EQUIPPING BELIEVERS AT GRACE BIBLE CHURCH, GRANBURY,

TEXAS, TO DISCIPLE AND COUNSEL THOSE STRUGGLING

WITH CHALLENGING LIFE TOPICS

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A Project

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by

Keith Michael Palmer

May 2013

APPROVAL SHEET

EQUIPPING BELIEVERS AT GRACE BIBLE CHURCH, GRANBURY,

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Keith Michael Palmer

Read and Approved by:

_____
Stuart W. Scott (Faculty Supervisor)

_____
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Date _____

To Mark Nymeyer,

my mentor and spiritual "Paul" in ministry

ἐκεῖνον δεῖ αὐξάνειν, ἡμᾶς δὲ ἐλαττοῦσθαι

And to

Lisa,

my wife and best friend.

It is a joy to honor you

רַבּוֹת בָּנוֹת עָשׂוּ חָיִל וְאַתְּ עָלִית עַל־כֻּלָּנָה

Proverbs 31:29

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PREFACE

This work has been a joyful but daunting task which has stretched and challenged me in many ways. This project would not have been completed without the help and support of many people along the way. Dr. Stuart Scott, my faculty advisor, offered significant input that molded and shaped the project from the very beginning. I appreciate his friendship, his example, and the profound impact he has had on my life and ministry.

Professors Heath Lambert and Jeff Walters gave helpful insight early on which helped focus this work. My classmates Mike Massey and Ken Van Kooten provided ongoing encouragement for the project and Scott Mehl offered valuable assistance from his experience, which enhanced this project in many ways. I am also thankful for the significant contributions of the ten biblical counselor trainers who agreed to be interviewed for this work.

This project would not have come to fruition without the support of Grace Bible Church. I am particularly thankful to our elders, Terry Enns, Russell Martin, and Greg Warren, who graciously offered me regular time to study and write, and to my church family who gave sacrificially, prayed for me, and encouraged me throughout the process. I pray that this project will yield much fruit in our church body. I am also thankful to the students of the Advanced Topics training class for their participation and contribution to this work. Special thanks are due to Brenda Warren and Terry Enns who proofread the project and offered valuable corrections and suggestions.

No one understands the sacrifices of a project of this nature better than my family. I am especially thankful for my wife, Lisa, who prayed without ceasing for me and encouraged me in countless ways. I also want to thank our children, Alan, Aimee,

and Aric. Their hugs, smiles, and prayers for "Daddy's project" were a daily reminder of how gracious the Lord has been to me.

My mother-in-law, Carla Boyd, encouraged me several years ago to pursue a project like this. In many ways, this work is the fruit of her vision, support, and encouragement.

Finally, I am most grateful to my Lord and Savior Jesus Christ, who has sustained me and given me daily grace not just to complete this project, but also to learn, to grow, and to be faithful in my other responsibilities as well. I thank Him who continues to do far more abundantly beyond all that I could ask or think. To Him be the glory (Eph 3:20-21).

<div align="right">Keith Michael Palmer</div>

Granbury, Texas

May 2013

CHAPTER 1

INTRODUCTION

Purpose

The purpose of this project was to equip believers at Grace Bible Church in Granbury, Texas, to be more skilled biblical counselors by training them in six advanced counseling topics.

Goals

Five goals guided this project and helped to evaluate its overall effectiveness. The first goal was to train believers to apply biblical counseling principles to six challenging life issues. Those with only a basic biblical counseling training base sometimes feel unequipped when faced with more advanced counseling topics, such as abuse, crisis counseling (e.g., suicide), and addictive behavior. This project provided training designed to broaden the biblical knowledge base of biblical counselors and teach them how to disciple and counsel those dealing with issues that are beyond the scope of most introductory courses in biblical counseling.

The second goal of the project was to help believers develop a confidence in their use of the Scriptures to effectively minister to those struggling with difficult life situations. A biblical counselor's confidence in the sufficiency of Scripture to comprehensively address any topic in counseling is one of the essential keys for success in biblical counseling. A second aim of this project was to increase the confidence of counselors in the Scripture's sufficiency to handle complicated counseling situations by demonstrating how biblical truth speaks powerfully and competently in even the most challenging life topics.

The third goal of the project was to aid believers in their own sanctification and relationship with the Lord Jesus Christ. Though biblical counseling and discipleship is a skill to be studied and learned, it is first and foremost built upon the counselor's own growing walk with the Lord (Acts 20:28; 1 Tim 4:16). This project included material designed to challenge the counselor in his own sanctification and to evaluate the student's own personal growth at the conclusion of the training.

The fourth goal was to expose students to the growing number of helpful resources related to the topics presented. Biblical counselors need to be immersed in solid resources to assist them both in the practice of counseling as well as in providing good homework assignments to counselees. This project presented a wide range of biblical resources of this nature, equipping counselors to skillfully discern, evaluate, and use them in counseling settings.

The fifth and final goal of this project was to sharpen my own skills in teaching and training biblical counselors. I am regularly involved in the training of biblical counselors both inside and outside of our church membership. My desire is to continue to grow and improve my own abilities and methods in training counselors to be excellent and competent in ministering the Scriptures to hurting people.

Ministry Context

Grace Bible Church is located in Granbury, Texas, a lake town in the rural community of Hood County. Hood County comprises a 437 square mile area, approximately 60 miles southwest of the Dallas-Ft. Worth metroplex. The United States Census Bureau estimates that there are approximately 51,000 residents living in Hood County.[1]

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[1]US Census Bureau, "Hood County Quick Facts," http://quickfacts.census.gov/qfd/states/48/48221.html (accessed April 28, 2011).

Granbury is the largest city and the "county seat" of Hood County. There are nine other smaller cities and towns in the county. The area combines a large percentage of retired persons with a high number of low-income families and those living below the poverty line.[2] As one writer put it, there is a "wide disparity between the 'haves' and 'have nots.'"[3] A community criminal justice plan compiled in 2005 states, "The majority of the population lives in high risk, low-income mobile home parks scattered throughout the county."[4] This reality has led in part to the community's significant problems with family violence, child abuse and neglect, the use of illegal, narcotic drugs, juvenile crime, and alcohol-related offenses.[5]

The community is predominantly Caucasian, though the Hispanic population is growing at historic rates.[6] A local nuclear power plant provides some industry jobs, but most of the work opportunities in Hood County involve retail stores. Others simply commute to the Dallas-Ft. Worth area for employment.[7] Forty churches reside in Hood County, including Baptist, Methodist, Episcopal, Catholic, Church of Christ,

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[2]Double the percentage of the state of Texas, 19.7 percent of the county is 65 and older, while 10 percent are below the poverty line and 19.8 percent of households make less than $25,000 annually. Forty-one percent of the population is not in the labor force. Ibid; Granbury Chamber of Commerce, "Hood County Demographics," http://granburychamber.com/demographics (accessed April 28, 2011).

[3]Ginger Eways, "Hood County Criminal Justice Plan FY 2005," Mission Granbury (2005), 3, http://www.nctcog.org/cs/cj/pdf/plans/bor/hood.pdf (accessed April 28, 2011).

[4]Ibid.

[5]Ibid., 3-12.

[6]US Census Bureau, "Hood County Quick Facts."

[7]Granbury Chamber of Commerce, "Hood County Demographics"; Workforce Solutions North Central Texas, "2010 Annual Demographic Profile: Hood County, Texas," http://www.dfwjobs.com/business/LMI/Profiles/Hood.pdf (accessed April 29, 2011).

Presbyterian, and independent churches.[8]

Grace Bible Church has a membership of approximately 180 people, or 73 families.[9] Thirty-one percent of the current membership are retired couples or individuals. Thirty-one percent of the families at Grace currently have children in the home, while 4 percent have no children and 61 percent have adult children living outside of the home.[10] Like the community, Caucasian families make up the vast majority of Grace.

Grace Bible Church began in 1979 by two couples who desired to have a Bible-teaching church in Granbury. The church started as a Bible study that met at various local businesses in the community. The church was initially led by elders from Northwest Bible Church in Ft. Worth and staffed by a student from Dallas Theological Seminary. The church eventually called its first pastor and established its own elder and deacon boards. In 1981, the church purchased property and built a sanctuary. In 1990, after a two-year period without a staff pastor, the church called Terry Enns to pastor Grace. Terry presently serves Grace as the pastor.

The vision statement of Grace Bible Church is "Shepherding God's people, by God's grace, for God's glory." Over the years, Grace has realized that statement through a number of ministries designed to equip believers and reach the lost. Grace maintains a thriving AWANA ministry, which equips believing students and children to grow in their walk with God and ministers to unbelieving children and their families with the gospel of

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[8]Superpages.com, Churches, "Granbury, TX," http://yellowpages.superpages.com/listings.jsp?C=church&CS=L&MCBP=true&search=Find+It&SRC=&STYPE=S&SCS=&channelId=&sessionId=/ (accessed April 29, 2011).

[9]Membership here is being defined as those who are regularly a part of the Grace Bible Church fellowship.

[10]These statistics are derived from numbers taken from the 2010 edition of the Grace Bible Church Family Directory. The directory is based upon regular attenders at Grace, rather than current members.

Jesus Christ. Grace Bible Institute provides Bible college-level equipping classes to the members of Grace and to others in the community.

In 2009, Grace initiated Granbury Biblical Counseling Ministries, a ministry that provides free biblical counseling to anyone in the surrounding communities. In response to the need to develop biblical counselors both inside and outside of its membership, Grace developed a biblical counseling training course designed to equip people to counsel people using the Scriptures. In 2010, Grace Bible Church became a certified training center with the National Association of Nouthetic Counselors (NANC), a national counselor certifying organization. Grace continues to train pastors, leaders, and laypersons in biblical counseling through an annual training conference. The ministry of training others in biblical counseling and the need to develop an advanced training class is the main motivation behind this project.

Grace Bible Church consistently emphasizes individual and corporate spiritual growth over and against numerical growth. While the two are not diametrically opposed, Grace believes spiritual growth is the biblical priority of the local church (Eph 4:11-16). Many of the leaders in Grace today came to know Christ through the church, then were trained, mentored, and discipled to be the servant ministers they are today.

Approximately 30 percent of the membership attends Sunday school or is involved in serving in some capacity during the Sunday school hour. Over 30 percent of members have completed the basic course in biblical counseling, designed to help them grow in their walk with the Lord and train them to spiritually minister to others. Over 60 percent of the people of Grace maintain a regular, active ministry role in the church. The spiritual health of Grace can be seen in the way that members consistently minister to one another when needs arise: meals provided after delivery of a new baby, hospital visitation to someone recovering from surgery, financial help when someone loses a job, or faithfully praying for unsaved family or friends. The spiritual health of the church is best

measured through the spiritual growth of believers, active involvement in ministry, and the living out of the "one-anothers" in the context of relationships.

Numerical growth at Grace Bible Church has been relatively flat over the past ten years. The Lord has seen fit many times to bring hurting people to Grace for a season, allow them to be encouraged, grow, and change, and then move them on to other places of ministry. This growth pattern may also be a reflection of the somewhat transient nature of Hood County itself. In early 2011, the elders at Grace discussed with the congregation the need to move to two services. This need has arisen as the worship service has been consistently full and the parking lot is beyond maximum capacity, marking the first time in the church's thirty-year history that Grace has had to consider two services.

I have served as the associate pastor of Grace since 2002. My duties include overseeing most of the equipping and training ministries, including Grace Bible Institute and Granbury Biblical Counseling Ministries. Since 2008, I have devoted much of my time initiating our church's counseling ministry and developing a training course to equip biblical counselors. Our church continues to be amazed at the Lord's kindness in allowing us to minister to many hurting people in our community. Likewise, we aim to be faithful to train other pastors, leaders, and lay persons to be competent biblical counselors in their local churches.

Hood County is a unique place to minister the gospel to others. Though Granbury is a relatively small town compared to the nearby Dallas-Ft. Worth metroplex, the city faces some increasing challenges: large percentages of drug and alcohol addiction, domestic violence, sexual sin of every kind, and various forms of abuse. Churches need to be particularly equipped if they are to minister the life-changing gospel of Jesus Christ to people in the community that desperately need Him. Our church recently interviewed our own biblical counselors, as well as local pastors and other church leaders to discover the top five to ten personal problems they observed in counseling others. This project

involves an advanced training course in biblical counseling, which will equip biblical counselors to handle more challenging counseling topics suggested by the responses.

Rationale

Grace Bible Church, along with most other conservative evangelical churches, was founded upon the absolute sufficiency of the Word of God. The Bible declares, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work" (2 Tim 3:15-17).[11] In the same way, 2 Peter 1:3ff. states, "Seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence."

These verses declare that the Scriptures are sufficient to train people to be "adequate, equipped for every good work." The power of the Lord Jesus, as He is revealed through the knowledge of His Word, is able to equip believers in "everything pertaining to life and godliness." The lay counselors at Grace skillfully help people deal with challenges and problems from a biblical perspective. However, our counselors would benefit greatly from more advanced training, designed to show how the Scriptures sufficiently address what might be considered more advanced topics and difficult problems. In the past, our church has relied on other ministries outside of our church for biblical counseling training, but now provide our own biblical counseling training within the context of our own church.

In 2008, our church developed a basic course in biblical counseling designed to train lay leaders in the essential foundations of biblical counseling. While this course has been very well received in the church and community, many are asking us to create an advanced training course that will address more challenging life topics. Pastors in the

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[11]All biblical references are from the New American Standard Bible, Updated Edition, unless otherwise noted.

area approach our church and ask for help to be better equipped to handle problems in their own churches. Therefore, our elder board aspires to design and implement such an advanced training course by the fall of 2013 and integrate it into our existing counselor training program.

Definitions and Limitations/Delimitations

The aim of this project was to equip believers to disciple and counsel those struggling with challenging life topics. For the purposes of this project, biblical counseling is defined as "the practice of training believers toward greater Christ-likeness through the careful use of the Scriptures for the glory of God."[12] The term "challenging life topics" refers to a topic or issue not normally covered in an introductory course (Phase 1) in biblical counseling as defined by a training center certified by the National Association of Nouthetic Counselors (NANC).[13]

This project included the following limitations: The length of the project was limited to fifteen weeks. The project consisted of one week to present the class syllabus and complete pre-course paperwork, a twelve-week training course, one week to gather post-course feedback from the class, and one week to evaluate the project.

The delimitations of this project are as follows: Participants in the training class were those who have completed a basic training course in biblical counseling. Participants must also be actively engaged in discipleship or counseling at some level in their church or other ministry.

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[12]Grace Bible Institute, "Definition of Biblical Counseling" (class lesson notes, Biblical Counseling and Discipleship Conference, 2009).

[13]National Association of Nouthetic Counselors, "NANC Training Template," 2008, http://www.nanc.org/Training_Centers/Training_Center_Application_Process.aspx (accessed April 29 2011).

Research Methodology

This project centered around an equipping class to train lay leaders to counsel those struggling with more difficult counseling topics. The project particularly focused on training effectiveness in biblical counseling. Counseling is a discipline in which equipping and training is much more challenging than some other ministries in the church because it is a difficult skill to ascertain overall growth and effectiveness. For this reason, specific goals were established for this project to focus the training involved and to provide an objective basis to evaluate effectiveness.

One goal of the project was to help the student grow spiritually in his or her own sanctification and walk with the Lord. Each student completed a pre-course personal walk questionnaire, designed to create a baseline in his or her own spiritual health. The course particularly targeted the student's own spiritual growth through various assignments, such as weekly journaling and meeting with a class partner. At the conclusion of the course, the students completed the same "spiritual health" evaluation so that growth could be objectively measured.

Three additional goals were established regarding the student's skill in counseling more advanced topics, his confidence and abilities in the use of the Scriptures to address more challenging situations, and his overall awareness and discernment involving topic-specific counseling resources. The project course targeted these goals through class lectures and group discussion, working through case studies, class reading assignments, and the utilization of an extensive resource bibliography. The effectiveness of achieving these goals was assessed through the use of pre-course and post-course evaluations. In addition, each student completed a counseling case study, both before and after the completion of the course. I met with small groups of students throughout the twelve-week course in order to ascertain the progress of each student and answer additional questions about the material. Finally, each student completed a post-course interview.

The final goal of this project involved evaluating my effectiveness as an instructor. A small group of three to four students (including my pastor) met periodically with me throughout the twelve-week class to provide feedback regarding my effectiveness. At the conclusion of the class, students completed a post-course instructor evaluation.

Conclusion

This chapter has outlined the goals, ministry context, rationale, definitions and limitations, and research methodology of this project. Chapter 2 presents a biblical foundation for equipping biblical counselors. Chapter 3 offers a survey of existing biblical counselor trainers and training institutions. Chapter 4 provides the details of the fifteen-week advanced topics in biblical counseling training class, the heart of this project. Chapter 5 concludes the project with an evaluation of the training course and reflections upon the entire project.

CHAPTER 2

A BIBLICAL THEOLOGY OF EQUIPPING
DISCIPLERS AND COUNSELORS

Biblical counseling and discipleship are essential God-ordained ministries,
which every faithful church should be engaged in for the edification of believers and for
the glory of God. This chapter outlines a biblical theology of equipping believers to do
the work of discipling and counseling one another. Key texts are examined which reveal
an overall blueprint for the church, the role of leadership in equipping believers, and how
the ministry of discipling or counseling others is essential for the growth, health, and
mission of the church. Finally, the life of the apostle Paul is explored as a model of how
to equip believers to disciple and counsel others.

A Vision and Blueprint for the Entire Church

A proper view of the church is an appropriate starting point for understanding
both how and why believers should be equipped to minister to one another. Ephesians
4:11-16 may be the most comprehensive text in the New Testament which describes the
goals and functioning of the local church. This section of Scripture is also instructive for
understanding God's overall vision for the church today.

Verse 16 captures God's glorious plan and vision for the church: "From whom
the whole body, being fitted and held together by what every joint supplies, according to
the proper working of each individual part, causes the growth of the body for the building
up of itself in love." God designed the church to be able to care for itself. This care occurs
when each member uses his or her gifts to minister to one another, which results in the
growth and "building up" of the body toward maturity, unity, and Christ-likeness (v. 13).

The vision unfolded in these verses reveals a number of foundational presuppositions about the church: First, the church is made up of believers ("saints") who have been gifted by God for ministry to one another. Second, God expects the church to grow, not just in numbers, but also in maturity, unity, and Christlikeness. Third, the church is able to competently care for itself because of the body's connectedness to Christ (v. 12) and by means of the gifts given to each member. Fourth, the overall health of a given congregation is dependent upon the faithful use of each member's gifts in ministry and service to one another. The care of the church in the "building up of itself in love" is what Jesus envisioned when He told His disciples that the world would recognize them as His disciples by how they loved one another (John 13:35).

Leaders Equip Believers to Do Ministry

The blueprint of the church that culminates in Ephesians 4:16 begins in verses 11-13:

> And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.

In His grace, God provides both appropriate spiritual gifts and offices of leadership to the local church.[1] Though the text mentions four specific gifts of leadership, the gifts of apostle and prophet were temporary foundational roles that were used primarily in the church's infancy prior to a completed canon (Eph 2:20).[2] The gifts of evangelist and

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[1]For an explanation as to why this section of Scripture describes both spiritual gifts and offices of leadership, see Peter T. O'Brien, *The Letter to the Ephesians* (Grand Rapids: William B. Eerdmans, 1999), 301.

[2]John MacArthur, *Ephesians* (Chicago: Moody, 1986), 142; Robert Thomas, *Understanding Spiritual Gifts*, 2nd ed. (Grand Rapids: William B. Eerdmans, 1999), 173-78; Andrew T. Lincoln, *Ephesians* (Dallas: Word, 1990), 249-50; O'Brien, *The Letter to the Ephesians*, 298.

pastor/teacher remain today as essential functions in the local church.[3]

The primary role of the leadership in the local church is to equip believers for the work of service (v. 12). The word "equip" means "to make someone completely adequate or sufficient for something."[4] Leaders in the church are not responsible to carry the entire load of ministry duties. Instead, they are called to equip the whole body of believers ("saints") for the work of service. This "every member ministry" is the means by which God grows and matures His church.[5]

The New Testament affirms the equipping role of leadership in numerous places. Peter charged the elders to "shepherd the flock of God among you" (1 Pet 5:2). Paul instructed Timothy to "preach the word," which includes careful exhortation and instruction about life and ministry (2 Tim 4:2). Leaders in the church must be "able to teach," since training and equipping is one of their primary duties (1 Tim 3:2). Elders are worthy of double honor, especially those who work hard in preaching and teaching (1 Tim 5:17). In the book of Acts, leaders in the early church taught and preached both

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[3]The list of leadership roles and gifts was likely not intended by Paul to be comprehensive or exhaustive. See O'Brien, *The Letter to the Ephesians*, 298.

[4]Johannes E. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains*, ed. Rondal B. Smith and Karen A. Munson, 2nd ed. (New York: United Bible Societies, 1989), in *Bibleworks 9.0* [DVD-ROM] (Norfolk, VA: Bibleworks LLC, 2010), s.v. "ἐξαρτίζω."

[5]The "every member ministry" view is the majority interpretation of this text among evangelical commentators. See O'Brien, *The Letter to the Ephesians*, 301-05; MacArthur, *Ephesians*, 155; Harold Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker, 2002), 547-49; F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans, 1984), 349; William Hendrickson, *Galatians, Ephesians, Philippians, Colossians, and Philemon*, New Testament Commentary (Grand Rapids: Baker, 2007), 198. This is also the view of Christian counselors who have written on the topic of equipping believers to counsel one another: Robert Kellemen, *Equipping Counselors for Your Church* (Phillipsburg, NJ: P & R, 2011), 44-52; Siang-Yang Tan, *Lay Counseling: Equipping Christians for a Helping Ministry* (Grand Rapids: Zondervan, 1991), 24-26.

publically ("in the temple") and privately ("from house to house") so that believers would be equipped (Acts 5:42).

As leadership is faithful to equip and train believers, the church is able to engage in "the work of service," later defined as the "building up of the body of Christ" (v. 12). When believers minister to one another in this way, the whole body grows in unity and maturity, progressively resembling more of the "full stature" of Jesus Christ (v. 13). Believers minister to one another by speaking the truth in love, which moves them from spiritual childhood on to adulthood (vv. 14-15).

One of the tragedies in the church today is that believers often have to look outside of the church for help with their problems. This pattern develops in large part because leaders are not equipping believers in their congregations to minister to and care for each other the way this text describes.

