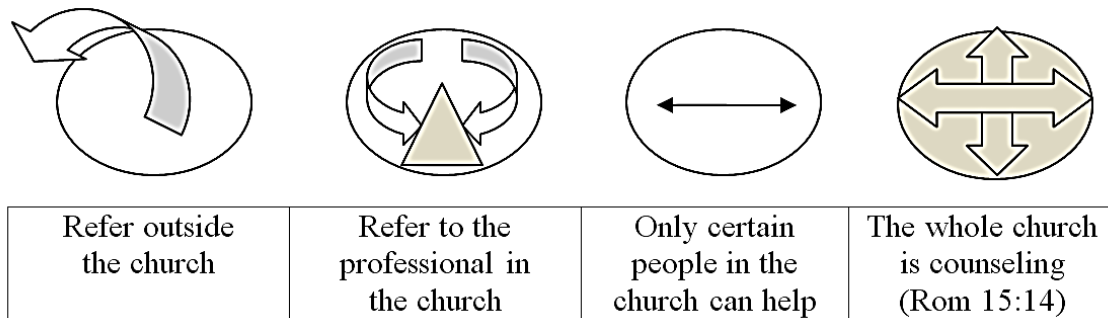


Figure 8. Four counseling practices of the church

I had initially anticipated covering all the material that demonstrates the biblical truth that all Christian are capable to counsel but, with the class interaction being so rich and profitable, I was able to cover only half. The class was learning and enjoying

¹⁴Matt 28:19-20; Rom 15:14; 2 Cor 1:3-4; Gal 6:1-3; Eph 6:4; Col 3:16; 1 Tim 3:2; 2 Tim 2:2; Titus 1:9; 2:3-4 were several of the passages provided. See chap. 2, pp. 25-29 for more on the topic of believers being capable and competent to counsel.

¹⁵Scott, “Discipleship Counseling,” 3.

the material so much, as indicated by their questions and observations, that many requested (as far back as the previous week) that we move through the material more slowly, even though the project was to be completed within fifteen weeks. I focused on applying the recommendations from my evaluators, which required me to slow down and cover less material; it made little sense to sacrifice the edification of the saints and such enriching discovery just to satisfy a mere deadline.

Week 7: It Is Essential to Know You Are Capable to Counsel

The seventh week continued and concluded the study from the previous week. I reviewed with the class Stuart Scott's illustration and presented a survey of biblical commands for Christians to counsel and disciple one another.

The class learned various skills for effective biblical counseling and were urged to develop them, such as listening carefully (Prov 18:13; Jas 1:19), speaking deliberately and purposefully (Prov 10:19; 12:18; 15:4; 16:24; 25:11-12; 29:20), and involving ourselves with our counselees in a positive and encouraging way. Memorizing Scripture as well as being able quickly to find Bible passages that deal with the principles in counseling makes one more capable and competent to counsel. Demonstrating how the Bible is applicable to the counselee's situation and developing (or locating) good homework improves counseling skills. The class was encouraged to be humble and seek out counsel from other biblical counselors when they need advice in counseling.

I provided biblical instruction on the church as a training center for biblical counselors. The local church needs to train believers to be skilled in using the Scripture properly within its various ministries. Paul exhorts the church to be a training center (Eph 4:11-16).¹⁶ To meet the desire that the class had to be further trained in biblical

¹⁶See chap. 2, pp. 29-31 for greater detail on the church being a training center for biblical counseling.

counseling, they were directed to the website of the National Association of Nouthetic Counselors, which lists all up-coming training sessions to be offered in various local churches from state to state.

Week 8: It Is Essential to Gather Data

Week 8 underscored the importance of gathering data from a counselee before offering counsel. The main proposal was that a counselor needs to be like a humble and gracious detective in order to counsel others successfully: he must get facts by asking good questions and having the counselee fill out a “Personal Data Inventory” (PDI).¹⁷

The reason for gathering information is that the counselor may counsel with wisdom and not speak rashly and foolishly (Prov 12:18; 18:13). Love must govern the entire counseling process, including the steps to gather information (1 Cor 13:1-8). Furthermore, if more than one person is involved (such as a husband and wife), it is important to get both sides of a story before giving counsel (Prov 18:17).¹⁸ The class examined a case study taken from Proverbs 7 that illustrates how one might ask questions in ways that will solicit information.

The class observed that when dealing with sin, there are often three levels through which the counselor must work. The first level is the presentation problem, which is the counselee’s understanding of the cause of his or her problems and what has necessitated counseling, but is really the result or indication of something else.¹⁹ The

¹⁷A Personal Data Inventory serves as a fact finding questionnaire pertaining to health, medical history, family life, religious life, and more. See Appendix 2.

¹⁸If two people are at odds with each other, they should be counseled together.

¹⁹Jay Adams, *Critical Stages of Biblical Counseling* (Hackettstown, NJ: Timeless Texts, 2002), 26.

second level is the performance problem, which the counselee understands as the result of his or her problems, but it is really the cause of them. Essentially it is what the counselee has done (“performance”) that has caused his or her troubles (as “presented” to the counselor).²⁰ The third level is the precondition problem. It is the underlying pattern,²¹ habit, or motivation that feeds the performance problem, leading to the presentation problem.²² Figure 9 illustrates my use of the three levels of problems.²³

²⁰Ibid.

²¹Ibid.

²²Adams, *Competent to Counsel*, 148-51, 175, 200-03. My use of the three levels of problems is not typical Jay Adams. He developed the presentation problem to indicate the result of a problem (I feel depressed, I lost my job). The presentation problem may be a feeling like depression, fear, anxiety, but it may be an action or consequence. The performance problem describes the behavior that caused the presentation problem (I cheated on my spouse and now I feel sad, I showed up to work drunk and was fired). The precondition problem, according to Adams, is the trained sinful response to a given issue (when I feel pressure in my life I typically hide by running away, going to another lover, or going to alcohol.) It is clear from footnotes and quotes throughout this project that Jay Adams has had a great influence in my ministry. Adams addresses the heart in counseling, but I believe that at the precondition level is the motivation of the heart. Adams writes that the precondition problem is the “underlying pattern of non-biblical responses.” Ibid., 200. Adams further declares, “Of course, at bedrock, beneath all three is the sinful disposition with which man is born, the ‘heart’ *out of which all else proceeds.*” Ibid., 200-01. emphasis added. The heart is the root and bedrock for all three levels of problems. This project considers the precondition problem as an issue of the heart from which the other two levels flow (Matt 15:18-19). The precondition problem contains the habits, passions, and worldviews of the heart leading to behavior and performance. A habit in life is first at home in the heart. Patterns, behaviors, and motivations are etched in the heart and the heart is the precondition factor to man’s problems. Perhaps it would be truer to the paradigm Adams developed to add a fourth level emphasizing the heart.

²³Figure 9 is a modification of an illustration provided by Jay Adams, *Critical Stages of Biblical Counseling*, 26.

Presentation Problem- the reason a person says they are coming for counseling

Performance Problem- what they did, how they responded

Preconditioning Problem- the underlying problem, life pattern, root of action, the heart



I lost my job

I came to work drunk

I live for pleasure; I hide from reality; I am irresponsible; I am not Spirit filled

Figure 9. Three levels of problems

Week 9: It Is Essential to Address the Heart

Week 9 of the project challenged the saints to be a “heart surgeon,” not a behaviorist. That is to say, biblical counselors are interested in correcting sinful behavior, but believe that the only way to accomplish that is by first identifying sinful motives in the heart that cause such behavior. Before my instruction focused on the heart, I began with a study on the essence of man. Some hold to the false view that a person is a three-part being (body, soul, and spirit), known among theologians as trichotomy. In response to this view, I began with Figure 10.

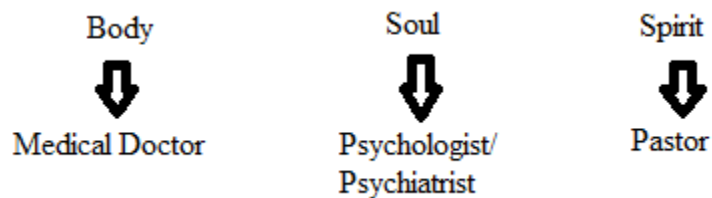


Figure 10. Man as a three-part being

Not only is the trichotomist view unsubstantiated by Scripture, but it becomes particularly dangerous in the hands of integrationists, who will use it to legitimize their

philosophy of counseling. More specifically, they can argue²⁴ that in the same way a medical doctor is necessary to care for the physical needs of the body (medicine, food, sleep), a psychologist/integrationist is necessary to care for the soul and work with appetites and understanding of things in life (repressed memories, weak self-esteem, faults of society), thereby limiting the pastor’s job to tending only to spiritual needs (the Bible, prayer, fellowship).

According to Scripture, however, a person is made of only two parts as Figure 11 indicates. There is a material part (body) and an immaterial part (soul, spirit, mind).

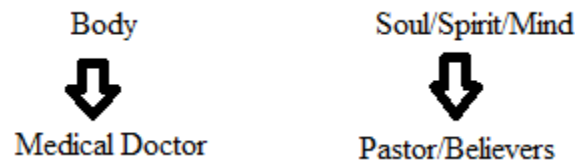


Figure 11. Man as a two-part being

“Soul”²⁵ and “spirit”²⁶ often function as synonyms and are used interchangeably throughout the Bible and in the same passages to describe the immaterial element of man,

²⁴Clyde Narramore sought to implement a trichotomist view to legitimize his counseling philosophy. David Powlison points to him as the “first evangelical Christian” to use the trichotomist view as his rationale for the reason that the Church should embrace Christian counseling. Narramore was successful and, in the mid-1950s, this new way of counseling fast became the standard practice of helping troubled Christians in churches nationwide. David Powlison, “Integration of Inundation?” in *Power Religion: The Selling Out of the Evangelical Church*, ed. Michael S. Horton (Chicago: Moody, 1992), 193-94.

²⁵“soul” “שֵׁנָה” (Hebrew) ψυχή (Greek). In the Old Testament, שֵׁנָה has the concrete meaning “to breathe” (Gen 1:30), “which has life [a living soul].” שֵׁנָה speaks of one’s physical appetite (eating grapes until satisfied in Deut 23:24.) and “one’s spiritual/volitional appetite” (Exod 15:9; Prov 13:2 “desire”; see also Prov 19:2). שֵׁנָה is also “that which possesses the appetite,” that which the soul craves (Deut 12:20; 2 Sam 3:21; Prov 21:10). Bruce Waltke, “life . . .” “שֵׁנָה,” in *Theological Wordbook of the Old Testament*, ed. R. Laird Harris (Chicago: Moody, 1980), 2:588. The soul of the psalmist pants and thirsts for God (Pss 42:1-2 [Heb 42:2-3]) Ibid., 2:589. “Soul” is a synonym for “heart” (Deut 6:5; Josh 23:14; 1 Kgs 2:4). Waltke comments “*nepeš* means the whole self, a unity of flesh, will and vitality.” “Soul” is the seat of “emotional joy and bliss.”

“the totality and thoroughness of God’s sanctifying work,”²⁷ and the same place where God’s penetrating, acting work of his Word has its effect (1 Cor 15:45; 1 Thess 5:23; Heb 4:12).²⁸ An indication that “soul” and spirit” are used interchangeably is in Zechariah’s

(Job 27:2; Ps 86:4; Prov 16:24; 29:17) (as is רִיחַ). Ibid., 589. “Soul” in the Old Testament refers to the immaterial aspect of man regarding his life, appetites, and desires. In the New Testament ψυχή is equivalent to נְפֹשׁ and used in the LXX for נְפֹשׁ. Albert Dihle and others defines ψυχή as the “expression of the will,” “The Heart as the Centre of the Life and the Epitome of the Person,” and “Man as He Experiences Joy, Sorrow and Love.” Albert Dihle, et al., “Soul” “ψυχή,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. Geoffrey William Bromiley (Grand Rapids: Eerdmans, 1964), 9:608. While showing how biblical writers occasionally use ψυχή and not πνεῦμα, for an element of man that can be “hated, persecuted, and slain,” Schweizer still concedes to how they are similar. Ibid., 654. A total distinction is not possible between soul and spirit because they are two terms describing the one immaterial element of man.

²⁶“spirit” “רוח” (Hebrew) πνεῦμα (Greek). The Old Testament applies רוח primarily as “wind, breath, mind” and has the “basic idea of . . . air in motion.” J. Barton Payne, “wind . . .” “רוח,” in *Theological Wordbook of the Old Testament*, ed. R. Laird Harris (Chicago: Moody, 1980), 2:836. The word means breath in living creatures and includes power (1 Kgs 10:5) and courage (Josh 2:11). As with נְפֹשׁ, רוח “depicts emotions” like aggression and anger (Isa 25:4; Jdg 8:3; Prov 29:11), sadness (1 Kgs 21:5), feeling overwhelmed (Ps 77:3 [Heb77:4]), and jealousy (Num 5:14). The spirit can be patient or prideful (Eccl 7:8). “Ultimately breath signifies activity and life.” רוח denotes “the entire immaterial consciousness of man.” (Isa 26:9). Ibid. πνεῦμα is the usual word in the LXX for רוח which meaning carries over into the New Testament. Like רוח, πνεῦμα means “Breath of the Mouth . . . Breath of Air, Wind . . . in Man . . . The Principle which Gives Life to the Body . . . The Seat of Emotions, Intellectual Functions and Attitude of Will.” Hermann Kleinknecht, et al., “wind . . .” “πνεῦμα,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. Geoffrey William Bromiley (Grand Rapids: Eerdmans, 1964), 6:333.

