

25 Oct 11 – 18 Feb 12

Marty L. Summers

NANC Counselor Exam

1. What are the goals of biblical counseling?
2. Are the Scriptures sufficient for biblical counseling? Explain your position.
3. What are some of the important needs in the first session?
4. Describe how to develop involvement with a counselee. What is the difference between empathy and involvement? Is this difference significant?
5. What is data gathering? Why is it important?
6. Explain the need for homework. Also explain the need for specific, concrete homework in contrast to general, vague homework.
7. Define guilt biblically. Is “false guilt” a biblical concept? How do you deal with guilt in the context of counseling?
8. Write a paragraph or two on the problem of eclecticism in counseling and your position in reference to it.
9. Define the concepts of “presentation level” and “performance level.” Use a case history, in which you were the counselor, to show the necessity for moving from the presentation level to the performance level.
10. Define the concept of “preconditioning level.” Use a case history, in which you were the counselor, to show the necessity for moving from the performance level to the preconditioning level.
11. Define a “complicating problem.” Give a concrete example.
12. Define “halo data” and give some examples of halo data for depression.
13. Define and describe the importance of language in counseling. Give examples.
14. Explain the significance of Eph 4:17-25, and similar passages for Biblical counseling.
15. Describe and diagram how depression develops and is to be alleviated.
16. Define anger biblically. Describe at least five ways people deal with anger. Describe both sinful and godly ways of dealing with anger.
17. Give some typical assignments for a person who is depressed. Next, do the same for a person who worries. Finally, do the same for a person who is afraid. Don’t discuss what you would in

giving assignments; rather give actual assignments as you would write them down for the counselee.

18. Describe how you deal with sin in counseling. Use a case history, in which you were the counselor, to show how you dealt with sin.

19. Outline a comprehensive counseling program to help a couple develop good communication patterns.

20. Would you work cooperatively with a physician? A psychologist? Justify your answers biblically.

21. Define “total restructuring.” Describe how it works, using a case regarding homosexuality as the model.

22. Develop a biblical view of emotions. Use both the Old and New Testaments in your answer. How can emotions be changed biblically?

23. List several reasons for terminating a counseling case. Answer this for cases terminated because of spiritual change (growth) and spiritual hardening (failure to comply).

24. Is there any place in biblical counseling for casting out demons? In your answer, include your position on demonic activity in the post-apostolic era and the biblical methodology of dealing with it.

25. What does it mean to minister the Scriptures in counseling? Contrast a “ministry of the word” model and a “professional medical” model.

26. Write a short paragraph on each of the following: healing of the memories, visualization techniques, 12-step and other recovery programs, self-image. In your answer, define and give a biblical analysis of each concept. (Do not guess. Research these concepts.)

27. With which Christian counselors – if any – do you agree? On which points do you agree with them and why? Be specific and concrete with names and concepts. Use two or three counselors as examples.

28. Does your church presently practice church discipline? If not, would you be willing to graciously encourage them toward this position?

1. What are the goals of biblical counseling?

The Westminster divines rightly said the chief end of man is to glorify God and enjoy Him forever.¹ Thus, *“The ultimate goal behind all Christian activity, including counseling, is to glorify God (Col 3:23).”*² From this ultimate goal we can glean several sub-goals. One such sub-goal would be effecting *“biblical change.”*³ This sanctifying work is best done through nouthetic counseling involving: Change through Confrontation out of Concern. *“It presupposes, firstly, that there are sinful patterns and activities in the life of the counselee that God wants changed; secondly, that this change will be brought about through a verbal confrontation of the counselee with the Scriptures as the counselor ministers them in the power of the Holy Spirit, and thirdly, that this confrontation is done in a loving, caring, familial manner for the benefit of the counselee.”*⁴ Another goal for the believer who has been *“overtaken in a fault”* is to restore such a one to usefulness.⁵ We must be doers of the word and not hearers only.⁶ Restoring one to usefulness is restoring ones fruitfulness.⁷ Jesus said *“herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.”*⁸ Paul reiterates this in 1Tim 1:5 *“But the goal of our instruction is love from a pure heart, and a good conscience, and a sincere faith.”* Elsewhere he says *“And now abideth faith, hope, charity, these three; but the greatest of these is charity.”*⁹ Jesus said *“if ye love me, keep my commandments.”*¹⁰ Thus *“the goal of nouthetic counseling is set forth plainly in the Scriptures: to bring men into loving conformity to the law of God.”*¹¹ A goal for every counselor ought to be, along with the Apostle Paul, to present our counselees a chaste virgin to Christ.¹² But this all presupposes the counselee ‘has’ a relationship with Christ. If this is not the case then the goal of the counselor becomes that of precounseling or evangelizing the unbeliever. Nothing brings God more glory than the quickening of the dead. Any attempts to counsel an unbeliever will simply be an exercise in futility and will not bring glory to God.¹³

¹ Westminster Shorter Catechism, Question #1

² Jay Adams, Ready to Restore, pg 5

³ Jay Adams, The Christian Counselor’s Manual: The Practice of Nouthetic Counseling, Kindle Edition, pg 171

⁴ Jay Adams, Ready to Restore, pg 9

⁵ Gal 6:1

⁶ Jas 1:22

⁷ Gal 5:22-23

⁸ Jn 15:8

⁹ 1Cor 13:13

¹⁰ Jn 14:15

¹¹ Jay Adams, The Christian Counselor’s Manual: The Practice of Nouthetic Counseling, Kindle Edition, pg 142

¹² 2Cor 11:2

¹³ Heb 11:6; Rom 8:8

2. Are the Scriptures sufficient for biblical counseling? Explain your position.

*“We can define the sufficiency of Scripture as follows: The sufficiency of Scripture means that Scripture contained all the words of God he intended his people to have at each stage of redemptive history, and that it now contains all the words of God we need for salvation, for trusting him perfectly, and for obeying him perfectly.”*¹⁴ The goal of all Christian activity is to honor and glorify God.¹⁵ This then makes sanctification the aim of all biblical counseling and it is the Bible that is to be the means used to bring that to pass.¹⁶ Is the bible sufficient to accomplish our sanctification? *“It is this doctrine that is at stake more than any other in the ‘sufficiency debate.’ within Christian counseling. Most people would agree that the Bible is sufficient for salvation. But many are not sure that it is sufficient for sanctification.”*¹⁷ Does the Bible claim to be sufficient for our sanctification? According to 2Tim 3:16-17 it does, *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.”* According to these verses the Bible is sufficient for all necessary change in the believer. *“The Bible was produced by the Holy Spirit in order to bring about the very sort of change that we seek in counseling. When properly used, it will do four things: ..Teach.. ..Convict. ...Correct.. ..Train.. These four steps, which the Holy Spirit brings about only through the Bible, are sufficient. Indeed, they comprise the most complete plan for change that exists. The Bible has all that is needed to lead to the proper changes.”*¹⁸ Psalm 19 is one of the best passages which succinctly deal’s with the sufficiency of Scripture. Note it lists six titles, six characteristics, and six benefits of Scripture. We are told the law of the Lord is perfect, restoring the soul; *Scripture, which is divine instruction, is so comprehensive that it can totally transform the inner person.* The testimony of the Lord is sure, making wise the simple; *this couplet means that Scripture is so sure and reliable and trustworthy and unwavering that it takes the simpleminded, undiscerning, uninformed, ignorant person and makes that person skilled in all aspects of holy living. Therein is the sanctifying power of the Word.* The precepts of the Lord are right, rejoicing the heart; *this phrase is saying that God’s Word lays down right principles that make a sure path on which all who walk will find fullness of joy. You can begin to see how these descriptions of Scripture dovetail, answering every need of the human heart.* The commandment

¹⁴ Grudem, Systematic Theology, pg 127

¹⁵ Ps 86:9; Rom 11:36; 1Cor 6:20; Matt 5:16; Col 3:23

¹⁶ Jn 17:17; Eph 5:26

¹⁷ Ed Hinson & Howard Eyrich, Totally Sufficient, pg 239

¹⁸ Jay E. Adams, Ready to Restore, pg 12

of the Lord is pure, enlightening the eyes; *the Word of God is sufficient for salvation, total transformation of the inner person, the source of skill in all matters of holy living, the path to joy, and the source of a clear understanding of things.* The fear of the Lord is clean, enduring forever; *note that this 'fear of the Lord' endures forever. It is permanently and eternally relevant. It does not need updating. It does not need editing. It does not need to be polished or refined. Any person living at any time in human history, in any culture, in any climate, will find the Bible completely applicable. The same basic principles of the Word of God apply equally to a myriad of different people and situations with the same powerful effect.* The judgments of the Lord are true, they are righteous altogether; *Where do we go for a permanent resource that never changes? Where do we go for truth? There is only one answer: God's Word, the Bible. Nowhere else can we find that which can totally transform the whole person, make wise, bring joy, enlighten the eyes, be permanently relevant, and produce comprehensive righteousness."*

Scripture according to Joshua 1:8 *is the only resource that is all-sufficient, guaranteeing success to the one whose mind is fixed and meditating on its immense richness.*¹⁹ Fundamentally the nouthetic counseling position is this: *"Every counseling problem is at heart a theological problem. Every counseling solution is at heart a theological solution. And the theology that Christians should always adopt is a Bible-centered one. That is to say, we believe that in the Scriptures God has provided 'everything' we need to know 'for life and godliness.' That statement is found in II Peter 1:3. It means that everything a person needs to inherit eternal 'life,' and to live in a 'godly' way, pleasing to Him, is found in the Scriptures. The assertion boils down to this: there is no substitute, or need to supplement, those things that have to do with either salvation or sanctification.. So, it's only when we get to the second half of Peter's proposition that our thinking diverges. Nouthetic counselors believe that just as his statement about salvation ('life') is absolute and exclusive, so to is his statement about sanctification.."*²⁰

¹⁹ Ps 19 Extracted from John MacArthur, Counseling – How to Counsel Biblically, pgs 205-210

²⁰ Jay E. Adams, Greg Dawson and the Psychology Class, pg 61

3. What are some of the important needs in the first session?

The first session sets the stage for everything that follows; thus, it is important to cultivate involvement, instill hope, collect data, and induce change. One mistake counselors make according to Wayne Mack is what he calls the ‘auto mechanic approach’ to counseling. “*When someone leaves a car for repair, the mechanic pulls out the shop manual, puts the car through various diagnostic tests, then repairs the problem according to the manual. Some counselors, I fear, treat people this way. They are interested only in finding out what the problem is and what the book says to do about it. Then they immediately try to fix the problem with little regard to their relationship with the counselee.. The point is counselors cannot allow themselves to become exclusively problem-oriented. Rather, they need to be person-oriented..*”²¹ Cultivating this kind of involvement must begin before walls of separation are built. Another mistake is to leave the counselee feeling hopeless. Without hope one is quick to give up in despair during life-shattering experiences. Biblical change cannot happen apart from hope, and since many come in feeling hopeless instilling hope must be an immediate priority. Cultivating involvement and instilling hope requires sufficient data gathering and proper interpretation of the data; we cannot assume. Wayne Mack says “*If we attempt to interpret people’s problems before we gather adequate data, we will only add to their difficulty rather than relieve it.*”²² Jay Adams provides the following list of things a counselor will want to accomplish in the first session: “*1) He will want to establish his leadership in the counseling context and elicit commitment from the counselee. 2) He will want to center counseling upon Jesus Christ and His Word from the outset. 3) He will want to determine (if possible) whether the counselee is a Christian.. 4) He will want to establish regular Bible reading and prayer if it does not exist already. 5) He will want to give hope.. 6) He will want to solve some initial problems, or take initial steps to do so. 7) He will want to focus on solutions to some problems. 8) He will want to assign homework designed to bring early success and relief growing out of biblical action. 9) He will want to work on enlisting whatever help is possible and necessary from others.. 10) He will want to determine what the main problem(s) is (are) if possible.*”²³ Finally, biblical counseling must induce counselee’s to action. From the first session we must establish an expectation that the counselee will work outside the counseling office to bring about the necessary change.