The New Testament is clear that equipping believers for ministry to one another is a primary role of leaders in the church. The unity, maturity, Christ-likeness, and health of the church depend in large part on the faithfulness and effectiveness of the leadership to equip the saints for the work of service. If the church is to care for itself in the way God prescribes in these verses, leaders must train their people to competently engage in the work of the ministry.

Ministry Includes Discipling and Counseling Others

God calls believers to engage in ministering to one another. Ephesians 4:11-16 articulates that believers should be equipped for the "work of service," but it does not describe all of the details involved. However, other texts of Scripture help fill in the specifics of what this "ministry" entails. This next section explores other biblical passages that serve to unpack more specifics regarding the nature of the "work of service."

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**Discipleship and Biblical
Counseling Defined**

The words "discipling" and "discipleship" do not occur in most English translations of the New Testament, but they are useful in describing the process of helping believers progressively grow and change into the image of Christ (2 Cor 3:18).[6] The "Great Commission" of Christ makes clear that following Christ involves both a one-time conversion to Christ ("make disciples") as well as an ongoing growth and learning that happens progressively throughout the believer's life ("teaching them to observe").[7] Both initial conversion and ongoing growth can be seen as part of "discipleship." The actual process of ministering to believers so that they grow and change to be more like Christ as disciples is variously described in Scripture through the so-called "one-another" commands.[8]

Biblical counseling was defined in chapter 1 as "the practice of training believers toward greater Christ-likeness through the careful use of the Scriptures for the glory of God." Defined in this way, biblical counseling can either be synonymous with discipleship or it can refer to one particular form or application of discipleship. In its more technical usage, biblical counseling is *intensive* discipleship for *particular* needs. While discipleship needs to be pursued by every believer all the time, biblical counseling

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[6]The verb μαθητεύω occurs 4 times in the New Testament and means "to be a pupil" or "to cause one to be a pupil." Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. Frederick William Danker, 3rd ed. (Chicago: University of Chicago Press, 2000), s.v. "μαθητεύω." c.f. G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament*, 3rd ed. (Edinburgh: T & T Clark, 1999), s.v. "μαθητεύω." Abbott-Smith translates the word as "be a disciple" or "make a disciple."

[7]On this point, William Hendriksen remarks, "The truth learned must be practiced. It must be appropriated by heart, mind, and will, so that one *remains* or *abides* in the truth. Only then is only truly Christ's 'disciple' (John 8:31)." Emphasis original. William Hendriksen, *Exposition of the Gospel According to Matthew*, New Testament Commentary (Grand Rapids: Baker, 1973), 1000.

[8]For a list of all of the "one-another" commands of Scripture, see Paul Tautges, *Counsel Your Flock* (Leominster, UK: Day One, 2009), 61-63.

is necessary when particular needs arise which require more specific discipleship, attention and care.[9]

**All Believers Are Called to Disciple
and Counsel Others**

Like Ephesians 4, Colossians 1:28-29 is a foundational "vision text" for local church ministry. These verses demonstrate that believers should be discipling and counseling one another: "We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. For this purpose also I labor, striving according to His power, which mightily works within me." The word translated "admonishing" means "to counsel about avoidance or cessation of an improper course of conduct."[10] It is variously translated as "admonish," "advise," "instruct," or "warn."[11] Jay Adams borrowed this word when he coined the term, "nouthetic" counseling.[12] While νουθετέω does not encompass every facet of biblical counseling, it does speak to some of the most fundamental.[13] First, biblical counseling involves instruction from God's Word. Second, biblical counseling assumes that there is a problem in a person's life that needs to be addressed. Third, biblical counseling involves both a "putting off" of wrong attitudes, beliefs, thoughts, and actions (the

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[9]Steve Viars calls it "remedial discipleship" or "concentrated discipleship." For a helpful explanation of this concept as it relates to discipleship in general, see Steve Viars, "The Discipleship River," *Journal of Biblical Counseling* 20 (2002): 60.

[10]Bauer, *A Greek-English Lexicon*, s.v. "νουθετέω."

[11]Ibid., s.v. "νουθετέω; Henry Liddell et al., *A Greek-English Lexicon*, 9th rev. ed. (New York: Oxford University Press, 1996), s.v. "νουθετέω."

[12]Jay Adams, *Competent to Counsel* (Grand Rapids: Zondervan, 1970), 41.

[13]There is a sense in which every one of the "one another" commands of Scripture could be used to accurately describe biblical counseling (e.g., "encourage one another," "love one another," etc.). However, νουθετέω captures many of the significant aspects of counseling and thus remains one of the single best New Testament words to describe nature of biblical counseling and discipleship.

"warning" component of νουθετέω) as well as a "putting on" of right attitudes, beliefs, thoughts, and actions (the instructional component of νουθετέω). Fourth, biblical counseling involves an urging, motivating, or appealing to the believer to honor Christ by trusting Him and obeying His Word.

In addition to νουθετέω, the Bible elsewhere commands believers to engage in other actions that are part of discipleship as well. Believers are instructed to "teach one another," "accept one another," "exhort one another," and "encourage one another."[14] These one-another commands help to fill out what it means to "speak the truth in love" (Eph 4:15) and demonstrate the nature of Christ-like relationships that are conducive to discipleship. Furthermore, biblical counseling involves helping others see the purpose of God in all of life in the midst of problems (Rom 8:28-29). It means instilling hope and encouragement (1 Thess 5:11; Heb 3:13) and bearing one another's burdens (Gal 6:1-2). Biblical counseling helps believers recognize areas in their lives where they need to grow and change, apply the gospel, and then take steps of Spirit-enabled obedience to live out the implications of the gospel in those particular areas for the glory of God. These specifics, though not biblically exhaustive, help to flesh out the grand vision of Ephesians 4 and show what the "work of service" looks like in the body of Christ on a day-to-day basis.

Biblical counseling and discipleship are not roles reserved for professionals within or experts outside of the church. Instead, the Bible teaches that all believers should be engaged at some level with discipling or counseling one another (Rom 15:14; Col 3:16; 1 Thess 5:14). Paul reminded the Roman Christians that they were "able to

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[14]There are 38 "one-another" commands in the New Testament which instruct believers on how to relate to one another in a God-honoring way. Each of these commands relates to discipling and counseling others. See Tautges, *Counsel Your Flock*, 61-63.

admonish [counsel] one another" (Rom 15:14). He exhorted the believers at

Thessalonica to encourage, build up, admonish, and help one another (1 Thess 5:11-14).

He further instructed the Colossian believers to teach and counsel one another from the

Scriptures in wisdom (Col 3:16).

While biblical counseling (in the broad sense) is a privilege of every believer,

the Scriptures also teach that biblical counseling (in its narrow, intensive form) is a

particular duty of pastors and other appropriately gifted and qualified leaders in the

church, as exemplified by the apostle Paul (Acts 20:31; 1 Cor 4:14; Col 1:28; 1 Thess

5:12).[15] For example, the Corinthian believers faced a number of particular problems in

the church. Paul wrote to the Corinthians in 1 Corinthians to counsel them through their

problems by admonishing and teaching them what to do (1 Cor 4:14).[16] In a similar

manner, Peter instructed the church elders to take seriously their call to "shepherd the

flock" by teaching, counseling, and ministering to their needs (1 Pet 5:1-3). These verses

demonstrate that biblical counseling, though generally a duty of all believers, is also a

particular task for the pastors and leaders of local churches.

Since discipleship and biblical counseling are ministries in which every

believer should be engaged, it is imperative that leaders equip believers to do the work of

counseling and discipleship. The numerous "one-another" passages of Scripture

demonstrate that this discipleship role is a major, not a minor or isolated, ministry of the

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[15]Jay Adams maintained this biblical balance when he noted that biblical counseling is both the responsibility of the whole church as well as a particular duty of the pastor. He writes, "While all Christians ought to engage in such confrontation [i.e., biblical, nouthetic counseling], nouthetic activity particularly characterizes the work of the ministry." See Adams, *Competent to Counsel*, 41-42, 65ff.

[16]First Cor 4:14 shows that Paul was writing to "admonish" (or counsel) the believers in Corinth as his "beloved children." The following chaps., especially chaps. 5 through 14, demonstrate the process of how Paul counseled the Corinthians through the various problems they were experiencing. Paul's methodology will be discussed in more detail later in this work.

local church. Training and equipping in the local church should be employed with this biblical emphasis in mind.

The Example of the Apostle Paul
as a Model for Equipping

The Bible does not provide an overt, comprehensive plan describing how to equip disciplers and counselors in the local church. However, the Scriptures do provide sufficient and comprehensive instruction and examples of equipping so that leaders will be able to competently train others (2 Tim 3:16-17). Though the Bible offers many examples of equipping, this next section specifically focuses on the example of the apostle Paul as the equipper *par excellence* of ministers.

Goals of Equipping

The apostle Paul was a minister to ministers, a pastor's pastor, who spent most of his ministry equipping those in the church who were called to equip others. As such, he is a fitting model to study regarding the training and equipping of others for ministry. One of the challenges of equipping disciplers and counselors in the local church is to determine the goals involved in the equipping process. A helpful place to begin an examination of the life of Paul is to determine his goals for equipping others for ministry.

A godly life. Paul's letters to Timothy and Titus are probably the most helpful New Testament books for understanding Paul's "theology" of equipping. First Timothy 4:16 reveals some of his goals in equipping and mentoring Timothy for ministry: "Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you." In the context of equipping others, Paul first instructs Timothy to watch over his life. Paul is saying that a person's character is essential when it comes to training others to minister. The bulk of 1 Timothy 3 articulates the qualifications for elders and deacons in the local

church. It is significant that almost all of the qualifications for leadership describe character qualities (1 Tim 3:2-13; cf. Titus 1:7-11). Elsewhere, Paul instructs Timothy that the one who "cleanses himself" from sin will be "sanctified, useful to the Master, prepared for every good work" (2 Tim 2:21).

Puritan pastor Richard Baxter exhorted his fellow ministers in this vein when he wrote,

> Take heed to yourselves, lest your example contradict your doctrine, and lest you lay such stumbling-blocks before the blind, as may be the occasion of their ruin; lest you unsay with your lives, what you say with your tongues; and be the greatest hinderers of the success of your own labours.[17]

Likewise, for the apostle Paul, the issue of character was always preeminent in preparing and equipping others to minister. Training others to minister as disciplers and counselors of others must never be simply about learning the knowledge and skills of counseling. Those matters are essential, but Paul's admonition is to make the character of the counselor the primary issue of importance. Leaders who equip others for ministry must make a person's character the preeminent issue in training.

Sound theology. The second goal of training others that 1 Timothy 4:16 articulates is the goal of maintaining right doctrine: "Pay close attention to . . . your teaching." Sincere, even godly believers who do not have a grasp on right theology and doctrine can easily mislead or even harm others through their counseling. The importance of right doctrine is no small theme of Paul's life, as sound theology is emphasized in all of his letters. Paul also takes pains with his readers to correct wrong teaching and bad theology. For example, he corrects the Corinthian Christians in the area of lawsuits and associations amongst so-called "Christians" (1 Cor 5:9-13, 6:1-8). He clarifies with the Romans the role of conscience in dealing with "weaker brothers" (Rom

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[17]Richard Baxter, *The Reformed Pastor* (Carlisle, PA: Banner of Truth Trust, 1999), 63.

14). He exposes the Judiazers in the Galatian church who had joined together Christian doctrine with Jewish law. In each of these examples, wrong theology led to sin, suffering, and problems in lives of believers. Paul quickly corrected bad theology because he understood how important accurate theology is to God-honoring ministry.

It is imperative that disciplers and counselors have a solid grasp on theology. Believers who are weak in theology are not only prone to mislead others, but they are more likely to be deceived regarding false doctrines (Eph 4:14). In the area of counseling, the false doctrines of secular theories and psychotherapies abound. Often, these wrong doctrines get "baptized" into so-called Christian counseling models because of undiscerning, theologically weak believers.

If a believer's character is the most important qualification to be a disciple and counselor, his doctrine is the second most important. The training of others for discipling and counseling must involve in-depth training in theology and doctrine. Theologically weak believers produce poor biblical counselors.

Perseverance. The third goal articulated in 1 Timothy 4:16 is the issue of perseverance. Paul exhorted Timothy to "persevere in these things." The word translated "persevere" connotes the idea of ongoing consistency, remaining in, and persisting in a task.[18] By context, "these things" reference Timothy's life and doctrine.[19] Paul instructs Timothy to not just watch over his life and doctrine, but to *persevere* in doing so. Leaders need to find ways to encourage students to continue to grow and mature beyond their initial "training." Disciplers and biblical counselors must be continually growing

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[18]Bauer, *A Greek-English Lexicon*, s.v. "ἐπιμένω."

[19]William Hendrickson and Simon Kistemaker, *Thessalonians, the Pastorals, and Hebrews*, New Testament Commentary (Grand Rapids: Baker, 2007), 160.

and maturing in their own character and their own teaching. What is needed is persistence in both godly character and accurate doctrine.

Appropriate skills. A final goal for equipping others to disciple and counsel is to gain competency in the skill itself. Paul demonstrates this goal in two particular passages. In 1 Thessalonians 5:14, he instructs believers to "admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone." Counseling skill is needed in order to discern an "unruly" person who needs admonishment from a "weak" believer who needs to be helped. It might be said that people must be "exegeted" as well as the biblical text. Biblical disciplers need to learn the skill of "drawing out" the issues of the heart so that they can appropriately minister the Word of God to them (Prov 20:5).

In his second letter to Timothy, Paul teaches that "the Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth" (2 Tim 2:24-25). In these verses, Paul describes the necessity of ministers to both teach and to correct with gentleness, all the while remaining kind, patient (even when wronged), and avoiding quarrels.

While not exhaustive, these two sections of Scripture demonstrate the need for disciplers and counselors to be skilled in multiple areas of ministry. Those who train such ministers must consider the variety of skills needed in order to minister to people competently and effectively.

These four goals demonstrate the core objectives of the apostle Paul's thinking in training others to be skilled biblical counselors. A biblically well-rounded approach to equipping believers to minister to others must address these core goals and provide sufficient training to develop competency in each area.

Methods of Equipping

Not only does Paul reveal goals for equipping ministers in the local church, he also shows through his own example how to achieve those goals. By studying his life and ministry, six distinct methods for equipping others are observed.

Equipping through instruction. The most common way the apostle Paul equipped others for ministry is through teaching and instruction. All twenty-three of his New Testament letters offer instruction designed to train believers in various aspects of life and doctrine. His example, as described in both the book of Acts and in his letters, demonstrates that he was continually teaching and instructing others.

For example, Paul taught the Roman Christians how a believer's union with Christ is the basis for ongoing growth, sanctification, and freedom over sin (Rom 6). Romans 6 is particularly helpful in discipleship and biblical counseling because it forms the core schematic for understanding both how and why believers can grow and change. In his letter to the Ephesians, Paul instructs believers how to honor God in various relationships, such as marriage and parenting (Eph 5-6). The Scriptures claim to provide sufficient instruction for "all things pertaining to life and godliness" (2 Pet 1:3ff.). Paul's letters demonstrate the comprehensive nature of God's Word to address life topics and issues adequately.

Paul taught and instructed others through preaching and teaching (1 Cor 4:17). He exhorted Timothy and other leaders to be teaching and equipping others (1 Tim 4:11, 6:2, 2 Tim 2:2). Paul instructed in large groups (Acts 13:4ff., 14:1ff., 17:1ff., 18:4ff., 19:8, etc.), and smaller settings (Acts 20:20), as was the habit of Peter and the other apostles (Acts 5:42). A few of his letters (1 Timothy, 2 Timothy, Titus, and Philemon) were letters of instruction to one particular individual. His life was characterized by continual preaching, teaching, and instruction.

Equipping through teaching and instruction is integral to any training in discipleship and counseling. Making and training disciples involves "teaching them to observe all that [Jesus] commanded" (Matt 28:19). Perhaps more than any other characteristic, the apostle Paul demonstrates the importance of teaching and instructing others consistently throughout the New Testament. Wise pastors and leaders in the church will do well to follow his example by placing heavy emphasis on teaching and instructing others in the biblical truths related to discipleship and counseling.

Equipping by emphasizing life and doctrine. The apostle Paul's life was characterized by teaching and instructing others. What is particularly helpful in observing his life is to note his pattern of emphasizing instruction in doctrine and application to one's own life before moving to application in the lives of others. Most of his letters follow the pattern of instruction in theology first, followed by appropriate application.[20]

The Bible consistently teaches the need for those doing ministry to be godly, mature believers who are growing in their own application of biblical truth to their lives. Moses' father-in-law, Jethro, instructed him to select men who feared God, men of truth who hated "dishonest gain" who could assist Moses in ministering to the spiritual needs of the people of Israel (Exod 18:21). God taught the Israelites that the commands of the Law were to be on their own hearts before they taught them to their children (Deut 6:6-7). Ezra the priest was commended as an example because he not only studied the law of God, but he practiced it himself before he taught its statutes and ordinances to Israel (Ezra 7:10). The twelve disciples picked men who were "full of the Spirit and of

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[20]Nearly all commentators recognize this pattern in books such as Romans (1-11 theology, 12-16 application) and Ephesians (1-3 theology, 4-6 application). Though not all of Paul's letters follow this strict pattern, all of them contain rich teaching in theology and doctrine, as well as instruction in how to apply theology to life.

wisdom," men of "good reputation" who could minister by tending to the needs of the widows who were be neglected (Acts 5:42-6:3). A consistent qualification for ministry in Scripture is a person's character and application of biblical truth to life. Paul follows this clear pattern of Scripture when he underscores this point to Timothy: "Watch over yourself" (1 Tim 4:16).

A major weakness of many discipleship and counselor training programs today is that little emphasis is placed on the counselor's own character and walk with God. This trend is perhaps in part due to the fact that many training programs in biblical counseling are increasingly disconnected from the local churches of believers where wise and careful shepherding should be occurring (1 Pet 5:2). Whatever the cause, training and equipping of counselors for ministry must follow the consistent pattern of Scripture by emphasizing the life, maturity, and spiritual growth of the one learning to disciple and counsel others.

A related weakness of counseling training programs is the under emphasis on theology and doctrine. Paul exhorted Timothy to watch over his life and his "teaching" (1 Tim 4:16). The word translated "teaching" emphasizes both the act and content of Timothy's instruction.[21] Timothy should carefully guard both *what* he is teaching and *how* he goes about teaching it. In regard to content, Paul exhorts Timothy to pursue right and sound doctrine in his teaching, which is a common theme in his pastoral letters (1 Tim 1:3, 4:6, 6:1, 3; 2 Tim 4:3; Titus 1:9; 2:1, 7, 10). In regard to manner, Timothy must teach and equip others in a consistently *biblical* manner. He should be careful to avoid the methodology and pedagogical practices of the culture (1 Cor 2:4-5).

Paul further explains to Timothy that men who stray from sound doctrine follow a path that leads to speculation rather than "furthering the administration of God

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[21]Bauer, *A Greek-English Lexicon*, s.v "διδασκαλία."

which is by faith" (1 Tim 1:4). When this happens, the goal of training believers to love God and others is replaced with fruitless discussion. Paul specifically warns Timothy about men who desire to be teachers of others but are not qualified to do so because they "do not understand either what they are saying or the matters about which they make confident assertions" (1 Tim 1:7). A teacher of false doctrine, whether intentional or simply out of ignorance, is a dangerous reality in the local church (2 Cor 11:3; Gal 2:4; 2 Pet 2:1; 1 John 4:1).

Any equipping program in biblical counseling needs to emphasize sound theology and doctrine. Much of the training that goes on in the area of biblical counseling and discipleship is exceedingly weak in theology. In an effort to apply the Word of God to real life (a good goal), the Scripture is often not interpreted accurately in its context (2 Tim 2:15). Principles are not checked against the whole of biblical theology and doctrine. Too often, theology forms only a paper-thin veneer over secular psychological principles and theories. The end result is that a supposedly "Christian" approach to counseling and discipleship turns out to be little more than worldly practices with a few Bible verses sprinkled on top. In contrast, Paul instructs those who would equip others to form a significant, robust, biblical theology, which forms the content of the training they offer others. All of his letters demonstrate this type of in-depth theology.

Not only must the content of training be informed by sound theology, the manner of the equipping must be biblical as well. This needed emphasis on biblically-based equipping is especially true in the training of counselors since a professional, worldly model of counseling is so predominant in the culture. Many believers assume some of these secular counseling training models by default, without serious reflection on the Bible's instruction in these matters. Furthermore, many believers have received secular training in counseling which often confuses the matter of how best to train

counselors. To be sure, often secular models unknowingly borrow particular aspects of the Bible's practices and principles. Yet Paul's exhortation to Timothy reminds equippers that they must be careful to determine and guard both the manner and content of their teaching in order to ensure fidelity to the biblical view. Theology must be emphasized and taught, not minimized or ignored altogether. Training methods must arise from biblical mandates and examples. The remainder of this chapter explores biblical methods for training and equipping believers to disciple and counsel others.

Equipping through application. Though Paul was a master theologian and expositor of the Scriptures, he was also a careful and discerning shepherd of the flock of God as demonstrated through his careful application of biblical truths to life. Equipping and training others for ministry is incomplete if strong instruction in biblical theology is not wedded with a wise and comprehensive application of theology to real life problems.

Paul models this type of biblical application in all of his letters, but his first epistle to the Corinthians is particularly helpful in this regard. Much of the letter involves counseling the believers at Corinth in regard to several real-life problems for which the Corinthians sought his advice.[22] In short, a large percentage of the letter is biblical theology applied to specific life situations. Paul's example remains instructive in helping equippers to know how to apply theology to life in discipleship and counseling contexts.

Paul addresses such issues as how to handle an incestuous family situation (1 Cor 5:1), how to relate to professing believers who refuse to repent of sin (1 Cor 5:9), as well as handling lawsuits among believers (1 Cor 6:1), sexual immorality (1 Cor 6:13), sexual relations in marriage (1 Cor 7:1), divorce (1 Cor 7:10), the question of singleness versus marriage (1 Cor 7:32), meat sacrificed to idols (1 Cor 8:1), divisions in the church

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[22]Anthony Thiselton, *The First Epistle to the Corinthians*, The New International Greek Testament Commentary (Grand Rapids: Eerdmans, 2000), 32.

(1 Cor 11:18), and confusion over spiritual gifts (1 Cor 12-14). His instructions about sexual immorality in chapter 6 are particularly helpful in demonstrating how to apply theology to a life problem.