²⁷Winston Smith “Dichotomy or Trichotomy? How the Doctrine of Man Shapes the Treatment of Depression,” *The Journal of Biblical Counseling* 18, no. 3 (2000): 22.

²⁸Ibid., 23. “Spirit” and “soul” speak of the immaterial essence of man that can be used interchangeably in a similar fashion to “body” (σῶμα Rom 12:1; Eph 5:28) and “flesh” (σάρξ Matt 26:41; 1 Cor 5:5) referring to the same material aspect of man and can be used interchangeably (Rom 8:13; 1 Cor 6:16). There is one material aspect of man just as there is one immaterial aspect of man described by various terms. George Zemek argues that “spirit” and “soul” along with “heart,” “mind,” “will,” etc. are “employed perspectively rather than substantively.” George Zemek, *A Biblical Theology of The Doctrines of Sovereign Grace*, (n.p., 2002), 251. Eph 6:5-6 is an example of Paul using “heart” (καρδίας) and “soul” (ψυχῆς) interchangeably with the NASB translating both words as “heart.” Waltke remarks on Deut 6:5 that heart (lēbāb), soul (nepheš) and might (me’ōd) “rather than signifying different spheres of biblical psychology seem to be semantically concentric. They were chosen to reinforce the absolute singularity of personal devotion to God.” Waltke, “life . . . נְפֹשׁ,” 589.

interpretation of the Genesis account of creation. According to Genesis 2:7, God breathed into man, and he became a “living being” (soul). Zechariah, obviously drawing upon the Genesis account, describes the creation of man this way: the Lord forms “the spirit of man within him” (12:1). God creates the immaterial part of man called “soul” and sometimes called “spirit.” Genesis and Zechariah describe a man fully complete with a body and that immaterial part called “soul” or “spirit.” God does not say he created the spirit and then (or simultaneously) created the soul. To create the one is to create the other, since they are the same immaterial element of man. Job 7:11 is another example. Here Job describes his inner being as “spirit” and “soul” that is suffering turmoil: “Therefore I will not restrain my mouth; I will speak in the anguish of my spirit, I will complain in the bitterness of my soul.”²⁹ “Soul” and “spirit” are the same immaterial aspect of man desiring God (Gen 41:8 with Ps 42:6; John 12:27 with John 13:21; Luke 1:46 with Luke 1:47; Matt 10:28 with 1 Cor 7:34; Acts 7:59 with Rev 6:9).

When counselors understand that the essence man is comprised of two parts and not three, they are able to minister to the counselees effectively and give him hope.³⁰ Man does not have a “psychological” aspect to him that the Bible cannot and does not address or reach. The Bible is sufficient to minister to the whole individual, both his material (“body,” “flesh”) and immaterial (“soul,” “spirit,” “heart,” and “mind”) parts, as demonstrated throughout its pages and underscored in the chapters of this project.

Soul (or spirit) and body make up the whole person in the New Testament as

²⁹The Hebrew parallelism demands that the two be understood as referring to the same thing. The same thing can be said when Isaiah speaks of his “soul” longing for God and his “spirit” seeking God (Isa 26:9).

³⁰Within the trichotomist error, the “spiritual category increasingly loses significance and becomes functionally subordinate to body and soul. . . .The spiritual is virtually squeezed out of consideration” when ministering and counseling. Smith, “Dichotomy or Trichotomy?” 23. In dealing with depression, Winston Smith emphasizes that the “tripartite approach” misses the heart and core of a person as being depraved and leans toward “moralistic behavior modification” and “does not address man at the deepest level.” Ibid., 28.

well.³¹ Jesus speaks of the entire person as being a soul (immaterial aspect of man and used interchangeably with spirit, heart, and mind) and body (material) that can be cast into hell (Matt 10:28).

There is also further New Testament support for understanding “soul” and “spirit” as synonyms. The author of Hebrews provides an example of how “soul” and “spirit” are synonymous in 4:12, when he makes them parallel to each other. He does so in order to indicate that the word of God pierces to and convicts in the deepest part of man: his immaterial/spiritual nature. The preposition translated “as far as” (ἄχρι) in verse 12 means “time,” “space,” or “measure.” The writer of Hebrews does not use a Greek preposition meaning “from” (ἀπό, ἐκ, πρός, etc.). If the passage is describing a dividing (one element of man “from” another), it is dividing the same thing into two parts, like splitting a piece of timber. The author of Hebrews, however, is stating that the word of God will judge as it penetrates “as far as” the “soul,” if one prefers the term soul; or into the “spirit,” if one prefers that term (immaterial); or it will pierce the “joint” or “marrow” (material)³² and can judge the thoughts and intents of the heart (immaterial). In essence, the Word of God penetrates the deepest recesses and core of man. If Hebrews 4:12 is not using “soul” and “spirit” as synonyms, then there are at least six parts to an individual soul, spirit, joints, marrow, thoughts, and heart.³³

³¹At times, biblical writers describe the entirety of a person as “flesh” and “spirit” (1 Cor 5:5) and at times as “body” and “soul” (Matt 10:28) or “body” and “spirit” (Jas 2:26). Several different combinations are used to define man as being a two-part being made up of the physical and the nonmaterial. Citing various Scripture, Jay Adams illustrates that “soul” most often refers to man “in unity of material and immaterial elements as a living being” while “spirit” incorporates the non-material part of man “*out of relationship* to the body.” Jay Adams, *A Theology of Christian Counseling* (Grand Rapids: Zondervan, 1979), 116, emphasis original. Zemek states, “Either term [soul or spirit] may designate the disembodied metaphysical conscious core of a person” (Acts 7:59; Rev 6:9). Zemek, *A Biblical Theology*, 252.

³²Joints and marrow are not different substances but the same substance (material) in different form. Likewise, soul and spirit are not different but the same (immaterial). Charles Hodges, *Systematic Theology* (Grand Rapids: Eerdmans 1993), 2: 50.

³³For further study on the dichotomus and trichotomus debate, see Adams, *A*

Also, “heart” is used often to speak of the immaterial part of man and is at times, therefore, used as a synonym for “soul” and “spirit” (Matt 22:37). More specifically, the heart is really the control-center of the individual that directs the will, desires, thinking, and emotions. Christianity is primarily about one’s heart relationship with God and secondarily about one’s heart relationships with others. Christianity aims at transforming a person from the heart: new nature produces behavior and speech that is in keeping with it.

The class read and discussed many passages that focus on the heart.³⁴ Proverbs 4:23 was particularly accentuated: counselees must guard the heart and set it apart for the Lord. The course ended with a discussion of the heart, as illustrated in Figure 12.

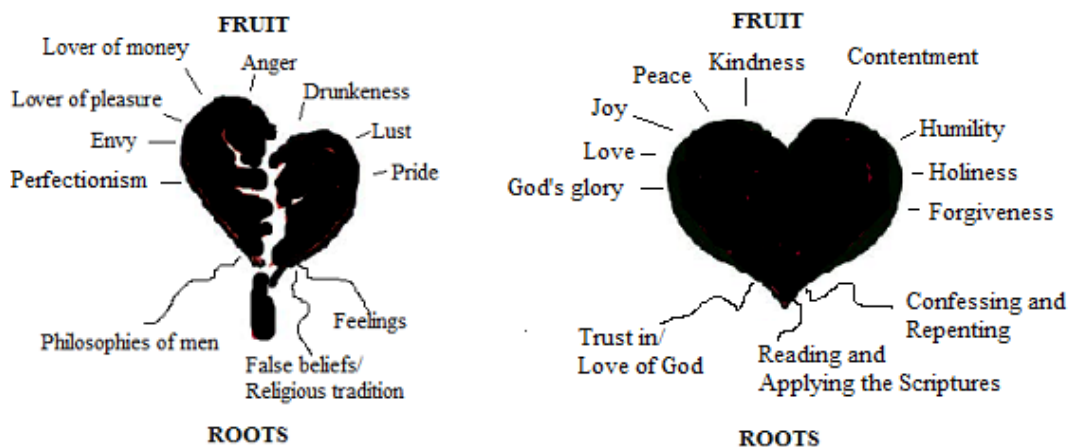


Figure 12. The heart of man

Theology of Christian Counseling, 108-18; Wayne Grudem *Systematic Theology* (Grand Rapids: Zondervan, 1994), 472-82; Robert Reymond, *A New Systematic Theology of The Christian Faith*, 2nd rev. ed. (Nashville: Thomas Nelson, 2001), 420-24. On pp 421-22, Reymond discusses the grammar of Heb 4:12, explaining that “soul” and “spirit” are not “two distinct ontological entities” but one and the same. Powlison, “Integration of Inundation,” 191-218; Zemek, *A Biblical Theology*, 251-53.

³⁴Prov 4:20-21; 6:20-21; 7:1-3; 14:14; 33; 16:23; 28:14; Zech 7:12-13; Matt 15:18-19 and others.

Week 10: It Is Essential to Address the Heart

Teaching on counseling the heart continued in week 10. Christians must counsel the same way that Jesus counseled: he addressed a person's heart as well as behavior (Matt 5:8, 28; 6:21; 15:15-20).³⁵ Sin is a heart issue and cannot be blamed on one's upbringing, society, or medical condition. Figure 13 explains that counselees and counselors are dealing not with a "mental illness" but with a sinful heart and soul.

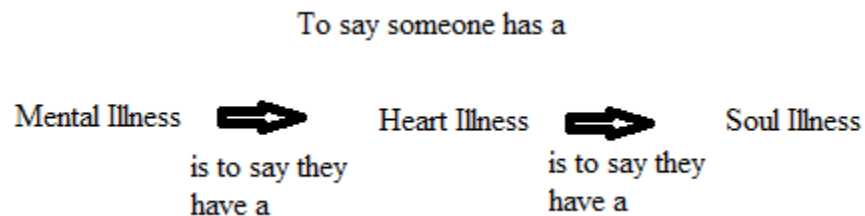


Figure 13. Mental, heart, soul illness

Circumstances in life might reveal what is in the heart, but they do not cause people to sin (cf. Matt 15:17-20). Being tired or sick or under pressure is not the reason a person sins. Being tired, sick, or not satiating a particular passion only provokes people to act upon the motives and content of their heart. Jesus taught in Matthew 7:15-20; 12:33-35 and Luke 6:43-45, the responses to these circumstances are either the good fruit of the Spirit or the lusts and bad works of the flesh.³⁶ Circumstances are pressure points (what people mistakenly call "stress") that are God-given (1 Cor 10:13) and, therefore, beneficial: they not only reveal what rules the heart at the time of pressure, but provide opportunity for the believer to conform more into the image of Christ (Rom 8:28-29).

³⁵Of course, only Jesus could know the contents of a person's heart perfectly without help from the person himself or herself. What biblical counselors take from Jesus' example, however, is that it is necessary for them to reveal to a counselee the contents of his and her own heart, albeit with his or her help, so that they may then teach the importance of practicing self-examination with the "search-light" of Scripture.

³⁶See also the apostle Paul's teaching in Gal 5:16-25.

I provided an illustration to explain that what fills a person's heart eventually comes out in one's behavior. If someone filled a pitcher to its brim with water, nothing but water spills out when the pitcher is tipped. If someone dropped ice cubes into the same pitcher brimming with water, nothing but water overflows. The class imagined circumstances and situations in life as ice cubes that, when dropped into the pitcher of the heart teeming with thoughts, passions, desires, wants, and plans, push these treasured contents of the heart out into behavior ("the surface"). The "ice cubes" of life bring to the surface of behavior the fruit of love, grace, peace, contentment and trust in the Lord, or sinful works such as anxiety, anger, malice, bitterness, revenge, jealousy, and immorality.

I discussed the topic of "emotional problems," a phrase that has become quasi-technical in the psychological world for a person's emotions as the cause of his abnormal behavior and over which he has no control. The implication of that view is that one with emotional problems is not responsible for his emotions. The class discussed this erroneous view of emotions against the Bible's teaching on the same subject and concluded that people do not have emotional problems, since emotions do not have problems and their emotions are working just fine.³⁷ As body temperature can indicate that the body is sick or infected, so emotions can indicate that the soul/spirit is sinful and not submissive to God. Just as a fever is not the problem but the symptom of one, so sinful emotions are merely symptomatic of problems in the heart. Emotions are the byproduct of a person's

³⁷Jay Adams, *The Christian Counselor's Manual* (Grand Rapids: Zondervan, 1973), 109-10. The phrase "emotional problems," like "mental illness," is a misnomer. It simply identifies people feeling or acting to a heightened degree contrary to what the Bible says they should. Wayne Mack illustrates that emotions are like a smoke detector that can act as an alarm indicating a problem that cannot be ignored. Emotions are not the "fire" or the problem; they are the alarm sounding off because of a problem. Wayne Mack, "Taking Counseling Inventory: Collecting Data," in *Counseling: How to Counsel Biblically*, ed. by John MacArthur and Wayne Mack (Nashville: Thomas Nelson, 2005), 135. Johnson and Fitzpatrick describe emotions and feelings as light that shines "on our hidden inner person." Elyse Fitzpatrick and Dennis Johnson, *Counsel from the Cross* (Wheaton, IL: Crossway, 2009), 139.

thinking and behavior and, as such, become helpful indicators:³⁸ someone who experiences a heightened sense of guilt, fear, or depression might very well be under God's conviction. The class saw this to be true in the case of King David, who experienced debilitating conviction for carrying around unrepentant sin for his murder and adultery for so long (2 Sam 11-12; Pss 32:1-4).³⁹ One should live not by being mastered by his emotions but by mastering them. No matter how strong ungodly passion may become, the believer must (and can by God's grace) override it to ensure that only God and his Word reign as the greatest treasures in his heart.