²¹ John MacArthur, Counseling—How to Counsel Biblically, pg 102

²² John MacArthur, Counseling—How to Counsel Biblically, pg 131

²³ Jay Adams, The Christian Counselor’s Manual: The Practice of Nouthetic Counseling, Kindle Ed, pg 227-228

4. Describe how to develop involvement with a counselee. What is the difference between empathy and involvement? Is this difference significant?

Wayne Mack suggests three ways to develop involvement with a counselee. He says “*The facilitative relationship must be built on the foundations of compassion, respect, and sincerity.*”²⁴

To develop genuine compassion Wayne Mack suggests: “*Think about how you would feel if you were in the counselee’s position..Think of the counselee as a family member..Think about your own sinfulness..Think about practical ways to show compassion.*”²⁵

In how to show respect he suggests: “*User proper verbal communication..Use proper nonverbal communication.. Take the counselee’s problems seriously.. Trust your counselees.. Express confidence in the counselee.. Welcome the counselee’s input.. Maintain confidentiality.*”²⁶

And in involvement through sincerity he suggests: “*Be honest about your qualifications.. Be honest about your own weaknesses.. Be honest about your goals and agenda.. Be honest about your limitations as a counselor.*”²⁷

Paul Tripp views involvement in terms of redemptive relationships built on the foundation of love. He provides the following four elements for any loving ministry: a) *Enter the person’s world..recognizing the entry gates*; b) *Incarnate the love of Christ..we are not just God’s spokespersons; we are examples*; c) *Identify with suffering..too often we reduce our ministry to biblical platitudes and promises of prayer, establishing a wide buffer zone around people who are in deep pain*; d) *Accept with agenda..as we enter God’s family, we are in need of radical personal change.. You must grant them the same grace and love that you received from the Lord.*²⁸

The significant difference between empathy and involvement is: empathy is passive, involvement is active; empathy is non-confrontational, involvement speaks the truth in love even when it hurts. Proverbs 27:6 says “*Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.*” Jay Adams says “*True empathy is deep enough to disagree.. [and we should] Empathize with suffering, not with self-pity.*”²⁹ Empathy is defined as “*Identification with and understanding of another’s situation, feelings, and motives.*”³⁰ There is a place for empathy; however, never at the expense of biblical repentance. The relationship grounded on involvement is strong, firm and drives spiritual change when and where needed.

²⁴ John MacArthur, Counseling—How to Counsel Biblically, pg 102

²⁵ John MacArthur, Counseling—How to Counsel Biblically, pgs 104-105

²⁶ John MacArthur, Counseling—How to Counsel Biblically, pgs 106-109

²⁷ John MacArthur, Counseling—How to Counsel Biblically, pgs 109-111

²⁸ Paul Tripp, Instruments in the Redeemer’s Hands, pg 125-158

²⁹ Jay Adams, Ready to Restore, pg 34

³⁰ The American Heritage Dictionary—based on the new second college edition, pg 232

5. What is data gathering? Why is it important?

*“One of the techniques vital to good counseling is skill in gathering relevant data. In biblical counseling data gathering is an important activity. Unlike Rogerians, Christian counselors are deeply concerned about data. They know that these are needed in order to solve the counselee’s problems.”*³¹ Data gathering is the collection of facts. Wayne Mack says *“The wise person seeks and acquires knowledge, not assumptions, speculations, or imaginations. And knowledge has to do with facts.”*³² Counselors first seek knowledge then understanding and finally wisdom as they map out strategies for breaking and/or changing bad habits.³³ *“When you know what motivates people, to seek counseling, what problems are common to various classes of persons, how to discover where their major known difficulties lie, and how to uncover unknown data, your effectiveness to help counselees will increase greatly.”*³⁴ According to Wayne Mack we must gather adequate data in at least six areas: *“physical state, resources, emotions, actions, concepts, and historical background.”*³⁵ Physical state, for example, is important in that we are not equipped to handle organic issues. These issues must be referred to a physician lest we become culpable in a needless death. We must acknowledge our limitations as we distinguish between principal and complicating problems. The primary methods for gathering data would be the PDI, asking questions, and observing halo data. Examples of halo data would include: grimacing, winking;³⁶ nervous laughter;³⁷ and one’s appearance.³⁸ Sometimes actions speak louder than words. Once hope has been instilled the counselor will typically *“..focus on data gathering. If he tries to prescribe biblical solutions to a problem that he does not understand adequately he is a ‘fool’ and deserves to be ‘reproached’ (cf. Berkeley version of Prov. 18:3), just as Job’s counselors were.”*³⁹ Job’s counselor’s never asked questions or gathered information they simply assumed and as a result merely added to his distress. *“To be effective, the counselor must first gather enough information to adequately understand the person and the problems.”*⁴⁰ One cannot induce the right kind of change if the right kind of change is not accurately deduced based upon the adequacy of the facts gathered.

³¹ Jay Adams, *The Christian Counselor’s Manual*, Kindle Edition, pg 257

³² John MacArthur, *Counseling—How to Counsel Biblically*, pg 131

³³ Prov 2:2-11

³⁴ Jay Adams, *Ready to Restore*, pg 43

³⁵ John MacArthur, *Counseling—How to Counsel Biblically*, pg 132

³⁶ Prov 16:30

³⁷ Prov 14:13

³⁸ Prov 15:13

³⁹ Jay Adams, *Ready to Restore*, pgs 26-27

⁴⁰ John MacArthur, *Counseling—How to Counsel Biblically*, pg 132

6. Explain the need for homework. Also explain the need for specific, concrete homework in contrast to general, vague homework.

Homework is intended to produce results. As counselors we want to promote biblical change as a lifestyle. Willingness to complete homework says something about the faith of the counselee.

*“Whenever a counselee comes to believe that some teaching of the Scriptures applies to his life in a particular way he is obligated to implement that teaching so that it becomes operative in daily living.. Faith leads to works. Homework is a part of the work to which faith leads.”*⁴¹

Wayne Mack says *“We can help our counselees to avoid frustration and discouragement by helping them to understand that change is a gradual process requiring practice. And we can help them through the change process by assigning homework that facilitates practice, not just homework that teaches principles but homework that requires application of those principles.”*⁴²

Homework *“translates what is discussed during the counseling sessions into action. [And it] perpetuates the principles between sessions.”*⁴³ Homework *“speeds up the counseling process.. eliminates dependency on the counselor.. provides a personalized guide for reference.. [and] can be used as a yardstick to measure the amount of effort and commitment the counselee is putting forth to change and grow.”*⁴⁴ Specific, concrete, homework has a goal; thus, it instills hope as the counselee sees progress being made. General, vague, homework has no end in sight and, therefore, can produce discouragement. Specific homework also helps the counselor keep sessions on track. *“Homework places a demand upon the counselor to think about solutions in terms of biblical patterns of living; it drives him to the Scriptures. Homework assignments necessitate thinking about the practical implications of biblical principles. Thus the counselor feels an obligation to be concrete rather than abstract in the consideration of problems. Effective homework is always specific and concrete; it is related to life at the level on which it is lived. Generalizations, applicable to many other situations, can be understood best after the concrete solution to one specific problem has been reached.”*⁴⁵ Specific problems need specific solutions.

*“Movement toward corrective behavior is the solution. Therefore, persons seeking help need to be given homework designed to meet their specific needs.”*⁴⁶ If we are to take counselees seriously we must then assign homework that meets the presentation problem.

⁴¹ Jay Adams, Ready to Restore, pg 72

⁴² John MacArthur, Counseling—How to Counsel Biblically, pg 197

⁴³ Rod and Staff Ministries, Level Two, class 8 notes fall 2010, pg 1

⁴⁴ Rod and Staff Ministries, Level Two, class 8 notes fall 2010, pg 3

⁴⁵ Jay Adams, The Christian Counselor’s Manual, Kindle Edition, pg 312

⁴⁶ Jay Adams, The Christian Counselor’s Manual, Kindle Edition, pg 298

7. Define guilt biblically. Is “false guilt” a biblical concept? How do you deal with guilt in the context of counseling?

When speaking of the ‘guilty’ the bible uses words like: ‘**asham**’ meaning; to *be guilty*; by implication to *be punished or perish* :- × certainly, be (-come, made) desolate, destroy, × greatly, be (-come, found, hold) guilty, offend (acknowledge offence), trespass; **opheilo** meaning to *owe* (pecuniarily); figurative to *be under obligation (ought, must, should)*; morally to *fail* in duty :- behave, be bound, (be) debt (-or), (be) due (-ty), be guilty (indebted), (must) need (-s), ought, owe, should; **enochos** meaning *liable* to (a condition, penalty or imputation) :- in danger of, guilty of, subject to; and **hupodikos** meaning *under sentence*, i.e. (by implication) *condemned* :- guilty.⁴⁷ Thus, a good biblical definition of guilt is: “*liability or culpability to punishment for wrongdoing.*”⁴⁸ Guilt is a state of ‘being’ not a state of ‘feeling.’ Jay Adams defines false guilt as “*guilt feelings.*”⁴⁹ Guilt feelings can be used by God to lead one to repentance and restoration but it can just as easily be used by the devil to keep one defeated and/or on the sidelines. Because guilt is a state of being rather than feeling then feelings have nothing to do with ones true condition. One can, in fact, break the law in ignorance and/or callousness of mind while experiencing no feelings of remorse. Likewise one can feel guilty without having violated any commandment due to a weak and/or misinformed conscience. Secularists deal only with false guilt, thereby, totally disregarding the conviction of the Holy Spirit and our accountability to God. Freud, for example, believed man’s problem is a conflict between the Id (basic desires or drives) and the Superego (moral teaching.) He believed the solution is to reeducate the Superego so that there is no conflict with the drives. To him there is no such thing as true guilt. Skinner believed man’s problem is behavior that is counterproductive or results in bad consequences and that the solution is to change behavior for good/better results. In other words guilt is the result of environment.⁵⁰ God, however, holds us accountable for it is He who we offend.⁵¹ If our guilt is not handled biblically it can lead to other more severe transgressions.⁵² Handling guilt biblically consists of at least five steps: 1. Acknowledge our guilt (Ps 51:3); 2. Confess our sin (1Jn 1:7-9); 3. Make restitution if possible (Ex 22:12); 4. Repent of sinful behavior (Eph 4:22-24); 5. Live in light of God’s forgiveness (1Cor 6:9-11). We help counselees differentiate between the two.

⁴⁷ Strong’s: Hebrew 816, Greek 3784, 1777, 5267

⁴⁸ Rod and Staff Ministries, Level Two, class 9 notes fall 2010, pg 2

⁴⁹ Jay Adams, *Competent to Counsel*, pg 14

⁵⁰ Rod and Staff Ministries, Level Two, class 9 notes fall 2010, pg 1

⁵¹ Ex 20:7; Rom 1:20; Rom 2:1

⁵² Gen 4:3-14

8. Write a paragraph or two on the problem of eclecticism in counseling and your position in reference to it.

The word ec·lec·tic means: *deriving ideas, style, or taste from a broad and diverse range of sources.*⁵³ An eclectic counselor “*is one who will select what is applicable to the client from a wide range of theories, methods and practices. Justification is based on the very recent theory that there is no proof that any one approach works better than all others for a specific problem.*”⁵⁴ Jay Adams says, “*The eclectic pragmatically attempts to take the best of everything and glue it together in a patchwork.*”⁵⁵ There are, however, only two ultimate sources from which to derive counsel: God and the devil. Scripture says we were created “*subject to vanity.*”⁵⁶ This, in part, means we were created in need of counsel due to our lack of knowledge and understanding. We see this right from the beginning where God instructs Adam that he can freely eat from every tree of the garden except one and then specifies the one prohibited.⁵⁷ We also find the devil counseling Eve casting doubt upon God’s Word (*hath God said..to the eclectic he says is God’s Word sufficient*).⁵⁸ Neither Genesis Three nor Psalm One leaves any room for a third ultimate source. Psalm one speaks of the counsel of God vs the ungodly. The question then boils down to who is the source of our counsel? Adams says, “*It is my hope that out of the present controversy over the problem of eclectic counseling within Christ’s church (the issue is whether the counseling systems of Freud, Rogers, Skinner, not to speak of scores of others, can be brought legitimately into the church) theological studies will be generated that will lead to clearer definitions of the work of the church and her counseling ministry, so that congregations and their members will better understand the perils involved. In my opinion, advocating, allowing and practicing psychiatric and psychoanalytical dogmas within the church is every bit as pagan and heretical (and therefore perilous) as propagating the teachings of some of the most bizarre cults. The only vital difference is that the cults are less dangerous because their errors are more identifiable, since they are controverted by existing creedal statements.*”⁵⁹ Freud says, “*Religion is an illusion and it derives its strength from the fact that it falls in with our instinctual desires.*”⁶⁰ And he says “*Religion is comparable to a childhood neurosis.*”⁶¹ Rogers denies the

⁵³ The New Oxford American Dictionary, Oxford University Press, Kindle Edition.