Paul's application of theology to the problem of sexual sin begins in verse 9:

> Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God. (1 Cor 6:9-11)

Paul begins by noting that a life characterized by habitual sin reveals a person who lacks genuine saving faith and thus is destined for eternal destruction (v. 9; cf. Matt 7:15-23). This sobering reminder serves as a warning for those professing believers that a genuine believer cannot continue in habitual sin (Matt 5:27-30; 1 John 3:6-10). Second, he demonstrates that some of the Corinthians lived in this hopeless state, yet they were later "washed . . . sanctified . . . [and] justified in the name of the Lord Jesus Christ" (v. 11). Paul reveals that the battle with immorality rightly begins by remembering the benefits of conversion to Christ and the fact that believers are "set apart" ("sanctified") unto holiness and purity. Third, he reminds the Corinthians of three essential truths for believers: believers should not be enslaved by unprofitable practices (v. 12), that their bodies are meant to honor the Lord, not for immorality (v. 13), and that their bodies are members with Christ as part of His body (v. 15). Fourth, he reminds them that engaging in sexual acts with a prostitute adulterates the "one flesh" relationship that is meant to be exclusive with one's spouse in marriage (v. 16; cf. Gen 2:24). Fifth, he shows that sexual immorality is unique in that it is a sin *against* one's own body, in the sense that the body is being used in a way contrary to its intended purpose of honoring the Lord (v. 18, also v. 13). Sixth, Paul points out that believers are individually temples of the Holy Spirit, and thus believers no longer own or "belong" to themselves, but to God (vv. 19-20). Finally, he calls them to recall the reality of God's redemption, his "buying back" of

sinners out of the bondage of sin and making them slaves unto God and righteousness as

adopted children of His own (Rom 6:18, 19, 22; 8:15-17). In light of all of these

theological realities, Paul concludes, "Glorify God in your body."

These verses demonstrate the necessity of careful, specific application of

multiple, deep truths of theology to a significant life problem such as sexual immorality.

It is worth emphasizing both the depth of Paul's theology and the comprehensive nature

of the theological truths he applies in this situation. Paul clearly demonstrates that true

biblical counseling and discipleship is much more significant than simply praying more,

trying harder, or memorizing a few verses. He also demonstrates that growth in

sanctification involves more than a mere "turning to Jesus" followed by a basic

acknowledgement of one's sin and need for a Savior. Instead, growth and change come

as a believer recalls the realities of his position in Christ, and then works out the

implications of those truths through the power of the Holy Spirit by "putting off" his

current practices and "putting on" new ways of thinking and living (cf. Eph 4:22-24; Phil

2:12-13). This one section of chapter 6 demonstrates the robust way that leaders must be

equipping and training others in how to apply theology to real life in ways that reflect

comprehensive theological depth and specific life application.

Equipping by example. Paul was a master preacher, teacher, theologian, and

spiritual shepherd who knew how to apply theological truths to specific life situations.

But Paul was also a man who followed his own advice. Like Ezra who set his heart to

study the law of God and then to "practice it" himself *before* he instructed the Israelites

(Ezra 7:10), Paul was a man who practiced what he preached by pursuing a life of

discipling and counseling others. As he was preparing to leave Ephesus, Paul gathered

the elders together and said,

> You yourselves know, from the first day that I set foot in Asia, how I was with you
> the whole time, serving the Lord with all humility and with tears and with trials
> which came upon me through the plots of the Jews; how I did not shrink from

declaring to you anything that was profitable, and teaching you publicly and from house to house, solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ. (Acts 20:17-21)

In these verses, Paul's own life testimony demonstrates how he lived out the same principles he taught to the churches. He taught both "publicly" (a reference to his teaching and preaching ministry) as well as "from house to house" (a reference to the "private" ministry of the Word, which includes discipling and counseling others). As one writer put it, "He took the truths he publically proclaimed and applied them to individuals' and families' daily concerns."[23] The apostle Paul did not just teach others how to disciple and counsel others, he actually engaged in discipling and counseling others himself.

Paul illustrates the driving passion behind his ministry when he declares in Colossians 1:28-29, "We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. For this purpose also I labor, striving according to His power, which mightily works within me." Though this text is instructive for understanding the nature and goals of ministry, it is also an autobiographical verse. Paul does not just tell others to proclaim Christ by admonishing and teaching them, he writes, "For this purpose *I* labor" (emphasis added). He personalizes the truth and demonstrates how "proclaiming Christ" was both the driving passion and the disciplined practice of his own life and ministry.

Those best suited to equip others to be faithful biblical counselors and disciplers are those who themselves are engaged in the regular ministry of discipleship and counseling. This requirement not only ensures that equippers really do know *how* to counsel, bringing creditability to students as it would in any other discipline, it also keeps equippers growing and maturing in their counseling skills. Discipleship and biblical

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[23]John MacArthur, *Acts 13-28*, *The MacArthur New Testament Commentary* (Chicago: Moody, 1996), 215.

counseling are ministries to real people. Those who equip others must be regularly involved in helping real people address problems in life with the Word of God. Based on previous truths gained from Ephesians 4, the biblical ideal is pastors, who are already engaged in regular counseling and discipling of others, training other believers to do the same in the context of the local church.

It is also significant that Paul's practice was consistent with his message (Phil 4:9). In a post-modern era, when what is said or written is not nearly as significant as what is actually practiced, Paul illustrates that "biblical" counselors should do more than just say they use the Bible. A true biblical counselor is one whose counseling theory and methodology is derived from the all-sufficient Word of God. Paul did not just teach biblical counseling, he engaged in it throughout his ministry. He practiced what he preached. Likewise, those who equip others should themselves be practicing the principles they teach in the context of regular discipleship and counseling ministries.

Equipping through life-on-life mentoring. Paul was a busy man. As an apostle, missionary, church planter, preacher, teacher, and letter-writer, the New Testament paints a picture of a man continually engaged in the work of ministry. Yet as busy as he was, Paul prioritized the discipling and training of men for ministry as an intentional part of his own calling. He usually accomplished this "life-on-life" mentoring relationship by carefully choosing and bringing men with him on his various missionary journeys. This mentoring practice can be observed in Paul's life through the selection of men like Silas who accompanied him on his second missionary journey (Acts 15:40).

Though a number of men had the privilege of working with Paul throughout his ministry (Acts 20:4), Paul's mentoring relationship with Timothy is the best known relationship and is the one which is spoken of the most in the New Testament.[24] Paul

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[24]Paul's relationship with Silas is spoken of almost as often as his relationship

first selected Timothy to accompany him shortly after he arrived in the region of Derbe

and Lystra (Acts 16:3). Timothy accompanied Paul as he travelled to Berea, Phrygia,

Galatia, Mysia, Troas, Neapoilis, Philippi, Amphipolis, Apollonia, Thessalonica, Athens,

Corinth, Ephesus, Greece, Jerusalem, and Rome.[25] Paul also entrusted Timothy to

minister on his behalf in Thessalonica, Corinth, Philippi, and finally in Ephesus.[26]

No doubt during these times, Timothy had opportunity to witness Paul as he

ministered to others through preaching, teaching, shepherding, counseling, and discipling.

But he also was able to witness firsthand the character of Paul as he observed a number

of challenging situations: persecution of various kinds, beatings, opposition, even

imprisonment (2 Cor 11:23-28). It is likely that Timothy was actually imprisoned with

Paul on one occasion.[27] While Timothy certainly gained a great deal concerning the

work of the ministry through Paul's instruction, he benefited even more through this life-

on-life mentoring relationship.

One-on-one mentoring is a challenging call given the busyness of ministry and

the great number of people in need of training. Yet, this facet of equipping is patterned

throughout the New Testament. Though Jesus had his numerous disciples, he also had

the seventy and the twelve. But he saved his most personal ministry for Peter, James, and

John (Matt 17:1ff.), and likely was closest to the apostle John (John 13:23). It is no

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with Timothy (Acts 15:22, 27, 32, 34, 40; 16:19, 25, 29; 17:10, 14, 15; 18:5). Luke likely knew Paul better than Timothy. But Paul's two letters to Timothy allow much more to be gained about their relationship than Paul's relationship with Silas or Luke. See John Rutherfurd, "Timothy," *The International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids: William B. Eerdmans, 1939), 4:2985.

[25]Ibid., 2984-85.

[26]Gordon Fee, *1 and 2 Timothy, Titus*, New International Biblical Commentary (Peabody, MA: Hendrickson, 1984), 2.

[27]A. R. Faussett, "Timothy," in *Faussett Bible Dictionary* (n.p.: International Bible Translators, 1998), in *Bibleworks 9.0* [DVD-ROM] (Norfolk, VA: Bibleworks LLC, 2010).

surprise that these three became prominent leaders in the early church and were heavily influential in the furtherance of the gospel in the first century.

Not only does mentoring of this nature allow for students to get to know their teachers on a more personal level, it also provides instructors the occasion to get to know their students better. Mentoring opens the door for more in-depth conversation, personal feedback and instruction, honest reflection and dialogue, and the opportunity for specific questions to be both asked and answered. Paul noted to Titus that these mentoring relationships are ideally older women training younger women, and older men instructing younger men (Titus 2:1-8).

There is no shortage today of training in biblical counseling involving teaching and instruction. What is desperately lacking is the type of one-on-one mentoring exemplified by Jesus and the apostle Paul.[28] This is especially important for the training of future leaders and equippers in biblical counseling. While leaders cannot have this type of relationship with everyone, it is essential that leaders intentionally build into a few. Jesus and Paul both demonstrate that these mentoring-type relationships are absolutely essential in the process of training and equipping disciplers and biblical counselors.

Equipping through provision of opportunities. Paul not only mentored and personally discipled men like Timothy, he also provided them with opportunities for ministry. Mentoring provided opportunities to work alongside of Paul, but Timothy further developed his abilities by ministering to others on his own. Like preaching and teaching, the skills of discipling and biblical counseling are ultimately developed by

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[28]A notable exception is the biblical counseling certification offered by the National Association of Nouthetic Counselors (NANC). Those involved in the certification process are paired with supervisors (NANC calls them "fellows") who mentor them through fifty hours of actual counseling experience.

actually engaging in the process.

As Paul developed his ministerial relationship with Timothy, he began to assign to him various duties and responsibilities. For example, Paul sent Timothy on a short mission to Thessalonica to "strengthen and encourage" the believers there in order that he could remain on to minister in Athens (1 Thess 3:2). Timothy also spent time engaged in other ministry assignments in the cities of Corinth and Philippi (1 Cor 4:16-17, 16:10-11; Phil 2:19-24). Later, Paul left Timothy at Ephesus so that he might "instruct certain men not to teach strange doctrines" (1 Tim 1:3). False teachers in the church (perhaps even elders) were leading the church into doctrinal error, which resulted in corruption and personal sin (1 Tim 1:4-7, 19-20). The urgency of the matter necessitated leaving Timothy in Ephesus since Paul could not delay his departure for Macedonia (1 Tim 1:3). It appears that Timothy worked in Ephesus for about three years before Paul wrote to him and asked him to come to Rome (2 Tim 4:9, 21).[29]

The challenging situation at Ephesus provided Timothy with several significant ministry opportunities. The false teachers had so distorted proper functioning in the church that Paul wrote to Timothy to help him to know how "one ought to conduct himself in the household of God" (1 Tim 3:15). He needed to correct and instruct the false teachers in order to bring them back to the true purpose and work of the gospel (1 Tim 1:3-5). He was to teach both women and men regarding their respective roles and responsibilities in the church (1 Tim 2:8-15). Paul instructed Timothy in how to select and appoint appropriate elders and deacons to oversee the work of the ministry at Ephesus (1 Tim 3:1-13). Timothy needed to "prescribe and teach" the truth of God, battling the errors and impact of those who had gone astray (1 Tim 4:11). Paul exhorted

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[29]John MacArthur, *1 Timothy*, *MacArthur New Testament Commentary* (Chicago: Moody, 1995), xiv; Fee, *1 and 2 Timothy, Titus*, 13.

him to learn how to treat others in the church, including appealing to those older than he and the proper care of widows (1 Tim 5:1-16). Finally, Timothy was to engage in helping those deceived by riches to "fix their hope . . . on God," not their money (1 Tim 6:10-19).

Timothy had several years at Ephesus to mature in his faith and to grow and develop his abilities to minister to others in a variety of serious situations. While Timothy gained a great deal of insight by ministering with Paul, this prolonged assignment in Ephesus allowed him to develop in ways that could only occur by being in such a position on his own. Jesus told his disciples that a time would come when he would go away, leaving the disciples to minister on his behalf (John 14:28ff.; 16:7ff.). The same was true in the life of Timothy. Without this transition, both Timothy and the disciples would not have fully developed their abilities to minister to others.

Biblical counseling and discipleship training must evaluate, instruct, and then provide others with opportunities to engage in real ministry with hurting people. Comprehensive training programs should naturally culminate in a transitional process where the student is given increasing opportunities to engage in counseling and discipleship.

Jesus: The Master Equipper

In 1 Corinthians 11:1, Paul exhorted the Corinthians, "Be imitators of me, just as I also am of Christ." Paul sought to imitate Jesus in everything he did. Therefore, it comes as no surprise that Paul trained others for ministry in the same manner that Jesus equipped others. Paul was trained by Jesus Himself through a series of revelations during his three year stay in Arabia following his conversion on the Damascus road (Gal 1:11-18). It was during this time that Paul learned how to train and equip others.

Jesus equipped others primarily through His extensive teaching ministry. Teaching is the predominant activity of Christ observed in the gospels. The Sermon on

the Mount demonstrates many of the equipping truths that Jesus exemplified for equipping others. Like Paul, Jesus constantly emphasized both sound doctrine and obedience to the doctrine resulting in godly character (Matt 5:3-12). He demonstrated and taught proper interpretation and application of biblical truth to life (Matt 5:21-48). Though he taught to large groups, the bulk of his ministry was spent mentoring and training the twelve (Matt 10:1-4). Of these, He was likely closest to Peter, James, and John (Matt 17:1, Mark 9:2, 13:3, 14:33, Luke 8:51). Jesus clearly demonstrated the importance and priority of life on life training.

Jesus also modeled many of the skills mentioned by Paul as necessary for effective ministry. Jesus was a master at asking questions designed to draw out the issues of the heart (cf. Prov 20:5): "Why do you call me good? No one is good except God alone" (Mark 10:18). "Why do you yourselves transgress the commandment of God for the sake of your tradition?" (Matt 15:3). "The baptism of John was from what source, from heaven or from men?" (Matt 21:25). Jesus knew how to "exhort in sound doctrine" and to "refute those who contradict" (Titus 1:9). "Is this not the reason you are mistaken, that you do not understand the Scriptures or the power of God?" (Mark 12:24). "If God were your Father, you would love me" (John 8:42ff.). Christ exemplified throughout His life how to admonish the unruly (Matt 23:13ff.), to encourage the fainthearted (Matt 11:28-30), and to help the weak (Matt 9:22). He certainly was patient with all, even with His own who denied Him (John 21:15ff.).

Jesus was obviously the perfect example of teaching and training. He modeled how to live, how to do ministry, and how to equip others. He also gave His followers opportunities to engage in ministry and commissioned them for the task (Matt 10:5, Luke 10:1). Ultimately, the disciples carried on the task of gospel ministry following Jesus' ascension (Matt 28:19-20, Acts 1:7-8).

These truths demonstrate that Paul was simply following the example of the

Wonderful Counselor (Isa 9:6). Having been mentored by Jesus Himself, Paul made it his practice to train others in the same manner that he was trained by Christ. The Lord Jesus Christ is the preeminent source, both through His teaching and example, of how believers should train and equip others for ministry.

Conclusion

God calls all believers through His Word to disciple and counsel one another, either formally or informally. Pastors and other appropriately gifted and qualified believers have a particular ministry of engaging in intensive discipleship to those in the body who have need. The pastors and leaders in the local church have the additional responsibility of equipping believers for the work of ministry, including discipling and counseling one another. When believers use their gifts to minister to one another, the whole body grows in unity and maturity, which testifies of the gospel of the grace of Christ to the world.

The life of the apostle Paul illustrates key goals and methods for competently equipping others for ministry and service to one another. These goals and methods are seen preeminently in the life and ministry of the Lord Jesus Christ, Paul's "discipler." Those who train and equip others in biblical counseling and discipleship would be wise to follow the example of both Jesus and Paul. Training programs today need to be rich in theology and doctrine. Instructors need to show how the riches of a robust theology intersect and impact every area of life through careful and wise application. Training should not merely focus on how to do counseling, but should focus on the impact of biblical truth in the student's own life. This goal is best achieved when students see the principles and truths of Scripture exemplified in the life and ministry of the instructor. Mentoring relationships need to be established to both help the student mature and grow personally as well as to gain one-on-one help in becoming competent to counsel. Finally, students need to be given opportunities to practice biblical counseling, as well as

encouragement to practice the one-another commands of Scripture in their existing relationships. The Scriptures further testify that all of this best takes place in the context of the local church, as part of the regular teaching and shepherding ministry of wise and caring pastors and leaders.

CHAPTER 3

A SURVEY OF METHODS AND MODELS FOR
EQUIPPING BIBLICAL COUNSELORS

The Scriptures provide sufficient and adequate instruction for training

believers to competently disciple and counsel. However, the principles of Scripture

regarding the equipping of counselors must be applied wisely and, to some extent,

uniquely to each ministry context. The purpose of this chapter is to answer the question:

How are Christian leaders today applying biblical truths to equip and train believers for

discipleship and counseling ministries in the local church?[1] First, preliminary matters

must be addressed, such as who should be training counselors and where should that

training take place? Second, the selection process for choosing future biblical counselors

is considered. Third, the actual training and equipping process is discussed. Fourth, the

crucial, but often neglected step of new counselor supervision is addressed. Finally, the

chapter concludes by presenting actual models for training disciplers and counselors from

ten different institutions that offer training in biblical counseling.[2]

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[1]Unfortunately, very little has been written by biblical counselors on the crucial topic of training counselors. Jay Adams laments, "To my knowledge, there is no trainers' manual available for those who seek to prepare others for a truly nouthetic counseling ministry." Jay Adams, *How to Teach Biblical Counseling—A Manual for Trainers and Trainees*: Foreward, Chapters 1-3, *Journal of Modern Ministry* 8, no. 1 (2011): 7 (Jay Adams, *How to Teach Biblical Counseling—A Manual for Trainers and Trainees*:is a serialized book published in the *Journal of Modern Ministry*. All subsequent references will be to the specific segment being referenced). Adams is correct in his lamenting. At the time Adams made that statement, the only significant work available was written by an integrationist: Siang-Yang Tan, *Lay Counseling: Equipping Christians for a Helping Ministry* (Grand Rapids: Zondervan, 1991). Since that time, Robert Kellemen has published his helpful book, *Equipping Counselors for Your Church* (Phillipsburg, NJ: P & R, 2011).

[2]I conducted interviews of key trainers in ten different institutions that offer training in biblical counseling: Ron Allchin (Biblical Counseling Center, Arlington Heights, IL), John Babler (Southwestern Baptist Theological Seminary, Fort Worth, TX),

Preliminary Matters

Many Christian leaders today involved in the training of biblical counselors hold varying opinions on critical questions related to the training process, such as: Who should be training counselors? Where should the training take place? Is the training for formal or informal biblical counseling? What philosophy drives the equipping process? What are the main goals of the training? These crucial questions significantly shape many aspects of the counselor training process.

The Who and Where of
Training Counselors

Two interrelated questions regarding the training of biblical counselors that must be answered are: Who should be training biblical counselors? And, where should the training take place? Currently, in biblical counselor training, there are basically three answers: (1) the trainers are pastors and elders or deacons who equip believers in the context of the local church;[3] (2) the trainers are Bible college or seminary professors who train believers in universities and seminaries;[4] (3) the trainers are recognized, respected,

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John Henderson (Denton Bible Church, Denton, TX), Robert Kellemen (Capitol Bible Seminary, Lanham, MD; Association of Biblical Counselors, Bedford, TX), Wayne Mack (Strengthening Ministries Training Institute, Pretoria, South Africa), Jim Newheiser (Institute for Biblical Counseling and Discipleship, Escondido, CA), Randy Patten (National Association of Nouthetic Counselors, Indianapolis, IN), Stuart Scott (The Southern Baptist Theological Seminary, Louisville, KY), Robert Smith (Faith Church, Lafayette, IN), and John Street (The Master's College, Santa Clarita, CA). A copy of the interview questions can be found in Appendix 1. Unfortunately, the Christian Counseling and Educational Foundation (CCEF) and the International Association of Biblical Counselors (IABC) were unavailable for interview. Jay Adams, the undisputed father of the modern biblical counseling movement, was likewise unavailable for interview due to his health. Adams' thoughts on training biblical counselors are represented through his serialized book, *How to Teach Biblical Counseling: A Manual for Trainers and Trainees* in the *Journal of Modern Ministry*.

[3]The preeminent example of a pastor-equipping, church-based model for training counselors is Faith Church in Lafayette, IN; pastored by Steve Viars.

[4]Three examples of this model are John Babler, Associate Professor of Counseling at Southwestern Baptist Theological Seminary, Fort Worth, TX; Stuart Scott, Associate Professor of Biblical Counseling at The Southern Baptist Theological Seminary, Louisville, KY; and John Street, Professor of Biblical Counseling at The Master's College, Santa Clarita, CA.

and seasoned biblical counselors who equip believers in a para-church conference environment.[5] It should be noted that there is often significant overlap within these categories. For example, often professors at respected seminaries provide key instruction in both church-based training conferences and para-church conferences, while seminaries may include seasoned pastors as adjunct faculty in training students.

As a movement, biblical counseling began with three basic convictions: that counseling of believers belongs in the local church, that all believers are called to counsel one another at some level, and that pastors and elders have two particular roles to play regarding counseling: the particular, pastoral ministry of counseling believers in the church as part of their call to shepherd the flock (1 Pet 5:1-3), and equipping and training believers to counsel one another (Eph 4:11-13; Rom 15:14; Col 1:28-29).[6] Jay Adams, summarizing his convictions that led him to write *Competent to Counsel*, recently noted,

> The saints [believers] have an informal work of ministry to do (that includes counseling one another) in which they are to be instructed by the eldership of the church to whom the *official* ministry of counseling and teaching (including the teaching of counseling) is assigned.[7]

Those who hold to biblical counseling today agree that counseling belongs primarily in the local church, though some would allow for counseling to occur through counseling centers or other para-church ministries.[8] However, biblical counselors often

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[5]The annual conferences of the Association of Biblical Counselors (Bedford, TX), The Christian Counseling and Educational Foundation (Glendside, PA), and the National Association of Nouthetic Counselors (Indianapolis, IN), are examples of this model.

[6]These three convictions were the main motivation behind Jay Adams' landmark book, *Competent to Counsel* (Grand Rapids: Zondervan, 1970), 41-42; 65-66.