Later in the day I met with the three evaluators for the second time to receive feedback regarding the project. Their comments were affirming, and they appreciated that I applied their suggestions from their evaluation at week 5.

Week 11: It Is Essential to Address the Heart

The eleventh week concluded the teaching on the heart in counseling. I reminded the class that people have heart problems, not mental illness. The mind is not ill.

The mind is not the brain. The brain is a physical organ of the body, like a kidney, lung, or limb and can be disabled. But the mind does not become ill, sick, or disabled. The mind is sinful and needs to be retrained and renewed, in order to prevent sinful and destructive thinking and, cultivate, godly thinking in their place (Rom 12:1-2; Eph 4:23; Col 3:2). In principle, if the counselee wants to feel pleasant emotions, he should obey the Lord in both his thought-life and behavior (Gen 4:7). If he is disobedient, then like King David he should eventually expect to feel bad emotionally and eventually

³⁸Brian Borgman, *Feelings and Faith* (Wheaton, IL: Crossway, 2009), 26.

³⁹This is not to say that depression is always an indication of sinful choices. But in this case, depression is not an abdication of responsibilities, but more a "feeling blue" or "mournfulness" or "extreme sorrow", all of which a person can experience who has lost a job, experienced the death of a spouse, or has gone through hormonal changes. Borgman, *Feelings and Faith*, 136-38.

physically; sinful thoughts that remain outstanding will not only lead to further sinful behavior but can wreak havoc on the body (Ps 32:3-4, 10). The sage of old obviously understood this iron-clad principle well, judging by his admonitions to God’s people: “Do not be wise in your own eyes; fear the LORD and turn away from evil. It will be healing to your body and refreshment to your bones” (Prov 3:7-8; cf. Prov 4:20-22). Obeying God and keeping his Word is good for one’s health, as Figure 14 illustrates.⁴⁰

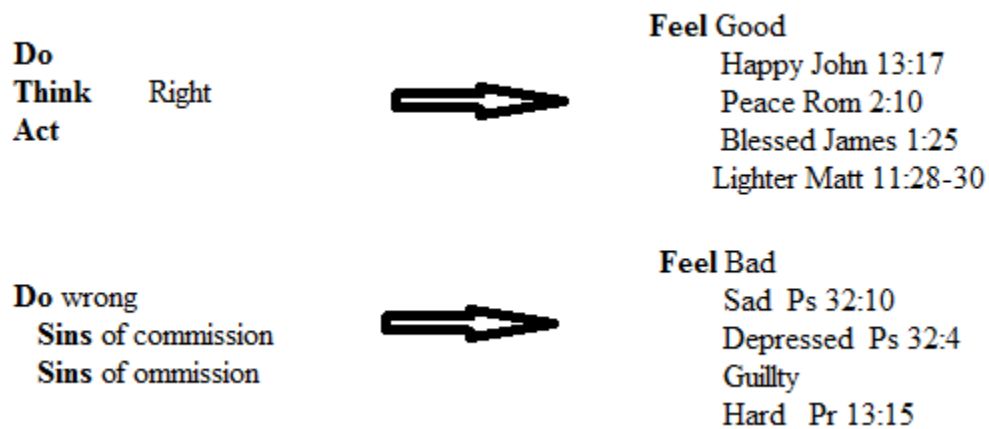


Figure 14. Do good feel good, do bad feel bad

Figure 14 teaches that at any one given time either God or “self” or “sin” is ruling the heart and that there are feelings that correspond to the worship of each. A believer is inclined to feel bad if he or she is motivated by a love of “self” or “sin” and tends to feel good if he or she is motivated by a love for God, His grace, and His Word. The reality of this process demands a biblical dynamic for counseling. It explains why God’s counselors must be spiritual heart surgeons. They will teach how the grace of God, the Spirit of God, and the Word of God can change hearts and minds, and a heart-and-mind change will bring about a change in the counselee’s behavior and speech that will change his feelings, enable him to relate better to others, and perhaps enjoy better health.

⁴⁰Original figure created by Randy Patten. Source unknown.

In an effort to pull this week’s teaching together and provide application, the class discussed a case study of a mother and daughter arguing and saw how their argument could be traced to selfish motives and passions in their hearts. On the one hand, the mother was being ruled by a heart that treasured comfort and quiet to such an extent that, when her daughter’s door-slammings episode was preventing those desires from being realized, she lashed out in anger toward her daughter. On the other hand, the daughter was craving a problem-free relationship with her boyfriend to such an extent that, when her boyfriend's non-compliance was preventing that kind of relationship, she went around slamming doors and got angry at her mother for trying to prevent her from venting. Both mother and daughter had selfish hearts and were not motivated by a desire to love and please God.

**Week 12: It Is Essential to Counsel
Toward Repentance and
not Remorse**

Week 12 focused on repentance. I taught the class that just because people feel bad or guilty does not mean that they are repentant. I provided word studies and illustrations from the Old and New Testaments to define “remorse” and “repentance” and to show the difference between the two.

To feel remorse is feeling sorry without regret and does not mean a person will change his life and turn from sin to God. Repentance, however, is a change of mind about one’s sin that necessarily changes sinful behavior.⁴¹ Repentance is an action accompanied with emotions of sorrow that leads one away from sin to God and his grace. Paul speaks of a repentance and sorrow that lead to a changed life as godly sorrow (2 Cor 7:10-11). Jesus says that without repentance there is no eternal life. The impenitent will perish in hell (Luke 13:3-5; 24:47). The primary emphasis of instruction to the class was

⁴¹Johannes Behm’s study reveals that biblical repentance “is seldom a function of the intellect alone.” Johannes Behm, “Change of mind; regret, remorse” “μετάνοια,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. Geoffrey William Bromiley (Grand Rapids: Eerdmans, 1967), 4:978.

to counsel toward repentance, which is God-centered, and not toward remorse, which is self-centered. The class learned that remorse alone falls short of God's requirements and fails to bring progress in the believer's sanctification.

While remorse is associated with repentance, remorse does not always lead to repentance. Remorse is the painful emotion that a person often experiences after having committed a crime against God, society, and his conscience and is only helpful and good when it leads to repentance. Every person experiences this emotion through life to some degree, because God, as an expression of his common grace, has woven it into the human fabric to bring conviction for sinful choices. However, this conviction is not repentance, nor does it necessarily lead to repentance. Remorse does not describe a change of heart from sin to holiness.

The class learned that there are terms and concepts that the Bible uses to describe a kind of remorse that does not lead to repentance. In the Hebrew Old Testament, for example, one such term is נָחַם (*nāḥam*).⁴² The basic idea of this word is bound up in a state of feeling sorry (Gen 6:6; Judg 21:6, 15). It does have the meaning "regret" or "remorse" that *can* lead to a change of mind (Exod 13:17, 32:12, 32:14; 1 Sam 15:29),⁴³ but not in every case. Remorse refers typically to an emotional reaction to circumstance that does not necessarily cause a person to change his sinful behavior to godly behavior. Cain and Esau were provided as Old Testament examples of men who felt remorse but did not repent.⁴⁴

⁴²Mike Butterworth, "Sorry, regret" "נָחַם" in *New International Dictionary of Old Testament Theology & Exegesis*, ed. Willem VanGemeren (Grand Rapids: Zondervan, 1997), 3:82. The primary thrust behind נָחַם is to change one's mind and decision based upon how one feels.

⁴³Marvin R Wilson, "Sorry, regret" "נָחַם," in *Theological Wordbook of the Old Testament*, ed. R. Laird Harris, Gleason L. Archer, Jr., and Bruce Waltke (Chicago: Moody, 1980), 2:570-71.

⁴⁴Cain felt bad that God was punishing him for killing Abel. Esau was sad that he sold his birthright for some soup, but neither confessed their sins to God and began to worship and follow him.

The common word in the Greek New Testament for remorse or regret is μεταμέλομαι (*metamelomai*) (Matt 21:29, 32; 27:3) and is the word that consistently translates מַחֲנִי in the Greek translation of the Old Testament (LXX).⁴⁵ The rich man and Judas are examples.⁴⁶ A remorse that does not lead to a change in behavior and a turning from sin to follow God occurs in both the Old and New Testament and focuses primarily on feelings.

Repentance, in contrast to remorse, is a change of mind that moves beyond just feeling bad to a radical change of behavior. The person who experiences biblical repentance makes a proverbial “u-turn” in his thinking and behavior. In the Old Testament, the most widely used Hebrew word to describe repentance is שׁוּב (*šûb*) (Isa 55:7, 59-20; Jer 3:10, 12, 14, 22; 4:1), “return, go back, come back.”⁴⁷ In Psalm 51:13 (Hebrew Bible Ps 51:15), the New American Standard Bible translates שׁוּב, as “convert.” The translation is significant because it suggests that biblical repentance is really an act whereby one replaces his or her sinful belief system and its corresponding practices with a God-centered belief system and its corresponding practices. In repentance, counselees turn from sin to God. David was given as an Old Testament example showing that repentant people receive correction and are not defensive about it. He received Nathan’s confrontation, confessed his sin, and bore fruit in keeping with his repentance (Ps 32, 51).

In the New Testament, μετάνοια (*metanoia*) is the primary word for repentance (Acts 11:18; 26:20; 2 Cor 7:9-10; 2 Tim 2:25) and has the practical meaning, “a turning

⁴⁵G. Abbott-Smith, “To regret, repent” “μεταμέλομαι,” in *A Manual Greek Lexicon of the New Testament* (Edinburgh: T & T Clark, 1937), 287.

⁴⁶The rich man wanted eternal life but left Jesus and was sad because he was unwilling to give up his riches. Judas felt bad for betraying Christ and killed himself rather than confessing his wrong-doing, asking for forgiveness, and following Christ and his teachings.

⁴⁷William L. Holladay, ed., “Return, go back, come back” “שׁוּב,” in *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Grand Rapids: Eerdmans, 1988), 362-63.

away from sin (Mark 1:4f.)”⁴⁸ to God. This New Testament term for repentance, as with the Old Testament terms, captures the true essence of biblical repentance: a spiritual work and, like faith, a gift from God (Acts 11:18; 2 Tim 2:25) that is accompanied with works (Acts 26:20; 2 Cor 7:10-11; Jas 2:17). A quote from Jay Adams was provided, “Repentance is known to be genuine when the inner changes of heart lead to outer changes of life.”⁴⁹ Peter and the thief on the cross were given as New Testament examples of repentance.⁵⁰ The repentant put off sin, renew their minds, and put on righteousness (Eph 4:22-28).⁵¹

I informed the class that a person who comes for counseling is probably feeling bad, scared, ashamed, and may seek counseling as an act of penance⁵² (in which case, the counselee is not truly repentant). The counselor must know the difference between repentance and remorse, so that he might be able to explain the difference to a counselee and work with the counselee toward change that is God-centered. Learning the essentials in biblical counseling further equips a counselor to move a counselee from remorse and guilt to repentance and grace.

⁴⁸H. Merklein, “Change of mind” “μετάνοια,” in *Exegetical Dictionary of the New Testament*, ed. Horst Blaz and Gerhard Schneider, trans. James W. Thompson and John W. Medendorp (Grand Rapids: Eerdmans, 1981), 2:416.

⁴⁹Adams, *A Theology of Christian Counseling*, 216.

⁵⁰After denying the Lord, Peter told the Lord three times that he loved him. Peter’s epistles and ministry in Acts display his fruit of repentance. Jesus verified that the man hanging on the cross to his left had truly repented, when he assured this man that he would be in paradise with Jesus that day. The thief on the cross put his faith and confidence in a person dying next to him.

⁵¹Repentance is necessary for salvation (Matt 4:17; Luke 24:47; Acts 11:18) and sanctification (Acts 26:20; 2 Cor 7:8-10; Rev 2:5, 16; 3:3).

⁵²An action to relieve guilt or demonstrate contrition without repentance.

Week 13: It Is Essential to Provide Hope

Week 13 afforded the class instruction on the importance of giving the counselee hope in God. The primary emphasis was that even in the darkest pit or fiery furnace of trials, the Christian always has hope in the God who loves him and is in complete control. Nothing happens by luck or chance.

Hope in the Old Testament is associated with waiting (Pss 42:5; 71:14; 130:7; Micah 7:7) (יָחַל *yāḥal*),⁵³ and in the New Testament it is associated with confident expectation of the future (Col 1:5; Titus 1:2; 3:7; Heb 11:1).

Hope is something believers mature into through tribulation (Rom 5:3-4): hope is purifying and sanctifying (1 Pet 3:15; 1 John 3:3). It is, for the counselee, found in God, Christ, the Holy Spirit, and the Scriptures, not in circumstances (Ps 33:17-18; Rom 15:4; 1 Thess 1:3; 1 Tim 1:1; 6:17).⁵⁴

Jay Adams mentions at least three promises of hope from 1 Corinthians 10:13. First, no trial is unique, but common and the experience of countless Christians in the past, a truth that gives the counselee hope, because it promises that he or she will never experience trials that God's Word does not treat. Second, God has divinely tailor-made trials to fit the person with the promise that he or she can endure it. Therefore, the counselee can never claim that he or she cannot bear a trial, if he or she handles it in a biblical way. Third, God will bring the trial to an end in his own time and way. As a result of this promise, the counselee can endure any hardship.⁵⁵

God is all-powerful and he is present in the counselee's life and hardships. He

⁵³Paul R. Gilchrist, "Hope, wait" "יָחַל," in *Theological Wordbook of the Old Testament*, ed. R. Laird Harris, Gleason L. Archer, Jr., and Bruce Waltke (Chicago: Moody, 1980), 1:373-74.