⁵⁴ <http://wiki.answers.com>

⁵⁵ Jay E Adams, *The Christian Counselor’s Manual: The Practice of Nouthetic Counseling*, Kindle Edition, p 93

⁵⁶ Rom 8:20

⁵⁷ Gen 2:16-17

⁵⁸ Gen 3:1-5

⁵⁹ Jay E. Adams, *A Theology of Christian Counseling: More than Redemption*, Kindle Edition, Introduction.

⁶⁰ Sigmund Freud, *New Introductory Lectures on Psychoanalysis*, 1933

cardinal Christian doctrine of Original Sin and Skinner denies we were created in the image and likeness of God. Advocates of eclectic counseling under the banner of ‘all truth is God’s truth’ tragically turn to such godless sources as if God would bless such depraved minds. Adams says, “*And, when compromisers talk about all truth as God’s truth, they call it ‘common grace.’ They abuse this concept too. They mean by such use that God revealed truth through Rogers, Freud, Skinner, etc. God does, of course, restrain sin, allow people to discover facts about His creation, etc., in common grace (help given to saved and unsaved alike), but God never sets up rival systems competitive to the Bible. And God doesn’t duplicate in general revelation (creation) what He gives us by special revelation (the Bible). That is not common grace. You can be sure that it is not the result of common grace that two rival ways of counseling exist side by side! God cannot be charged with such contradiction. His common grace is not responsible for false teachings by Freud (man is not responsible for his sin), Rogers (man is essentially good and needs no outside help), or even Skinner (man is only an animal, without value, freedom or dignity). It is nearly blasphemous to claim (as a number do) that such systems, full of errors, falsehoods and anti-Christian teachings, are the product of God’s common grace! ..It is improper to conceive of Freud, Rogers and scores of others like them as great benefactors of the church, near Christians, or persons from whom we can learn much. No; rather, we must see clearly that they have come peddling the wares of the enemy. They are his agents. They offer systems, counsel and a way of life opposed to biblical truth. Their views are not supplemental, but outright alternatives.*”⁶² Scripture says “*Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?*”⁶³ The counselor whose delight is not in the law of the Lord and who does not meditate exclusively in His law day and night but rather yokes himself with the ungodly will be guilty of standing in the way of sinners and sitting in the seat of the scornful and will therefore have to give an account to God in the day of judgment. Adams says, “*To know about God’s revelation in Scripture and to abandon it (or dilute it) in favor of the wisdom of men is serious rebellion.*”⁶⁴ And I agree.

⁶¹ Sigmund Freud, *The Future of an Illusion*, 1927

⁶² Jay E. Adams, *A Theology of Christian Counseling: More Than Redemption*, Kindle Edition, pgs 8-9

⁶³ 2Cor 6:14

⁶⁴ Jay E. Adams, *A Theology of Christian Counseling: More Than Redemption*, Kindle Edition, pg 46

9. Define the concepts of “presentation level” and “performance level.” Use a case history, in which you were the counselor, to show the necessity for moving from the presentation level to the performance level.

Presentation level problems are the problems which prompt counselees to seek help. Emotions are frequently prominent at this level and, therefore, these problems tend to be quite subjective in nature. Performance level problems are the actions that produce the difficulties. They are facts oriented and, therefore, tend to be quite objective in nature. Jay Adams defines these problems as: “(1) *the presentation problem is the first problem presented to the counselor. It answers the question, ‘Why are you here?’ and usually consists of the recital of symptoms like, ‘I’m depressed.’* (2) *The performance problem is the specific cause or causes of the immediate debilitation.*”⁶⁵ Wise counselors will initially allow counselees to focus on what they perceive as their most serious problems and then take those problems seriously. Counselors understand they must first build a relationship of trust with the counselee. They know they may initially be tested by the counselee who will reveal only a small part of the story in order to see what kind of response they will get from the counselor. If the counselor does not take their presentation problem seriously the counselee may perceive him to be arrogant and/or uncaring and refuse to reveal anything further. “*Counselors must take counselees seriously. They must take them seriously enough to assign homework designed to meet the presentation problem. If the problem was wrongly set forth or there was an attempt to deceive, nothing will disclose this so readily as homework. Nothing turns people off like the psychiatric omnipotence with which some self-styled experts look down from Mt. Olympus and declare (or, what is even worse, insinuate) that the data that have been presented are all amiss. On the other hand, it is gratifying to see the usual response to handling a couple of small problems immediately. Almost invariably the counselee will suddenly drop the big one(s) right into the counselor’s lap.*”⁶⁶ For example, a couple came in for marriage counseling. They were frustrated, discouraged, and ready for divorce (presentation problem). The wife reveals she hates confrontation and tends to clam up rather than argue especially since the husband has a tendency to blow up at anyone who has the audacity to disagree with him; they are failing to communicate biblically (performance problem). They have had many years of tearing each other down due to their self-centered focus. While the presentation problem is vague and can only be addressed in a general sense the performance problem is quite specific and can, therefore, be specifically addressed and repented of. I shared

⁶⁵ Jay Adams, *Competent to Counsel: Introduction to Nouthetic Counseling*, pg 200.

⁶⁶ Jay Adams, *The Christian Counselor’s Manual: The Practice of Nouthetic Counseling*, Kindle Edition, pg 295

Eph 4:31-32 with them which tells us clamming up (*anger*) and blowing up (*wrath*) are both sins and instructed them to be “*.kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven [them].*” The necessity to move from the presentation level to the performance level is seen in the benefit of clarifying the specific things the counselee(s) can and must change. Communicating biblically will have an immediate positive impact on their marriage as they will stop being self-focused; which, in turn, will result in their building each other up (starting an upward righteous spiral) rather than tearing each other down (continuing the downward sinful spiral).

10. Define the concept of “preconditioning level.” Use a case history, in which you were the counselor, to show the necessity for moving from the performance level to the preconditioning level.

In Appendix B of “The Christian Counselor’s Manual” Jay Adams notes the importance of distinguishing presentation, performance, and preconditioning problems. In the Kindle Edition of “The Christian Counselor’s Manual” the “New Oxford American Dictionary” defines a precondition as a noun or “*a condition that must be fulfilled before other things can happen or be done.*” In the case of the couple who were failing to communicate biblically (performance problem) I had to point out that each had a heart issue needing to be dealt with for Jesus said “*..those things which proceed out of the mouth come forth from the heart..*”⁶⁷ They had to realize before any true and lasting biblical communication change can take place they had to repent of their self-centered attitudes; each entered the marriage preconditioned with a ‘get’ mentality rather than a ‘give’ mentality. The preconditioning level, in reality, is twofold. One is innate, the other is acquired. First, we are born with preconditioned natures (hearts) bent on self. James asks “*From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?*”⁶⁸ Martin Luther referred to this level of problem as the “*bondage of the will.*” Because of this innate bondage it is imperative we first evangelize the unbeliever for without a new nature (heart) and the illuminating work of the Holy Spirit they will lack the ability to make the necessary changes. Second, “The American Heritage Dictionary” defines precondition as a verb meaning “*to condition, train, or accustom in advance.*” Even with new natures we have still been preconditioned through the influence of others (parents, teachers, environment, and culture) to conform to the pattern of this world. It is only through the renewing of the mind that we are transformed.⁶⁹ This is both an active and passive task as we must take the initiative to actively study to show ourselves approved unto God while passively allowing the Holy Spirit to replace our thoughts with His thoughts; our mind with the mind of Christ.⁷⁰ Acquired habits, thoughts, and response patterns must be replaced using the ‘put-off/put-on’ method found in Eph 4:22-32. They had to see they were living according to the fleshly pattern of this world rather than according to the new man “*which after God is created in righteousness and true holiness.*” Jay Adams keying in on the word “*trained*” in Heb 12:11 says “*The idea of*

⁶⁷ Matt 15:18

⁶⁸ James 4:1

⁶⁹ Rom 12:2

⁷⁰ 2Tim 2:15; Phil 2:5

*sharing in the holiness, by God's holiness becoming part of our life patterns, is an important goal for Christians..Hebrews refers here to that kind of regular, systematic, habitual practice which makes the work of the Lord natural*⁷¹ He makes the point that changing life patterns happens through training, much like someone would train for an athletic event. At the preconditioning level we are challenged to steadfastly practice what the Holy Spirit reveals to be proper Christian behavior; thereby, not conforming to this world but rather presenting our bodies as living sacrifices, holy, acceptable unto God which is our reasonable service.⁷²

⁷¹ Jay Adams, *Competent to Counsel: Introduction to Nouthetic Counseling*, pg 164

⁷² Rom 12:1

11. Define a “complicating problem.” Give a concrete example.

Complicating problems are secondary problems caused by a counselee’s sinful response to an initial problem. Jay Adams refers to complicating problems as a downward spiral where “*The downward cycle of sin moves from a problem to a faulty, sinful response, thereby causing an additional complicating problem which is met by an additional sinful response, etc.*”⁷³ However, since the counselor must focus on one thing at a time these “*...secondary (or complicating) problems are easier and often better to handle at first.. Solving simpler problems quickly by giving early attention to them (not to exclude work on other more complex data) causes hope.. In addition, the removal of secondary problems often relieves the client enough to enable him to cope more effectively with more difficult problems.*”⁷⁴ Adams suggests taking the iceberg approach which “*means that whatever is protruding above the surface, even though it be a very small amount of the iceberg, is material for counseling. As the counselor chips away at the top, more and more of the iceberg rises, until eventually the bulk of it is in sight. As a matter of fact, addressing their attention to minor problems first (while assuring the client that they will continue to probe until every relevant issue has been raised), has enabled nouthetic counselors to get to major problems much more rapidly than by other methods.*”⁷⁵ In my example of the couple who came in for marriage counseling we immediately find a typical complicating problem which is “*the problem of counselee frustration and discouragement.*”⁷⁶ The couple was frustrated and discouraged because they were, in part, not communicating biblically. This caused them to see divorce, a path both tread once before, as ‘once again’ the only solution to their dilemma. As the downward spiral indicates unresolved issues from previous marriages further complicated their ability to communicate. The husband had trust issues due to the unfaithfulness of his first wife and, therefore, tried to control his current wife. His current wife resented her husband’s attempts to control her because of the dictatorial style relationship she had with her first husband. “*And as every biblical counselor knows, resentment is one of the most common problems that counselees struggle with. Often resentment is one strong link in a chain of complicating problems. When an original problem goes unresolved for a time, resentment often grows as a complicating factor.*”⁷⁷ Each carried unresolved baggage from their past relationships into their current relationship; He struggled with feelings of rejection while she wrestled with

⁷³ Jay Adams, *The Christian Counselor’s Manual: The Practice of Nouthetic Counseling*, Kindle Ed., pgs 376-377

⁷⁴ Jay Adams, *Competent to Counsel: Introduction to Nouthetic Counseling*, pg 202

⁷⁵ Jay Adams, *Competent to Counsel: Introduction to Nouthetic Counseling*, pg 203

⁷⁶ Jay Adams, *A Theology of Christian Counseling: More Than Redemption*, Kindle Edition, pg 12

⁷⁷ Jay Adams, *A Theology of Christian Counseling: More Than Redemption*, Kindle Edition, pg 82

feelings of insignificance. Complicating problems may be many but the solution is not: sinful patterns need “..to be reversed by beginning an upward cycle of righteousness resulting in further righteousness. Here the reverse pattern may be seen: a problem met by a biblical response leads to a solution which strengthens one’s ability to solve new problems.”⁷⁸

⁷⁸ Jay Adams, *The Christian Counselor’s Manual: The Practice of Nouthetic Counseling*, Kindle Ed., pg 376