[7]Adams, *How To Teach Biblical Counseling*: Foreward, Chapters 1-3, 14.

[8]Robert Kellemen notes that biblical counseling should be "church-based," which is one of his 4 C's that articulate a definition of biblical counseling. Kellemen, *Equipping Counselors for Your Church*, 36. The Christian Counseling and Educational Foundation, the longest-standing biblical counseling institution, exists to "return Christ to counseling and counseling to the church." Even some integrationists who have written on the topic of training lay counselors note that at least a "form" of counseling belongs in the local church. See Tan, *Lay Counseling*, 23-25; Larry Crabb, *Effective Biblical Counseling*

disagree about who should be the ones primarily *doing* the counselor training and where training should occur.[9] Ironically, very few biblical counselors have written on the subject of who should be doing counselor training and where the training should be performed. Adams is one exception. Though he holds that counselor training is rightly the duty of pastors and elders who train within the context of the local church, he concludes,

> Proper, responsible training in a seminary or at a counseling center would be acceptable [assuming there is] careful supervision of the church over those who teach. Not only must it be elders who teach in these places (not laymen such as psychologists or marriage counselors), but they must be elders, appointed to the work by the church of Christ and under the care and discipline of the church. The matter of authority is central. The authority of the church ought always to be behind all training of Christian ministers.[10]

It is difficult to argue with Adams' logic. Pastors and church leaders have primary responsibility in training both other leaders (2 Tim 2:2) and believers in general for the work of the ministry (Eph 4:11-13). Training centers should willingly work with and under the authority of local churches, which Christ ordained and promised to build (Matt 16:18). While Scripture does not explicitly prohibit the other options, this is clearly the biblical model. If other approaches are to be utilized, there should be solid, biblical reasons for doing so. Alternative training options should be scripturally justified, rather than assumed to be legitimate.

(Grand Rapids: Zondervan, 1977); Gary Collins, "Lay Counseling within the Local Church," *Leadership* 1 (1980): 78-86.

[9]An additional aspect of this question relates to the role of women teaching men in counselor training contexts. This practice seems to happen even in denominations which are complementarian and thus exclude women from pastoral and elder roles.

[10]Jay Adams, *How to Teach Biblical Counseling—A Manual for Trainers and Trainees*: Chapters 4-6, *The Journal of Modern Ministry* 8, no. 2 (2011): 4-5.

Formal Versus Informal Counseling

Biblical counselors have recognized, from the beginning, that the Scripture presents biblical counseling in two distinct forms: formal counseling and informal counseling.[11] Informal biblical counseling is part of normal body-life in the church where all believers minister to each other by following the so-called "one-another" commands of Scripture.[12] In contrast, formal biblical counseling is an intensive or specific form of discipleship, usually required because of a particular problem, crisis, or need.[13] The training of biblical counselors should be specific to the particular type of counseling being addressed.[14] In other words, training designed to equip *formal* biblical counselors needs to be formed and implemented with this goal in mind. The same is true

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[11]Adams, *Competent to Counsel*, 41-42. Adams called counseling by all believers in the church "informal work," "unofficial counseling," part of the "one-anothering" ministry, as distinguished from "official" counseling performed by the pastors and elders. Adams, *How To Teach Biblical Counseling*: Foreward, Chapters 1-3, 14. John MacArthur uses the terms "formal" and "informal" counseling to distinguish the two. John MacArthur and Wayne Mack, eds., *Introduction to Biblical Counseling* (Dallas: Word, 1994), 321. Kellemen similarly uses the terms "Informal Model" and the "Formal Model." Kellemen, *Equipping Counselors for Your Church*, 37, 157.

[12]To a certain extent, calling this essential ministry "counseling" is perhaps a poor choice of words as the term implies a much more formal, intensive activity. It seems more appropriate to call informal counseling "discipleship," or "one-anothering" since these terms better fit the biblical intent of this type of ministry and help avoid some of the potential misnomers that the term "counseling" often communicates. Adams was the first biblical counselor to call this "unofficial" counseling, "one-anothering." See Jay Adams, *Ready to Restore* (Phillipsburg, NJ: P & R, 1981), 6. For a list of all of the "one-another" commands of Scripture, see Paul Tautges, *Counsel Your Flock* (Leominster, UK: Day One, 2009), 61-63.

[13]For a helpful explanation of the relationship between informal and formal biblical counseling, see Steve Viars, "The Discipleship River," *Journal of Biblical Counseling* 20, no. 3 (2002): 60.

[14]Some biblical counselor training programs have addressed this needed distinction by initially offering a general training class, designed to teach all believers the basics of informal counseling. The general class is followed up by an advanced class or program, where students who particularly stand out and are likely gifted and qualified are invited to pursue further training, leading to a more formal counseling role. Training that roughly follows this pattern is practiced in a number of biblical counselor training institutions (discussed in more detail later in this chap.).

for informal counseling. For the purposes of this project, the focus is on training

believers for more formal types of biblical counseling.[15]

Philosophy of Training

An overall biblical philosophy should drive any effort to train believers to do

the work of the ministry. A number of biblical counselors note the need for training in

biblical counseling to fit within the larger philosophy and vision of the local church.[16] In

other words, training in biblical counseling is an integral component in the "culture of

equipping" described in Ephesians 4:11-13 and part of the overall discipleship strategy of

the local church.

Within this framework, biblical counselor trainers propose a number of driving

principles that form the basis for their counselor training. Several biblical counselor

trainers expressed the core philosophical principle that the Scriptures are sufficient in

counseling.[17] Robert Smith, co-founder of Faith Biblical Counseling Ministries on the

campus of Faith Church in Lafayette, Indiana, stated, "Our philosophy, basically . . . is

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[15]There are a number of good resources designed primarily to train believers in "informal counseling" (though they are certainly helpful for training formal counselors as well). Paul Tripp, *Instruments in the Redeemer's Hands* (Phillipsburg, NJ: P & R, 2002); Paul Tripp and Timothy Lane, *How People Change* (Winston-Salem, NC: Punch, 2006); Adams, *Ready to Restore*; and Tautges, *Counsel One Another: A Theology of Personal Discipleship* (Leominster, UK: Day One, 2009).

[16]One of the first men to establish biblical counseling and training in biblical counseling within the overall purpose, vision, and philosophy of the local church was William Goode at Faith Baptist Church in Lafayette, IN. See William Goode, "Biblical Counseling and the Local Church," in *Introduction to Biblical Counseling*, 301-10. For more recent examples, see Timothy Lane and Paul Tripp, "One Church's Story," *Journal of Biblical Counseling* 24, no. 3 (2006): 5-13; (also available in Lane and Tripp, *How People Change*); and Robert Kellemen, "Envisioning God's Ministry," in *Equipping Counselors for Your Church*, 31-130.

[17]Ron Allchin, telephone interview by author, December 6, 2011, digital recording; John Babler, telephone interview by author, March 22, 2012, digital recording; Robert Smith, telephone interview by author, November 29, 2011, digital recording; Jim Newheiser, telephone interview by author, November 15, 2011, digital recording; John Street, telephone interview by author, December 20, 2011, digital recording.

that God's Word is sufficient to handle any type of problems that we encounter in life . . .

We want to train counselors that they are not to be intimidated by anything, and to

recognize that the Word of God has the answer."[18]

Following the conviction that the Scriptures are sufficient, a number of trainers

cite biblical texts that contribute to a philosophy of ministry for training counselors.

Stuart Scott, Associate Professor of Biblical Counseling at The Southern Baptist

Seminary in Louisville, Kentucky, leans on the example of Ezra as a helpful paradigm for

training counselors:[19] "For Ezra had set his heart to study the law of the LORD and to

practice it, and to teach His statutes and ordinances in Israel" (Ezra 7:10). Scott notes the

need for counselors to be competent in studying the Word accurately, to be growing

personally and maturing in Christ themselves, and to be skilled in teaching those in

counseling with a careful balance between gospel truths and the application of those

truths to life. Robert Kellemen bases his "4 C" philosophy of training counselors in the

areas of content, competence, character, and community on Paul's admonition to the

Roman Christians in Romans 15:14: "And concerning you, my brethren, I myself also am

convinced that you yourselves are full of goodness, filled with all knowledge and able

also to admonish one another."[20] Though these biblical examples are not intended to be

"the model" for training counselors, texts like these help form an overall philosophy for

counselors who minister in the church.

One of the more striking philosophical elements among counselor trainers is

the inclusion of intentional, "planned obsolescence" clauses in a number of para-church

institutions that train counselors. Ron Allchin, the Executive Director of the Biblical

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[18]Smith, interview.

[19]Stuart Scott, telephone interview by author, February 1, 2012, digital
recording.

[20]Robert Kellemen, *Equipping Counselors for Your Church*, 183.

Counseling Center in Arlington Heights, Illinois, states plainly, "We're to teach ourselves out of existence by going into churches and helping to equip them to do the counseling that they were designed to do."[21] The National Association of Nouthetic Counselors (NANC) has a similar goal. John Street, current President of NANC's board of directors, noted that "NANC has a planned obsolescence in it, in the sense that at some particular point, there will probably no longer be a necessity for NANC because the church will really own its own biblical responsibility for counseling. And that's a good thing."[22] It is encouraging to see comments like these reflecting a high view of the local church represented among some para-church ministries.[23] A biblical philosophy of training among para-church ministries should not seek to replace or permanently supplement the church, but to assist the church temporarily until the church can competently train its own believers for discipleship ministry.

It is somewhat surprising to observe the absence of an overt, biblical philosophy of training in some well-known biblical counseling training institutions. One of the needs of the biblical counseling movement today is to further develop training philosophies that are just as uniquely and robustly biblical as the counseling itself.[24]

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[21]Allchin was speaking with reference to the goal of his ministry at Biblical Counseling Center in light of Gal 6:1, which teaches that brothers should restore brothers in the context of the local church. Allchin, interview.

[22]Street, interview.

[23]In contrast, integrationists that have written on the topic of training lay counselors in the local church assume a permanent role for the so-called "professional" counselor and the ongoing role that they should play both in counseling and in training lay counselors in the church. For one such example, see Horace C. Lukens, "Training of Paraprofessional Christian Counselors: A Model Proposed," *Journal of Psychology and Christianity* 2 (1983): 62.

[24]Biblical counseling institutions that lack an overtly biblical philosophy of training can unintentionally fall into a philosophy that is more influenced by secular counseling training models than Scripture. For example, models proposed by integrationists, such as Siang-Yan Tan, look very similar to secular counselor training models. Integrationist Gary Collins indicates that secular training models are desirable in the training of lay counselors in the church: "Any training program will be more effective when the teacher has some familiarity with professional counseling techniques and

Qualifications of Biblical Counselors
and the Selection Process

Virtually all biblical counselor trainers agree on the need for a clear and careful selection process for determining those who are qualified and appropriately gifted for more formal counseling roles in the church. This next section considers both the qualifications and characteristics of those who counsel as well as methods for evaluating and selecting such qualified persons.

Qualifications of Biblical Counselors

Trainers of biblical counselors agree that there should be both a "baseline" of appropriate qualifications among biblical counseling students and a commitment to continued growth in maturity. In other words, trainers do not expect students, especially in the early stages of training, to be everything that they ought to be in order to counsel competently. However, there should be sufficient spiritual maturity and giftedness to warrant further training.[25]

Spiritual maturity and godly character. One of the most important and essential characteristics of biblical counselors-in-training is appropriate spiritual maturity and Christ-like character. Jay Adams notes that the qualifications for the office of elder listed in 1 Timothy 3 and Titus 1 are "qualities that one who counsels in the name of Christ and His Church . . . must possess."[26] Adams elsewhere notes the need for biblical

counselor training." Collins, "Lay Counseling within the Local Church," 81. Biblical counseling training institutions should be uniquely biblical compared to secular and integrationist institutions. See Tan, *Lay Counseling*, especially 96-158.

[25]Robert Kellemen wisely notes that sometimes "folks . . . would be better served by *receiving* biblical counseling instead of being trained to *be* biblical counselors." Kellemen, *Equipping Counselors for Your Church*, 167.

[26]Adams, *How To Teach Biblical Counseling*: Foreward, Chapters 1-3, 20. Adams' discussion of these qualities applied to the ministry of counseling is excellent. However, Adams is unclear as to whether or not non-elders in the church should be allowed more formal roles in counseling. For Adams, "formal counseling" seems to mean "official" counseling in the sense that it is pastoral and performed by the formal leadership of the church. Other writers use the term "formal" counseling to apply to more

counselors to possess the qualities of goodness (a "good-hearted attitude of concern for others. It is a desire to aid and assist others in need"), a spirit of meekness ("humble and gentle, but not weak"), as well as faith ([one who] believe[s] the promises of God") and hope ("convinced that the Bible is true and [thus] ready and able to direct others to its promises with assurance and conviction").[27]

John Henderson, Associate Director of Counseling Ministries at Denton Bible Church, Denton, Texas, seeks out believers that have a very personal life with the Lord, a growth in understanding the gospel and grace applied to life, a hunger to learn and grow more, an ongoing life of repentance, and who live in biblical community.[28] Robert Kellemen aims for "Christ-like character," noting and expanding on the same quality of "goodness" that Adams mentions in Romans 15:14.[29] Stuart Scott has his counseling students read Thomas Watson's *The Godly Man's Picture*, which expounds and illustrates twenty-four qualities of godliness found in Scripture.[30] To these qualities, the Scripture would add the "fruit of the Spirit" as essential character traits for ministries: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal 5:22-23).

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intentional, targeted discipleship that has more of a formal context to it (as opposed to "one-another," informal discipleship ministry). In addition to Adams' helpful discussion of the qualities listed in these texts, see also Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Littleton, CO: Lewis and Roth, 1995), 186-202, 227-38.

[27]Adams, *Competent to Counsel*, 59-62; idem, *Ready to Restore*, 7, 18; idem, *How To Teach Biblical Counseling*: Foreward, Chapters 1-3, 19-20; idem, *A Christian Counselor's Manual* (Grand Rapids: Zondervan, 1973), 13-15.

[28]John Henderson, telephone interview by author, December 12, 2011, digital recording.

[29]Kellemen, *Equipping Counselors for Your Church*, 186-88.

[30]Scott, interview; Thomas Watson, *The Godly Man's Picture* (Carlisle, PA: Banner of Truth, 1999).

Appropriate giftedness. In addition to the preeminent qualities of godly character and spiritual maturity, biblical counselor trainers also look for appropriate spiritual giftedness.[31] There is no specific gift of "counseling" listed as one of the spiritual gifts mentioned in Scripture.[32] However, if formal biblical counseling is an expression of the private "ministry of the Word" mentioned in Acts 6:4 and illustrated in texts like Acts 20:20 and 20:31, it is difficult to conceive how one could engage competently in counseling without the gift of teaching. John MacArthur writes, "The importance of teaching in counseling cannot be overstated. Counseling is essentially a process of teaching. The wise counselor must be able to listen carefully, then apply the Word of God accurately to whatever problems arise in the counseling session."[33]

However, teaching is not necessarily the "primary" spiritual gift for counseling either. Rather than conclude that one or two particular gifts are preeminent for biblical counselors, the Scriptures call all believers to exemplify all of the "one-another" commands, regardless of their particular giftedness. The one-another commands of

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[31]Authors who discuss spiritual giftedness as it relates to counseling include John MacArthur, "Spirit-Giftedness and Biblical Counseling," *Introduction to Biblical Counseling*, 311-22; and Kellemen, *Equipping Counselors for Your Church*, 171. MacArthur's chapter is unmatched in the biblical counseling literature. It is interesting to note that integrationists more often make "spiritual gift assessment" a part of their lay counselor selection process than do biblical counselors. See Tan, *Lay Counseling*, 102; Collins, "Lay Counseling Within the Local Church," 81; John Drakeford, *Wise Counsel: Skills for Lay Counselors* (Nashville: The Sunday School Board of the Southern Baptist Convention, 1988).

[32]Two points should be clarified with this statement: First, some integrationists, such as Tan, would see the gift of "exhortation" (παράκλησις) as the main spiritual gift of "counseling." See Tan, *Lay Counseling*, 102. Collins seems to agree and states plainly, "Counseling is a gift." Collins, "Lay Counseling within the Church," 81. However, the usage of the word in the New Testament illustrates that this gift is much broader in scope and clearly refers to activities beyond formal counseling. See MacArthur and Mack, *Introduction to Biblical Counseling*, 319; and Robert Thomas, *Understanding Spiritual Gifts* (Grand Rapids: Kregel, 1998). Thomas mentions that the lists of spiritual gifts in Scripture are likely not intended to be exhaustive, but representative. Ibid., 173.

[33]MacArthur and Mack, *Introduction to Biblical Counseling*, 318.

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Scripture often duplicate the same qualities displayed in the non-revelatory spiritual gifts. For example, all believers are called to exhort, teach, serve, give and to show mercy to one another (Rom 12:7-8; cf. 1 Thess 5:11; Col 3:16; Gal 5:13; 2 Cor 9:7; Luke 6:36). MacArthur concludes, "Nearly all the spiritual gifts delineated in the New Testament have usefulness in the counseling ministry."[34] Kellemen agrees and views the identification of one's particular gifts as helpful to "indicate the style, feel, and focus of one's counseling rather than whether or not he or she would be a capable counselor."[35]

Biblical knowledge. A final and crucial area in evaluating those potentially qualified for counseling is in the area of biblical knowledge. Following the list of qualities in Romans 15:14, both Adams and Kellemen note the need for competent counselors to be "full of all knowledge."[36] Adams writes,

> Unlike preaching, in counseling one is not able to anticipate the various turns that a given counseling session may take. All sorts of unexpected information, unanticipated events, perplexing questions and the like, with which he must deal on the sport, may pop up. He must not only be flexible enough to handle surprises, but he must be able to draw upon a wide range of biblical knowledge in order to meet whatever problem arises.[37]

Related to biblical knowledge is the crucial quality of what some writers have called "counseling skills," or "relational competence."[38] The Scriptures seem to catalogue these

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[34]Ibid., 314.

[35]Kellemen, *Equipping Counselors for Your Church*, 171.

[36]Adams, *Competent to Counsel*, 59-62; idem, *The Christian Counselor's Manual*, 13-14; idem, *Ready to Restore*, 18-19; idem, *How To Teach Biblical Counseling*: Foreward, Chapters 1-3, 20; Kellemen, *Equipping Counselors for Your Church*, 169-70, 182-83, 188-90. Biblical content/conviction (knowledge) is the first of Kellemen's 4 C models for evaluating and training counselors.

[37]Adams, *How To Teach Biblical Counseling*: Foreward, Chapters 1-3, 20.

[38]The third quality of Robert Kellemen's "4 Cs" that he looks for in potential counselors is "relational *c*ompetence." He asks the question in jest, "Can this person [wanting to be a biblical counselor] relate his way out of a paper bag?" Kellemen, *Equipping Counselors for Your Church*, 170. John Henderson uses the term, "relationally qualified" to describe the same quality. John Henderson, *Equipped to Counsel: Leader Notebook* (Bedford, TX: Association of Biblical Counselors, 2008), 37.

types of qualities under the umbrella of "wisdom." Biblical wisdom, as described in the book of Proverbs, is a combination of biblical knowledge and godly character carefully applied to life and relationships.[39] Wisdom is the ability to discern who needs admonishment, who needs encouragement, and who needs help (1 Thess 5:14). Wisdom is "the skillful use of divine truth for God's glory."[40]

Establishing a baseline of these qualities is essential for evaluating counselor candidates who will minster in more formal roles. The characteristics mentioned in this section fall into an "already/not yet" category, meaning they need to be both already evident in the life of the counseling student, as well as areas that trainers need to develop in the life and ministry of potential counselors. Training in these areas are discussed later in this chapter.

Selection Process

How do trainers go about discovering potential counselors qualified for the work? A number of trainers make this determination by first offering a basic training course in biblical counseling open to any believers. Then, students that appear particularly knowledgeable and gifted are invited to participate in training for more formal roles in counseling.[41]

Other biblical counselor trainers opt to provide a selection process at the beginning of training. In his book, *Equipping Counselors for Your Church,* Kellemen mentions thirteen distinct processes that various churches and ministries have employed

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[39]See Adams, *Competent to Counsel*, 62.

[40]Ibid.

[41]John Henderson observes that usually 3 to 4 people stand out to him each year from his basic counseling class. This observation often leads to the invitation for these to participate in additional training involving live observation and case consultation, and for potential to become a part of the official "counseling team" at his church. Henderson, interview.

to select counselors using this format.[42] Most colleges and seminaries that offer training

in biblical counseling, such as The Master's College, include counselor selection

elements as part of the overall admission process.[43] By selecting counselors carefully at

the beginning of the equipping process, churches and ministries can have greater

confidence that they are training appropriately qualified and gifted persons for formal

counseling roles.

Certification by an outside biblical counselor certifying body is another way

that trainers utilize to identify potential counselors. For example, a number of trainers

include certification with the National Association of Nouthetic Counselors as part of

their counselor training program.[44] The NANC certification process begins with a thirty-

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[42]These processes include prayer, a "sense of calling," written applications of various kinds, background checks, theological exams, spiritual gift assessments, personal references or recommendations by various ministry leaders, a personal interview, observation, and the willingness to sign a covenant statement. Kellemen, *Equipping Counselors for Your Church*, 169-71. He mentions that he has used "several" of the 13 processes, but he personally finds the interview to be one of the most helpful.

[43]For example, the Master of Arts Degree in Biblical Counseling at The Master's College in Santa Clarita, CA, includes the following spiritual qualifications in addition to academic qualifications for admission to the program: Personal testimony of faith in Jesus Christ, demonstration of submission to the will of God and obedience to the Word of God, possession of personal and spiritual gifts necessary for counseling and discipleship, including being deacon/deaconess qualified, recommendation by church leaders and others, and agreement with a comprehensive doctrinal statement. The Master's College, "Enrollment Prerequisites," Master of Arts in Biblical Counseling, http://www.masters.edu/mabc (accessed May 10, 2012).