⁵⁴Many verses that were read or referenced throughout the study highlighted the power, hope, and comfort of God in trying times (Gen 50:20; 1 Chr 29:12; Pss 42:9-11; 46:1-3; 73:25-26; 136:1-26; 2 Cor 1:3-4, 8-10; 4:1, 16-18; 7:6).

⁵⁵Adams, *Critical Stages of Biblical Counseling*, 38.

creates through his spoken words (Gen 1). He turns the hearts of kings like channels of water (Prov 21:1). He softens hearts and grants repentance to the wicked (Jonah 3). He preserves life in fiery furnaces when there appears to be no salvation (Dan 3:19-27). He controls the winds, waves, diseases, death, demons, and the devil (the Gospels). Just as God is infinite in His being, so He is infinite in his power and is the counselee's source of hope. A lengthy quote from Stephen Charnock about the sovereign power of God was provided.⁵⁶ Joseph, Job, Jesus, Paul, and others were given as examples of believers who hoped unwaveringly in their God and his power while in the midst of hardship.

Believers should have hope that God is working in and through every situation for his glory and for their good to conform them more and more into the image of Christ (Rom 8:28-29). The class was given a handout entitled "Getting God Into the Problem" by Howard Eyrich.⁵⁷

Week 14: It Is Essential to Provide Goals and Homework

The primary point for the class in week 14 was for the saints at Providence Bible Church to learn to develop goals and homework assignments for the counselee that leads him or her to further sanctification. Setting goals that are clearly defined and streamlined to meet the particular needs of the counselee is important, for it will allow both counselor and counselee to agree as to where they are going and, at the same time, give the counselee hope as he or she completes goals.

Biblical counseling sees as the chief goal for the counselee to help the

⁵⁶Stephen Charnock, *The Works of Stephen Charnock* (1864; reprint, Carlisle, PA: Banner of Truth, 2010), 2:104-08. The quote was taken from certain sections of these pages. In summary, the quotes underscore that since God is infinite in his essence, he is infinite in his power.

⁵⁷Howard Eyrich "Getting God Into the Problem" [online]; accessed 10 June 2012; available from <http://www.nanc.org/Resources/NANC-Library/General-Counseling/General-Counseling-Documents/62problem--eyrich.aspx>; Internet.

counselee live in a manner that is pleasing to God and brings God glory. Part of fulfilling this goal includes restoring the counselee to usefulness in the church,⁵⁸ soundness in his relationships, and faithfulness in his walk with God. If the counselee is not a believer, the goal is to evangelize him.

I emphasized to the class to set both short-term and long-term biblical goals of change for the counselee. Goals are to be biblical, measurable, attainable, and simple and focused on the counselee, not others. Several examples of wrong goals and right goals were given. An example of a wrong goal for a married man whose spouse deserted him would be to get his wife back. When he says, "I will do whatever it takes to get my spouse back," he does not realize that he cannot control his spouse.⁵⁹ Using the same context, an example of a proper goal is, "Regardless of what my spouse decides to do, I am going to live for God by . . ." The latter example is a proper goal because a person is responsible for himself and is willing to live for the glory of God regardless of the consequences.

Setting goals and seeing them reached through accomplishing the homework increases hope. Assigned homework must be concrete and specifically related to the counselee's problem. Only in that way will homework encourage the counselee to apply the Bible in every circumstance of life.

One hour with the counselor is not the magic hour where change takes place, but in between the counseling sessions is where most change will occur. Homework allows the counselee to take what was discussed during the counseling session and put it into practice (Prov 14:23).⁶⁰

⁵⁸Jay Adams, *Ready to Restore* (Phillipsburg, NJ: P & R, 1981), 5.

⁵⁹A spouse willing to do anything to get his spouse back says, without realizing it, that he will even sin to get her back. The counselor must be aware when the desire to get the separated spouse to return has reached an idolatrous level for the counselee. A remorseful person is self-centered and will even sin to get the results he wants. A repentant person is God-centered and will turn away from sin and willing to do only what God would allow to win his estranged spouse back. The person does not want to sin.

⁶⁰Stuart Scott, "Homework that Facilitates Change" (classroom lecture notes,

Sample homework assignments that are applicable and concrete were given. One set of examples included an unsuitable homework assignment, such as “Read Ephesians 4:29-32 and James 1:19-22 and explain *what you will do* regarding your anger.” Instead, a wise counselor will assign the following homework: “Read Ephesians 4:29-32 and James 1:19-22 and explain *how you applied* in concrete ways the teaching to your life regarding your anger.” Homework should demand concrete answers, is streamlined to the particular problem, and is applied immediately, not for some time in the nebulous future. Homework should be assigned at every session, including the first and the last. Homework places the responsibility for change on the counselee, not the counselor. Completed homework demonstrates that the counselee is serious about changing and repenting (not just remorseful) and will provide direction for the next counseling session.

At the conclusion of the class, there was a brief review of previous lessons. The pamphlet by Jay Adams, *Christ and Your Problems*, was handed out to every family in attendance along with a recommended reading list for further study.

Week 15: Final Survey

The final survey was handed out, completed, and collected in the fifteenth week. Those who did not have a copy of *Godliness through Discipline*, by Jay Adams, received one.

Conclusion

The material taught over the fifteen-week period included the necessity of having a biblical foundation for counseling, an understanding of other types of counseling, the ability of Christians to counsel and to be trained in the local church, to gather data, to focus on the person’s heart in counseling, to counsel toward repentance not remorse, to give hope to the counselee, and to provide goals and homework in counseling.

PM711-Pastoral Counseling, August 2001, photocopy), 78.

CHAPTER 5
EVALUATION OF TEACHING THE ESSENTIALS
OF BIBLICAL COUNSELING

Introduction

For fifteen weeks, some congregants attending Providence Bible Church were introduced to key essentials of biblical counseling. An initial and concluding survey evaluated the project.¹ Nineteen individuals participated in the initial survey. Sixteen completed the final survey. The surveys of the three people that took the initial survey but did not complete the final survey were discarded.

On the final survey each person chose one of the following to indicate how many instructional classes they attended: 0-3; 4-6; 7-9; 10-11; 12-13. Of the 16 who took part in both the first and last surveys, 6 attended 3 or fewer classes, 3 attended 4 to 6 classes, 1 attended 7 to 9 classes, 3 attended 10 to 11 classes, and 3 attended 12 to 13 classes. The material was presented during a discipleship class before the preaching service.

Table 2. Attendance

0 to 3 classes	6
4 to 6 classes	3
7 to 9 classes	1
10 to 11 classes	3
12 to 13 classes	3

¹When listing the results, I am not affirming or denying what the participants said or chose, but simply reporting what they said or chose in their answers.

Evaluation of the Project's Purpose

The primary purpose of the project was to introduce and begin to equip attendees of Providence Bible Church to biblically counsel.² Those in attendance were trained, on a basic level, in the key essentials for biblical counseling and were encouraged to counsel biblically to the glory of God, as they deemed themselves competent and God provides opportunity. According to the surveys and follow-up discussions, this purpose was achieved to a satisfactory degree, as some have begun to counsel to the degree they have been initially taught. Knowing the makeup of the church congregation and having served as its pastor for nine years, I did not expect that all attendees would begin to counsel immediately or that all would be as qualified as others. However, I hoped that some would learn that biblical counseling is tied to the great commission to make disciples and that they would begin to counsel/disciple and desire further training.

Before the project, only my wife and I provided counseling. As a result of the project, a married couple and one other man, under my supervision, began to counsel others. The same married couple is enrolling in an institute for biblical counseling that will move them toward certification with NANC.³ Since the project began, another family that has been trained in biblical counseling joined the church.

Soon after the project, 7 class attendees engaged in some form of biblical counseling to help others in their marriage, finances, or to follow Christ. Along with those in the church that are being trained, others from outside the church were attracted to Providence Bible Church during the project due to its emphasis on the sufficiency of

²Some of those who participated are members of Providence Bible Church and a few have been regular attendees but are not members of Providence.

³National Association of Nouthetic Counselors.

Scripture and its practice of biblical counseling.⁴ Two families began attending to receive biblical counseling.⁵

Evaluation of the Project's Goals

I pursued five goals in the project. The first goal was to strengthen the church's understanding that the Scriptures are sufficient for all of life's issues, including counseling. The project highlighted the efficacy and power of God's Word and encouraged the church to read, memorize, study, follow, and counsel with the Bible. An initial survey showed that 10 of 16 people read the Bible for application of biblical commands and principles and 6 for knowledge of biblical facts. A final survey showed an improvement: 12 of 16 people read the Bible for application of biblical commands and principles (an increase of 2) and 4 still read for knowledge of biblical facts.⁶

Table 3. What is your primary reason for reading the Bible

	Pre-Project	Post-Project
Read Bible for application	10	12
Read Bible for knowledge	6	4

Initially, 12 participants indicated that the Bible was extremely important in their life and decision-making. Three indicated that it was important and 1 that it was unimportant. After the project, the total increased to 13 individuals accepting the Bible as extremely important, 2 as important and 1 remained unimportant.

⁴As I wrote this chapter, I was contacted by a married couple who is not part of Providence Bible Church to receive counsel.

⁵I require those I counsel to attend the Sunday morning preaching service of Providence Bible Church for the length of time I counsel them.

⁶The goal in reading the Bible is application, not mere knowledge.

Table 4. Participants' view on the importance of the Bible

	Pre-Project	Post-Project
Extremely important	12	13
Important	3	2
Unimportant	1	1

During the project, 2 additional people made it their practice to memorize Scripture (an increase from 5 to 7). Overall, the surveys indicated that those who took the course held to a high view of the Scriptures and the lessons strengthened their view of Scripture. Therefore, as a result of the project, the church's overall view of the sufficiency of Scripture was strengthened.

The second goal that I pursued was to introduce those in attendance to various types of counseling that are contrary to and reject the total sufficiency of Scripture for counseling. Before the project, 5 individuals had a proper understanding of psychology, 4 correctly described integration counseling by short answer, and 15 defined biblical counseling as counseling that is Bible and God-centered. Yet, when they had to choose in a multiple choice test which definition best explains biblical counseling, 7 chose the wrong answer (using the Bible and psychology to give hope and help to counselees). These 7 actually selected a choice that describes integration counseling. The lack of consistency in their answers showed that they were confused over different types of integration counseling and needed to learn why these views are opposed to biblical counseling. Seven students thought that psychology came from hard science, and 8 thought it came from the theory of evolution. Six assumed that it was helpful to use psychology in counseling, 1 person said psychology should be used often, and 8 wrote that psychology should not be practiced.

After the study, 11 properly defined psychology, 9 could identify integration

counseling, and 13 correctly understood biblical counseling.⁷ When asked what best describes biblical counseling, 4 held that it was using the Bible and psychology to give hope and help to the counselee, which is 3 less than before. After thirteen weeks of instruction, 6 students still believed psychology came from hard science (the initial survey indicated 7), and 9 believed that it came from the theory of evolution (originally 8 thought psychology was a product of the theory of evolution). The final survey demonstrated that 3 people considered psychology useful to counsel, yet on another question in the survey no one chose psychology to be of much use to counsel, which demonstrates confusion on the part of some in the class. Twelve people understood that psychology should not be applied at all.⁸

Table 5. Participants' view on psychology in counseling

	Pre-Project	Post-Project
Psychology is helpful in counseling	6	3
Psychology should be used most of the time	1	0
Psychology should not be practiced	8	12

On the initial survey, five different questions asked who the students would choose to make an appointment with for various problems (medical, marital, financial, spiritual, behavioral problems). The choices included visiting a psychologist, medical doctor, or a pastor. Initially 10 said they would visit a psychologist. After the final survey, 2 reported that they would visit with a psychologist. According to the survey numbers and attendance log, neither of these 2 participants attended any of the classes.

⁷The three people who admitted that they did not know how to define biblical counseling, however, attended only 0 to 3 classes.

⁸One person did not answer the question on either survey.

On the whole, the participants gained a better understanding of various types of psychology and demonstrated progress toward the second goal, though confusion still remained with some. I had hoped for better results and that Table 5 would reflect that all the students rejected the practice of psychology.

The third goal was to increase the students’ desire from simply gaining knowledge of the Bible and of counseling to begin applying the Bible to their lives and move them to counsel others, at least on an informal and basic level, with the Bible. Some in the church were beginning to counsel others, and one couple is enrolling in an institute to get further training, which indicates that the course has met its goal at least to a degree. The initial survey reported that only 1 person believed he/she was competent to counsel. The final survey reported that 6 considered themselves more competent and capable to counsel after the training than before the training. Most of the project highlighted the fact that counselees, as well as counselors, must go beyond merely obtaining more knowledge to applying that knowledge.

The fourth goal was partially reached and was the heart of the project: to teach the core essentials of biblical counseling.⁹ When asked to rate the project, 5 students recognized the essentials of biblical counseling as being incredibly helpful, four others said the project was very helpful, and 3 reported that the project as helpful.¹⁰

Table 6. Participants’ view on the success and profitability of the project

Incredibly helpful	5
Very helpful	4
Helpful	4
Below my expectation	1
The pastor should sell vacuum cleaners	0

⁹I ran out of time and was not able to teach the “put off” “put on” principles. I taught this subject after the fifteen weeks were completed.

¹⁰Two did not answer.