12. Define “halo data” and give some examples of halo data for depression.

Halo data is “*..information that is communicated in nonverbal ways. This includes both nonverbal behavior and paralinguistic communication*”⁷⁹ Nonverbal behavior includes things like: appearance, facial expressions, gripping of objects, positioning of chairs, eye contact or the lack thereof. Paralinguistic communication includes: stuttering, tone of voice, and what they are willing to talk about versus unwilling to talk about. Halo data is gathered by observation rather than directly by word of mouth; therefore, halo data can be misinterpreted and ought to be confirmed by core data. For example, in 1Samuel chapter one we read of Hannah whose heart was greatly grieved due to her barrenness. While she was weeping and pouring her heart out to God in the temple Eli saw her lips moving but heard nothing and falsely assumed she had been drinking. Upon confronting her and then consoling her the Scripture says “*..the woman went her way, and did eat, and her countenance was no more sad.*”⁸⁰ Jay Adams gives the example of Cain. “*The story of Cain illustrates the fearful dynamics of the downward cycle. The dimensions of the problem are plainly set forth in that passage by God Himself. Cain began badly by presenting a sinful offering before God. Abel gave God the best (the “firstlings” and the “fat”), whereas Cain merely brought an offering. When God rejected his offering, Cain complicated the problem by responding wrongly to the rejection (he became angry and depressed: his face “fell”). The anger and depression were noted by God, who warned against the consequences of this wrong response.. the sequel to these words shows that Cain failed to heed Gods’ warning and fell into deeper depths of sin just as God had said he would: the downward cycle led to the murder of Abel. Nursing his grudge, self-pity, and anger were all elements of the depressed look on Cain’s face about which God strongly warned him.*”⁸¹ Bob Smith says “*Depression is one of the conditions with much halo data. The first place to look is the most obvious — the counselee’s face. His face literally oozes a “what’s the use” attitude. His eyelids tend to droop, the corners of his mouth are turned down and seem to pull the entire facial expression down with them. His face is long, grim, and sad. He appears listless and generally expresses an air of helplessness or hopelessness. Written on his face is what is going on inside him. All other visual and auditory clues or data follow the same pattern. His voice is quiet and his speech tends to be slow. His voice is a monotone with little or no expression. As he talks tears may come to his eyes. He may not look at the counselor but at the floor. He sits with a droop to his shoulders as though pushed*

⁷⁹ John MacArthur, Counseling—How to Counsel Biblically, pg 144

⁸⁰ 1Sam 1:4-18

⁸¹ Jay Adams, The Christian Counselor’s Manual: The Practice of Nouthetic Counseling, Kindle Ed., pg 377

*down by the weight of the corners of his mouth. His hands rest limply in his lap. There is very little motion of his body as he talks. He walks slowly and at times almost shuffles. There is little life, spring, or bounce that shows some expenditure of energy. He is interested in doing what he does with as little effort as possible.*⁸²

⁸² Bob Smith, *Illness and a Life View*, http://the-highway.com/illness_Smith.html

13. Define and describe the importance of language in counseling. Give examples.

Human beings communicate through language. What we say is the result of what we think and what we think expresses what we believe and what we believe dictates the choices we make. The danger in saying and/or hearing something enough is over time we tend to believe it. Language can make or break a counseling session; therefore, it is imperative that we use biblical language.⁸³ *“Words and phrases that are constantly repeated help to induce attitudes and themselves become a part of a mind set that may have to be broken before counseling can be effective. It is important, therefore, for a counselor to learn to recognize what counselees say precisely, particularly when they repeatedly use the same word or statement. Repetition in audible conversation usually indicates an underlying attitude or belief that sometimes must be dealt with before counseling can proceed. This is vital when the language that is repeated constitutes an excuse.”*⁸⁴ Figurative language can be helpful in expressing thoughts; however, *“Whenever the metaphorical or other use of language becomes a hindrance to proper thought and action, the counselor must confront the counselee directly about the problem, explain the facts, and correct the erroneous thought and speech that lie at its base. You can see, therefore, how important that it can be to make an issue over words. Obviously counselors should not make an issue over every word or phrase that is used imprecisely. They should look, rather, for those words and ideas that express faulty attitudes, beliefs, or opinions which may impede counseling.”*⁸⁵ Whenever counseling gets bogged down the counselor should take an inventory of the language being used. *“One of the words which is taboo in nouthetic counseling with Christian clients is the word ‘can’t.’ A catchword of nouthetic counselors is, ‘You can’t say can’t.’ In 1 Corinthians 10:13 Paul makes that point quite vividly. He says that there is no test which has overtaken you but such as is common to others. God allows no Christian to plead that his case is unique or special., They can cope with their problems just as Christ did, and as thousands of other Christians have done.”*⁸⁶ Phrases like ‘I can’t’ must be challenged because God says we can. In such cases we must ask do they really mean they can’t or they won’t? If they claim they have tried everything then we must probe into their exaggerated claim and point out God says He has made a way of escape that we may be able to bear it.⁸⁷ If they say ‘everybody is against me’ we must point out the error of their statement since God says He is for

⁸³ 1Cor 2:13

⁸⁴ Jay Adams, *The Christian Counselor’s Manual: The Practice of Nouthetic Counseling*, Kindle Ed., pgs 103-104

⁸⁵ Jay Adams, *The Christian Counselor’s Manual: The Practice of Nouthetic Counseling*, Kindle Ed., pgs 105-106

⁸⁶ Jay Adams, *Competent to Counsel*, pg 131

⁸⁷ 1Cor 10:13

us.⁸⁸ Euphemisms like claiming to have an ‘emotional problem’ and/or ‘mental illness’ must not be tolerated. “*When a depressed counselee says that he has an emotional problem, the counselor should tell him: ‘No you don’t; your emotions are working very well. Look how depressed (anxious, etc.) you are..’*”⁸⁹ As a counselor we must deal with their sin. If they are violating God’s word then they do not have an emotional problem but rather they have an obedience problem disguised in godless psychological jargon; a problem which must be repented of before expecting the relief they desire.

⁸⁸ Rom 8:31

⁸⁹ Jay Adams, *The Christian Counselor’s Manual: The Practice of Nouthetic Counseling*, Kindle Ed., pgs 109

14. Explain the significance of Eph 4:17-25, and similar passages for Biblical counseling.

Change is hard. Jeremiah talks of the difficulty of changing habits learned and practiced over many years as if it were impossible.⁹⁰ “A way or manner of life is a habitual way of living. God gave man a marvelous capacity that we call habit. Whenever one does something long enough, it becomes a part of him. Counselors must remember that their counselees (as well as themselves) are fully endowed with this capacity. Sometimes, however, counselors must point out the dynamic of habit to their counselees. When they do so they may need to stress the fact that habits are hard to change because we have become comfortable with them, and because they have become unconscious responses.”⁹¹ Biblical counselors, however, know that in Christ change is possible and Ephesians 4 gives us the two-factored process for doing so. According to Wayne Mack “Biblical change is always a two-factor process: it involves both ‘putting off’ and ‘putting on’ (Eph 4:22-32). For our instruction to be biblically accurate, we must not merely tell people what they should not do but also what they should do, and vice versa. We need to help them replace old, sinful habits with godly ones..We must consistently strive to balance the positive and negative aspects of instruction.”⁹² Paul David Tripp asks “What are God’s goals for change for this person in this situation? This question applies God’s call to ‘put off’ and ‘put on’ (Eph 4:22-24) to the specifics of a person’s thoughts, motives, and behavior. What does God want her to think, desire, and do?”⁹³ In Eph 4:17, Paul commands us not to walk as other Gentiles walk. “That is as strong an imperative as he could have laid upon his reader. The words ‘and affirm together with the Lord’ underline the need, strengthen the emphasis, and show that there is no question about the matter. The exhortation is to change: ‘walk no longer as the Gentiles walk.’ ‘You once did, when you were a Gentile (i.e., heathen, unbeliever), but now that you have become a Christian, your walk (manner of daily activities; life style) must change.’ Do not fail to note how plainly Paul speaks of more than the cessation of some objectionable actions; he calls for a change in the ‘manner of life’ (cf. vs. 22). Paul calls for genuine change; change in the person. Not merely in his actions..we shall pass over verses 17b-21 with only a comment or two. What Paul describes in those verses as the Gentile style of life amounts to the description of a life that is focused upon self; what we have called the desire-oriented and motivated life. This comes to the surface especially in 19b: (they ‘have given themselves over to sensuality, for the

⁹⁰ Jeremiah 13:23

⁹¹ Jay Adams, *The Christian Counselor’s Manual: The Practice of Nouthetic Counseling*, Kindle Ed, pg 180

⁹² John MacArthur, *Counseling—How to Counsel Biblically*, pg 170

⁹³ Paul David Tripp, *Instruments in the Redeemer’s Hands*, pg 247

practice of every kind of impurity with greediness,' and in verse 22, in accordance with 'deceitful lusts.' Notice that the change contemplated is directed toward a way of life, not merely toward some of the activities involved in such living. Paul speaks of it as a 'walk' (vs. 17), as a 'practiced' way to which they have 'given themselves over' (vs. 19), as a 'former manner of life' (or as the Berkeley Version has it, 'previous habits') and as 'the old man' (vs. 22). In describing the change, it is as if one must become a 'new man' (vs. 24), one that has been renewed in 'mind' (vs. 23), in 'righteousness,' and in 'holiness' (vs. 24). A man like Jesus Christ. These changes issue, he says, 'from the truth' (vs. 24b). The change is a change in the man; he is renewed by changing his entire life style. The new style must conform to the image of Christ so that in his new manner of life the Christian truly reflects God. Nothing less will do. This is the setting for the 'how to' which is described in verses 22-24 that is vital for every counselor to understand. The key fact here is that Paul does not only say 'put off' the old man (i.e., the old life style), but also says 'put on' the new man (i.e., the Christian life style).⁹⁴ The Scripture is clear: we are to put off lying and put on speaking the truth; we are to put off stealing and put on giving; we are to put off corrupt communication and put on gracious communication; we are to put off rendering evil for evil and put on being a blessing; we are to put off the works of the flesh and put on the fruit of the spirit; we are to put off self and put on Christ.⁹⁵ Eph 4:17-25 summarizes the Scriptural admonition to discipline (rehabilitate/reprogram/train) ourselves for godliness regardless of how difficult it may be.⁹⁶

⁹⁴ Jay Adams, *The Christian Counselor's Manual: The Practice of Nouthetic Counseling*, pgs Kindle Ed., 176-177

⁹⁵ Eph 4:25-29; 1Pe 3:9; Gal 5:16-26; Matt 16:24

⁹⁶ 1Tim 4:7

15. Describe and diagram how depression develops and is to be alleviated.

Depression is defined as a noun meaning “*severe despondency and dejection, typically felt over a period of time and accompanied by feelings of hopelessness and inadequacy..a condition of mental disturbance characterized by such feelings to a greater degree than seems warranted by the external circumstances, typically with lack of energy and difficulty in maintaining concentration or interest in life..*”⁹⁷ It is the emotional and/or mental condition of one who has lost hope for a brighter tomorrow, sees no way out of undesirable circumstances, and has given up on life seeing no point in going on. “*Almost anything can be at the root of the counselee’s depression: a recent illness in which he gets behind in his work, hormonal changes, a reversal of his fortunes, the consequences of simple negligence, guilt over a particular sin, self-pity arising from jealousy or a disadvantageous turn of events, bad feeling resulting from resentment, worry, etc. The important fact to remember is that a depression does not result directly from any one of these factors, but rather comes from a cyclical process in which the initial problem is mishandled in such a way that it is enlarged in downward helical spirals that eventually plunge one into despair.*”⁹⁸ Depression describes one who has stopped functioning normally; they have stopped fulfilling their basic God-given responsibilities. Depression is sometimes referred to as a ‘down period’. “*When a down period is wrongly handled, the counselee spirals downward into depression. The key factor is how one handles a down period; that is what makes all the difference. If a woman follows her feelings when down, she will ‘put off’ her responsibilities (until she ‘feels like doing them’). But she will be in trouble: persons who give in to their feelings give up on their responsibilities. Then, out of guilt and out of frustration as things pile up, they feel worse, give into those feelings, shirk more responsibilities, feel worse, and so on and on till they reach the bottom of the hole.*”⁹⁹ Depression is alleviated by starting an upward spiral. God is a God of order; therefore, something as simple as orderliness can start the spiral upward.¹⁰⁰ Developing the right perspective can start the spiral upward. When one is self-focused and their expectations remain unrealized they start spiraling downward from self-pity to anger to bitterness and ultimately into depression. But when one, like the Apostle Paul, maintains a God-centered focus they will not give up no matter what happens because everything they do they do as unto the Lord.¹⁰¹ Resuming ones responsibilities -- regardless of how they feel about it – can start the

⁹⁷ The New Oxford American Dictionary, Oxford University Press, Kindle Edition.