[44]Counselor trainers who include certification via NANC as part of their overall training program include Ron Allchin at the Biblical Counselor Center, Jim Newheiser at the Institute for Biblical Counseling and Discipleship, Bob Smith at Faith Church, and (obviously) Randy Patten at NANC. It is worth noting as well that Stuart Scott, John Babler, and John Street encourage their biblical counseling students at the seminary and college level to pursue NANC certification. Robert Kellemen also refers to NANC certification, but more for the potential value that outside certification can bring in legal situations. Kellemen, interview. The Association of Biblical Counselors (ABC) and the Christian Counseling and Educational Foundation (CCEF) also offer training leading to various levels of "certified membership" (ABC) or toward a certificate of completion for various courses in biblical counseling (CCEF). CCEF training may be applied toward certification with a national organization (like NANC) in order to become a "certified" biblical counselor. See The Christian Counseling and Educational Foundation, "School of Biblical Counseling Student Handbook and Academic Policies,"

hour training course.[45] This course is excellent for equipping believers in their own

sanctification as well as for "informal" discipleship counseling. This foundational

training becomes a helpful first step for those seeking training in more formal counseling

roles. As the certification process continues, many of the required counselor

qualifications previously mentioned are addressed and those found unsuited for formal

counseling ministries can be directed toward other ministries, supplemental training, or to

perhaps needed biblical counseling.

One of the weaknesses of utilizing an outside certifying body as the primary

means of counselor training and selection is that it can potentially disconnect the process

from the biblically ordained context of the local church. Ideally, certification with an

organization like NANC should take place within the context of the local church. Jim

Newheiser, pastor of Grace Bible Church in Escondido, California, and Director of the

Institute for Biblical Counseling and Discipleship (IBCD), brings together both the value

of outside certification and the priority of the local church in his counselor training.[46] As

a pastor, he is called by God and ordained in the local church to shepherd the flock of

God (1 Petr 5:2). As a NANC supervisor, he has competent training and experience to

equip and supervise potential counselors through the comprehensive certification process

that NANC requires.[47] Newheiser notes, "We believe, as a regulative principle that the

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http://www.ccef.org/
sites/default/files/Student%20Handbook-Policies%203-2012.pdf (accessed April 5, 2012).

[45]NANC certification has three phases. For an overview of the process, see The National Association of Nouthetic Counselors, "Certification," http://www.nanc.org/certification (accessed February 16, 2012).

[46]Robert Smith, deacon at Faith Church in Lafayette, IN, represents a second ministry that includes NANC certification as part of the counselor training. Robert Smith, as well as senior pastor Steve Viars and pastor Mark Dutton, are fellows (supervisors) with NANC. Faith Church is a pioneer in biblical counselor training offered in the context of the local church under the guise of godly pastors and deacons.

[47]NANC supervisors are called "fellows." NANC seeks to honor the biblical mandate that trainers be pastors and elders by limiting the supervisor role to include only adequately trained and ordained men. See The National Association of Nouthetic

church itself is what God has instituted to do the work of ministry, and the things that the church is defined to be doing should be done through the church."[48] This type of approach joins the "best of both worlds" in terms of both evaluating and training counselors within the context of the local church.

The Training of Biblical Counselors

The heart of any training program in biblical counseling is the actual nuts and bolts that constitute the content of the equipping. This section explores the goals, key elements, methods, and the various curricula and resources that biblical counselor trainers are using to competently train believers for formal counseling ministries within the church.

Goals

Biblical counselor trainers focus their equipping efforts by establishing goals for the training process. Since the qualities that trainers are seeking to develop in potential counselors are often the same characteristics used to make an initial evaluation of candidates for training, the goals listed here do not include the attributes listed above in the selection process. However, the attributes should be considered essential goals in the actual equipping process.[49]

Both Adams and Allchin cite the essential objective of training counselors to learn how to "restore" brothers and sisters in Christ who have fallen into sin.[50] Galatians 6:1 states, "Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too

Counselors, "Constitution and Bylaws," http://www.nanc.org/about-nanc/our-values/constitution-by-laws (accessed February 16, 2012).

[48]Newheiser, interview.

[49]The attributes mentioned in the previous section include spiritual maturity and godly character, appropriate spiritual giftedness, biblical knowledge, and wisdom.

[50]Adams, *Ready to Restore*, 1-3; Allchin, interview.

will not be tempted." This restoration process is essentially synonymous with what Adams calls "nouthetic confrontation," the heart of his biblical counseling process.[51]

John Babler, Associate Professor of Counseling at Southwestern Baptist Theological Seminary in Fort Worth, Texas, seeks to help his students broaden their definition of counseling to include even those seemingly insignificant moments of conversation with others. He notes, "You counsel whether you know it or not. The informal opportunities are significant."[52] Babler also highlights the need for counselors to learn to be patient, listen well, prioritize the needs of the counselee, and then to minister the Word to the counselee in a compassionate way.[53] His training program is particularly strong in the area of theology, which is *the* foundation of biblical counseling and an unfortunate weakness in many training programs in biblical counseling.[54]

In the college and seminary environment, John Street trains future pastors to shepherd people competently by developing a balance between the "public" ministry of the Word (preaching) and the "private" ministry of the Word (counseling).[55] He stresses the importance of practicing what he calls "expository counseling" by "addressing

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[51]Adams, *Competent to Counsel*, 41-59.

[52]Babler, interview.

[53]Ibid.

[54]See John Babler, David Penley, and Mike Bizzell, *Counseling by the Book* (Maitland, FL: Xulon, 2007). Southwestern Baptist Theological Seminary offers a biblical counseling training program through the Riley Center that is open to all believers. A significant strength of this program is the extensive training in theology. It is perhaps one of the strongest biblical counseling programs in the area of theology offered outside of a formal college or seminary context. John Babler and David Penley, Assistant Professor of Pastoral Counseling at Southwestern Baptist Theological Seminary, are the key instructors. Jay Adams has also produced *A Theology of Christian Counseling*, a resource that is strong in systematic theology with a biblical counseling emphasis in application. Jay Adams, *A Theology of Christian Counseling* (Grand Rapids: Zondervan, 1979).

[55]Street, interview.

people's problems from the argument of the text."[56] He defines expository counseling:

"Using the Scriptures consistently within context with a reliable hermeneutic that

exposits the meaning of that text [applied to] a person today."[57] Street's comments are

particularly significant since a proper hermeneutic is absolutely essential for accurate

biblical interpretation, yet few biblical counselors have written on the topic and training

programs typically do not include particular instruction in the rules of proper

interpretation.

In addition to these goals, Wayne Mack notes the need to train counselors in

seven key areas: developing a helping relationship with counselees, instilling hope,

collecting data, interpreting data, providing biblical instruction, inducement, and the

implementation of instruction.[58] Kellemen lists twenty-two counseling skills that should

be developed as counseling competencies.[59] Paul Tripp organizes his model of

counseling and goals for training around four key words: love, know, speak, and do.[60]

Regardless of the individual outlines and categories that different trainers

employ, most equippers in biblical counseling agree that key goals should include: (1)

helping the counselor to grow in godly character and Christ-like maturity, (2) training in

biblical knowledge and systematic theology, with particular emphasis on progressive

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[56]Ibid. Stuart Scott also stresses the importance of using a good hermeneutic to interpret the text accurately and avoid misusing passages. Scott, interview.

[57]Street, interview.

[58]MacArthur and Mack, *Introduction to Biblical Counseling*, 173-300. NANC-certified training targets 6 key areas: building involvement, gathering data, diagnosing the problem from a biblical standpoint, instilling hope, providing biblical instruction, and giving adequate homework. See National Association of Nouthetic Counselors, "Why and How to Become a NANC Training Center," http://www.nanc.org/training-centers/application (accessed February 16, 2012).

[59]Kellemen, *Equipping Counselors for Your Church*, 215-16; See also Robert Kellemen, *Spiritual Friends* (Winona Lake, IN: BMH, 2007), which expands on and develops the 22 core competencies.

[60]Tripp, *Instruments in the Redeemer's Hands*, 108-10.

sanctification, and (3) developing the counselors skills in doing counseling, including

areas such as data gathering, building a relationship, interpreting the data through a

biblical lens, determining a biblical perspective on the problem, bringing a biblical

solution to the counselee, and then ministering the Word to the person that encourages

and assists them how to grow and change. Trainers seem to disagree or at least have

varying emphases when it comes to topics like hermeneutics, the necessity of counseling

homework, and the balance of "gospel indicatives" versus "gospel imperatives."[61]

Methods

What sets many biblical counselor trainers apart from one another are the

actual methods that they employ to equip and train biblical counselors. Virtually all

trainers use a form of lecture or lesson presentation based on a curriculum.[62] Most

teachers utilize helpful books and resources, many use various case studies with

students.[63] Beyond these, however, training methods can become quite diverse.

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[61]On this last point, Stuart Scott has helpfully noted that there should be a healthy balance between the centrality of the gospel in terms of gospel truths and the application of those truths in careful obedience to Scripture's commands. Scott, interview. Some authors and works seem to be stronger in gospel indicatives (such as Tripp and Lane, *How People Change*), while other authors and works tend to emphasize gospel imperatives (such as Jay Adams, *How to Help People Change* [Grand Rapids: Zondervan, 1986]).

[62]A number of biblical counselor trainers have produced various curricula for training purposes. John Henderson has developed a curriculum entitled, *Equipped to Counsel*, available as a leader book, student book, and DVD series. Ron Allchin's four "seminar" series classes are available in both audio and DVD formats and include workbooks (available through Biblical Counseling Center, Arlington Heights, IL). Jim Newheiser's "Basics of Biblical Counseling" series is available free in both audio and print format, and can be purchased in DVD format (available through the Institute for Biblical Counseling and Discipleship, Escondido, CA). The three courses in biblical counseling offered at The Master's Seminary, taught by Stuart Scott and John Street, are available for purchase in DVD format (available through The Master's Seminary, Sun Valley, CA). Though not mentioned, Garrett Higbee and James MacDonald have produced a training DVD curriculum entitled, "Biblical Soul Care for the Local Church" (available through Harvest Bible Chapel, Chicago).

[63]For case studies, John Henderson includes several in his curriculum, *Equipped to Counsel*. Jay Adams wrote an entire volume of case studies entitled *The Christian Counselor's Casebook* (Grand Rapids: Zondervan, 1986). Robert Kellemen in

The format of the counselor training itself is one of the many aspects of equipping that looks quite different in various institutions. Some training centers seek to make their training particularly accessible by offering it in a weekend format.[64] Other institutions offer equipping courses in a more traditional, weekly format.[65] The hours required to complete the training successfully are quite diverse as well. The timeframe and the number of hours needed are difficult to distinguish because various centers offer courses designed to train both informal and formal counselors and have different levels of certificates that are offered.[66] Some training is included as part of an educational degree program, while other options include certification by a professional biblical counseling certification organization. It is safe to say that programs which lead to certification in organizations like NANC will take no less than one year, while a basic course in informal biblical counseling can be completed in one intensive week of training or about four to six months of weekly meetings.[67]

Spiritual Friends includes "Maturing Your Spiritual Friendship Competency" sections in each chap. of the book. These "one-another" style case studies "provide practice opportunities to develop the relational competencies necessary to be a biblically effective spiritual friend." Kellemen, _Spiritual Friends_, 3.

[64]NANC's Counselor and Discipleship Training (CDT) and other institutions that model after NANC, such as Biblical Counseling Center, offer a three-weekend format, which usually involves 30 to 40 hours of counselor training lectures. The Riley Center training course taught by John Babler and Dave Penley at Southwestern Baptist Theological Seminary requires seven weekends of training.

[65]Faith Church in Lafayette, IN; Denton Bible Church in Denton, TX; and the training model mentioned in Kellemen, _Equipping Counselors for Your Church_ (which he developed through three different pastoral ministry positions), all use a traditional weekly or bi-monthly format. Smith, interview; Henderson, interview.

[66]In the ten training centers that were interviewed, the timeframe ranged from one week (for a basic, introductory course in biblical counseling) to 2 to 4 years for the acquisition of a degree in biblical counseling. Kellemen explains some of the challenges in comparing programs in this regard and even includes his own survey on counseling center training duration. Kellemen, _Equipping Counselors for Your Church_, 254-56.

[67]Faith Church in Lafayette, IN, and the Institute for Biblical Counseling and Discipleship in Escondido, CA, both offer intensive, one-week programs to complete a basic biblical counselor training course.

Some trainers stress the importance of counseling observation and require it as part of their overall counselor training program. Observation essentially involves students observing actual counseling sessions, either by being present in the counseling room, or by watching via a live stream or video recording.[68] Various equippers include observation in their training course, while other programs simply require that the counselor-in-training observe a certain number of hours of counseling as part of the certification process.[69] A few trainers who lack a context or mechanism to provide students with live counseling observation have noted that it is a weakness of their programs.[70]

Many biblical counselor trainers use or encourage the use of some form of role play, where students play the role of counselor and counselee in a counseling case. Role play provides the student with an important middle step between observing counseling and actually doing counseling, thus giving an opportunity to practice counseling without actually engaging in counseling. Adams notes that the proper use of role play can aid in "*teaching* knowledge and skills of counseling *principles*," it can help in "*testing* one's knowledge and skills in counseling *progress*," and it can provide "*training* in knowledge and skills in counseling *practice*."[71] He also provides a helpful procedure for doing role plays in a way conducive to these objectives.[72]

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[68]Both the Biblical Counseling Center in Arlington Heights, IL, and Faith Church in Lafayette, IN, have produced their own biblical counseling observation DVDs which can be purchased for training purposes.

[69]For example, certification with the National Association of Nouthetic Counselors requires ten hours of counseling observation.

[70]Both Babler and Patten mentioned the desire to strengthen their programs by providing live observation. Babler, interview; Randy Patten, telephone interview by author, August 18, 2001, digital recording.

[71]Jay Adams, *How to Teach Biblical Counseling–A Manual for Trainers and Trainees*: Chapters 7-8, *Journal of Modern Ministry* 9, no. 1 (2012): 3, emphasis original.

[72]Ibid., 7-13.

Another method that some trainers employ is a type of group counseling that takes place either in a small group or counseling "lab," where the instructor begins to "counsel" one of the students while other students observe.[73] Sometimes, other students may join in the counseling of the individual student.[74] Though not formal counseling, this type of informal "one-anothering" could potentially serve to both help students grow and mature themselves while also serving to demonstrate various counseling skills in a real life scenario.

A final area of diversity among counselor trainers in methodology is the use of examinations. With the exception of counselor training that occurs within the context of a college or seminary, only some training institutions include exams designed to measure competence in both theological and counseling competencies.[75] Since most trainers would agree that able counselors must be well grounded in biblical knowledge, theology, and biblical counseling methodology, the need for a mechanism to measure student understanding seems essential for effective training. Educational institutions clearly

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[73]Both Henderson and Kellemen use a counseling lab in their counselor training programs. Kellemen calls it the "hot seat," in "biblical counseling labs," while Henderson calls it "experiential counseling time." Kellemen, interview; Henderson, interview.

[74]For a real-world example of this method, see Kellemen, *Equipping Counselors for Your Church*, 187-88.

[75]Certification with NANC requires the successful completion of two comprehensive exams in the areas of both theology and counseling. Henderson's curriculum, *Equipped to Counsel*, includes helpful quizzes for each section of material, but the curriculum states that the intent of the quizzes is to measure instructor performance, "Not for the purpose of grading students." Henderson, *Equipped to Counsel: Leader Notebook*, 8. The training offered through the Riley Center at Southwestern Baptist Theological Seminary requires the successful completion of a theology exam and a counselor exam. Babler, interview. It does not appear that the "certified member" certificates offered through ABC require the completion of comprehensive examinations. Association of Biblical Counselors, "ABC Membership and Certification," http://christiancounseling.com/sites/default/files/files/webcontent.pdf (accessed June 15, 2012). However, most courses offered through CCEF include examinations. CCEF, "Student Handbook," 8. Though not meant to be formal examinations, Kellemen includes a number of assessments for counselors in the appendix of *Equipping Counselors for Your Church*.

maintain an advantage in that they are able to offer more hours of instruction in a variety of classes in areas such as theology, biblical interpretation, and counseling topics. Schools also can track student progress through the use of examinations, papers, and other projects that are often not practical in other training environments. Regardless of the training environment, it is imperative that equippers have a means to evaluate and track a counseling student's progress in both knowledge and counseling skill in order to ensure a student's readiness for counseling ministry.

Supervision

Methods of supervising counseling students are a vital part of training programs that can vary widely. Randy Patten, Executive Director of the National Association of Nouthetic Counselors, calls counselor supervision the "crown jewel" of the certification process of NANC, and one of the most valuable and essential components of training.[76] While all of the ten training institutions interviewed utilize some form of supervision, each employs a unique form. Supervision basically involves observing (in some format) the actual counseling performed by a counseling student and then providing constructive feedback that will help the student to progress and grow in his counseling skills.[77] A logical and arguably ideal plan for supervision involves the student beginning with observation of a seasoned counselor, which slowly transitions to the student doing the counseling on his own. Allchin and Smith both use this method of supervision in their respective ministries and have debriefing times with student

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[76]Randy Patten, "Where Did You Get That Name? 3 Phases of NANC Certification,"CD (conference presentation, The National Association of Nouthetic Counselors, Spring 2007).

[77]A commitment to the supervision of counselors necessitates a commitment to keep class sizes small or in some way to limit the number of counselors being trained to the number of supervisors available. Kellemen recommends a ratio of no more than 12 students to 1 instructor. He also pairs up each student with a "spiritual friend," or mentor. Kellemen, interview.

counselors following the counseling supervision.[78] The main advantage of this arrangement is that the supervisor can personally witness all of the dynamics of the counseling session. This format maximizes the supervision experience and is arguably the most effective option for supervision of new counselors.

More often, however, supervision takes place as the student does counseling on his own and then meets with a supervisor for case discussion.[79] While still allowing for some feedback to take place, this format does not allow the supervisor to actually observe the counseling student "doing counseling," a major weakness of this model. A compromise between these first two supervision models is a third option that requires the student to record the counseling sessions and then fill out case reports. The supervisor listens to the recording, reads the reports, then meets with the student in person or via telephone.[80] Ideally, this supervision takes place within the context of the local church where pastors and elders, as part of their normal shepherding duties, are involved in training and supervising counseling students (Eph 4:11-12).

Wayne Mack condenses methodology in training counselors to three key elements that he derives from the life of Christ: teaching, showing, and doing. Jesus taught His disciples, He was "with them" (an emphasis of the Gospel of Mark) so that He could show them how to minister, and then He gave them opportunities to do ministry,

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[78]This is the method (or very similar) employed by Allchin as he mentors counselors in other churches and the method used by Robert Smith at Faith Church. Allchin, interview; Smith, interview. This is also the method recommended by Kellemen. For a helpful plan on this format, see Kellemen, *Equipping Counselors for Your Church*, 268-70. An added benefit of this model is the addition of a live video feed which would allow a class to observe the counseling as well.

[79]This supervision format seems to be how most colleges and seminaries build supervision into their programs. Street noted that some students enrolled in the Master of Arts in Biblical Counseling Program at The Master's College can become counseling "interns," which allows for more direct supervision by professors. Street, interview.

[80]This method is used in most programs that lead to NANC certification.

followed by interaction with them about their experience (Luke 10).[81] These three key elements are a fitting summary of how trainers are equipping believers for biblical counseling ministry.

Models for Training Biblical Counselors

This chapter has sought to answer the question, "How are biblical counselor trainers equipping believers to be competent counselors in the local church?" The final portion of the chapter outlines some models from institutions that train biblical counselors. Due to significant overlap, these models are divided into three main categories: training offered as part of a degree program at a college or seminary, training that integrates with certification through the National Association of Nouthetic Counselors (NANC), and other training centers.

College Models

There are several Christian colleges and seminaries that offer undergraduate, graduate, and doctoral programs in biblical counseling. Three schools are represented in this paper that offer such programs: The Master's College in Santa Clarita, California, Southwestern Baptist Theological Seminary in Fort Worth, Texas, and The Southern Baptist Theological Seminary in Louisville, Kentucky. One of the strengths of the college model is that a wide range of classes is included in the program in areas such as theology, hermeneutics, biblical studies, as well as classes in biblical counseling. Students in these programs often receive whole classes in subjects, which other counseling training programs only offer as a single lecture. A second strength of this model is that the degree programs offered in these institutions are several years in length, providing a longer-duration, slower pace that perhaps is more conducive to really

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[81]Wayne Mack, telephone interview by author, August 1, 2012, digital audio.

learning the material as compared with some of the other shorter-duration, more intensive training formats.

One weakness of this model, noted by both Stuart Scott of Southern Seminary and John Street of The Master's College, is that a college or seminary is not the church.[82] As Adams noted, partnerships between the church and training schools can be established in ways that ensure fidelity with biblical roles and principles, but the biblical ideal is clearly pastors and elders in the church training believers for the work of service (Eph 4:11-16).[83] A related weakness of the college model is that it often does not naturally allow for students to observe live counseling or participate in counseling with a pastor or elder supervising. Since a college is not the church, these opportunities must be sought either through a local church ministry or through the addition of a "counseling center" sponsored by the college.[84] Stuart Scott noted the need for theological schools and churches to better cooperate in the training of biblical counselors.[85]

It is encouraging today to see more Christian colleges and seminaries offer solid programs in biblical counseling. These institutions are a strong choice for biblical counselor training since they equip students in Bible and theology, as well as the application of that theology to minister the Word to believers in the body of Christ.

NANC Training Centers

A second model of training includes both churches and training centers that incorporate certification with a nationally recognized biblical counseling certifying

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[82]Scott, interview; Street, interview.

[83]Adams, *How to Teach Biblical Counseling*: Chapters 4-6, 4-5.

[84] Babler at Southwestern Baptist Theological Seminary would like to see more co-counseling, more director observation of students, and the development of a transition process where a student slowly moves from observation of counseling, to co-counseling, to leading the session himself. Babler, interview.

[85]Scott, interview.

agency like the National Association of Nouthetic Counselors (NANC).[86] The Biblical

Counseling Center in Arlington Heights, Illinois, the Institute for Biblical Counseling and

Discipleship in Escondido, California, and Faith Church, in Lafayette, Indiana, are all

representatives of this model. NANC not only certifies training centers like the

institutions mentioned above, but NANC also offers its own Counseling and Discipleship

Training (CDT) in various locations throughout the year. Certification by an outside

agency like NANC helps to ensure quality in the training, provides potential protection in

legal situations, and also provides an additional level of accountability to those who are

certified.

Another advantage of certification with NANC is that it incorporates many of

the essential key elements necessary to train competent counselors, including a selection

process designed to identify those gifted and qualified for counseling roles. While not

nearly as robust as college and seminary programs, organizations like NANC typically

require reading in solid theological and counseling texts and examinations in both

theology and counseling practice. In addition, certification requires case observation,

pastoral and church recommendations, and the successful completion of a required

number of hours of counseling experience under the guise of a supervisor.

Robert Smith, deacon at Faith Church in Lafayette, Indiana, and co-founder of

Faith Counseling Ministries, serves at Faith as a counselor supervisor and instructor.