The final goal was personal: to grow in my ability to love others, have compassion for them, and be able to empathize with them. The last question of the final survey was, “In your opinion, what is an area of weaknesses the pastor as a teacher and counselor has been strengthened, if any?” Eight did not answer. But it was with great joy that I read the reply of 3 participants that stated that they had noticed an increase in love and empathy!¹¹ I know in my own heart I have room for growth. I pray that I will continue to progress in Christ-likeness in this area of being able to put myself in other’s shoes and to view what they are experiencing from their side of the fence.

The five goals of the project were measurable and achieved to some degree to the glory of God’s grace. Those who were faithful to attend most classes were most benefited, changed, and better equipped for counseling and carrying out the great commission.

Strengths of the Project

According to the surveys, the participants recognized several strengths of the project.¹² The class listed discovering the importance of the Bible to counsel, learning of other counseling approaches, and a clear presentation of the project as strengths of the project. Before the project, 1 person deemed he/she was competent to counsel.¹³ After the project, 6 considered the project profitable to equip them to begin counseling on some level, and 7 stated that they are now somewhat competent to counsel.¹⁴

¹¹Other answers included the following: I encouraged people to go to the Bible for help (2), I stated the counseling principles clearly (1), I had passion and good communication (1), I am a helpful counselor (1).

¹²See the section on “Evaluation of the Project’s Purpose” in this chap.

¹³Since the survey results I received back are anonymous, I do not know if the person is a male or female.

¹⁴While most of the attendees confessed that the class better equipped them to counsel, I would still be hesitant to give most of them a counseling case without supervision and oversight. On a scale of 0-10 (10 being highly qualified and trained) in

Table 7. Participants' view on their own competence to counsel

	Pre-Project	Post-Project
Not at all competent	6	3
Somewhat competent	9	7
Competent	1	6

The three-week study of the “heart” in counseling was a significant eye opener for many. The topic confronted false beliefs surrounding the biblical view of the heart and was successful in moving people to think biblically about behavior and emotions. Initially, 1 survey participant understood that there are no emotional problems. The final survey revealed that 9 participants understood that people do not have emotional problems.¹⁵ Overall, the study of the heart was a strength, as the class in general learned that emotional problems, as defined and promoted by secular and many integration counselors, are misnomers.

In conjunction with the study of the heart was the instruction to get to the root (precondition problem) of the issues that bring people in for counseling.¹⁶ By asking participants to write out a definition, the first survey revealed that only one person knew what a presentation and a performance problem were and no one could define a precondition problem. At the conclusion of the project, 8 individuals could write out a definition of a presentation and a performance problem and 5 were capable of defining a precondition problem.

ability to counsel biblically, most I would consider to be near 0-3 before the project. After the project I would say most are still between 1-5, but moving in the right direction and have had their eyes opened. Further training to help the students would be to observe biblical counseling.

¹⁵Jay Adams, *The Christian Counselor's Manual* (Grand Rapids: Zondervan, 1973), 109-10.

¹⁶See chap. 4, ns. 22 and 23, on the manner by which I taught the three levels of problems.

Table 8. Participants who could define various levels or problems

	Pre-Project	Post-Project
Presentation problem	1	8
Performance problem	1	8
Precondition problem	0	5

Another strength is that the class better understands the weaknesses of psychology.¹⁷ According to the answers on the final survey, most of the class now has a greater understanding of the weaknesses of psychology and that psychology does not minister to the hurting as effectively as biblical counseling.

My emphasis on the sufficiency of Scripture proved to be a further strength of the project.¹⁸ Those who participated in the class came to a surer realization that Scripture is enough for life and godliness and grew in their confidence in using Scriptures in all areas of life.

There was a final survey question that asked the participants what they thought was the most helpful aspect of the course. Of the 7 different answers given, the one heading the list was learning about other counseling approaches. The second was learning the importance of the Bible in counseling and the overall presentation of the material

¹⁷See the section on “Evaluation of the Project’s Purpose” in this chap. for the breakdown of how the congregants formerly viewed psychology in counseling and how they currently view psychology in counseling.

¹⁸See the section on “Evaluation of the Project’s Purpose” in this chap. which reports that for the first goal there was an increase of people who viewed the Bible as extremely important and are reading it for application, not just to increase in knowledge. The reason for the increase is that the participants in the project have a greater understanding of the sufficiency of Scripture.

Table 9. The most helpful aspects of the project

Learning about other counseling approaches	3
Importance of the Bible for life and counseling	2
Clear presentation of the material	2
Various answers	4
No answer	5

My three evaluators told me that the homework provided at the end of each class was a strength and helped them to remember the material. My goal in giving homework was to motivate the students to review the notes from the previous class session, memorize a passage of Scripture, and provide an example that homework should be given in counseling. A comparison of the initial and final surveys showed that the amount of people that memorized Scripture increased from 9 to 11. The class also commented that they found the figures I developed to be helpful in reinforcing the concepts that I taught.¹⁹

Weaknesses of the Project

When I asked the class what they perceived as weaknesses of the project, 10 gave no answer. Of those who did provide feedback, 1 person said that there were no weaknesses and 2 mentioned that while the material and presentation were seen as extremely helpful, occasionally words were misspelled on the outline notes and a couple of slides were missing from the PowerPoint presentation and that, therefore, the material should have been reviewed more. After each class, when participants brought these errors to my attention, I made the necessary edits. One person mentioned that more real-life examples would have strengthened project.

A review of the surveys indicated another weakness. Although time was

¹⁹The figures are presented in chap. 4 of this project.

allotted to teaching about the misnomer of a mental illness, 7 in the class still classified mental illness incorrectly as trauma to the brain or a birth defect. I attempted during the course to educate the saints that the mind is not the brain. Five who attended the class 10 to 13 times answered the question regarding mental illness correctly. But of those who attended the class less frequently, only 2 answered correctly for a total of 7.

Another weakness of the project was that it was conducted in a situation that could not guarantee faithful attendance. Initially, most of those who took the survey committed to attending faithfully, but only 6 attended 10 or more classes and another 6 attended fewer than 4 classes. The classes were taught during the discipleship hour just before the preaching service on Sunday mornings, in order to make attendance of the training course more convenient. Although more people attended the discipleship class than usual, the number who committed to participate was lower than I had hoped, and some of those who committed were not faithful in their attendance.

The time constraint of fifteen weeks was also a weakness of the project. Several times, those in attendance said that they understood that the project had to be taught within fifteen weeks, but stated that allotting more time to some subjects would have been beneficial. Because of this limitation, I was not able to devote enough time to the “put off/put on” principle of Scripture. I had to squeeze the topic in and address it during the week that I taught repentance and remorse. After the final survey, I invited from the class those who were interested to attend a class the following week on the “put off/put on” principle, and the majority did attend.

What I Would Do Differently

In teaching this class again, I will attempt to teach the material as a series of seminars over three or four weekends rather than stretching the project over fifteen weeks. Teaching in the format of a seminar might allow more time for questions, answers, dialogue, and more than fifteen hours of teaching time. Teaching as a seminar and

making arrangements for snacks, drinks, and lunch may make attendance more convenient. People might find that they can manage three or four seminars easier than a fifteen-week course.

The material was biblical, theological, and significant. I need, therefore, to further emphasize and explain the fact that people do not have mental illness.

After teaching the material and discussing the project with more experienced counselors, I would add a fourth level to the presentation, performance, and precondition problem discussed in week 8 and in figure 9.²⁰

Theological Reflections

There are several theological truths highlighted in the project. First, the centrality of the Scriptures is one primary focus. God is an infinite, all powerful, and completely wise God who is able to communicate with his people and provide them with all they need for life and godliness (2 Pet 1:3). The Scriptures are alive (1 Thess 2:13; Heb 4:12) and sufficient (Isa 55:11; 2 Tim 3:16-17) to counsel. The perspicuity (Ps 19:7-8), power (Rom 1:16-17; 1 Cor 1:18), and completeness (Deut 4:2; Prov 30:6; Rev 22:18-19) of the Bible demand that it be the only authority in counseling. Counselors and counselees therefore, do not need to be masters of many books and theories. They need only to be mastered by and trained in one book, and that is God's Book. They must not be like the Hebrews in the Old Testament during the times of the judges and prophets, who believed that it was good and safe to mingle the Word of God with the culture, traditions, and religions of the world. Instead of goodness and safety, the Hebrews suffered and became captives. In order to lead the counselee to what is good and safe, the counselor

²⁰See ns. 22 and 23 in chap. 4, or I would work at developing my own paradigm.

must counsel the heart, mind, and soul with the Scriptures. The Bible must be central and unmitigated.²¹

A second point of theology underscored is the centrality of God in counseling. It is imperative that counselors have a biblical view of God and his sovereign work through providence. A correct view of God provides hope. God is always at work (even in tragedy, pain, confusion, etc.) to mold the counselee into the image of Christ (Rom 8:28-29). God is in control of the counselee's life, whether he or she is suffering like Job or Joseph, or is being blessed later in life like Job and Joseph (Gen 50:20; Job 2:10). God is sovereign and makes no mistakes, is never taken by surprise, and never says "oops." Because he exists, luck and chance do not. The Lord is working out his decreed will perfectly (Isa 46:10; Dan 4:35; Eph 1:4, 9, 11). The unlimited power of the God-head provides hope and is to be a key focus in counseling/discipleship. Jesus came to secure the salvation of God's people and to be with them forever (Mark 10:45; Matt 28:20; Heb 7:25; 13:5). The Holy Spirit applied the work of Christ and salvation to the born-again counselee, giving him a new heart with the conviction and ability to put off the old man and old habits and put on the new man with new habits for God's glory and the good of the counselee (John 3:3-6; 16:8-11; Gal 5:16; Titus 3:5-6). God is central to all of creation; thus the Father, Son, and Holy Spirit must all be involved and central in counseling.

The centrality of the church in counseling represents my third theological emphasis. The church is God's instrument for missions and evangelism (Acts 13:1-3; 15:40; 3 John 6-8), discipleship/counseling (Rom 15:14; 2 Cor 1:3-6; Gal 6:1-2; 1 Thess 5:14; Titus 2:3-4, 6), and training for ministry (Eph 4:12; 1 Thess 5:12-13; 2 Tim 2:2; Heb 13:7). The church is the only group of people that God has ordained to be His instrument on earth and to bless.²² He promises to protect it and to build it (Matt 16:18). Christ died

²¹Regarding the centrality of the Scriptures for counseling see chap. 2, pp. 12-25.

²²The church is a body of people, not a building, and is therefore a living

for the church (Acts 20:28), God's household (1 Tim 3:15). The church is the lone bulwark that God created to serve as the pillar and support of the truth (1 Tim 3:15). The church is God's ordained establishment to encourage, help, and discipline confessing sinners who follow Christ (Matt 18:15-20; 1 Cor 5)²³ and must be central in counseling and equipping counselors.²⁴

Fourth, the centrality of sin, salvation, and responsibility (progressive sanctification) stands out in the project and in biblical counseling. Sin is a prevailing reason for discipleship/counseling. When people sin, their lives get ugly, painful, and confusing. The centrality of sin calls for counseling that addresses the heart, not only behavior. Psychology and integration counseling, often using a medical model to explain away sinful behavior, are not helpful. The centrality of sin in the counselee's life necessitates a spiritual work, not worldly ideas and theories that ignore or excuse sin. Because of sin, counselees need God, the Word of God, and the church (spiritual means and tools) to equip them and help them through the crisis or sinful habits and patterns of life.

Salvation is essential in counseling. A non-believer must first be evangelized and counseled for salvation. He must be reborn with the Spirit of God, giving him illumination into the teachings of the Scriptures (1 Cor 2:11-16). The necessity of salvation in counseling requires evangelism to take place before further ministry with lasting help can be provided.²⁵ A corpse is still a corpse, regardless of how it is dressed, and an

organism.

²³Discipline is needed at times in counseling the impenitent.

²⁴Regarding the centrality of the church for counseling and training, see chap. 2, pp. 25-32; Ed Welch, *Addictions A Banquet in the Grave* (Phillipsburg, NJ: P & R, 2001), 247-85.

²⁵The counselor can help the counselee with the presentation and performance problem, but the precondition problem from where the previous two are birthed, cannot be overcome until the counselee is born again.

unbeliever cannot change unless he is made “alive” by the Spirit of God. Until a person is born again, the counselor is working with a spiritually dead corpse that is “in the dark” and ignorant of spiritual truths (Eph 2:1-3, 5; 4:18). The need for salvation dictates that the counselor assign this non-believer homework from the Bible that would have him consider his spiritual state and relationship with Christ. The counselor (who is working as an evangelist at this point) will have to help the counselee understand the Bible and why Christ came to earth. The counselor will teach on the doctrine of sin and salvation (Rom 7:7; 10:14, 17; Eph 1:13). By contrast, believers who come for counseling can be encouraged in the counseling room that change and hope are possible for them (Rom 12:12; Phil 2:12-13; 1 Thess 4:13; Heb 6:17-20), because God loves them, dwells in them, and is actively working in their situation for his own glory and their ultimate good, to become more like Christ (Rom 8:28; 11:36; Phil 1:6). After salvation, a person can be counseled because he has a regenerated heart (Ezek 36:26; 2 Cor 5:17; Eph 2:10) and is empowered by grace (Titus 2:11-12) to mortify the lusts of the flesh, put off sin, and put on righteousness (Rom 6:8-14; Eph 4:22-24).