⁹⁸ Jay Adams, *The Christian Counselor’s Manual: The Practice of Nouthetic Counseling*, Kindle Ed., pg 376

⁹⁹ Jay Adams, *Ready To Restore*, pg 82

¹⁰⁰ 1Cor 14:33; 2Thes 3:7,11

¹⁰¹ 2Cor 4:1-16

spiral upward. As the following diagram represents, when one fulfills their God-given responsibilities they start feeling better and that will lift them out of the despair into which they have sunk.

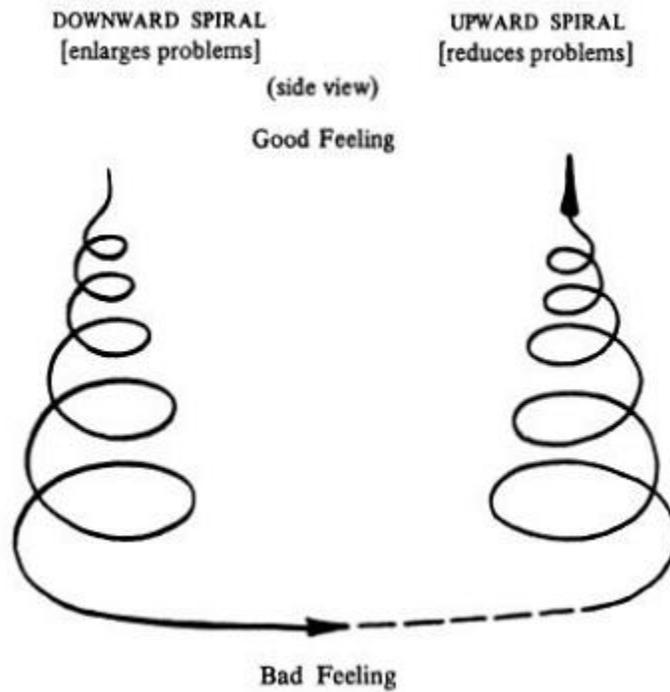


Diagram Copied From The Christian Counselors Manual pg 376

16. Define anger biblically. Describe at least five ways people deal with anger. Describe both sinful and godly ways of dealing with anger.

The word translated ‘anger’ in the bible comes primarily from the words: **'aph**, *properly the nose or nostril; hence the face, and occasionally a person; also (from the rapid breathing in passion) ire :- anger (-gry), + before, countenance, face, + forbearing, forehead, + [long-] suffering, nose, nostril, snout, × worthy, wrath; and **orge**, properly desire (as a reaching forth or excitement of the mind), i.e. (by analogy) violent passion (ire, or [justifiable] abhorrence); by implication punishment :- anger, indignation, vengeance, wrath.*¹⁰² Some people may confuse the word anger with **thumos**, *passion (as if breathing hard) :- fierceness, indignation, wrath.*¹⁰³ Their definitions are similar but thumos “*indicates a more agitated condition of the feelings, an outburst of wrath from inward indignation, while orge suggests a more settled or abiding condition of mind, frequently with a view to taking revenge. Orge is less sudden in its rise than thumos, but more lasting in his nature. Thumos expresses more the inward feeling, orge the more active emotion.*”¹⁰⁴ Anger becomes sinful when it is selfishly motivated, does not glorify God, lingers resulting in resentment and/or bitterness, or attacks people rather than problems.¹⁰⁵ There are many ways in which people deal sinfully with their anger. For example, in the bible we find angry people killing, smiting, acting foolishly, stirring up strife, and seeking revenge.¹⁰⁶ But not all anger is sinful. “*Anger, in and of itself, is not sinful. We learn this from Paul’s careful distinction between being angry and sinning: “Be angry and sin not” (Ephesians 4:26). Some well-meaning Christian counselors have failed to help others overcome anger in God’s way because they do not understand this fact.*”¹⁰⁷ Anger is a God-given emotion intended to help us solve problems. God is angry with the wicked every day.¹⁰⁸ Jesus was angry when He saw a lack of compassion and when He saw His Father’s house being turned into a den of thieves.¹⁰⁹ Anger is used righteously when it is solution-oriented: when one immediately, quickly, and lovingly rectifies the wrong and reconciles with his brother (outward response directed toward another); and when it leads one to repentance (inward response directed toward God).¹¹⁰

¹⁰² Strong’s: Hebrew 639, Greek 3709

¹⁰³ Strong’s: Greek 2372

¹⁰⁴ Rod and Staff Ministries, Level One, class 4 notes spring 2010, pg 2

¹⁰⁵ James 1:19-20; 1Cor 10:31; Eph 4:26; Eph 4:29

¹⁰⁶ Gen 49:6; Num 22:27; Prov 14:17; Prov 29:22; Rom 12:17-21

¹⁰⁷ Jay Adams, *The Christian Counselor’s Manual: The Practice of Nouthetic Counseling*, Kindle Ed., pg 348

¹⁰⁸ Ps 7:11

¹⁰⁹ Mk 3:5; John 2:13-18

¹¹⁰ Ps 53

17. Give some typical assignments for a person who is depressed. Next, do the same for a person who worries. Finally, do the same for a person who is afraid. Don't discuss what you would in giving assignments; rather give actual assignments as you would write them down for the counselee.

Homework for Depression:

1. This week call and schedule a physical exam if you have not had one recently.
2. Make a list of God's blessings in your life and thank Him every day for them.
3. Organize your house by putting laundry in one place and magazines in other, etc.
4. Create a prioritized schedule of daily duties, times they are to be done, and stick to it.
5. Ask your spouse/friend to encourage you when you do not feel like doing your duties.
6. Make a list of all guilt feelings classifying them as true or false and bring to next session.
7. Confess all true guilt and meditate upon God's forgiveness: Ps 32:1,2,5; Ps 51.
8. Cast out of your mind all false guilt: Rom 12:2 and 2Cor 10:5.
9. Memorize 1Tim 5:8 and James 4:17.

Homework for Worry:

1. Begin a regular exercise program: join a club, walk, jog, swim, aerobics, stretches.
2. This week fill out D.P.P. form for things causing you to worry and bring to next session.
3. When tempted to worry talk to spouse or friend about the validity of the anxiety.
4. When tempted to worry listen to some comforting gospel music: 1Sam 16:14-23.
5. When tempted to worry immediately cast it upon the Lord thru prayer: 1Pe 5:6-7.
6. When tempted to worry stop, relax, meditate upon God's providential care: Matt 6:25-34.
7. Memorize Philippians 4:6 and Jeremiah 29:11.

Homework for Fear:

1. Record the amount of sleep you get each night and if less than 8 hrs catnap during day.
2. This week fill out D.P.P. form for things causing you to fear and bring to next session.
3. Confess, repent, and seek reconciliation with anyone wronged: Jas 5:16; Matt 18:15-17.
4. Volunteer for charity work at hospital or crises pregnancy center, etc: 1Jn 4:18; 2Tim 1:7.
5. Meditate daily upon God's sovereignty: Rev 19:6; Isa 46:10; Dan 4:35; Rom 9:11-23.
6. Meditate daily upon God's providential care over your life: Matt 10:28-30.
7. Memorize Heb 13:5-6.

18. Describe how you deal with sin in counseling. Use a case history, in which you were the counselor, to show how you dealt with sin.

*“Reconciliation and peace with God are essential prerequisites for successful counseling.”*¹¹¹

Since reconciliation is a prerequisite, counselees must first confess their sin to God and then to those they have sinned against as they pursue forgiveness.¹¹² *“God’s remedy for man’s problems is confession. The concealing of transgressions brings misery, defeat and ruin, but the confession and forsaking of sin will bring merciful pardon and relief.”*¹¹³ Confession is an

acknowledgement of the wrong done. Confession must never be minimized because minimizing does not require repentance or change in behavior. Confession should lead to repentance.

Repentance requires the sinful behavior be put-off and replaced by righteous behavior which is to be put-on.¹¹⁴ Excuses must not be tolerated for Paul clearly says we do not have to succumb to sinful temptation.¹¹⁵ Confession and repentance should be followed by restitution-- if needed and possible.¹¹⁶ Counselors should hold counselees accountable for accepting responsibility for their

sinful behavior; however, since sin is burdensome and we all offend in many ways we should help bear their burden as we seek to instill hope.¹¹⁷ One example in how to deal with sin would

be the couple who came in for marriage counseling. They had a rebellious teenage daughter who liked to dress inappropriately. After several bouts of fighting over how to properly discipline the daughter the father started becoming passive delegating the responsibility to the mother. The father would, however, after taking all he could handle blow up and in a fit of rage shout profanities at the wife and daughter. While the sinful behavior of the daughter needed to be

addressed so, too, did the sin of the father. Scripture says *“let no corrupt communication proceed out of your mouth”* and put away *wrath* [blowing-up] and *anger* [clamming-up].¹¹⁸ I had to

present the truth of God’s word to the father and then hold him accountable to believe and walk according to it. He was instructed to seek the forgiveness of God, the wife, and the daughter for attacking them rather than the problem, to step up to the role of being the head of the house, and to rebuke using edifying words; put-off passivity and profanity and put-on leadership and grace; thereby, speaking to the heart of his daughter not her attire.

¹¹¹ Jay Adams, *A Theology of Christian Counseling: More Than Redemption*, Kindle Ed., pg 149

¹¹² 2Cor 5:18-19; Prov 28:13; Ps 32:5; Jas 5:16; Matt 18:15-17

¹¹³ Jay Adams, *Competent to Counsel*, pg 105

¹¹⁴ Eph 4:22-32

¹¹⁵ 1Cor 10:13

¹¹⁶ Prov 6:31; Lev 6:1-7; Num 5:5-8; Matt 3:8; Lk 19:8

¹¹⁷ Jas 3:2; Rom 3:23; Gal 6:1-3

¹¹⁸ Eph 4:29, 31

19. Outline a comprehensive counseling program to help a couple develop good communication patterns.

I would begin with Psalm 19:14 as the foundation for godly communication, “*Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.*” I would emphasize how this verse should be our constant prayer as we open our mouth for it links the words we speak to what is found in our heart. If we truly live according to this verse then the Lord will remain in His rightful position in our lives – that being on the throne of our heart and our language will reflect the reality of that claim. This also makes it clear that communication is a personal issue between the speaker and the Lord rather than an issue simply between two human beings. From there I would take them to Eph 4:29-32 where we find these two simple rules of communication: 1) **DO NOT** let corrupt communication proceed out of your mouth. 2) **DO** let your communication be good for edification, that it may minister grace to the hearers. I would then expound upon the difference between corrupt communication and edifying communication. Corrupt communication being: a) Bitterness or subtle little dagger’s intended to hurt; b) Wrath or sudden violent outburst’s intended to destroy; c) Anger or deep-seated expressions of disgust intended to retaliate; d) Clamor or prolonged deliberate quarrelling intended to win an argument; e) Evil Speaking or profane slander intended to condemn. And edifying communication being: a) Kind words or encouraging words meant to bless others; b) Tenderhearted words or sensitive words acknowledging the feelings of others; c) Forgiving words or considerate words overlooking the faults of others. From there I would enumerate at least these six biblical principals one should consider prior to speaking: 1) Communication consists of three components those being tone 38%, content 7%, nonverbal 55%. Noting our gestures often speak louder than our words; 2) A perfect man is able to bridle his tongue.¹¹⁹ 3) One should stop and think before ignorantly spouting off;¹²⁰ 4) Soft answers turn away wrath but grievous words stir up anger;¹²¹ 5) Gossip must not be practiced nor tolerated in others;¹²² 6) Be truthful not deceitful.¹²³ Finally I would address the proper motivation for godly communication which is at least twofold: 1) We can grieve the Holy Spirit’s work in our life by what we say;¹²⁴ 2) We will be held accountable for every “IDLE” word, which includes thoughts and attitudes

¹¹⁹ Jas 3:2, 5-6

¹²⁰ Prov 15:28

¹²¹ Prov 15:1

¹²² Ps 101:5

¹²³ Col 3:9

¹²⁴ Eph 4:30

not just audibly spoken words.¹²⁵ Some questions I would ask include: Are you attacking people or problems? Do you tend to clam-up or blow-up when disagreeing with someone? Do you always have to have the last word? Do your gestures speak louder than your words? For homework I would have them fill out the biblical communication assessment form found on the christiancounseling.com website, memorize Ps 19:14, read Eph 4:29-32 each day, and record three times during the week how they put one of the communication principles into practice.