Faith offers an eleven-week "Monday training," which incorporates over 30 hours of

course instruction, over 50 hours of live observation, required reading assignments, and

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[86]NANC is the longest-standing agency that offers biblical counseling
certification. The International Association of Biblical Counselors (IABC) offers a similar
certification in biblical counseling. Recently, the Association of Biblical Counselors (ABC)
launched a new certification program offering three levels of certification: a "basic
certified member," an "advanced certified member," and a "certified instructor" level of
membership. Other training schools offer their own "in house" certification, such as the lay
counselor training offered through the Riley Center at Southwestern Baptist Theological
Seminary.

weekly case discussion with instructors and supervisors.[87] When the Monday training is completed, students can move on to complete their NANC exams, followed by 50 hours of counseling supervision. Patten calls the Faith "Monday training" model "the best way to train biblical counselors."[88]

A potential weakness of this model is that NANC certification and training does not have to be particularly connected to a local church. However, both Jim Newheiser at IBCD and Robert Smith at Faith Church have integrated NANC certification as part of the biblical counselor training programs in their local churches. This model could also be strengthened by adding additional reading assignments in helpful books and journals and training in theology and hermeneutics. The training could also be improved by requiring those who become NANC members to receive annual continuation training in order to promote ongoing growth.

Though there are areas for improvement, models that incorporate NANC certification into the counselor training offered through local churches remain some of the strongest options for biblical counselor training. NANC currently has 41 certified training centers throughout the nation.[89]

Other Models

Though not a specific model for training, Kellemen offers a strategic "plan and paradigm" for biblical counselor training in his book, *Equipping Counselors for Your*

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[87]Smith, interview. Though not integrated with NANC, Wayne Mack's model, offered through Strengthening Ministries Training Institute at Lynwood Baptist Church, Lynwood Ridge, Pretoria, South Africa, is similar to Faith's Monday training. Mack, interview.

[88]Patten, interview. Faith Church also provides training in a week-long, multi-track equipping conference which utilizes trainers from Faith and a variety of other training institutions.

[89]National Association of Nouthetic Counselors, "Training Centers," http://www.nanc.org/training-centers (accessed May 19, 2012).

Church. Indeed, one of the goals of his book was to provide a training outline that was flexible and to some extent, unique to each church. He encourages churches to form a "MVP-C" statement, a big-picture "vision" that incorporates a church's mission ("where we should be according to God's Word"), vision ("pictures where God is leading us"), passion ("tells us who we are on our journey"), and commission ("the roadmap to travel from the present to the future").[90] One of the strengths of his book is the way that he encourages churches to make both the ministry of biblical counseling and the training of biblical counselors strongly linked to the overall vision and philosophy of ministry of the church. Kellemen's own experience in three different church pastorates illustrates the potential weaknesses of trying to bring a "canned," "one-size-fits-all" approach to counselor training to a given church.[91] Wise pastoring and leadership should promote counselor training that is uniquely crafted and specifically offered in ways that are both biblical and appropriate for that particular local church.

A second model for equipping counselors utilizes existing biblical counselor training curriculum taught via DVD or a class instructor in the local church. For example, the book *Equipped to Counsel* by John Henderson is utilized in a number of churches as a basic counselor training curriculum.[92] The course is designed to be taught by a teacher or through the use of DVDs that feature Henderson as the instructor.[93] This type of course is usually open to any believer interested in learning how to be trained in "informal" biblical counseling. During the course, Henderson explains that usually 3-4

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[90]Kellemen, *Equipping Counselors for Your Church*, 81.

[91]Ibid., 53-59; Kellemen, interview.

[92]Kellemen, *Equipping Counselors for Your Church*, 247. Though not technically a training curriculum, Tripp and Lane's *How People Change* and related workbooks are also utilized as central training texts in various churches.

[93]*Equipped to Counsel* is also the primary instructional material utilized in the Association of Biblical Counselor's new "certified member" training.

people (out of a class of 25) show particular giftedness and skills in counseling. These individuals may then be invited to pursue additional training for more "formal" biblical counseling.[94]

One strength of this model is the required reading of dozens of journal articles related to biblical counseling. A second strength is the versatility of potentially using the curriculum in a variety of church and ministry environments. Finally, the curriculum is accessible, allowing virtually any believer to take and benefit from the class, even if he does not go on to pursue more formal counseling roles. A weakness of this model seems to be the need to develop a transition plan for those trained in the *Equipped to Counsel* material to continue on into more formal counselor training, which would include important areas such as counseling observation, more comprehensive training in theology, examinations, and counselor supervision.[95]

Though not represented through one of the ten interviews conducted for this chapter, the training offered through the Christian Counseling and Educational Foundation (CCEF) is a significant model for training and is one of the longest-standing models for equipping biblical counselors.[96] CCEF staff teach many of the counseling courses offered as part of various degree programs at Westminster Theological Seminary in Glenside, Pennsylvania. CCEF also offers training outside of the seminary environment through their School of Biblical Counseling. The school offers three "certificates of completion" for various units of classes that are successfully completed. The three certificates are "Foundations of Biblical Counseling," "Topics in Biblical

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[94]Henderson, interview.

[95]It is worth mentioning that some of these needs have been met through the recent integration of the *Equipped to Counsel* material with the "certified member" training offered through the Association of Biblical Counselors (ABC).

[96]Unfortunately, CCEF was unavailable for interview.

Counseling," and "Counseling Skills & Practice."[97] Several of the courses can be completed via distance learning.

The strengths of CCEF's model are the high-caliber, seminary-level training classes that are offered by seminary professors and the accessibility of most of these classes to be completed online. In other words, one can enjoy many of the same benefits of counselor training in a seminary environment without actually attending seminary. As with similar programs that are accessible, a weakness is the lack of counseling observation, church integration, and supervision for many students. CCEF does offer observation and some supervision for on-campus students, but does not have a mechanism to deliver these elements to off-campus students. Observation and supervision are required for completion of the third certificate. CCEF training can also be applied toward certification with NANC, which further strengthens the program.

Like CCEF, the biblical counselor training offered by John Babler and David Penley through the Riley Center at Southwestern Baptist Theological Seminary provides an opportunity for believers to receive training in biblical counseling by seminary professors without attending seminary.[98] The training is offered over seven weekends, includes required reading, completing exams in both theology and counseling, and case studies. The Riley Center training leads to a certificate in biblical counseling, offered jointly with the Biblical Counseling Institute in Fairhope, Alabama. Advanced "levels" of training are offered which include some supervision input over actual student counseling cases. A second advanced class is designed to "train the trainer," where students learn how to teach their own training classes.

The Riley Center training shares many of the strengths of seminary classes

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[97]CCEF, "Student Handbook," 23.

[98]Babler, interview; see also Southwestern Baptist Theological Seminary, "Certification in Biblical Counseling," http://www.swbts.edu/bccertification (accessed June 12, 2012).

offered in a non-seminary format. The training is well-rounded, including many of the essential elements of equipping mentioned in this chapter. As with other programs offered through para-church ministries, a weakness of this model is the lack of connection with the local church. Additional reading and supervision, and the inclusion of counseling observation could further strengthen the model.

Conclusion

This chapter has explored the various methods and models that several biblical counselor trainers utilize today to equip believers for competent, Christ-centered, and biblically-driven counseling in the local church. While Scripture does not hold up one perfect model for training counselors, the models presented in this chapter all attempt to follow biblical principles in their training methodology. Institutions that are church-based and couple their training with NANC certification are among the most well-rounded approaches. The college model clearly provides the most extensive biblical and theological training, but it is usually more disconnected from the local church and often lacks a context for a counseling ministry. Stronger partnerships between educational institutions and local churches could overcome some of these weaknesses so that training could be theologically robust yet grounded in and provided through the local church.

In this third generation of the biblical counseling movement, it is encouraging to see a growing accessibility in biblical counselor training. It is also exciting to see that many of these training opportunities are being offered through the local church. By God's grace, more churches will take up the mantle of "equipping the saints for the work of service" in all areas of ministry, including the essential ministry of discipleship and counseling. Christ will continue to build His church, and the church will continue to grow until all believers "grow up in every way into Him who is the head, into Christ" (Eph 4:15).

CHAPTER 4

ADVANCED TOPICS IN BIBLICAL
COUNSELING TRAINING CLASS

The heart of this project was a fifteen-week training class designed to equip
seasoned biblical counselors to address more challenging life topics. This chapter
overviews all aspects of the training class, outlining each component on a week-by-week
basis. Some documents related to the training class can be found in the appendix section
of the project.

Preliminary Matters

The advanced topics class began with the consideration of three preliminary
matters. The following section explores the criteria utilized for student selection, the
ways and means that the research gained in chapter 2 and 3 of the project were
implemented in the class, and how the course curriculum was developed.

Selection Criteria

Grace Bible Church currently offers a comprehensive, forty-hour training class
designed to train and equip believers to disciple and counsel others in the church. While
this class is comprehensive for an introductory course, the elders of our church have long
recognized the need to add a second, more advanced course in biblical counseling. This
advanced course would help further equip those with some counselor training and
experience to minister to those struggling with more challenging life topics.

With this goal in mind, students for the advanced class were selected based
upon previous counselor training, counseling experience, and ministry context. Two
basic criteria were established for student selection. First, students must have previously

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completed the basic course in biblical counseling offered either through our church or through another NANC certified training center. Second, students must be actively involved in counseling and discipling others in their respective churches or ministries. Based on these qualifications, eleven students elected to participate in the class.

Equipping Methodology

Chapter 1 of this project documented five goals for the project that relate to training students and helping me to grow as an equipper of biblical counselors. Chapter 2 established a biblical theology for training biblical counselors in the local church. Chapter 3 surveyed existing biblical counselor trainers and training institutions to learn how biblical principles are applied in the process of equipping counselors. The goals for this project combined with the knowledge gained from chapter 2 and chapter 3 influenced and shaped the overall design and methodology of the advanced training course in five specific ways.

First, the class implemented the life-on-life aspect of discipleship training by having students meet with a class partner on a weekly basis. In addition, I attempted to meet with students in one-on-one and small group settings for mutual edification. Second, personal application of class material was emphasized by having students keep a weekly journal of how insight from class was being applied in the student's own life and counseling ministry. Third, students were challenged to grow in biblical and theological knowledge through the required reading of two textbooks and recommended reading in select journal articles in topics related to biblical counseling. Fourth, for each topic presented in the class, a partially annotated bibliography was provided to aid students in discovering and discerning solid resources. Finally, the class itself was a balance of lecture combined with interaction and participation from students to promote a "one-anothering" environment of mutual edification. Case studies were also used to help students think about and apply counseling principles in real-life counseling scenarios.

Class Curriculum

Prior to the start of the class, I compiled curriculum for the twelve weeks of class instruction. Whenever possible, existing curriculum and resources were used. For example, Steve Viars' book *Putting Your Past in Its Place* formed a significant part of the lesson "Dealing with the Past."[1] Jeff and Amy Baker's curriculum *Keys to Successful Stepfamilies*, formed the backbone of the lessons on "Counseling Blended Families."[2] A full resource list of works that aided in the production of curriculum can be found in Appendix 5. This chapter presents the highlights and main points presented in the curriculum for each lesson. The complete course curriculum outline can be found in Appendix 4.

In addition to course curriculum, case studies were used for each counseling topic to aid in application of material and development of counseling skills. The majority of these case studies were taken from Jay Adam's book, *The Christian Counselor's Casebook*.[3] However, two of the case studies were adaptions from actual cases that I was involved in through our church's counseling ministry.

Week 1

The class met weekly for fifteen weeks starting on Sunday, May 6, 2012. Each meeting was two hours in duration. The Wednesday following each class, I met with my pastor (who was a student in the class) to discuss the class in general and to gain specific feedback regarding my teaching and overall leadership of the class.

During the first class meeting, I distributed the class syllabus and required

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[1]Steve Viars, *Putting Your Past in Its Place* (Eugene, OR: Harvest House, 2011).

[2]Jeff Baker and Amy Baker, *Keys to Successful Stepfamilies—Teacher's Guide* (Lafayette, IN: Faith Resources, 2006).

[3]Jay Adams, *The Christian Counselor's Casebook* (Grand Rapids: Zondervan, 1986).

class textbook, *Counseling the Hard Cases*, edited by Stuart Scott and Heath Lambert.[4] I went over the class syllabus (see Appendix 3) and clarified various points and aspects of the class. Students were required to pick one additional counseling-related book to read in addition to the required textbook. For the remainder of the class, students filled out the Pre-Course Questionnaire designed to establish a baseline for each class participant (see Appendix 2). The Pre-Course and Post-Course questionnaires were the main tools used to measure the overall effectiveness of the training class. Students were not allowed to use any resources other than a Bible to aid them in filling out the questionnaire. While several students had access to Bible software on their computers or internet access to aid them in remembering various counseling resources, I did not allow them to access these sources for two reasons. First, I wanted the data to reflect the knowledge of the counselor without the assistance of outside helps. And second, since several students did not have access to these resources, I thought it was best to not give an "unfair advantage" to those students who were able to utilize these aids.

Week 2

For our second meeting, I began the class with a case study in which the counselee's presentation problem originated with issues from her past. Students spent about thirty minutes giving input and dialoguing with me and one another about how they would approach and work through the case. Following the case study, I began teaching on the topic of "Dealing with the Past." My lecture was influenced heavily by *Putting Your Past in Its Place*.[5] The heart of Viars' book is what he calls the "bucket" analogy, in which issues from a person's past are sorted into four "biblical buckets" which then

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[4]Stuart Scott and Heath Lambert, eds., *Counseling the Hard Cases* (Nashville: B & H, 2012).

[5]Viars, *Putting Your Past in Its Place*.

direct the person to a specific biblical path for resolving the past issue.

The basic outline for this lesson was as follows:

1. A case study

2. Common topics and themes from the past

3. A biblical view of the past

4. Steve Viars' bucket analogy (from *Putting Your Past in Its Place*)

5. The biblical view of guilt

6. A biblical view of confession and forgiveness

Week 3

Week 3 marked the beginning of a two-part series on the topic of "counseling in cases of abuse." I found helpful material and insight through lectures by NANC counselors Tim Pasma, Amy Baker, Jim Newheiser, and John Street.[6] The class began with a discussion of various definitions of abuse. Because each state is different, we discussed the particular way the state of Texas defines and differentiates various types of abuse. Counseling those abused by their spouses was the main topic of this first lesson.

This was the outline for this week was

1. Defining abuse

2. Child abuse and reporting law

3. General biblical procedures for counseling the abused

4. Counseling those abused by a spouse

5. Resources for the wife's protection

Week 4

Half of the class met for lunch prior to the normal class meeting this week. During this small group interaction, my goal was to learn what each student was gaining

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[6]A comprehensive list of resources is available in Appendix 5 of this project.

from the class and to assess each student's evaluation of the class effectiveness. I asked them, "What have you learned that has personally impacted your spiritual life?" "What has been helpful about the class?" "Are there any areas where the class could be improved?" I also asked them to give me some personal feedback regarding my effectiveness as an instructor. The students provided valuable, helpful feedback regarding the class, the textbooks, and my performance as an instructor. The feedback from these small group interactions, along with additional class feedback, can be found in chapter 5 of the project.

The lunch-style small group meeting proved to be a context conducive to edifying interaction and discussion. This was one more way to seek to promote the "one-anothering" emphasized in Scripture and to promote more life-on-life discipleship. It was less formal than the normal class times and smaller in size. Students who often were reluctant to speak during the formal class meetings shared more freely during the lunch meeting. Though I had a loose agenda for the meeting, the more casual atmosphere gave freedom for students to really share what was on their minds in an unhurried way.

At our normal class meeting time, lesson 2 on counseling in cases of abuse was presented. This week's material focused on counseling adults who were abused as children. In a way, this lesson was a specific application of many of the principles learned from lesson 1, "Dealing with the Past." Biblical counselor Jim Newheiser graciously gave me permission to distribute his lecture notes on "Counseling the Abuser." We did not have time to discuss his notes, but students were able keep a copy for their own edification and help.

Since abuse counseling is very diverse and we lacked the time to cover many of the particular scenarios (such as counseling a child who has been abused), we took time at the end of class to discuss various resources that address different types and scenarios of abuse counseling.

The teaching outline for week 4 included

1. Counseling adults who were abused as children

2. Counseling the abuser (compiled by Jim Newheiser)—I included these notes (with the author's permission) for further reading, but we did not discuss this in class

3. Homework assignments

4. Resources (annotated bibliography)

Week 5

Week 5 introduced the topic of "crisis counseling." The class began with a case study (a variation of "My Bags are Packed") from Jay Adams' book, *The Christian Counselor's Casebook.*[7] For material, I used an established, compilation lecture on crisis counseling edited by Stuart Scott based on material from a variety of NANC counselors (used by permission). In addition, I introduced the concept of a "No suicide agreement" which we use in our counseling ministry (see Appendix 8).

The lesson outline was comprised of

1. An example of a crisis (Esth 3:8-4:7)

2. A definition of a crisis

3. How crises affect people

4. General guidelines for counseling people in a crisis

5. Questions to ask in assessing the severity of a person's crisis experience

6. Suicide crisis counseling

7. Resources.

Week 6

In week 6, a three-part series was introduced on the topic of "addictions." Since we ran out of time the previous week, class began with a "suicide" case study

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[7]Adams, *The Christian Counselor's Casebook*, 114.

entitled, "The Pistol is at my Head" from Adams' book, *The Christian Counselor's Casebook*. We spent about 45 minutes discussing how to handle the case. We interacted at length regarding how to contact law enforcement in a potential suicide situation where a weapon (e.g., gun or knife) was involved.

At the conclusion of the case study, we transitioned to the topic of addictions (since the counselee in the case study was drunk when she was threatening to take her life, the transition was quite natural). The preliminary goal of the class was to develop a robust, biblical theology of "addiction," then supply general application for various situations such as drugs, alcohol, or gambling. For these lectures, I was helped greatly by lectures and resources produced by Mark Shaw, Paul Tripp, and Ed Welch.

As with the topic of abuse, time was taken to develop a biblical definition of "addiction" as compared and contrasted with a secular definition. Since the word "addiction" is not used in Scripture, the class discussed how to understand it from a biblical perspective, both for unbelievers and believers. We also discussed several of the proposed changes to the upcoming *Diagnostic and Statistical Manual of Mental Disorders: Version 5* regarding addiction and the potential impact regarding the culture's understanding of the topic.

This outline included
1. What is "addiction?"
2. Proposed changes to the DSM-V regarding "addiction"
3. The disease model of "addiction"
4. What is "addiction" according to Scripture
5. "Addictions" and believers

Week 7

This week, part 2 of material covering the topic of "addictions" was presented. The class began with a case study of a man who came for counseling because of his drug

use, anger, and suicidal thinking. We talked extensively about how to connect counseling cases to the gospel. This was especially important in the case study since the man was likely not a believer. The class also strategized and discussed how they would deal with the counselee's drug use. Since we had recently covered crisis counseling, the class was able to take what was learned in the previous lesson and apply it to the suicidal tendencies of this man.

The rest of the time was spent developing a biblical theology of psychosomatics, which was then applied to various addictions. The development of the material on biblical psychosomatics was greatly aided by Ed Welch's book, *Blame it on the Brain* and the book by Elyse Fitzpatrick and Laura Hendrickson, *Will Medicine Stop the Pain?*[8] Biblical psychosomatics is essential to understand with "addictions" because biblical counselors must think and minister wisely in regard to both the "body" and "soul" component of addiction. The topic is also essential in light of the "disease model" of "addictions" which is so prominent in the culture.

The outline of the class material included

1. What about the body? (introduction to psychosomatics)

2. The body and "addiction"

3. Dealing with two levels of "addiction"

4. Counseling procedure

Week 8

I attempted to meet with the class in a small group discussion format prior to our formal class meeting, but scheduling problems kept us from doing so. Instead, mid-course feedback was solicited from the class via e-mail. While this arrangement was not

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[8]Edward Welch, *Blame it on the Brain* (Phillipsburg, NJ: P & R, 1998); Elyse Fitzpatrick and Laura Hendrickson, *Will Medicine Stop the Pain?* (Chicago: Moody, 2006).

ideal, it allowed for some information to be exchanged regarding the class.

Lecture material on "addictions" was presented during the formal class meeting. This lesson completed the three-part series on "addiction" counseling. The focus of the material was on application of the biblical truths gained from the previous two weeks as well as counseling procedure and protocol. I intended to conclude the class with a case study, but time constraints kept us from getting to it. We did discuss a variety of helpful various resources available to aid in counseling those dealing with various types of "addictions."

The class outline for the day included

1. Counseling procedure

2. Case study (Did not do)

3. Resources

Week 9

Week 9 provided an opportunity to begin a three-part series on sexual sin. The goal for this first meeting was to provide a biblical overview of sexual sin and biblical principles for ministering to those struggling with this issue. The second half of the class was used to overview a strategy for helping someone struggling with pornography.

This was the outline for the class:

1. The Bible and sexual sin

2. Types of sexual sin,

3. Definition of sexual sin

4. Biblical view of sex,

5. Principles for dealing with sexual sin,

6. Specific areas for biblical study, and

7. A strategy for battling sexual lust, which had an emphasis on
      a. Offensive plan
      b. Defensive plan
      c. Repentant plan

Week 10

Part 2 of the lesson series on sexual sin was presented this week. This lecture focused on counseling in cases of adultery. I found helpful material by authors such as Wayne Mack, Robert Jones, and Stuart Scott. The class began with the discussion of the case study, "The Affair," from Adams' *The Christian Counselor's Case Book*.[9] Following about 30 minutes of discussion of the case study, we moved to talk about biblical principles and strategies for helping a couple who is struggling with adultery in their marriage.

The outline for this week's lecture included

1. Two helpful resources
2. Preliminary matters
3. Data gathering
4. Giving hope
5. Initial commitments
6. Counsel each person: offender and offended
7. Rebuilding
8. Counseling protocol
9. Other topics for class discussion

Week 11

The topic for week 11 was the final part of the mini-series on counseling in cases of sexual sin. This week, the focus was on counseling those struggling with homosexual sin. One of the more valuable aspects of this class was the opportunity we all had to examine our own hearts regarding the topic of homosexuality. We admitted to

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[9]Adams, *The Christian Counselor's Casebook*, 14.

one another that we often lack Christ-like hearts, godly compassion, and biblical love when it comes to thinking about and ministering to those struggling with homosexual sin.

Since all resources for the sexual sin mini-series were combined into one resource bibliography, we spent an extended period of class discussing various resources.