Having been saved by grace, the counselee has a theological responsibility to put to death the deeds of the flesh and follow Christ. God saved the counselee from divine wrath meant for sin and delivered him from the bondage of sin (Rom 6:1-11). God continues to work in the life of the counselee, so that he will want to obey and actually be able to obey (Phil 2:12-13). The counselee who is a true convert (not the tare in Matt 7:21, 13:25, 36-43), should not only hate the fact that he sins (Rom 7:15-25) but will repent out of desire to love and please God (Acts 11:18; 26:18-20). He will not simply be remorseful like Esau (Heb 12:17) or Judas (Matt 27:1-5). The motivation to follow Christ, to put off sin, to pursue Christ-likeness, and to imitate God (Eph 5:2) should not be guilt (which leads to initial repentance), since Christ has removed the guilt (Rom 4:7-

8; 5:1, 16; 8:1-2; Gal 3:13), but thankfulness for what God has done.²⁶ Love for God should be the overarching motivation to put off the old man of sin and put on the new man of godliness (John 14:15; 1 Cor 16:22; 2 Cor 5:14-15; 1 John 5:3).

Personal Reflections

The project continued to reinforce the importance and benefits of ministering through biblical counseling. It enhanced my ability to counsel and reminded me to set goals, to address the heart, and to give hope. I was challenged to strive all the more to practice what I was preaching and encouraged to see the Lord, on account of grace alone, bless my efforts to equip others in the local church to counsel on some level. I am thankful for the growth I have seen in me and in some of those who participated in the project.

Reflecting back on what I have learned since I began the research on this project, it has become clearer in my mind that biblical counseling is theological, passionate for the Lord, and built on the infallible and inerrant truth of God's Word. Secular counseling by contrast is cold toward God and his Word and based on fallible and errant human wisdom and observations. Integration counseling is lukewarm, and misunderstands general revelation. Because it holds hands with both the competing theories of psychology and the theology of the Bible, it is no more adequate than, and every bit as deceptive as, a broken clock that gives the appearance of being right twice a day. In fact, integration counseling can be even more dangerous than secular counseling; counselees who want God and the Bible are more likely to enter this type of "Christian Counseling" only to be

²⁶The indicatives of Eph 1-3 are the motivation for following the imperatives of Eph 4-6. I do not mean that a believer should not feel guilty when he does wrong (when we do wrong we should feel guilty), but primarily we are driven by the love and grace that we have been given. The gospel, not guilt, is the primary stimulus for believers to follow Christ and put on holiness.

diverted from God and the hope of his Word and instead receive a watered-down message, diluted with competing psychological tenets and the *DSM-IV*.

Conclusion

Teaching the essentials of biblical counseling at Providence Bible Church was challenging and rewarding. It was challenging to complete the research, edit, and teach the material in its allotted time. Through the project I found reading and learning the material written by those who practice psychology worthwhile and informative. Equally rewarding and enlightening was reading and learning about the well-intentioned but faulty methodology and thinking that drives the integration counseling movement.

Those who participated in the project have become stronger in their convictions regarding the authority of Scripture and better understand the vanity of secular and integration counseling. Since the first week of teaching the material, Sunday morning worship attendance increased from 10 families to 15 families. I do not know if this is directly related to the project, but the counseling ministry has become more active, and some who attend other churches are calling Providence Bible Church desiring biblical counseling.

APPENDIX 1
INITIAL AND FINAL SURVEY

Please circle what you believe to be the best answer.

1. How long have you confessed Christ as your Lord and Savior?
 - a. 0-3 years
 - b. 4-10 years
 - c. 11+ years

2. Did you grow up in a Christian home?
 - a. Yes
 - b. No

3. How often do you read your Bible?
 - a. 0-2 hours a week
 - b. 3-5 hours a week
 - c. 6 or more hours a week

4. Which would you say best describes your motivation for reading the Bible?
 - a. Application
 - b. Knowledge
 - c. To ease your conscience/feel good about yourself

5. Is memorizing Scripture a present practice of yours?
 - a. Yes
 - b. No

6. Define psychological counseling: _____

7. Have you ever been trained to minister in any type of counseling?
 - a. Yes
 - b. No

8. Have you ever attended any type of counseling?
 - a. Yes
 - b. No

9. Circle what you believe best describes biblical counseling.
- Listening to people's problems and offering a sympathetic shoulder.
 - Discovering what happened in the counselee's past to explain his/her current behavior.
 - Using the Bible and psychology to give hope and help to the counselee.
 - Other.
10. How valuable do you consider counseling that is designed to use Scripture implicitly or covertly?
- No value
 - Some value
 - Great value
11. What is a presentation problem in counseling? _____

12. Are you most likely to go to, or refer a person who is struggling with life issues, to a counselor who earned a
- Bible degree
 - Psychology degree
13. To what extent should psychology be used in counseling?
- Much
 - Some
 - None
14. Circle the authors and radio/talk show hosts you would most likely read or listen to for child rearing or marriage issues. (Circle all that apply)
- James Dobson
 - Stuart Scott
 - Gary Smalley
 - Oprah Winfrey
 - Jay Adams
 - Wayne Mack
 - Emerson Eggerichs
 - Larry Crabb
 - Dr. Phil
15. Do you believe a person is made up of
- A body, mind, and soul (3 parts)
 - An immaterial and material part (2 parts)
16. What is a performance problem in counseling? _____

17. If a person is seeing strange things, things that are not really present, would you recommend he set up an appointment with a
 - a. Psychologist
 - b. Pastor
 - c. Physician
 - d. You

18. If a person came to you with pain in his arm, would you recommend he set up an appointment with a
 - a. Psychologist
 - b. Pastor
 - c. Physician
 - d. You

19. If a person came to you with a question about God and heaven, would you recommend he set up an appointment with a
 - a. Psychologist
 - b. Pastor
 - c. Physician
 - d. You

20. If a person came to you who is upset because he gets very angry very quickly, would you recommend he set up an appointment with a
 - a. Psychologist
 - b. Pastor
 - c. Physician
 - d. You

21. If a person came to you who has a child that is out of control and disobedient, would you recommend he set up an appointment with a
 - a. Psychologist
 - b. Pastor
 - c. Physician
 - d. You

22. If a person came to you and said he is considering divorce, would you recommend he set up an appointment with a
 - a. Licensed marriage therapist
 - b. Pastor
 - c. You

23. If a person came to you getting ready to file for bankruptcy, would you recommend he set up an appointment with a
 - a. Financial Advisor
 - b. Pastor
 - c. You

24. Do you view behavior issues as primarily a
 - a. Spiritual issue
 - b. Medical issue
 - c. Societal issue

25. What is a precondition problem in counseling? _____

26. If a person came to you with anxiety problems, would you recommend a
- Bible study on trusting God
 - Medicines/herbs to relax and rest
 - Both
27. What do you consider a mental illness (circle all that applies)?
- Homosexuality
 - Trauma to the brain
 - Fits of rage
 - Lack of concentration in school or work
 - Birth defect
 - All of the above
 - None of the above
28. What is an emotional problem (circle all that applies)?
- Crying for no apparent reason
 - Suicidal thoughts
 - Fear and anxiety
 - Repeatedly swinging from happiness to sadness for no apparent reason
 - All of the above
 - None of the above
29. How competent do you view yourself to counsel another person?
- Not at all competent
 - Somewhat competent
 - Competent
30. How important are the Scriptures in your life and decision making?
- Extremely important
 - Important
 - Unimportant
31. How often do you bring the Scriptures to bear on another's life?
- More than once a week.
 - Once every two weeks.
 - Once every three weeks.
 - Once a month.
 - I do not bring the Scriptures into people's lives.
32. According to your understanding, psychology is founded upon
- Hard Science
 - Theory of Evolution
 - The Bible

33. Circle any you are familiar with
- a. DSM-IV
 - b. Bruce Narramore
 - c. John Carter
 - d. B.F. Skinner
 - e. Carl Rogers
 - f. Samuel Gladding
34. Define integration counseling _____

35. Do you believe some people have a mental problem?
- a. Yes
 - b. No
36. Do people sin because of
- a. Upbringing
 - b. Environment
 - c. Sickness
 - d. Inherent sin
 - e. Sin of others
37. People are
- a. Always responsible for their sin
 - b. Sometimes responsible for their sin
 - c. Never responsible for their sin
38. Does the pastor, through his teaching and counseling, focus more on
- a. Behavior
 - b. Identity in Christ
39. Does the pastor, through his teaching and counseling, present teaching material
- a. Clearly
 - b. Ambiguously
40. Does the pastor, through his teaching and counseling, motivate you to further study for application?
- a. Yes
 - b. No
41. Define biblical counseling _____

42. How do you rate the pastor's competence as a teacher and counselor in terms of his knowledge and teaching for understanding and application?
- a. Extremely competent
 - b. More competent than others
 - c. Average compared to others
 - d. Needs further training
 - e. Should sell vacuum cleaners door to door

43. In your opinion, what is an area of weakness the pastor as a teacher and counselor needs to strengthen?

The final survey included the previous questions plus the following.

1. How many *instructional classes* of Essentials in Biblical Counseling did you attend (Do not include classes that were for the survey. If you attended all instructional classes you attended 13. If you attended only to fill out the survey your answer is 0)?
 - a. 0-3
 - b. 4-6
 - c. 7-9
 - d. 10-11
 - e. 12-13

2. What did you find to be the most helpful in the class? _____

3. In what area did you find the study weak and in need of more effort? _____

4. What suggestions do you have that could have made this project better? _____

5. How would you rate the overall profitability of the class?
 - a. Incredibly helpful
 - b. Very helpful
 - c. Helpful
 - d. Below my expectations
 - e. The pastor really needs to sell vacuum cleaners.

6. In your opinion, what is an area of weaknesses the pastor as a teacher and counselor has been strengthened in (if any)?

APPENDIX 2

BIBLICAL COUNSELING MINISTRY OF PROVIDENCE
BIBLE CHURCH: PERSONAL DATA INVENTORY

IDENTIFICATION DATA

Name _____ Phone _____

Address _____

Occupation _____ Business Phone _____

Gender: Male ___ Female ___ Birth Date _____ Age _____ Height _____

Marital Status: Single ___ Dating ___ Engaged ___ Married ___ Separated ___ Divorced ___ Widowed ___

Do you live alone? _____ If not, who do you live with? _____

What is the last grade in school you completed? _____

What, if any degrees, do you have? _____

Do you have other training? _____

Have you ever served in the military? _____

Have you worked in the emergency response field (police, fire, paramedic, E.R. etc.)? _____

Who is your employer and what is your position? _____

If in school, what school do you attend and what is your major? _____

How many hours a week do you work/go to school? _____

Have you ever had interpersonal problems at work (at school if a student)? _____

Please explain

HEALTH INFORMATION

Rate your health: Very good ___ Good ___ Average ___ Declining ___ Other _____

What is your weight? _____

Have you experienced any recent weight changes? Lost _____ Gained _____

List all important past and present illnesses, injuries, surgeries, or handicaps:

When was your last medical exam? _____

What were the results? _____

Who is your medical doctor? _____ Phone number: _____

Are you presently taking any medication? _____

What is it and what is its intended purpose? _____

Have you ever abused drugs or taken drugs other than for medical reasons? _____

If so, when and what? _____

Are you presently abusing or taking drugs not prescribed by your doctor for you? _____

If so, what are they and for what purpose? _____

Do you drink alcoholic beverages? _____ If so, how frequently? _____

Do you drink coffee? _____ How much? _____

Do you smoke? _____ How much? _____

Have you ever been severely emotionally upset? _____ Explain: _____

Do colors seem too bright? _____

Do you sometimes fail to judge distances? _____

How good is your hearing? _____

How good is your sight? _____

Are you having problems sleeping? _____

How many hours of sleep do you average a night? _____

Are you willing to sign a release form so your counselor may request your social, psychiatric and/or medical reports? _____

Women Only

Are you having any menstrual difficulties? _____

If you experience tension, tendency to cry or other symptoms prior to your cycle, please explain: _____

Are you pregnant? _____

When was your last OBGYN appointment? _____ What were the results? _____

RELIGIOUS BACKGROUND

Denominational preference: _____

Where do you attend church services? _____

Are you a member? _____

How often do you attend church a month? _____

Where did you attend as a child? _____

Have you been baptized? _____

Do you consider yourself a religious person? _____

Do you believe in God? _____

How often to you pray to God? Often ___ Occasionally ___ Never ___

Are you saved? Yes ___ No ___ Not sure what you mean ___

How often do you read the Bible? _____

Are you part of a family that has regular devotions together? _____

Has there been any recent changes in your religious life? ___ Explain: _____

Have you ever undergone church discipline? ___ Explain: _____

If married, what is your spouse's religious background? _____

PERSONALITY INFORMATION

Have you been to a psychologist/psychiatrist? _____ When? _____

List your counselor or therapists: _____

For what reason? _____

What was the diagnosis and treatment? _____

Have you or do you feel like people are watching you? _____

Have you ever hallucinated? _____

Circle the following choice that best describes you:

Active or Idle

Moody or Stable

Excitable or Calm

Serious or Easy going

Sociable or Shy

Likeable or Difficult

Good person or Bad person

Loud or Quiet

Leader or Follower

Problems and their severity: Please rate how much these are areas of struggle in your life.