¹²⁵ Matt 12:36

20. Would you work cooperatively with a physician? A psychologist? Justify your answers biblically.

I have no problem referring a counselee to a physician for organic issues. Luke was a physician whom the Holy Spirit inspired to write at least two N.T. books and was a close companion of the Apostle Paul.¹²⁶ James, under the inspiration of the Holy Spirit, instructed the sick to go to the elders to be anointed with oil; which in his day was a medicinal treatment. He intimates physical illness may be the result of sin; that is not to say all physical illness is the result of personal sin. However, it does indicate nonorganic issues involving sin “..cannot be handed over to psychiatrists on the basis that such persons are ‘mentally ill.’ Psychiatry has no means for curing hamartiagenic sickness.”¹²⁷ Psychology is rooted in humanism, is a scientific pretender, cripples people with labels, destroys marriages, continues victimization, devalues Scriptures, cannot produce Christlikeness, and is incompatible with Christianity.¹²⁸ Psychology has no immutable basis of truth whereas Christianity has the absolute truth of Scripture as inspired by a transcendent Creator.¹²⁹ Without this standard for determining right from wrong psychologists have no value system and are ethically bound to remain morally neutral; unable to dictate change that can instill hope. Psychology views man as innately good and self-sufficient; thus, having no answer for the evil in the world and in the heart of man. Scripture declares the first man Adam, acting as our federal head, disobeyed God and plunged all humanity into sin resulting in our being born dead in trespasses and sins, totally depraved, rather than being born into this world as a blank slate and/or innately good.¹³⁰ Psychology contends the purpose of life is self-actualization; whereas, Christianity says the chief end of man is to glorify God and enjoy Him forever.¹³¹ Psychology perpetuates the blame-game of Genesis chapter three claiming man is a victim of his environment and/or genes; whereas, Christianity teaches man was created in the image and likeness of his Creator and, therefore, morally accountable.¹³² Psychology is reflective not directive. It stands in stark contrast to everything the bible teaches and, therefore, I would not refer a sin-sick counselee to a psychologist for treatment. “*Why would a Christian want to trade a perfect, written revelation from God..for the error-ridden ideas of men?*”¹³³

¹²⁶ Col 4:14

¹²⁷ Jay Adams, *Competent to Counsel*, pgs 105-110

¹²⁸ Woody’s notes on Ed Bulkley’s Book, Rod & Staff Ministries, Level three class notes, Lesson two

¹²⁹ 2Tim 3:16; 2Pe 1:21

¹³⁰ Gen 3:6; Rom 5:12; Eph 2:1; Rom 3:10-18

¹³¹ Westminster Shorter Catechism Q1

¹³² Gen 1:26-27; John 16:8; Heb 9:27

¹³³ Jay Adams, Greg Dawson and the Psychology Class, pg 43

21. Define “total restructuring.” Describe how it works, using a case regarding homosexuality as the model.

*“Total restructuring means dealing with the problem in relationship to all areas of life.”*¹³⁴ It means looking at the problem as it relates to every aspect of one's lifestyle. *“Whenever a counselee's problem turns out to be one large, life-dominating sin, like homosexuality, erroneously he may think that he has only one problem to solve. He even may become impatient with a counselor who attempts to look at other aspects of his life..But in such cases, the problem cannot help but affect every other aspect of his life. Its effects doubtless have bled over into social life, married life, work, physical and financial matters. Whenever he has problems at work, he seeks out his homosexual companions for some immediate gratification. When he resorts to homosexual sin, the guilt adversely affects his work. The problem and problems in every area tend to feed one another.”*¹³⁵ Because homosexuality is a sin and because God forgives sin and changes our nature,¹³⁶ we can offer one struggling in this area hope; unlike, those who teach they are trapped by social and/or genetic factors and, at best, must sacrificially ‘burn’ for the rest of their lives in unfulfilled lust. Homosexuality, like any other sin, may be eliminated by replacing sinful lifestyle patterns with godly patterns as dictated in Scripture.¹³⁷ First, they must acknowledge, confess, and repent of their sin. Second, they must replace their former homosexual friendships with new godly friendships;¹³⁸ who, rather than tempt, will encourage them and hold them accountable. Third, they must reschedule their daily activities; this should include things like avoiding places where homosexual temptation can occur which might include changing vocations or banking locations, getting enough sleep at night so as to remain mentally alert and strong, getting medical treatment for organic problems resulting from abnormal sexual practices, it might even include getting heterosexually married in order to handle lust in a God-ordained fashion. *“Unless he shores up each of the areas of his life before God, they will constantly tend to drag him back toward homosexual sin in spite of good intentions. The counselee, therefore, must be shown the importance of total structuring and must be urged to work hard in each area of his life by the power of the Spirit.”*¹³⁹

¹³⁴ Jay Adams, *The Christian Counselor's Manual: The Practice of Nouthetic Counseling*, Kindle Ed., p. 208

¹³⁵ Jay Adams, *The Christian Counselor's Manual: The Practice of Nouthetic Counseling*, Kindle Ed., p. 206-207

¹³⁶ 1Cor 6:11; 2Pe 1:4

¹³⁷ Eph 4:22-32

¹³⁸ 1Cor 15:33

¹³⁹ Jay Adams, *The Christian Counselor's Manual: The Practice of Nouthetic Counseling*, Kindle Ed., p. 412

22. Develop a biblical view of emotions. Use both the Old and New Testaments in your answer. How can emotions be changed biblically?

*“An emotion is a very intense feeling, which often involves a physical as well as a mental response and implies outward expression or agitation (to be overcome with emotion).”*¹⁴⁰ To properly develop a biblical view of emotions and how they can be changed we must distinguish between the terms feelings, attitude, and behavior. *“The word feeling refers to the perception of a bodily state as pleasant or unpleasant.. An attitude is that combination of presuppositions, beliefs, convictions, and opinions that make up one’s habitual stance at any given time toward a subject, person, or act.. Behavior is responsible conduct.”*¹⁴¹ Feelings are bodily responses to judgments made about one's circumstances, condition and/or behavior resulting in good or bad sensations. Examples of feelings would be happiness, sadness, anger, etc. When a counselee says "I feel inferior" he is expressing a judgment about his ability, not a feeling. He really means 'I am inferior' and based on that judgment he may feel sad, angry, or embarrassed about his inabilities. This differentiation is important because if 'inferiority' were an emotion rather than a condition then he may not be able to change the way he feels; but, since it is a condition then he can take the necessary steps to increase his abilities. This change in ability will result in a subsequent change in his judgment about his condition, which will result in a change in the way he feels. Cain is an example of one who offered an unacceptable sacrifice and then became angry when it got rejected. In Genesis 4:6 God asked him *“why is thy countenance fallen?”* God then tells him in verse 7, *“if thou doest well, shalt thou not be accepted?”* Had Cain done the right thing his anger would have been averted and the unrestrained emotional response leading to the behavioral tragedy that followed would have been circumvented. Attitude is a habitual way of thinking; a mindset. Some examples of attitude would include sympathy, self-righteousness and the humility found in Christ.¹⁴² One's attitude is often seen in one's posture, gestures and/or the manner in which they respond to others. Joseph is an example of one who accomplished great things in the midst of great adversity largely due to his attitude.¹⁴³ Attitudes are important because they influence behavior and as we've seen behavior influences emotions. *“The term behavior is best used to describe those activities of a whole person (not of a gland) that may be judged by the law of God.”*¹⁴⁴ Behaviorists do not make these distinctions. They consider all

¹⁴⁰ The New Oxford American Dictionary, Oxford University Press, Kindle Ed, location 267236.

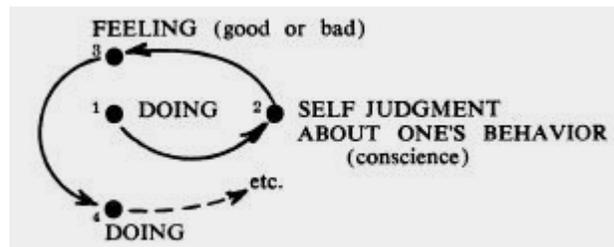
¹⁴¹ Jay Adams, The Christian Counselor's Manual: The Practice of Nouthetic Counseling, Kindle Ed, pg 112-116

¹⁴² Phil 2:5-9

¹⁴³ Gen 39:1-23; 50:20

¹⁴⁴ Jay Adams, The Christian Counselor's Manual: The Practice of Nouthetic Counseling, Kindle Ed, pg 116

activities of the body as behavior because they do not believe man is a free moral agent responsible to His Creator in whose image and likeness he was created.¹⁴⁵ They believe there is nothing more to attitudes and behavior than environmentally conditioned stimuli. Scripture, however, is clear: as Christians indwelt by the Holy Spirit we are not to let evil get the best of us but, rather, we are to conquer evil by doing good.¹⁴⁶ The fruit of the Spirit (love, joy, peace, etc.) is conditioned on one's walk: in the Spirit or in the flesh.¹⁴⁷ The way to get relief from negative emotions is not by attacking the emotion but, rather, by changing the sinful behavior that produces the emotion. The following diagram depicts the behavior, judgment, emotion cycle.¹⁴⁸



We change the attitude and/or action and the proper feelings follow.

¹⁴⁵ Gen 1:26-27; Heb 9:27

¹⁴⁶ Rom 12:9-21

¹⁴⁷ Gal 5:13-26

¹⁴⁸ Jay Adams, *The Christian Counselor's Manual: The Practice of Nouthetic Counseling*, Kindle Ed, pg 135

23. List several reasons for terminating a counseling case. Answer this for cases terminated because of spiritual change (growth) and spiritual hardening (failure to comply).

Jay Adams lists the following rigorous criteria for terminating a counseling case due to spiritual change: "*Counseling is terminated (1) when the problems presented, along with any others that surfaced along the way, have been dealt with adequately, (2) when the counselee has been restored to usefulness in Christ's church, (3) when he understands the biblical dynamic that freed him from his problem, (4) when he has learned how to avoid future failure and has developed alternative habit patterns to replace sinful ones, (5) when he himself knows what to do to get out of problems in the future, if he should fall into them, (6) when he has learned how to generalize the biblical principles and procedures that he followed in counseling to new and different situations, (7) when he has been restored to his place of usefulness in the local church.*"¹⁴⁹ Our counseling efforts, to be successful, must be both remedial and preventive. As for spiritual hardening Scripture says "*But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretick after the first and second admonition reject;*"¹⁵⁰ If someone is hindering the sessions from progressing and/or solutions to specific problems from being reached after 8 to 10 weeks of counseling then they perhaps are not ready for change and, therefore, ought to be told to come back when they are ready; proceeding would simply be a waste of time.¹⁵¹ Wayne Mack provides these overt resistance indicators one should keep in mind when pondering termination of a case: absenteeism, failure to do homework, unwilling to provide detailed information, threats, antagonism, and manipulation.¹⁵² When it is obvious that a counselee is not serious about his sanctification (willing to do the work necessary and/or repent) then we are obliged to terminate the case. Doing so frees up valuable and scarce resources for those who are ready and willing to invest in growth and change. However, they should be left with a gnawing exhortation about how serious God is about their condition. Jay Adams likes to leave an unbeliever with the exhortation found in Prov 13:15b "*the way of the transgressor is hard.*"¹⁵³ I would leave anyone stuck in rebellion against the work of the Holy Spirit in their life with just such an exhortation in the hopes it will compel them to seek God's favor through repentance at some point in the future.