This was the teaching outline for the week:

1. Preliminary matters

2. A biblical view of homosexuality

3. Data gathering

4. Biblical terms and concepts

5. Hope

6. Key counseling goals

7. Resources for counseling those in sexual sin

Week 12

This week, I began a two-part series on the final "challenging life topic," counseling blended families. Unfortunately, there are not many solid resources on this topic. However, Jeff and Amy Baker have published a curriculum entitled, *Keys to Successful Stepfamilies*.[10] Their curriculum is so well-written and refreshingly biblical, I simply taught the main points from their curriculum for these last two classes. The authors also provide a student manual that was beneficial for those participating in the class. Since case studies involving blended families can get quite complicated, we discussed particular aspects of real counseling cases involving stepfamilies throughout the class. For example, how do you help a couple when the children of the biological parent do not respect or obey the stepparent? As a class, we then discussed how we would go about addressing that particular issue in counseling.

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[10]Baker and Baker, *Keys To Successful Step Families.*

The teaching outline for this week's class included

1. Challenges in blended families

2. Data gathering

3. Common topics

4. First steps for counseling

5. Roles in stepfamilies

6. Relationship with the former spouse

Week 13

Week 13 was the final week that the class met for an actual teaching time. I completed the material on the topic of counseling stepfamilies and discussed some solid resources that are available. We continued to discuss various aspects of case studies which paralleled the lesson material.

This was the teaching outline for the final class:

1. Relationship with children

2. How children typically respond to divorce and remarriage

3. Helping children with loyalty conflicts

4. Resources

Week 14

Having concluded the teaching portion of the class, the next objective was to have the class complete the Post-Course Questionnaire (see Appendix 2) and turn in all class assignments. Due to logistics, the class was unable to meet together to complete the paperwork. Instead, the students completed the questionnaire at home and e-mailed it to me. Students turned in the Post-Course Questionnaire, the Post-Course Interview, Instructor Evaluation, two book reviews, and a note stating that they had met with their class partner and made a least one entry in their class journal on a weekly basis. In order to ensure accurate data, students again were only allowed to use a Bible during the

completion of the paperwork. They were not allowed to use Bible software or other

outside resources or aids to help with the paperwork.

Week 15

       With most completed assignments in hand, I spent this week reading the

students' book reviews and compiling answers from the questionnaires. There were a

few students who requested more time to complete the required assignments, so not all

assignments were turned in at this time. All completed assignments were required to be

returned by August 31, 2012.

CHAPTER 5

EVALUATION OF THE PROJECT

Introduction

The Lord, through His Word, calls leaders to equip believers for the work of

the ministry (Eph 4:12). This project was an application of the mandate to train believers

for service specifically in the area of discipling and counseling those struggling with

challenging life topics. The primary means for accomplishing this goal was a fifteen-

week training class for believers who have already completed an introductory class in

biblical counseling and who are involved in counseling and discipling others. This

chapter evaluates the overall effectiveness of the project by first assessing the purpose

and goals of the project. Second, the strengths and weaknesses of the project are

considered, and any proposed changes are suggested. The chapter concludes with both

theological and personal reflections following the completion of the project.

Evaluation of Project Purpose

The purpose of this project was to equip believers at Grace Bible Church,

Granbury, Texas, to be more skilled biblical counselors by training them in six advanced

counseling topics. I believe that the purpose of this project was completely

accomplished.

The six challenging life topics discussed in the training class were selected

based upon feedback from key pastors and counselors in Granbury. The goal was to

choose topics that were prevalent in our community so that believers could be better

equipped to help others. Each participant in the class noted that they had counseled

people in at least five out of the six topics, confirming the prevalence of these issues in our area.

The overall success of the project can be determined by examining two main criteria. First, the feedback from the class compiled through the post-course interview and personal interaction with the students confirms the project's success.[1] On a scale from 1 (not very effective) to 10 (very effective), students rated the class at 8.7 in overall effectiveness in preparing them to disciple and counsel others in challenging life topics. Subjectively, students expressed that the class increased their skills in counseling, boosted their confidence in the Scriptures to address difficult life topics adequately, challenged them in their own sanctification and growth, and helped them discover new resources that are helpful in counseling. In addition, clear growth in the student's counseling skills could be observed by comparing a case study, filled out by each student, both before and after the course.

Second, the success of the project was seen through the achievement of the project's five goals. There was a significant increase in scores from the pre-course to post-course questionnaire, demonstrating the accomplishment of the goals of the project. The details of these scores and the analysis of data gained through the questionnaires is discussed in the following section which evaluates the specific goals of the project.

The information gained from both the post-course interview as well as the data from pre and post-course questionnaires clearly show the overall success of the project. The overwhelming feedback from the class led to our decision to offer this course at our church's annual fall biblical counseling training conference.

Evaluation of Project Goals

Five goals guided and upheld the project's purpose. The goals also provided a

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[1]Both the pre and post-course questionnaires, including the post-course interview, are located in Appendix 2.

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means by which the effectiveness of the project was measured. Each of the goals was evaluated through comparison of scores acquired on pre-course and post-course questionnaires.[2] The questionnaires included a self-evaluation section for each counseling topic, a personal walk evaluation, a case study (to be completed both before and after the course), and a post-course interview.

The first goal was to train believers to apply biblical counseling principles to six challenging life topics. Believers with only a basic biblical counseling training base often feel unequipped when facing more challenging life topics. This goal was accomplished each week by expanding the biblical knowledge base of students and then demonstrating how biblical truth applies to more difficult counseling cases. Students also learned to apply previously held biblical principles to difficult counseling cases. Student progress in this goal was measured through the use of self-evaluation questions, which each student completed both before and after the completion of the course. For this goal, students answered two questions regarding their understanding of the six challenging life topics and their overall confidence in explaining a biblical perspective of each topic. The average student's self-evaluated understanding of the challenging life topics increased from 6.2 to 7.6, an improvement of 24 percent. Students grew in their confidence to explain a biblical perspective of each topic from 6.1 to 7.4, a gain of 22 percent. Students demonstrated growth in their understanding of "addiction" from a biblical perspective based on a comparison of their handling of a case study both before and after the course. In the post-course interview, students were asked how their counseling skills were affected as a result of the class. Each student noted specific areas of significant improvement in their counseling skills. Therefore, this data suggests that the first goal of the project was achieved.

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[2]The pre-course and post-course questionnaires were identical in order to ascertain student progress. To aid in objectively, students were not allowed to view their pre-course answers while completely their post-course paperwork.

The second goal was to help believers develop a confidence in their use of the Scriptures to effectively minister to those struggling with difficult life situations. Whereas the first goal relates more to the student's knowledge of a biblical view of the topic, this goal addressed the confidence of the student in actually using the Scriptures to minister to others. Many biblical counseling students may be knowledgeable about biblical topics, but lack experience and skill to applying biblical knowledge to a specific issue. This goal was established to help bridge the gap between knowledge and application. In class, students wrestled with case studies that gave opportunities to learn how to minister and apply doctrine in a real-life situation. Emphasis was placed on application of biblical truth during class lectures and discussion, not just biblical knowledge. The class textbook, *Counseling the Hard Cases*, edited by Stuart Scott and Heath Lambert, was chosen specifically to help students learn counseling skill and theological application by reading ten difficult case studies written by seasoned biblical counselors. Three questions in the pre and post-course surveys helped to evaluate effectiveness in this area. Students noted an increase from 5.8 to 7.5, or 29 percent in overall confidence in feeling equipped to counsel the six challenging topics. When asked about specific Bible verses and knowing how to apply them for each topic, students grew from 5.5 to 7.0, or 26 percent. Students were then asked to list specific Bible verses for each topic and how they would apply them to minister to a person struggling with the topic. A comparison of pre and post-course answers showed an increase in both the number and variety of verses used for each topic as well as increased skill in application of each verse. Likewise, the case study demonstrated the same growth in their ability to minister the Scriptures in a real-life scenario. All students noted in the post-course interview that their confidence increased to connect Scripture to more difficult counseling cases. Each student specifically mentioned that the class textbook was instrumental in the development of this confidence. This information suggests that goal 2 was also achieved.

The third goal was to aid believers in their own sanctification and relationship with Jesus Christ. The Bible consistently teaches that biblical truth must be first and foremost applied personally before seeking to help others (Deut 6:6-7; Ezra 7:10; 1 Tim 4:16). This goal was established to help students grow personally, not just in their ministry skills. Students were required to keep a weekly journal of personal application of truths gained from class to aid in this goal. Students also chose a class partner to meet with on a weekly basis for mutual encouragement and personal edification. To evaluate this goal, students completed a pre and post-course personal walk evaluation. There were no statistically significant changes in the students' overall spiritual health, spiritual growth, ability to solve personal spiritual problems, or manifestation of spiritual fruit as a result of the course. However, half of the students reported an increase in both variety and consistency of daily spiritual disciplines. In the post-course interview, students noted a variety of ways that their walk with the Lord had increased or had been strengthened as a result of the class. Some examples include a growing hunger for God's Word, humility in knowing that we are not sufficient, but God is sufficient to handle challenging life problems, an increase in prayer for wisdom and discernment, encouragement about the power of God's Word lived out, and a growth in patience when ministering to others. Nevertheless, only half of the class completed the personal application weekly journal. While some students had legitimate reasons that inhibited the completion of the assignment, other students simply forgot or did not take the time to do it. It is troublesome that only half of the class completed the main assignment designed to promote their own spiritual growth. The data for the achievement of this goal is somewhat mixed. There is some evidence to conclude that a majority of students gained help in their own relationships with the Lord. But it is interesting that the more objective questions in the pre and post-course paperwork showed less progress, while the more subjective questions suggested greater progress. This phenomena may be explained by the fact that spiritual growth is difficult to quantify and challenging to measure in

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objective ways. Based upon the subjective evidence acquired, I believe this goal was achieved, but I am a bit disappointed with the level of achievement reflected in the data.

The fourth goal was to expose believers to the growing number of helpful resources that exist to help biblical counselors minister to those struggling with difficult issues. This goal was pursued primarily by presenting students with a comprehensive, partially annotated bibliography of resources for each of the six counseling topics. In addition to the class textbook, *Counseling the Hard Cases*, students were required to pick one additional counseling-related book from a pre-selected list to read and review as a class assignment. Based on data from the questionnaires, all students demonstrated an increase in their awareness of both the number and variety of counseling resources. The average number of resources listed for each topic increased from 2.3 to 5.9, a 158 percent increase! In the case study, students were asked to list resources they would use to help them prepare for the case and resources they might use as homework assignments to help the counselee. A comparison of pre and post-course case studies showed an overall increase in the students' awareness of helpful resources for the case given. In the post-course interview, all students noted an increase in their awareness of counseling resources available for the topics discussed, and a majority of the class reported growth in their discernment regarding some counseling resources. The two book reviews completed by each student revealed that each member of the class personally benefited from the interaction with the books. The data from the questionnaires, the case study, the post-course interview, and the book reviews makes it clear that the fourth goal of the project was achieved.

The fifth goal of the project was to sharpen my skills in teaching and training disciplers and biblical counselors. The research performed for chapter 2 and chapter 3 challenged me to grow as a teacher and helped me to structure the training to follow successful models both in the Bible and in biblical counseling training centers. For example, the emphasis that the apostle Paul placed on "life-on-life" training caused me to

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look for ways that I could spend more personal time interacting with the students. Our small group discussion times are an example of how I sought to implement this goal. As a second example, I utilized many case studies throughout the course to help emphasize application of biblical truth to challenging cases. In my opinion, the most successful training centers I surveyed for chapter 3 were those who trained students beyond lectures and reading assignments into the area of counseling skills and application.

Evaluation of goal 5 is perhaps the most challenging and subjective. However, two main feedback areas help assess the goal. First, students were asked in the post-course interview to evaluate my teaching, utilizing the same ten-point scale as described previously. In regard to preparing students to disciple and counsel others, the class gave me a 9.3. Students graded the quality of the course material presented at 9.2. Finally, students appraised my methods in class at 8.9. Subjectively, students were asked four questions in the post-course interview regarding my performance. Student answers were unanimously positive in affirming the effectiveness in teaching and training them to disciple and counsel those struggling with challenging life topics. Some aspects of the training that students appreciated the most were excellent teaching and communication with a good balance of interaction and dialogue with students, utilization of helpful resources, and the effective use of case studies to help develop application. Some areas listed for improvement included staying on task when questions are asked (avoiding "rabbit trails") and integrating real counseling cases so students can apply what they are learning by actually doing counseling. Meeting regularly throughout the course with my pastor and one of our elders (who both were students in the class) for feedback regarding my teaching allowed me to recognize strengths and work on improving weaknesses during the class. One specific area I sought to improve was the utilization of case studies for each counseling topic. This feedback proved valuable as the class noted the use of case studies as one of the more effective components of the course. The feedback led to growth for me personally as I have not utilized case studies to this extent in past training

classes. In addition, the research I did to create the class's annotated bibliography and to produce the class material helped me tremendously. As with the case studies, the curriculum and resources were aspects of the class that the students noted as especially helpful. Based upon the analysis of instructor-related data, the fifth goal of this class was achieved.

Strengths of Project

The greatest strength of the project was the opportunity to interact with other experienced biblical counselors throughout the project. This began with the opportunity to interview some of the finest biblical counselors in the world today. It was a great joy to hear of their passion for Christ and the church, to learn how they sought to train and equip others to be competent biblical counselors, and to interact with them about some of the challenges of helping believers to develop the skills necessary to disciple others. I hope that the contribution of these interviews presented in chapter 3 will be a helpful aid to those who equip and train biblical counselors.

Following the interviews of key trainers, I had the opportunity to take what I had learned from these interviews and lead a training class with 11 of our own experienced biblical counselors. By far, the interaction and discussion with these brothers and sisters was the highlight of the project. We prayed together, wrestled with hard case studies together, studied the Scriptures together, and sought to glorify God by helping people together.

A second strength of the project was the biblical and theological study that sought to form a Scripture-derived model for equipping and training counselors. Christ provides the believer, through the Scriptures, everything needed for life and godliness (2 Pet 1:3ff.). The Scriptures must be the foundational starting point as leaders seek to train believers to disciple and counsel others. God's Word not only reveals biblical principles which address the training of believers for ministry, the Bible also reveals models and examples of the training itself. It was a great joy for me to study the life of the apostle

Paul with a view toward discovering how he equipped others for ministry. An extension of this joy was the challenge of taking the knowledge gained from these studies and seeking to implement those truths in the counselor training class. The structure and content of the class was shaped heavily by this theological study.

A third strength of the project was the class curriculum and resource bibliography. The biblical counseling movement has grown tremendously over the past 30 years. One of the significant marks of this growth is the large body of solid biblical counseling resources available today. Unfortunately, some of the most helpful resources are not well known and sometimes difficult to obtain. In addition, the new openness of the part of integrationist Christian counselors to call themselves "biblical" counselors has created confusion regarding the reliability of some "biblical" counseling books and resources. The partially annotated bibliography, though not exhaustive, is an attempt to compile some of these excellent resources so that others might benefit from them.[3] The release of the book, *Counseling the Hard Cases*, proved to be a providential and timely gift of God's grace as it significantly impacted every student in the class. Though not reflected in the project's goals, the curriculum was an essential part of this project. In several of the counseling topics, existing books, notes, and resources by other biblical counselors were utilized as part of the class curriculum. However, much of the class curriculum was original work and I pray it will be beneficial to others for equipping counselors. Students viewed the curriculum as a strength of the class, rating it 9.2 out of 10 points.

Weaknesses of Project

There were a number of items that may be considered weaknesses of the project. The most significant weakness of the project was the lack of objective evidence

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[3]A copy of the semi-annotated bibliography used in the class is located in Appendix 5.

that students made substantial progress in their relationship with the Lord as a result of the class. Thankfully, the subjective evidence seemed to support the conclusion that progress was made in this area. It could be that some of this perceived lack of progress was based upon the poor design of research instruments used to assess this goal of the project and the difficulty of measuring spiritual growth in objective ways. However, this essential area of the counselor's own spiritual life is the biblical priority in equipping others and thus this area needs to be strengthened in future training. Some suggestions for improving this aspect of the training are discussed later in this chapter.

A second weakness of the project was the inconsistency of the small group meetings and other non-class interactions. One of the significant biblical principles of equipping and training others is "life-on-life" ministry and interaction, as seen in the life of Christ and the apostle Paul and developed in chapter 2 of this project. The project attempted to structure the training class to promote this interaction through small group meetings and the interaction of students with a class partner. Scheduling challenges precluded some of these meetings from occurring. While we did enjoy one small group meeting, a significant amount of e-mail dialogue, and some one-on-one meetings with individual students, this aspect of the class did not materialize as planned. Several students mentioned that having class meetings during the summer months contributed to this problem.

Students were asked in the post-course interview to list any perceived class weaknesses. Four students stated that they could not determine any weaknesses of the class. The remaining 5 students mentioned some weaknesses: holding the class on Sunday afternoon was not ideal, too much volume of material to absorb, the need to integrate small group time for students to wrestle with case studies, more case studies needed, and the need to incorporate actual counseling into the class in some way, or

perhaps utilize role-play.[4] These weaknesses will drive some proposed changes outlined in the next section of this chapter.

Proposed Changes to Project

While the overall project was a success, there are two main areas that I would propose to change in order to improve the project. The first main area for improvement and change is to restructure the class to better promote the goals. For example, the meeting day of the week might be changed to a day when students will be more awake and alert. Small group meetings would be scheduled and agreed upon on the first day of class. To improve application of biblical principles to counseling case studies, the class could be divided into small groups. Each group would work through the case study, then share with one another the details of their approach to the case. The two-hour time slot could basically be divided in half, with an hour for material presentation and an hour for discussion and case study interaction. Without reducing the class material, this would substantially increase the overall duration of the class. However, application of this nature is necessary to train counselors adequately. The curriculum could be reduced to fit within the same fifteen-week timeframe, or two semesters could be utilized for the class, thus keeping the full curriculum but adding additional time for needed small group interaction and case study application. In addition, students would benefit greatly by engaging in actual counseling throughout the duration of the class. While it may be impossible to match counseling cases with the class counseling topics, students could benefit in a more general way through intentional application of course material to actual counseling cases. A modified NANC Case Report form could aid students in documenting both their application of class material to counseling cases and help students

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[4]It should be noted that only 9 of the original 11 class participants completed the class.

to track counseling progress.[5] Though it would require significant extra time on my part, I would like to try and observe each student doing counseling. I believe this would allow me to provide valuable feedback to students as well as promote the "life-on-life" emphasis the Bible prioritizes for ministry training. If possible, I think students would benefit as well from observing each other doing counseling. This emphasis on "doing" would be an additional benefit to students and a prudent proposed change for future classes.

Secondly, the project needs to be changed to better promote the students' own spiritual growth. To accomplish the goal, two specific additions would be implemented. First, each student would need to complete a personal improvement project.[6] The personal improvement project aids students in spiritual growth by having them identify a specific area of life for improvement then develop a "self-counseling" plan to apply relevant Scripture principles to life. Students keep a weekly journal to monitor their progress in the project and then present a report at the conclusion of the class. The use of such a project would aid students to make personal sanctification a key component of the class. The second change I would implement to aid in the students' sanctification is to grade class assignments. Though our church's Bible Institute is not a formal educational institution, students would benefit from the extra accountability of knowing that their assignments will be graded. Some students did not complete class assignments and a about half did not do the weekly journal. While some students had legitimate life issues that precluded the completion of some assignments, others simply did not do them. This

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[5]A copy of NANC's case report form is located in Appendix 7.

[6]I first learned of this type of project from Stuart Scott, Associate Professor of Biblical Counseling at the Southern Baptist Theological Seminary in Louisville, Kentucky, who utilizes projects of this nature with his students. Wayne Mack was one of the first biblical counselors to utilize this type of assignment to aid biblical counseling students to grow in their own sanctification. See Appendix 6 for a copy of the Personal Improvement Project

proposed change would stress the formality of the class and may help encourage students to complete all class assignments.

Theological Reflections

Jesus Christ and His Word are sufficient for everything needed for life and godliness (2 Pet 1:3ff.). This project aimed to equip biblical counselors to minister to those struggling with challenging life topics. Throughout the project, I was encouraged that Christ and His Word are really sufficient to help people, even those with very difficult problems. It was gratifying as well to hear that students in the class shared this growing confidence in the sufficiency and relevancy of Scripture. As we read of experienced counselors dealing with hard cases, wrestled with our own challenging case studies, and sought to apply often-familiar biblical truths to new contexts and more difficult problems, we all gained a greater confidence in the Lord and the power of the gospel to transform lives.

It was a great joy as well to study the life of the apostle Paul with a view toward learning how he equipped and taught others. Paul's life challenged me to change how I train others. Scripture does not simply inform believers what to teach others, it also describes principles and models to accomplish that training. It was humbling to observe that many biblical counselor trainers, myself included, lack an overt, biblically-derived methodology for training counselors. While the biblical counseling movement has been largely successful in articulating a biblical theology and Scriptural methodology of biblical counseling, it needs to develop a similar biblical paradigm in the area of counselor training and education. I believe that much of present-day biblical counselor training derives its methodology more from secular models than from biblical prescription. The Bible is a robust, God-breathed revelation, which should transform all of life, including how we train others to minister.

Finally, this project reminded me that, as a pastor, I am called to be an equipper of others, not just one who ministers to others (Eph 4:12). The biblical

pastor/elder equips the saints for the work of service. Applied to biblical counseling, it is important that the pastor both practice biblical counseling as one application of his call to shepherd the flock (1 Pet 5:2) and equip others to counsel one another. The apostle Paul both ministered to others and equipped others to minister. In addition, the example of Paul equipping Timothy illustrates the principle that pastors need to be equipping other pastors. As the counseling training ministry develops at our church, we have increasing opportunities to help other pastors to be equipped for the work of the ministry. What a joy it is to come alongside other brothers in the ministry to assist them to growth in their counseling skills so that they can better shepherd their own people.

Personal Reflections

Just days before the start of training class, one of the students was diagnosed with late-stage pancreatic cancer. We began the first class with an extended prayer time for our sister in Christ. The class soon realized that this was a kind grace from the Lord as it allowed us to apply and implement biblical truths gained through class by walking alongside this student throughout the course. It also provided opportunities to learn to speak the truth in love, to weep with those who weep, to pray without ceasing, to ask for wisdom knowing that God gives generously, to encourage the fainthearted, and to help the weak. This unexpected providence added a dynamic to the course that could not have been manufactured by even the most gifted instructors or the best training institutions. Ministry is ultimately learned by actually doing ministry. It was a great blessing to see how each member of the class, in his or her own way, ministered to this sister in Christ-like love and biblical care. This gracious provision from the Lord kept us all from allowing the class to be a purely academic exercise. And it reminded us all that biblical counseling is really about caring for people in a way that honors God.