(0) = little to no impact (1) some impact (2) moderate impact (3) powerful impact

___ Anger	___ Deception	___ Homosexuality	___ Pornography
___ Anxiety	___ Decision making	___ Impatient	___ Rebellion
___ Apathy	___ Depression	___ Impotence	___ Sex
___ Appetite	___ Drunkenness	___ Impulsive	___ Sleep
___ Bitterness	___ Drug Use	___ In-laws	___ Spouse abuse
___ Change	___ Envy	___ Imaginative	___ Vomit after eating
___ Children	___ Fear	___ Loneliness	___ A vice
___ Communication	___ Finances	___ Lust	Other items that have a moderate or powerful impact on you: _____ _____ _____
___ Conflict	___ Gluttony	___ Memory	
___ Covetousness	___ Guilt	___ Moodiness	
___ Death	___ Health	___ Perfectionism	

Have you recently lost someone close to you? _____

Explain: _____

Have you recently suffered a serious loss in social, business, or other areas? _____

Explain: _____

MARRIAGE AND FAMILY INFORMATION

Name of spouse: _____

Address: _____

Phone: _____ Occupation: _____ Business phone:

_____ How long employed: _____

Spouse's age: _____ Education in years: _____

Religion: _____

What were the circumstances of meeting and dating? _____

How long did you know your spouse before you were married? _____

How long did you date before your engagement? _____

How long was your engagement? _____

Wedding Date _____ Age when married: Husband _____ Wife _____

Children (check PM if from previous marriage or out of wedlock)

PM	Name	Gender	Living	Age	Education	Marital Status
_____	_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____	_____

Is your spouse willing to attend counseling? _____

Is your spouse in favor of you attending? _____ If no, explain: _____

Have you ever been separated? _____ If so when and for how long? _____

What was the reason? _____

Has either of you ever filed for divorce? _____ If so when? _____

What was the reason? _____

Has either of you been previously married and divorced? _____

If you were raised at any time by someone other than a biological parent, please explain:

Describe your relationship with your father: _____

Describe your relationship with your mother: _____

What religion/denomination are your parents? _____

Are your parents still married? _____

Is your father still living? _____

Is your mother still living? _____

Do your parents live locally? _____

Do your in-laws live locally? _____

How many older brothers _____ sisters _____ do you have?

How many younger brothers _____ sisters _____ do you have?

What was your relationship like with your siblings? _____

Have you ever been arrested? _____ What was the charge? _____

Were you convicted? _____

Has your spouse ever been arrested? _____ What was the charge? _____

Was your spouse convicted? _____

BRIEFLY ANSWER THE FOLLOWING QUESTIONS

1. Why are you seeking counseling? What are your difficulties? What do you believe the problem is? What brings you in for counseling?
2. What do you believe has brought this difficulty on?
3. How have you typically responded to this difficulty or similar ones in the past?
4. What have you done about the present difficulties?

BIBLIOGRAPHY

Books

- Adams, Jay. *The Christian Counselor's Manual*. Grand Rapids: Zondervan, 1973.
- _____. *Competent to Counsel*. Grand Rapids: Zondervan, 1970.
- _____. *Critical Stages of Biblical Counseling*. Stanley, NC: Timeless Texts, 2002.
- _____. *I Timothy, II Timothy, Titus*. The Christian Counselor's Commentary. Hackettson, NJ: Timeless Texts, 1994.
- _____. *Galatians, Ephesians, Colossians, Philemon*. The Christian Counselor's Commentary. Hackettstown, NJ: Timeless Texts, 1994.
- _____. *How to Help People Change*. Grand Rapids: Zondervan, 1986.
- _____. *Ready to Restore*. Phillipsburg, NJ: P & R, 1981.
- _____. *Romans, Philippians, 1 & 2 Thessalonians*. The Christian Counselor's Commentary. Hackettson, NJ: Timeless Texts, 1995.
- _____. *A Theology of Christian Counseling*. Grand Rapids: Zondervan, 1979.
- _____. *What to Do on Thursday*. Woodruff, SC: Timeless Texts, 1995.
- American Psychiatric Association. *Diagnostic and Statistical Manual of Mental Disorders*. 4th ed. Text Revision. Washington, DC: American Psychiatric Publishing, 2000.
- Asher, Marshall, and Mary Asher. *The Christian's Guide to Psychological Terms*. Bemidji, MN: Focus, 2004.
- Baxter, Richard. *A Christian Directory*. London, 1846. Reprint, Morgan, PA: Soli Deo Gloria, 2000.
- _____. *The Reformed Pastor*. 1656. Reprint, Carlisle, PA: The Banner of Truth, 1997.
- Blomberg, Craig. *Matthew*. The New American Commentary, vol. 22. Nashville: Broadman, 1992.
- Borgman, Brian. *Feelings and Faith: Cultivating Godly Emotions in the Christian Life*. Wheaton, IL: Crossway, 2009.
- Boston, Thomas. *The Complete Works of Thomas Boston*. 12 vols. 1848. Reprint, Lafayette, IN: Sovereign Grace, 2001.

- Boyce, James P. *Abstract of Systematic Theology*. 1887. Reprint, Cape Coral, FL: Founders, 2006.
- Bridge, William. *The Works of William Bridge*, vol. 1. Reprint, Beaver Fall, PA: Soli Deo Gloria, 1989.
- Bridges, Charles. *Proverbs*. 1846. Reprint, Carlisle, PA: Banner of Truth, 2008.
- Bridges, Jerry. *The Crisis of Caring*. Phillipsburg, NJ: P & R, 1987.
- Broadus, John A. *Commentary on Matthew*. Grand Rapids: Kregel, 1990.
- Buss, Dale. *Family Man: The Biography of Dr. James Dobson*. Wheaton, IL: Tyndale, 2005.
- Calvin, John. *Galatians, Ephesians, Philippians, I & II Thessalonians, I & II Timothy, Titus, Philemon. Calvin's Commentaries*, vol. 21. Grand Rapids: Baker, 1996.
- _____. *Institutes of the Christian Religion*. Edited by John T. McNeill. Translated by Ford Lewis Battles. Library of Christian Classics, vols. 20-21. Louisville: Westminster John Knox, n.d.
- Carter, John D., and Bruce Narramore. *The Integration of Psychology and Theology*. Grand Rapids: Zondervan, 1979.
- Christensen, Daniel L. *Deuteronomy 1-11*. Word Biblical Commentary, vol. 6. Dallas: Word, 1991.
- Crabb, Larry. *The Pressure's Off*. Colorado Springs: Water Brook, 2002.
- Craigie, Peter. *The Book of Deuteronomy*. The New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 197.
- _____. *Psalms 1-50*. Word Biblical Commentary, vol. 19. Waco, TX: Word, 1983.
- Dunn, James D. G. *Romans*. Word Biblical Commentary. vol. 38B. Dallas: Word, 1988.
- Eggerichs, Emerson. *Love & Respect*. Nashville: Thomas Nelson, 2004.
- Fitzpatrick, Elyse M., ed. *Women Counseling Women*. Eugene, OR: Harvest House, 2010.
- Fitzpatrick, Elyse M., and Dennis E. Johnson. *Counsel from the Cross*. Wheaton, IL: Crossway, 2009.
- Gill, John. *Galatians to Revelation*. London: Matthews & Leigh, 1809. Reprint, Paris, AR: The Baptist Standard, 1989.
- Gladding, Samuel T. *Counseling: A Comprehensive Profession*. 6th ed. Upper Saddle River, NJ: Pearson, 2009.
- Grudem, Wayne. *Systematic Theology*. Grand Rapids: Zondervan, 1994.
- Hughes, R. Kent. *Ephesians*. Preaching the Word. Wheaton, IL: Crossway, 1990.

- Jefferson, Charles. *The Minister as Shepherd*. Fort Washington, PA: Christian Literature Crusade, 1998.
- Johnson, Eric L. *Foundations for Soul Care*. Downers Grove, IL: Intervarsity, 2007.
- _____, ed. *Psychology & Christianity Five Views*. 2nd ed. Downers Grove, IL: IVP Academic, 2010.
- Jones, Stanton L., and Richard E. Butman. *Modern Psychotherapies*. Downers Grove, IL: IVP Academic, 1991.
- Kellemen, Robert W. *Equipping Counselors for Your Church*. Phillipsburg, NJ: P & R, 2011.
- Lambert, Heath. *The Biblical Counseling Movement After Adams*. Wheaton, IL: Crossway, 2011.
- Lane, Timothy S., and Paul David Tripp. *How People Change*. Winston-Salem, NC: Punch, 2006.
- _____. *Relationships: A Mess Worth Making*. Greensboro, NC: New Growth, 2006.
- Langberg, Diane Mandt. *Counseling Survivors of Sexual Abuse*. N.p.: Xulon, 2003.
- Lea, Thomas D., and Hayne P. Griffin, Jr. *1, 2 Timothy, Titus*. The New American Commentary, vol. 34. Nashville: Broadman, 1992.
- Lenski, R. C. H. *Colossians, Thessalonians, Timothy, Titus, Philemon*. Minneapolis: Augsburg, 1961.
- _____. *Galatians, Ephesians, Philippians*. Minneapolis: Augsburg, 1961.
- _____. *St. Matthew's Gospel*. Minneapolis: Augsburg, 1961.
- _____. *St. Paul's Epistle to the Romans*. Minneapolis: Augsburg, 1961.
- Lincoln, Andrew T. *Ephesians*. Word Biblical Commentary, vol. 42. Dallas: Word, 1990.
- MacArthur, John. *2 Timothy*. *The MacArthur New Testament Commentary*. Chicago: Moody, 1995.
- _____. *The Vanishing Conscience*. Dallas: Word, 1994.
- Mack, Wayne. *A Homework Manual of Biblical Living*. Vol. 1. Phillipsburg, NJ: P & R, 1979.
- _____. *A Homework Manual for Biblical Living*. Vol. 2. Phillipsburg, NJ: P & R, 1980.
- Mann, Mark. *One Ministry of The Word*. Stanley, NC: Timeless Texts, 2004.
- McMinn, Mark R. *Psychology, Theology, and Spirituality in Christian Counseling*. Carol Streams, IL: Tyndale, 1996.

- McMinn, Mark R., and Clark D. Campbell. *Integrative Psychotherapy*. Downers Grove, IL: Intervarsity, 2007.
- Merrill, Eugene. *Deuteronomy*. The New American Commentary, vol. 4. Nashville: Broadman & Holman, 1994.
- Metzger, Bruce M. *The Text of The New Testament: Its Transmission, Corruption, and Restoration*. 3rd ed. New York: Oxford, 1992.
- Moriarty, Glendon L., ed. *Integrating Faith and Psychology*. Downers Grove, IL: Intervarsity, 2010.
- Mounce, Robert H. *Romans*. The New American Commentary, vol. 27. Nashville: Broadman & Holman, 1995.
- Mounce, William D. *Pastoral Epistles*. Word Biblical Commentary, vol. 46. Nashville: Thomas Nelson, 2000.
- O'Brien, Peter T. *Colossians, Philemon*. Word Biblical Commentary, vol. 44. Waco, TX: Word, 1982.
- _____. *The Letter to the Ephesians*. The Pillar New Testament Commentary. Grand Rapids: Eerdmans, 1999.
- Powlison, David. *Seeing with New Eyes*. Phillipsburg, NJ: P & R, 2003.
- _____. *Speaking Truth in Love*. Greensboro, NC: New Growth, 2005.
- Reymond, Robert. *A New Systematic Theology of the Christian Faith*. 2nd ed. Nashville: Thomas Nelson, 2001.
- Robinson, J. Armitage. *St Paul's Epistle to the Ephesians*. London: Macmillan, 1903.
- Rogers, Carl R. *On Becoming a Person*. Boston: Houghton Mifflin, 1961.
- Sande, Ken. *The Peacemaker*. Grand Rapids: Baker, 2002.
- Scott, Stuart, and Heath Lambert, eds., *Counseling the Hard Cases: True Stories Illustrating the Sufficiency of God's Resources in the Scriptures*. Nashville: B & H, 2012.
- Skinner, B. F. *About Behaviorism*. New York: Alfred A. Knopf, 1974.
- Smalley, Gary. *Change Your Heart Change Your Life*. Nashville: Tommy Nelson, 2007.
- Smith, Robert. *The Christian Counselor's Medical Desk Reference*. Stanley, NC: Timeless Texts, 2000.
- Strauch, Alexander. *Leading With Love*. Littleton, CO: Lewis & Roth, 2006.
- Tautges, Paul. *Counsel One Another*. Leominster: Day One, 2009.
- _____. *Counsel Your Flock*. Leominster: Day One, 2009.
- Tenney, Merrill C. *New Testament Survey*. Rev. ed. Grand Rapids: 1985.

- Tripp, Paul David. *Instruments in the Redeemers Hand*. Phillipsburg, NJ: P & R, 2002.
- _____. *War of Words*. Phillipsburg, NJ: P & R, 2000.
- Tyler, David, and Kurt Grady. *Deceptive Diagnosis*. Bemidji, MN: Focus, 2006.
- Watson, Thomas. *The Art of Divine Contentment*. 1653. Reprint, Morgan, PA: Soli Deo Gloria, 2001.
- _____. *Heaven Taken by Storm*. 1669. Reprint, Orlando: Northampton, 2007.
- Welch, Ed. *A Banquet in the Grave*. Phillipsburg, NJ: P & R, 2001.
- Wragg, Jerry. *Exemplary Spiritual Leadership*. Leominster: Day One, 2010.
- Wright, H. Norman. *Crisis & Trauma Counseling*. Ventura, CA: Regal, 2003.