¹⁴⁹ Jay Adams, Ready to Restore - The Layman's Guide to Christian Counseling, pg 31

¹⁵⁰ Titus 3:9-10

¹⁵¹ Prov 1:29-33

¹⁵² John MacArthur, Counseling - How to Counsel Biblically, pg 184

¹⁵³ Jay Adams, Ready to Restore - The Layman's Guide to Christian Counseling, pg 22

24. Is there any place in biblical counseling for casting out demons? In your answer, include your position on demonic activity in the post-apostolic era and the biblical methodology of dealing with it.

Wayne Grudem defines demons as "*evil angels who sinned against God and who now continually work evil in the world.* [He goes on to say] *In fact, there is no reason to think that there is any less demonic activity in the world today than there was at the time of the New Testament. We are in the same time period in God's overall plan for history (the church age or the new covenant age), and the millennium has not yet come when Satan's influence will be removed from the earth.*"¹⁵⁴ Salvation is deliverance from evil and/or the evil one(s).¹⁵⁵ Evil spirits are seducing spirits, which are working hard to convince many to depart from the faith; therefore, we are encouraged to try the spirits.¹⁵⁶ There are various demonic activities recorded in Scripture. These include:

1) Demonic Possession (Mk 5:1-15)

This is the most extreme type of bondage in which a person's faculties are taken over. A true Christian cannot be in this classification as his mind cannot be united with Christ until he has been delivered from this kind of bondage (1Jn 5:18). Adams says "*The simultaneous presence of the Holy Spirit, who dwells within every true child of God, and an "unclean spirit" is impossible. This is clear from the utter antithesis of the two noted in Mark 3:20-30.*"¹⁵⁷

2) Demonic Oppression (Acts 10:38)

This is not enslaving but rather overpowering such that one is not free to do what he wills to do. The power of the blood of Christ dispels this type of bondage (Rev 12:11).

3) Demonic Vexation (Lk 6:18; Acts 5:16)

This speaks of unnatural urges and desires that drive people to do what they would not normally do such as suicide or tantrums. Believers with weak faith who have struggled for a long time may need to seek the help of a counselor to gain victory over this bondage.

4) Demonic Hindrances (Dan 10:13; 1Thes 2:18)

The church militant is engaged in spiritual warfare; therefore, we can expect demonic forces to resist us as we engage in ministry work. We are responsible, however, to engage them on

¹⁵⁴ Wayne Grudem, Systematic Theology, pg 412, 420

¹⁵⁵ Lk 11:4; Nahum 1:11; Matt 13:38

¹⁵⁶ 1Tim 4:1; 1Jn 4:1

¹⁵⁷ Jay Adams, The Christian Counselor's Manual: The Practice of Nouthetic Counseling, Kindle Ed, pg 128

our knees and by the wise use of the whole armor of God (Eph 6:10-18). Victory is sure but we must fight, nonetheless, on this side of eternity (Rev 12:11).

5) Bodily Affliction (Lk 13:11-16)

This type of affliction is not always curable. Sometimes it takes prayer and fasting (Matt 17:21). Sometimes it simply isn't God's will as in the case of the Apostle Paul who had a thorn in the flesh in order to keep him humble (2Cor 12:7). We should believe God will deliver and persevere in prayer until such time as He makes it clear He will not.

Some demonic deliverance is simply a matter of confession and repentance.¹⁵⁸ Our basis for dealing with these powers, however, is the same as it is for all aspects of salvation. Gen 3:15 tells us the Seed of the woman shall bruise the serpent's head and Rom 16:20 declares "*the God of peace shall bruise Satan under your feet shortly.*" Jesus gave His disciples power over unclean spirits to cast them out.¹⁵⁹ We have that same power by virtue of our position in union with Him.¹⁶⁰ Demonic powers must release their holds on the minds and bodies of men at the command of Christ. And when we minister in His name, we minister in the authority of His person. Adams warns "*More and more frequently failure in counseling has been attributed to the fact of demon possession.. In more instances than one, I have seen incompetence in counseling excused by resorting to the diagnosis of possession by demons, sometimes with very damaging effects. If, for example, one's problems are the result of his own sinful behavior, and they are instead charged to possession by an evil spirit, those problems may be complicated rather than solved by efforts to cast out the demon. Not only will such efforts fail, leading often to hopelessness and despair, but they will shift the focus from the counselee's own responsibility. He will be viewed as a helpless victim rather than as a guilty sinner.*"¹⁶¹ Grudem says "*where there is a pattern of persistent sin in the life of a Christian in one area or another, the primary responsibility for that sin rests with the individual Christian and his or her choices to continue that wrongful pattern; nevertheless, there could possibly be some demonic influence contributing to and intensifying that sinful tendency.*"¹⁶² So a wise counselor will be sensitive to demonic activity but will not look for a demon behind every tree.

¹⁵⁸ 2Tim 2:25-26

¹⁵⁹ Mk 16:15-18

¹⁶⁰ Eph 1:21; Eph 2:6; Matt 12:29; Matt 16:19

¹⁶¹ Jay Adams, *The Christian Counselor's Manual: The Practice of Nouthetic Counseling*, Kindle Ed, pg 128-129

¹⁶² Wayne Grudem, *Systematic Theology*, pg 423

25. What does it mean to minister the Scriptures in counseling? Contrast a “ministry of the word” model and a “professional medical” model.

Ministering the Scriptures in counseling means caring for the needs of men and women suffering from the consequences of sin by helping them interpret and apply the principles and practices of the Word of God in the hopes of relieving their misery and restoring them to usefulness. To that end the objective in ministering the Scriptures is to foster counselee sanctification.¹⁶³ *"The goal of sanctification is not only to put off the works of the flesh, but in its place to put on the fruit of the Spirit..It is the Spirit's fruit, not in the sense that He is the tree that bears it, but (rather) that He is the One Who has both planted (regeneration) and cultivated it (sanctification)..The qualities of life described by the list of items in Galatians 5:22, 23, called "fruit," are appropriately named. The figure of speech (fruit) denotes something that grows. Growth is gradual; man can assist producing it, but cannot initiate it or assure its production. Fruit cannot be manufactured, but growth may be promoted by providing such important elements as light, water, nutrients, etc. The growth of fruit depends upon care and cultivation. Counselors, ministering the Word, work under the Spirit in His orchard, to provide such care."*¹⁶⁴ Man was created in the image and likeness of God consisting of body (organic) and soul (nonorganic).¹⁶⁵ When ministering the Word we target the nonorganic part of man in which the moral law of God resides and by which we will be held accountable.¹⁶⁶ The professional medical model was set up to treat the organic part of man and as such it is a sterile clinical model with little to no counselor involvement. Traditionally it was focused strictly on the physical and biological aspects of specific diseases and conditions which diagnostic tests identify and appropriate treatment has been proven; therefore, there is no moral accountability inherent in the model. With the advent of the field of psychology the model now encompasses nonorganic abnormal behavior supplanting the historical role of pastors/teachers (biblical counselors) in the care of souls. *"'Mental and emotional health' is the new buzzword. It is not a biblical concept, though many seem to equate it with spiritual wholeness. Sin is called sickness, so people think it requires therapy, not repentance. Habitual sin is called addictive or compulsive behavior, and many surmise its solution is medical care rather than moral correction."*¹⁶⁷ In the current model nonorganic mental illness is considered a physiological, biochemical, and/or genetic disease that can and

¹⁶³ 2Tim 3:16-17

¹⁶⁴ Jay Adams, A Theology of Christian Counseling: More Than Redemption, Kindle Ed, pg 249

¹⁶⁵ Gen 1:26-27, 2:7

¹⁶⁶ Rom 2:15; Matt 12:36; Rom 14:12

¹⁶⁷ John MacArthur, Counseling -- How to Counsel Biblically, pg 14

should be treated through somatic (physical) means by medically trained and licensed psychiatrists using psychotropic drugs. *"Most advocates of psychology simply assume that psychology is a true science. But it is not. It is a pseudo-science, the most recent of several human inventions designed to explain, diagnose, and treat behavioral problems without dealing with moral and spiritual issues."*¹⁶⁸ Rather than confronting sinful mindsets they simply blame chemical imbalances in the synaptic junction even though there is no instrument that can measure the synapse and prove their theory. By not addressing sinful behavior they make man a helpless victim of nature and/or circumstance effectively stripping him of any hope for change. Counselors who are ministered the Word have good reason to be filled with hope for they have God's guarantee of success; they have the Bible which sufficiently solves any problem they may encounter and they have the power of His indwelling Spirit enabling them to make the necessary life changes.

¹⁶⁸ John MacArthur, Counseling -- How to Counsel Biblically, pg 10

26. Write a short paragraph on each of the following: healing of the memories, visualization techniques, 12-step and other recovery programs, self-image. In your answer, define and give a biblical analysis of each concept. (Do not guess. Research these concepts.)

Healing of the memories:

The origin of the movement can be traced back to Agnes Sanford who gained inspiration from sources like Sigmund Freud, Carl Jung, Emmet Fox (Unity School of Christianity), and Morton Kelsey (a mystic who was a proponent of the occultist Jung). Besides ungodly influences the movement has significant theological problems. Inner healing practitioners reinforce a victim mentality of blame-shifting rather than addressing the guilt of personal responsibility before a holy God.¹⁶⁹ They imply man is born sinless and innocent and if not for the negative effects of bad people, environments and circumstances would enjoy a wonderful, happy and fulfilled life even though Scripture describes man as innately depraved and life as short and full of trouble.¹⁷⁰ They believe suffering causes one to behave poorly even though the Apostle Paul gloried in his infirmities.¹⁷¹ The guilt they de-emphasize is the very thing God uses to lead us to repentance, salvation, and ultimate healing of body and soul.¹⁷² They claim the power of their workshops lies in the experiential nature in which they emphasize people's emotional and personal, rather than intellectual and rational responses. God, however, created us as rational creatures and warns us not to lean upon our own understanding as there is a way that seems right to a man but ends in death.¹⁷³ Reasoning based on how we feel rather than what we know opens the door to demonic deception.¹⁷⁴ Fortunately God gave us the absolute truth of His Word in which He tells us to forget those things which are behind knowing that by focusing on past offenses done 'to us' rather than dealing with offenses done 'by us' we can never experience cleansing of the conscience.¹⁷⁵ While their techniques may offer some temporary psychological comfort they can never provide true and lasting healing apart from yielding to the sanctifying work of the Holy Spirit within us.

Visualization techniques:

Visualization techniques attempt to use mental energy and imagery to obtain desired physical, psychological, vocational, educational, and/or spiritual goals. The practice can be categorized as:

¹⁶⁹ Genesis chapter 3

¹⁷⁰ Rom 3:10-18; Eph 2:1; Ps 51:5; Ps 58:3; Job 14:1

¹⁷¹ Rom 5:1-5

¹⁷² 2Cor 5:18-19, 7:10; Gal 3:24

¹⁷³ Isa 1:18; Prov 3:5, 14:12

¹⁷⁴ 1Tim 4:1; 1Jn 4:1

¹⁷⁵ 1Jn 5:13; Eph 1:18; Phil 3:13-14; Heb 9:14; Rom 2:15

academic, popular, occult, and Christian. The occult practice of Shamans, magicians, and witches who try to contact spirit guides for assistance in decision-making, uncover their so-called inner divinity, tap into some hidden inner power, or simply materialize mental images is clearly wrong.¹⁷⁶ The Christianized version of such occultic practices is equally wrong. Some professing Christians claim because God used the power of His faith to create the world out of nothing we can use the power of our faith to materialize money in our wallet. This kind of careless teaching can inspire depraved people to try exercising their faith rather than work. Scripture says if a man refuses to work then he should not eat and if he does not provide for his family he is worse than an infidel.¹⁷⁷ Others deny physical affliction claiming visualizing health will lead to healing and/or keep one from ever getting sick. This teaching makes a mockery of the Apostle Paul's thorn in the flesh from which God refused to heal him and the fact that God sometimes uses our afflictions to bring glory to Himself.¹⁷⁸ Still others claim God designed natural law in such a way that when our thoughts get broadcast into the universe unseen forces react to organize and/or arrange circumstances accordingly. This kind of dangerous teaching can easily lead to the heresy of Deism; stripping people in need of the comfort to be had in the biblical doctrines of sovereignty, providence, and immanence. However, the practice of mentally rehearsing the potential consequences of a decision is prudent;¹⁷⁹ as is the practice of mentally rehearsing an athletic maneuver or vocational process. The difference lies in the desire to supernaturally create or alter a reality of one's own choosing out of nothing versus the desire to honor and glorify God within the reality He has placed us.