Articles

- Abbott-Smith, G. "Useful . . .," "ὠφέλιμος." In *A Manual Greek Lexicon of the New Testament*. 3rd ed. 1921. Reprint, Edinburgh: T. & T. Clark, 1948.
- Alpha Hope. "Resources" [on-line]. Accessed 9 February 2012. Available from <http://alphahopecounseling.com/resources>; Internet.
- American Counseling Association. "Resources" [on-line]. Accessed 19 August 2011. Available from <http://www.counseling.org/resources>; Internet.
- Associated Press. "Gwinnett Starts Court Geared toward Mentally Ill" [on-line]. Accessed 12 January 2013. Available from <http://www.accessnorthga.com/detail.php?n=257102>; Internet.
- Babler, John. "A Biblical Critique of the DSM-IV." *The Journal of Biblical Counseling* 18, no. 2 (1999): 25-29.
- Barrick, William. "The Necessity of Scripture." *The Master's Seminary Journal* 15, no. 2 (2004): 151-64.
- Behm, Johannes. "To impart understanding . . ." "νοουθετέω." In *Theological Dictionary of the New Testament*. Edited by Gerhard Kittel. Translated by Geoffrey William Bromiley. Grand Rapids: Eerdmans, 1964.
- Sargent, Beth A. "Leading Ladies Interview: Tricia Lovejoy," 21 September 2011 [on-line]. Accessed 9 February 2012. Available from <http://bethasargent.com/leading-lady-interview-tricia-lovejoy>; Internet.
- Bookman, Douglas. "The Godward Focus of Biblical Counseling." In *Counseling: How to Counsel Biblically*, ed. John F. MacArthur and Wayne Mack, 51-63. Dallas: Word, 2005.
- _____. "The Scriptures and Biblical Counseling." In *Introduction to Biblical Counseling*, ed. John F. MacArthur and Wayne Mack, 63-97. Dallas: Word, 1994.

- Büschel, F. "Rebuke" "ἐλεγμός." In *Theological Dictionary of the New Testament*. Edited by Gerhard Kittel. Translated by Geoffrey William Bromiley. Grand Rapids: Eerdmans, 1964.
- Clark, Stephen. "Government Sues Trucking Company for Taking Keys Away from Alcoholic Driver." Fox News [on-line]. Accessed 2 September 2011. Available from <http://www.foxnews.com/politics/2011.09/02government-sues-trucking-company-for-taking-keys-from-alcoholic-driver/>; Internet.
- Cumming Baptist Church. "What Are You Reading?: Pastor Barry's Recommendation." September 2011 [on-line]. Accessed 9 February, 2012. Available from <http://www.cummingbaptist.net/images/File/Newsletter%20Web%20September%202011.pdf>; Internet.
- Davis, Harris. "Introduction to Professional Counseling." Classroom syllabus, *COUN 6020—Introduction to Professional Counseling*, Fall 2009. Photocopy.
- Dihle, Albert. Edmond Jacob, Eduard Lohse, Eduard Schweizer, Karl-Wolfgang Troger. "Soul. . ." "ψυχή." In *Theological Dictionary of the New Testament*. Edited by Gerhard Kittel. Translated by Geoffrey William Bromiley. Grand Rapids: Eerdmans, 1964.
- Eyrich, Howard "Resources" [on-line]. Accessed 10 June 2012. Available from <http://www.nanc.org/Resources/NANC-Library/General-Counseling/General-CounselingDocuments/62problem--eyrich.aspx>; Internet.
- Farra, Stephen. "Finally a Biblical Psychology." *Connection* (Spring 2009): 16-17.
- Goode, William W. "Biblical Counseling and the Local Church." In *Counseling: How to Counsel Biblically*, ed. John MacArthur and Wayne Mack, 222-30. Nashville: Thomas Nelson, 2005.
- Greenberg, Gary. "Inside the Battle to Define Mental Illness: The Book of Woe." *Wired Magazine*, 27 December 2011: 1-10 [on-line]. Accessed 13 January 2011. Available from http://www.wired.com/magazine/2010/12/ff_dsmv/all/1; Internet.
- Grisanti, Michael. "Exegesis of Deuteronomy." Classroom lecture notes, *OT757—Exegesis of Deuteronomy*, Spring 2001. Photocopy.
- Gulchrist, Paul R. "Add . . ." "אֲדָרָה." In *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris. Chicago: Moody, 1980.
- Jones, Stanton. "An Integration View." In *Psychology & Christianity*, ed. Eric L. Johnson 2nd ed., 101-28. Downer Groves, IL: InterVarsity, 2010.
- Kleinknecht, Hermann, Friedrich Baumgartel, Werner Bieder, Erik Sjöberg, Eduard Schweizer, "wind . . ." "πνεῦμα," in *Theological Dictionary of the New Testament*, Edited by Gerhard Kittel. Translated by Geoffrey William Bromiley. Grand Rapids: Eerdmans, 1964.
- Kruger, Michael J. "The Sufficiency of Scripture in Apologetics." *The Master's Seminary Journal* 12, no. 1 (2001): 69-87.

- Lambert, Heath. "Biblical Counseling versus Psychology." Classroom lecture notes, 80551—*Introduction to Biblical Counseling*, Summer 2009. Photocopy.
- MacArthur, John. "The Sufficiency of Scripture." *The Master's Seminary Journal* 15, no. 2 (2004): 165-74.
- Mack, Wayne. "Instilling Hope in the Counselee." In *Counseling: How to Counsel Biblically*, ed. John MacArthur and Wayne Mack, 114-30. Nashville: Thomas Nelson, 2005.
- _____. "Providing Instruction through Biblical Counseling." In *Counseling: How to Counsel Biblically*, ed. John MacArthur and Wayne Mack, 162-75. Nashville: Thomas Nelson, 2005.
- _____. "The Sufficiency of Scripture in Counseling." In *The Master's Perspective on Pastoral Ministry*, vol. 3, ed. Richard Mayhue and Robert Thomas, 181-211. Grand Rapids: Kregel, 2002.
- _____. "Taking Counseling Inventory: Collecting Data." In *Counseling: How to Counsel Biblically*, ed. John MacArthur and Wayne Mack, 131-46. Nashville: Thomas Nelson, 2005.
- Mayhue, Richard L. "The Authority of Scripture." *The Master's Seminary Journal* 15, no. 2 (2004): 227-36.
- National Institute of Marriage. "Resources" [on-line]. Accessed 9 February 2012. Available from http://nationalmarriage.com/index.php?option=com_ixxocart&Itemid=50; Internet.
- Nishimura, Nancy. "Foundations of Counseling." Classroom syllabus, *COUN741—Foundations of Counseling*, Fall 2009. Photocopy.
- Paul, Pamela. "With God As My Shrink." *Psychology Today*, May 2005: 1-5 [on-line]. Accessed 9 July 2011. Available from <http://www.psychologytoday.com/articles/200505/god-my-shrink>; Internet.
- Payne, J. Barton. "Wind . . ." "רוּחַ." In *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris. Chicago: Moody, 1980.
- Pettegrew, Larry D. "The Perspicuity of Scripture." *The Master's Seminary Journal* 15, no. 2 (2004): 209-25.
- Powlison, David. "Critiquing Modern Integrationists." *The Journal of Biblical Counseling* 11 no. 3 (1993): 24-34.
- _____. "Crucial Issues in Contemporary Biblical Counseling." *The Journal of Biblical Counseling* 9, no. 3 (1988): 53-78.
- _____. "Educating, Licensing, and Overseeing Counselors." *The Journal of Biblical Counseling* 25 no. 2 (2007): 29-36.
- _____. "Familial Counseling: The Paradigm for Counselor-Counselee Relationships in 1 Thessalonians 5." *The Journal of Biblical Counseling* 25, no. 1 (2007): 2-16.

- _____. "Integration of Inundation?" In *Power Religion: The Selling Out of the Evangelical Church*, ed. Michael S. Horton, 191-218. Chicago: Moody, 1992.
- _____. "The Sufficiency of Scripture to Diagnose and Cure Souls." *The Journal of Biblical Counseling* 23, no. 2 (2005): 2-14.
- Prost, L. Rebecca. "A Search for Belonging." In *Integrating Faith and Psychology*, ed. Glendon L. Moriarty, 43-68. Downers Grove, IL: Intervarsity, 2010.
- Quinn, Lance. "Don't Couch the Truth" (seminar delivered at the 2010 Shepherd's Conference, Grace Community Church, Sun Valley, CA) [on-line]. Accessed 23 January 2012. Available from <http://www.shepherdsconference.org/media/details/?mediaID=5195>; Internet.
- Reber, Jeffrey S. "Secular Psychology; What's The Problems." *Journal of Psychology and Theology* 34, no. 3 (2006): 193-204.
- Roberts, Robert C. "A Christian Psychology Response to Integration." In *Psychology & Christianity Five Views*, 2nd ed., ed. Eric L. Johnson, 132-36. Downers Grove, IL: InterVarsity, 2010.
- Schneider, Gerhard. "Training . . ." "παίδεια." In *Exegetical Dictionary of the New Testament*. Edited by Horst Blaz and Gerhard Schneider. Translated by John W. Medendorp and Douglas W. Stott. Grand Rapids: Eerdmans, 1993.
- Scott, Stuart. "Discipleship Counseling." Classroom lecture notes, *80551-Introduction to Biblical Counseling*, Summer 2009. Photocopy.
- _____. "The Theological Foundation of Biblical Counseling." Class syllabus, *PM711—Pastoral Counseling*, August 2001. Photocopy."
- Smith, Robert D. "Frequently Asked Questions about Biblical Counseling." In *Counseling: How to Counsel Biblically*, ed. John MacArthur and Wayne Mack, 254-56. Nashville: Thomas Nelson, 2005.
- Smith, Winston. "Dichotomy or Trichotomy? How the Doctrine of Man Shapes the Treatment of Depression." *The Journal of Biblical Counseling* 18, no. 3 (2000): 21-29.
- Stigers, Harold G. "Take from . . ." "קָרַע." In *Theological Wordbook of the Old Testament*, ed. Robert Laird Harris. Chicago: Moody, 1980.
- Street, John. "Why Biblical Counseling And Not Psychology." In *Think Biblically!*, ed. John MacArthur, 203-20. Wheaton, IL: Crossway, 2003.
- "Therapists in Dawsonville." *Psychology Today* [on-line]. Accessed 25 January 2011. Available from <http://therapists.psychologytoday.com/rms/state/GA/Dawsonville.html>; Internet.
- Thomas, Robert. "General Revelation and Biblical Hermeneutics." *The Master's Seminary Journal* (Spring 1998), 5-23 [on-line]. Accessed 31 January 2011. Available from <http://www.tms.edu/tmsj/tmsj9a.pdf>; Internet.
- _____. "The Rationality, Meaningfulness, and Precision of Scripture." *The Master's Seminary Journal* 15, no. 2 (2004): 175-207.

Tripp, Paul David. "Homework and Biblical Counseling." *The Journal of Biblical Counseling* 11, no. 2 (1993): 21-25.

United States Census Bureau. "Dawson County, Georgia" [on-line]. Accessed 3 November 2010. Available from <http://quickfacts.census.gov/qfd/states/13/13085.html>; Internet.

_____. "Population Estimates for the 100 Fastest Growing U.S. Counties in 2005: April 1, 2000 to July 1, 2005" [on-line]. Accessed 30 August 2010. Available from <http://www.census.gov/popest/counties/CO-EST2005-09.html>; Internet.

Waltke, Bruce. "Life . . ." "חַיִּים." In *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris. Chicago: Moody, 1980.

Welch, Ed. "How Theology Shapes Ministry: Jay Adams's view of the Flesh and an Alternative." *The Journal of Biblical Counseling* 20, no. 3 (2002): 16-25.

_____. "What is Biblical Counseling Anyway?" *The Journal of Biblical Counseling* 16, no.1 (1997): 2-6.

Dissertations and Projects

Dutton, Mark. "Developing a Biblical Counseling Ministry in a Local Church." D.Min. project, Baptist Bible Seminary, 2003.

Powlison, David. "Competent to Counsel? The History of a Conservative Protestant Biblical Counseling Movement." Ph.D. diss., University of Pennsylvania, 1996.

ABSTRACT

EQUIPPING MEMBERS OF PROVIDENCE BIBLE CHURCH OF DAWSONVILLE, GEORGIA TO SERVE AS BIBLICAL COUNSELORS

Thomas Michael Scaife, D.Min.
The Southern Baptist Theological Seminary, 2013
Faculty Supervisor: Dr. Robert J. Burrelli, Jr.

This Doctor of Ministry project teaches eight core essentials to begin equipping believers in a local church to practice biblical counseling. Chapter 1 gives the history of Providence Bible Church and its ministry context, and five goals of the project are presented.

Chapter 2 is a study of various passages, specifically 2 Timothy 3:16-17, Deuteronomy 4:2, Romans 15:14, and Ephesians 4:11-12, which explain the biblical reasons for biblical counseling. Other scriptures are implemented to support these four key passages.

Chapter 3 investigates the philosophies and teachings that guide secular and integration counselors. Biblical counseling is compared against these other methods.

Chapter 4 highlights the teaching from the fifteen-week project. Eight subjects are covered and two surveys are given.

Chapter 5 evaluates the usefulness and success of the project. The first and final surveys are compared to measure the success of the teaching and to the obtaining of the five goals.

VITA

Thomas Michael Scaife

EDUCATIONAL

Diploma, Findlay High School, Findlay, Ohio, 1984

B.A., Columbia International University, 1999

M.Div., The Master's Seminary, 2003

MINISTERIAL

Youth Pastor, Hope Chapel Mililani, Hawaii, 1989-1991

Youth Pastor, Findlay Evangelical Free, Findlay, Ohio, 1993-1994

Pastor, Providence Bible Church, Dawsonville, Georgia, 2003-