12-Step and other recovery programs:

Most, if not all, 12-Step and recovery programs use psychological terminology when referring to counselee issues; terms like malady, illness, and wounds. This is due to the sterile medical model they are based upon; a disease driven model rather than a moral model holding one accountable for sin. Step one makes the claim addicts are powerless over their addictions; Scripture teaches God has "*delivered us from the power of darkness*" and "*sin shall not have dominion over you.*"¹⁸⁰ They perpetually focus on recovery while God offers victory. They claim '*once an addict, always an addict*' keeping the focus on past identity (thieves, drunkards, adulterers, homosexuals, etc.) rather than their current identity in Christ (saints); Scripture says "*such were*

¹⁷⁶ Lev 19:31, 20:6; 1Chr 10:13; Isa 8:19

¹⁷⁷ 2Thes 3:10; 1Tim 5:8

¹⁷⁸ 2Cor 12:7-10; Jn 9:1-3

¹⁷⁹ Prov 14:8,15; 22:3

¹⁸⁰ Col 1:13; Rom 6:6-14

some of you." Christians are new creatures in Christ sitting with Him in heavenly places, old things having passed away and all things having become new.¹⁸¹ Steps 3 and 11 permit counselees to fashion a god of their choosing rather than looking to the true and living God of the Bible for the support they need. Step 12a claims the steps themselves quicken the addict; thereby, supplanting the power of the Holy Spirit working through His Word to quicken and change lives. Even the Christianized versions use the same psychological jargon, promote prolonged addictive identities, and support the supremacy of the steps. I heard a pastor recounting the founder of AA coming to the conclusion, during an episode with temptation, that he didn't need another drink but rather he needed another alcoholic. He went on to say a sinner doesn't need another sin but rather another sinner which is why he needs the church. Almost all Christianized versions have fallen victim to the unbiblical psychological practice of promoting self-esteem and self-love. The church ought to be teaching Christ-esteem and 'once an addict, now a saint;' it ought to be teaching the necessity of Holy Spirit inspired prevenient grace and demanding repentance and a life of sanctification. It does not need to promote the world's ways but rather exalt God's ways.¹⁸² Only then will the church be divinely empowered to change culture.

Self-image:

Self-image has to do with the way in which one views himself. The essence of human depravity and/or a poor self-image is bondage to 'self-love' confined or limited to self exclusive of others. It is the man who loves God supremely and esteems neighbor more than self who will enjoy a proper self-image.¹⁸³ *"My objection is not simply that love of oneself as basic to love of another is not taught in Matthew 22:34-40; it is more fundamental. The concept of self-love espoused by the psychologizers of the Scriptures runs counter to the expressed principle that is repeated throughout the Bible in one form or another: that one's self-esteem and what he receives for himself is the by-product of that which he gives in love to another."*¹⁸⁴ Scripture teaches self-love is innate not something needing to be developed.¹⁸⁵ Jonathan Edwards says 'As God delights in His own beauty, He must necessarily delight in the creature's holiness which is a conformity to and participation of it, as truly as [the] brightness of a jewel, held in the sun's beams, is a

¹⁸¹ 1Cor 6:9-11; 2Cor 5:17; Eph 2:6

¹⁸² Isa 55:9

¹⁸³ Matt 22:36-40; Phil 2:3

¹⁸⁴ Jay Adams, *The Christian Counselor's Manual: The Practice of Nouthetic Counseling*, Kindle Ed, pg 143

¹⁸⁵ Eph 5:29

participation or derivation of the sun's brightness, though immensely less in degree.'¹⁸⁶ Our self-image and inner-satisfaction is a by-product of enjoying a mutually pleasing relationship with Christ. Psychiatrists cannot imagine finding self-worth in Another. *"The Christian considers himself entirely unworthy apart from Christ; indeed, worthy of death (as Romans 6:11 puts it). All of his worth and self-esteem resides in his relationship to Another. He is entirely dependent upon Christ for such worth. One is satisfied with himself only when he is in the proper relationship with Christ, having a clear conscience before God and men."*¹⁸⁷

¹⁸⁶ John Piper, *God's Passion for His Glory*, Crossway Books 1998, pg 48

¹⁸⁷ Jay Adams, *The Christian Counselor's Manual: The Practice of Nouthetic Counseling*, Kindle Ed, pg 146

27. With which Christian counselors – if any – do you agree? On which points do you agree with them and why? Be specific and concrete with names and concepts. Use two or three counselors as examples.

John MacArthur: Premillennial View of Eschatology.¹⁸⁸ I hold to a predominately literal biblical hermeneutic; except, of course, where grammar and higher criticism dictate otherwise. One's biblical hermeneutic will significantly impact their doctrinal understanding. For example, concerning demonology, amillennialist Jay Adams states "*This, and the other considerations about the cessation of demonic activity mentioned above has important implications for Christian counselors. More and more frequently failure in counseling has been attributed to the fact of demon possession. In the light of biblical theological eschatology, it would seem that a heavy burden of proof belongs to the one who retreats to demon possession as the cause of bizarre behavior. Counselors, in this present era, have every reason to expect that the cause of the problems with which they will deal in counseling will be other than demonic possessions.*"¹⁸⁹ While I agree the vast majority of issues a counselor will deal with will be other than demonic possession, as a premillennialist I do not believe Satan and his minions are currently bound. I agree with Dr MacArthur who says "*The plain meaning of a text is always the preferred interpretation. There is never a reason to spiritualize, to allegorize, to try to explain a text away if the plain meaning is clear.*"

Jay Adams: The Dichotomy of Man. Dr Adams states "*The Scriptures do not allow for the triplex (or trifold) view; indeed, the entire emphasis—from Genesis 2:7 on—whenever the Scriptures (reluctantly) speak of separation (remember, the stress is on unity), is that there are two elements that came together, and two (and only two that at death) part company temporarily. In addition to those already cited (and note, Gen. 2:7 allows only for two elements) consider the following: Don't be afraid of those who kill the body but can't kill the soul; rather be afraid of the One Who can destroy both soul and body in Gehenna. In this verse the thought is that the whole man suffers in Gehenna; the very emphasis is upon the entirety of eternal man suffering over against partial (bodily) suffering now. The statement, "both soul and body" is duplex, not triplex. If triplexity were true, the spirit also should have been mentioned.*"¹⁹⁰ I agree that Scripture is clear regarding the dichotomy of natural man. However, since God does not have a body then I can only conclude the soul is a spiritually triune entity (consisting of heart,

¹⁸⁸ MacArthur Study Bible/Overview of Theology, www.gty.org/Why-Every-Calvinist-Should-Be-a-Premillennialist

¹⁸⁹ Jay Adams, *The Christian Counselor's Manual: The Practice of Nouthetic Counseling*, Kindle Ed., pg 128

¹⁹⁰ Jay Adams, *A Theology of Christian Counseling: More Than Redemption*, Kindle Ed, pg 111

mind, and will) created in the image and likeness of its triune Creator.¹⁹¹ While I am not a traditional trichotomist, I do believe a Christian is tripartite in that He is given a new heart, a new spirit, and made a partaker of the Divine nature.¹⁹² It is this new heart, which is not innate and not in the unbeliever, that produces common righteous desires uniting him with other believers as one in the family of God and body of Christ. It is man's innate heart working in conjunction with his mind and will that make him distinct from all other human beings. Unlike Dr Adams I, along with men like Spurgeon, believe a Christian has a dual nature.¹⁹³ See my manuscript "Body, Soul, and Spirit?" for more details.¹⁹⁴

Wayne Mack: The Sufficiency of Scripture.¹⁹⁵ I do not, personally, believe in integration. At the heart of the integration debate stands one's view of the sufficiency of Scripture. Dr Mack says "*For counseling to be worthy of the name of Christ, the counselor must be conscientiously and comprehensively committed to the sufficiency of Scripture for understanding and resolving all of the non-physical personal and interpersonal sin-related difficulties of man.*" He "*rejects the idea that Christian counselors need extrabiblical insights to do truly effective counseling*" because: 1) the finiteness of man makes it impossible for him to discover absolute truth apart from the revelation of a transcendent Creator, 2) the noetic effects of sin make man apt to incorrectly interpret the data even if he accurately observes it, and 3) the Divine inspiration of Scripture implies it must contain all that is necessary for understanding people and their problems. Is Scripture sufficient and adequate to deal with people and their non-physical problems? It claims: it has everything that is necessary for life and godliness;¹⁹⁶ it claims to be authoritative (directive), perfect (complete), sure (trustworthy), right (just), pure (clear), clean (undefiled), enduring (everlasting), true (correct), admonishing (enlightening);¹⁹⁷ and it claims to be holy (set apart from all else), able (powerful enough to transform lives), inspired (God breathed not man's opinions), profitable (useful for direction and correction), equipping (enabling man to do every good work).¹⁹⁸ Thus Dr Mack concludes "*..because the Bible asserts its own sufficiency for counseling-related issues, secular psychology has nothing to offer for understanding or providing solutions to the non-physical problems of people.*" I agree.

¹⁹¹ Jn 4:24; Lk 24:39; Matt 3:16-17; Gen 1:26-27

¹⁹² Eze 36:26; 2Pe 1:4

¹⁹³ www.spurgeon.org, The Fainting Warrior and The Dual Nature and the Dual Within

¹⁹⁴ www.martysummers.weebly.com, Manuscripts=>Body, Soul, and Spirit?

¹⁹⁵ Wayne Mack, Totally Sufficient - The Bible & Christian Counseling, chapter two

¹⁹⁶ 2Pe 1:3

¹⁹⁷ Ps 19:7-11

¹⁹⁸ 2Tim 3:15-17

28. Does your church presently practice church discipline? If not, would you be willing to graciously encourage them toward this position?

Brandywine Community Church practices church discipline using Matthew 18:15-17 as their guide; however, if they did not I would encourage them to do so. Their process is as follows:

Process of discipline. First Step: Tell him his sin alone. First, we would seek private correction and/or reconciliation with the offender. (Matt. 18:15) (1) When the problem involves one believer sinning against another, there are two problems that need to be taken care of: reconciliation and restoration. (Matt 5:23-24) (2) When the problem involves a believer overcome in or by some sin, the need is restoration. Second Step: Take some witnesses. If the first step fails, we would take witnesses (elders) to strengthen the effects of the discipline, so that if it had to be brought before the whole church it could be firmly proven and established. (Matt 18:16-17; 1Tim 5:19) These initial contacts, private and with witnesses, provide opportunity for loving admonition, correction, and forgiveness. On the other hand, if these first steps do not produce results, it constitutes a warning that further action will be taken and provides occasion for serious rebuke. (2Tim 4:2; 1Thes 5:12-13; Titus 2:15, 3:10) Third Step: Tell the church. If the second step fails, the Bible says it is to be taken before the whole church (2Thes 3:14-15; Matt 18:17; 1Tim 5:20). This third step would normally be shared publicly through the fellowship group in which the person is known. If the individual would happen to be a higher profile staff person, then we would attempt to tactfully communicate the situation to the whole assembly. Fourth Step: Treat him as an outsider. The Bible states at this point we would exercise group disapproval by way of social ostracism (refusal to have intimate fellowship) and removing them from church membership. **Process of restoration.** First Step: Forgiveness. Once the individual shows genuine repentance, we are to forgive them. This means accepting the person and forgetting the past. (2Cor 2:7a) Second Step: Comfort. We are to reach out to them, assuring them of our support, and encouraging, exhorting, and challenging them to move on. (2Cor 2:7b) Third Step: Love. We are to show our love for them through our words and action in order to aid their growth and complete recovery. (2Cor 2:8)