This project was a humbling journey from the very beginning. It was a sanctifying and skill-building process for me. In addition to the theological reflections articulated previously, this project has caused me to depend on the Lord in new ways and

to seek His grace with a greater passion. Though the project sought to train others, I believe that I am the one who has benefited the most. The original idea for this project was to develop curriculum for an "advanced topics" course in biblical counseling. Due to the significant scope and length of such an endeavor, the project was changed to target the development of a biblical theology of equipping counselors. Initially, I was disappointed as I was eager to research and develop a curriculum of this nature. However, the new plan to focus on training and equipping became a blessing in disguise.

There are a variety of solid biblical counseling resources available today to help believers handle more challenging life topics. Thankfully, there are solid churches, educational institutions, and biblical counseling ministries that provide competent training in biblical counseling for more challenging life topics. However, there are only two major works written on the topic of training lay counselors in the church: Siang-Yang Tan's *Lay Counseling: Equipping Christians for a Helping Ministry*, and Robert Kellemen's *Equipping Counselors for Your Church*.[7] To my knowledge, there is no published work on a purely biblical theology and methodology for equipping counselors in the local church. Though he interacts with some Scriptural principles, Siang-Yang Tan's work is integrationist and quite eclectic. Robert Kellemen's book is much more solid and committed to a biblical counseling view, but the vast scope and the comprehensive nature of his endeavor limits his discussion of biblical methodology to one chapter.[8] This project begins a conversation among biblical counselor trainers that

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[7]Robert Kellemen, *Equipping Counselors for Your Church* (Phillipsburg, NJ: P & R, 2011); Siang-Yang Tan, *Lay Counseling: Equipping Christians for a Helping Ministry* (Grand Rapids: Zondervan, 1991). Jay Adams is in the process of publishing a serialized book on training counselors, but his health may inhibit the completion of the work.

[8]While this is a limitation of Kellemen's book, he more than makes up for it through the wealth of tools presented in the appendix section of his work combined with the manner in which he integrates counselor training into the overall purpose and vision of the church. In some regard, this project is an expansion of the biblical methodology sections in Tan and Kellemen with particular focus on developing a counselor training methodology that is driven by purely biblical principles and models.

we need to have as we seek to answer the question: How can we equip believers in a way that honors biblical principles and examples?

The focus of the project on biblical theology and methodology had three particular benefits. First, I greatly benefited from this focus on biblical principles and examples for counselor training. My training goals and methods were enhanced as I changed how I equipped others in light of biblical truths that I learned. As our church's counselor training ministry grows, the question we often ask ourselves is, "How can we train more counselors?" While this goal of training more believers is a worthy goal, I was challenged that biblical methodology often limits the number of participants. For example, Paul limited his ministry to a relatively small group of men, such as Timothy, Luke, Barnabas, and Apollos. Jesus poured most of his time into training the twelve disciples. While not mutually exclusive, the Bible's emphasis is much more on the quality of training through particular biblical means rather than on training the greatest number of believers possible. This important truth will continue to influence and shape my training and the equipping ministries offered through our church.

Second, I hope that the research produced in this project will help other equippers to be more biblical in their theology of equipping counselors. As mentioned previously, biblical counselor training needs to be influenced more by biblical principles and examples rather than secular, professional counselor training models. I pray that the examples of the apostle Paul and the Lord Jesus will provoke theological reflection regarding training methods and that changes will be made in light of biblical truth. I am thankful for training institutions that are seeking to be biblical in their training endeavors and hope that this work will serve and benefit them, even as I have been blessed by their faithful example.

Finally, the focus of this project is a timely reminder that the goal should always be to glorify God by seeking to be as biblical as possible. The goals, means, and methods that biblical counselor trainers use in training are just as important to God as the

biblical counseling principles that are taught. Pragmatism should not be the final determiner of methodology. Those who equip others in biblical counseling cannot take their training cues from secular models. Faithfulness to biblical principles and God-breathed examples not only ensures that God is glorified in how training is accomplished, but it also influences the type of counselors that are produced. The Bible's emphasis on the personal growth and sanctification of the counselor shows that God is interested in the character of the person, not just his or her skills in counseling. The Lord is honored when biblical goals and methods of training lead to believers that are not only equipped to counsel, but actually look more like the person of Jesus Christ.

Conclusion

The Lord calls church leaders to equip believers to disciple and counsel one another. The ministry of biblical counseling and discipleship in the local church is an essential aspect of gospel ministry, which contributes to the overall unity and growth of the church (Eph 4:13). This project has endeavored to develop a biblical theology of equipping counselors and then apply that theology to a course designed to train counselors to help those struggling with challenging life topics. My earnest prayer is that believers would be thoroughly equipped to competently minister to others so that the sufficiency of Christ and His Word might be seen and that He might be glorified through the transformation of His people. *Soli Deo Gloria.*

APPENDIX 1

BIBLICAL COUNSELING TRAINING
CENTERS: INTERVIEW QUESTIONS

1. Please tell me a little bit about your ministry as it relates to biblical counseling.

2. What role do you play in the ministry?

3. What does your ministry do in relation to training biblical counselors?

4. What are some of your goals in training biblical counselors?

5. Does your ministry have a philosophy of training biblical counselors? If so, could you briefly explain it?

6. What do you believe are the key elements of training biblical counselors?

7. What are some of the methods you employ in training biblical counselors?

8. What do you believe are the strengths of your biblical counselor training?

9. What do you believe are some weaknesses or areas for improvement in your biblical counselor training?

10. Does your ministry use a curriculum or other resources to train biblical counselors?

11. Is the training you offer certified? Is it part of larger program?

12. Is there any additional advice or information that you believe would be helpful for the effective training of biblical counselors?

APPENDIX 2

RESEARCH INSTRUMENTS

Pre and Post Course Questionnaire

Agreement to Participate
The research in which you are about to participate is designed to evaluate your knowledge, skills, and abilities in counseling others in more complicated life topics. This research is being conducted by Keith Palmer for purposes of evaluating the effectiveness of a training course in biblical counseling as part of a doctoral project. In this research, you will be asked to answer questions about your knowledge and experience regarding counseling, as well as complete a case study. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time*.

By your completion of this questionnaire and signing your name below, you are giving informed consent for the use of your responses in this research.

Name   _____

Signature _____

Date   _____

Demographic Information

Name: _____   Gender: _____

Age: _____

Home church: _____

Years you have been a believer: _____

Please list any formal training in theology, ministry or counseling

Please explain the nature and context of your counseling ministry to others, whether formal or informal:

Personal Walk with Christ Evaluation

1. Please rate your overall spiritual health:
   1--------2--------3--------4--------5--------6--------7--------8--------9--------10
   Very poor   Thriving

2. Over the past year, how you rate your overall spiritual growth as a believer?
   1--------2--------3--------4--------5--------6--------7--------8--------9--------10
   Stagnant, regressing   Moderate growth   Significant growth

3. Please rate your own ability to solve personal spiritual problems biblically and effectively:
   1--------2--------3--------4--------5--------6--------7--------8--------9--------10
   I don't know   how to   Somewhat able   Consistently solve
   solve problems   problems biblically

4. Thinking about the fruit of the Spirit in Galatians 5:22-23, which fruits:
   a. Do you consistently see in your life?
   b. Do you sometimes see in your life?
   c. Do you really struggle to manifest?

5. What do you regularly do to grow in your walk with Christ?

6. When you discover sin in your own life, please describe what you do about it:

7. What do you do on a regular basis to grow in your skills as a biblical counselor?

Counseling Topic Evaluation: Abuse

1. How well do you think you understand the topic of abuse?

    1--------2--------3--------4--------5--------6--------7--------8--------9--------10
    Don't understand   Moderate understanding   Understand well

2. How equipped to you feel in counseling someone who has been abused?

    1--------2--------3--------4--------5--------6--------7--------8--------9--------10
    Ill equipped   Somewhat equipped   Well equipped

3. How well do you think you know specific Bible verses and how to apply them in counseling someone who has been abused?

    1--------2--------3--------4--------5--------6--------7--------8--------9--------10
    Don't know many   Know some verses   Know many verses
    Verses

4. How confident are you in understanding and explaining a biblical perspective of abuse?

    1--------2--------3--------4--------5--------6--------7--------8--------9--------10
    Not confident   Somewhat confident   Very confident

5. Please list Bible verses you could use to help a counselee who had been abused. Please write one sentence for each verse explaining your reason for choosing the verse (use the back of this paper if necessary).

6. Please list resources (books, booklets, recording, etc.) you could use to help equip you to counsel someone who has been abused. Please note any resources that you might use as homework assignments in counseling (use the back of this paper if necessary).

7. Have you ever counseled (formally or informally) someone who has been abused?

Counseling Topic Evaluation: Crisis (i.e., suicide)

1. How well do you think you understand the topic of suicide?
   1--------2--------3--------4--------5--------6--------7--------8--------9--------10
   Don't understand   Moderate understanding   Understand well

2. How equipped to you feel in counseling someone who has contemplated or attempted suicide?

   1--------2--------3--------4--------5--------6--------7--------8--------9--------10
   Ill equipped   Somewhat equipped   Well equipped

3. How well do you think you know specific Bible verses and how to apply them in counseling someone who has contemplated or attempted suicide?
   1--------2--------3--------4--------5--------6--------7--------8--------9--------10
   Don't know many   Know some verses   Know many verses
   Verses

4. How confident are you in understanding and explaining a biblical perspective of suicide?

   1--------2--------3--------4--------5--------6--------7--------8--------9--------10
   Not confident   Somewhat confident   Very confident

5. Please list Bible verses you could use to help a counselee who has contemplated or attempted suicide. Please write one sentence for each verse explaining your reason for choosing the verse (use the back of this paper if necessary).

6. Please list resources (books, booklets, recording, etc.) you could use to help equip you to counsel someone who has contemplated or attempted suicide. Please note any resources that you might use as homework assignments in counseling (use the back of this paper if necessary).

7. Have you ever counseled (formally or informally) someone who has contemplated or attempted suicide?

Counseling Topic Evaluation: Addictions

1. How well do you think you understand the topic of addictions?
    1--------2--------3--------4--------5--------6--------7--------8--------9--------10
    Don't understand   Moderate understanding   Understand well

2. How equipped to you feel in counseling someone struggling with addictions?
    1--------2--------3--------4--------5--------6--------7--------8--------9--------10
    Ill equipped   Somewhat equipped   Well equipped

3. How well do you think you know specific Bible verses and how to apply them in counseling someone who struggles with addictions?
    1--------2--------3--------4--------5--------6--------7--------8--------9--------10
    Don't know many   Know some verses   Know many verses
    Verses

4. How confident are you in understanding and explaining a biblical perspective of addictions?
    1--------2--------3--------4--------5--------6--------7--------8--------9--------10
    Not confident   Somewhat confident   Very confident

5. Please list Bible verses you could use to help a counselee struggling with addictions. Please write one sentence for each verse explaining your reason for choosing the verse (use the back of this paper if necessary).

6. Please list resources (books, booklets, recording, etc.) you could use to help equip you to counsel someone struggling with addictions. Please note any resources that you might use as homework assignments in counseling (use the back of this paper if necessary).

7. Have you ever counseled (formally or informally) someone struggling with addictions?

Counseling Topic Evaluation: Sexual Sin

1. How well do you think you understand the topic of sexual sin?
   1--------2--------3--------4--------5--------6--------7--------8--------9--------10
   Don't understand   Moderate understanding   Understand well

2. How equipped to you feel in counseling someone struggling with sexual sin?
   1--------2--------3--------4--------5--------6--------7--------8--------9--------10
   Ill equipped   Somewhat equipped   Well equipped

3. How well do you think you know specific Bible verses and how to apply them in counseling someone struggling with sexual sin?
   1--------2--------3--------4--------5--------6--------7--------8--------9--------10
   Don't know many   Know some verses   Know many verses
   Verses

4. How confident are you in understanding and explaining a biblical perspective of sexual sin?
   1--------2--------3--------4--------5--------6--------7--------8--------9--------10
   Not confident   Somewhat confident   Very confident

5. Please list Bible verses you could use to help a counselee struggling with sexual sin. Please write one sentence for each verse explaining your reason for choosing the verse (use the back of this paper if necessary).

6. Please list resources (books, booklets, recording, etc.) you could use to help equip you to counsel someone struggling with sexual sin. Please note any resources that you might use as homework assignments in counseling (use the back of this paper if necessary).

7. Have you ever counseled (formally or informally) someone struggling with sexual sin?

Counseling Topic Evaluation: Problems with the Past

1. How well do you think you understand the topic of one's past?

    1--------2--------3--------4--------5--------6--------7--------8--------9--------10
    Don't understand   Moderate understanding   Understand well

2. How equipped to you feel in counseling someone struggling with issues from their past?

    1--------2--------3--------4--------5--------6--------7--------8--------9--------10
    Ill equipped   Somewhat equipped   Well equipped

3. How well do you think you know specific Bible verses and how to apply them in counseling someone who struggles with issues in their past?

    1--------2--------3--------4--------5--------6--------7--------8--------9--------10
    Don't know many   Know some verses   Know many verses
    Verses

4. How confident are you in understanding and explaining a biblical perspective of one's past?

    1--------2--------3--------4--------5--------6--------7--------8--------9--------10
    Not confident   Somewhat confident   Very confident

5. Please list Bible verses you could use to help a counselee struggling with their past. Please write one sentence for each verse explaining your reason for choosing the verse (use the back of this paper if necessary).

6. Please list resources (books, booklets, recording, etc.) you could use to help equip you to counsel someone struggling with issues from their past. Please note any resources that you might use as homework assignments in counseling (use the back of this paper if necessary).

7. Have you ever counseled (formally or informally) someone struggling with issues from their past?

Counseling Topic Evaluation: Step Families (Blended Families)

1. How well do you think you understand the topic of step families?
   1--------2--------3--------4--------5--------6--------7--------8--------9--------10
   Don't understand   Moderate understanding   Understand well

2. How equipped to you feel in counseling issues related to being in a step family?
   1--------2--------3--------4--------5--------6--------7--------8--------9--------10
   Ill equipped   Somewhat equipped   Well equipped

3. How well do you think you know specific Bible verses and how to apply them in counseling someone struggling in a step family situation?
   1--------2--------3--------4--------5--------6--------7--------8--------9--------10
   Don't know many   Know some verses   Know many verses
   Verses

4. How confident are you in understanding and explaining a biblical perspective of step families?
   1--------2--------3--------4--------5--------6--------7--------8--------9--------10
   Not confident   Somewhat confident   Very confident

5. Please list Bible verses you could use to help a counselee struggling in a step family situation. Please write one sentence for each verse explaining your reason for choosing the verse (use the back of this paper if necessary).

6. Please list resources (books, booklets, recording, etc.) you could use to help equip you to counsel someone struggling in a step family. Please note any resources that you might use as homework assignments in counseling (use the back of this paper if necessary).

7. Have you ever counseled (formally or informally) someone with problems related to a step family situation?

Pre and Post-Course Case Study

Please read the following case study and answer the questions as completely as possible on a separate sheet of paper.

For men:
Larry is a 52 year old construction worker who was referred to your counseling ministry by another pastor in town. He says that his problem with drinking is destroying his marriage. As you begin to gather data, you discover that Larry is a new believer. He says that he genuinely wants to stop drinking, but "when things get stressful," he just can't help it.

Larry began drinking in high school. While it started as just something to do with friends or a special way to "relax," it quickly became a regular part of his life. He met and married Jan in his early twenties. Though she new that he drank, he promised to not get drunk or go to bars any longer. But since then, marriage problems, challenges with the children, and stress on the job have led Larry back to his old habits. After arriving home drunk recently, Larry got angry and punched a hole in the wall of their home. Jan threatened to kick him out if he did not get help.

1. What additional information would you want to know as you gather data for this case?

2. Please outline your overall approach in counseling Larry:

3. What specific biblical topics, issues, and principles would you want to share with Larry?

4. What Bible verses would you likely use with Larry?

5. What potential heart issues would you explore?

6. Give an example "put-off/put-on" chart that you might use with Larry

7. What potential homework assignments would you want to give him?

8. What resources might you use to help you prepare to counsel Larry? What resources might you give to him for help?

9. How would you anchor your approach to counseling Larry in the gospel?

For women:
Mary is 48 year old mother of four. Mary was referred to your counseling ministry by her best friend, Cathy, who attends your church. Recently, Cathy discovered that Mary has a drinking problem. Apparently, she has been secretly drinking for many years, though her husband Mike does not know about it. Mike is an airline pilot, and thus is gone for several days at a time. After gathering some data, you discover that Mary feels very alone, depressed, and frustrated with challenges she faces with the children. Once the children have gone to bed, Mary drinks.

Cathy recently shared the gospel with Mary, and Mary made a profession of faith. Mary tells you that she wants to do what is right, but she fears telling Mike and still feels helpless with the kids.

1. What additional information would you want to know as you gather data for this case?

2. Please outline your overall approach in counseling Mary:

3. What specific biblical topics, issues, and principles would you want to share with Mary?

4. What Bible verses would you likely use with Mary?

5. What potential heart issues would you explore?

6. Give an example "put-off/put-on" chart that you might use with Mary.

7. What potential homework assignments would you want to give her?

8. What resources might you use to help you prepare to counsel Mary? What resources might you give to her for help?

9. How would you anchor your approach to counseling Mary in the gospel?

Post-Course Interview

Thinking about what you have gained as a result of this course:

1. How have your counseling skills been affected?

2. How has your confidence in God's Word to connect with more challenging life topics been affected?

3. How has your own walk with the Lord been affected?

4. How has your knowledge and discernment related to counseling resources been affected?

5. How would you evaluate the effectiveness of the instructor?

6. What was the most helpful thing you learned personally?

7. What information/topic would you have enjoyed discussing in class that was *not* presented?

8. What were the weaknesses of the course?

9. Please rate the overall effectiveness of the course in preparing you to disciple and counsel others in more challenging life topics:
1--------2--------3--------4--------5--------6--------7--------8--------9--------10
Not very effective   Very effective

10. Please list any other comments or feedback about the course:

Instructor Evaluation

One of the goals of this project is for the instructor to grow and improve in his ability to teach and equip believers to do the work of discipleship and counseling. Please fill out the following evaluation of the instructor:

1. Please rate the overall effectiveness of the instructor in preparing you to disciple and counsel others:
   1--------2--------3--------4--------5-------6-------7-------8--------9--------10
   Not very effective   Very effective

2. Please rate the quality of the course material presented:
   1--------2--------3--------4--------5--------6--------7--------8--------9--------10
   Poor   Average   Excellent

3. Please rate the effectiveness of the instructors *methods* used to train you in counseling and discipleship:
   1--------2--------3--------4--------5--------6--------7--------8--------9--------10
   Not very effective   Very effective

4. In your opinion, what are the instructor's strengths?

5. In your opinion, what are the instructor's weaknesses?

6. What one thing do you think the instructor could do to improve the quality and effectiveness of his training abilities?

APPENDIX 3

ADVANCED TOPICS IN BIBLICAL
COUNSELING: CLASS SYLLABUS

Summer 2012
Instructor: Keith Palmer

Class Goal

To glorify God through our own sanctification and growth as we study Scripture, prayerfully seek wisdom, and think carefully about how to minister to people who are experiencing more challenging life topics.

Class Background
This class is the heart of the instructor's Doctor of Ministry project. For this type of doctoral degree, the DMin project takes the place of a traditional dissertation or thesis, and is unique in that it includes both academic research and ministry-based application. The research side of the project seeks to develop a biblical philosophy of training and equipping biblical counselors in the local church. The ministry application aspect of the instructor's project is the implementation of that philosophy in a training class designed to equip believers to disciple and counsel others dealing with more challenging life topics. The student's participation and feedback in the class is an essential part of the DMin project. The feedback from the class will be analyzed and included as a chapter in the instructor's final DMin project.

Class Verse
Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us, to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen. - Ephesians 3:20-21

Class Objectives

1. To learn how to apply biblical principles and perspectives to more challenging life topics.

2. To grow and develop an increasing confidence in the use of the Scriptures to effectively minister to those who are hurting and struggling with difficult situations.

3. To grow and mature in Christ in sanctification and relationship with the Lord.

4. To become more knowledgeable about helpful resources for addressing harder counseling situations.

5. To help the instructor to increase his effectiveness in training believers to counsel and disciple others.

Class Schedule

WEEK:	DATE:	TOPIC:
1	5/6	Overview of class / Preliminary paperwork
2	5/13	NO CLASS – Mother's Day
3	5/20	Dealing with the Past
4	5/27	Abuse – Part 1
5	6/3	Abuse – Part 2
6	6/10	Crisis Counseling
7	6/17	NO CLASS – Father's Day
8	6/24	Addictions – Part 1
9	7/1	Addictions – Part 2
10	7/8	Addictions – Part 3
11	7/15	Sexual Sin – Part 1
12	7/22	Sexual Sin – Part 2
13	7/29	NO CLASS – KP out
14	8/5	Sexual Sin – Part 3
15	8/12	Stepfamilies – Part 1
16	8/19	Stepfamilies – Part 2
17	8/26	Post-class paperwork

Reading Assignments

The student will read one assigned book and one book of his or her choosing.

Assigned textbook: Stuart Scott and Heath Lambert, eds., *Counseling the Hard Cases* (B&H Academic, 2012)

For additional text choices, see the attached sheet, "Additional Reading Choices."

For *Counseling the Hard Cases*, the student will write a <u>one page summary</u> of the most helpful truths gleaned from the book.

For the second book (student's choice), the student will write a <u>one page review</u> of the strengths and weaknesses of the book.

Class Format
This class involves a number of key elements designed to help maximize learning.

- Pre and Post course paperwork – In order to evaluate the overall effectiveness of the class, students will fill out pre and post course paperwork. Student paperwork is confidential and will be presented anonymously as part of the project research.
- Class lectures – There will be 12 class lectures designed to introduce material and discuss more challenging topics in a large-group context.
- Class partner – At the beginning of class, students will select a class partner to meet with each week to discuss application of class material, both in the student's life and in his or her ministry of counseling.
- Small groups – The class will be divided into small groups which will meet with the instructor once a month for discussion and application.

- Instructor feedback – A small group of students from the class will interact with the instructor once a month, providing feedback on the instructor's material, methods, and overall teaching effectiveness.
- Weekly counseling journal – The student will keep a personal journal of how the Lord is impacting the student's life and counseling ministry throughout the duration of the class. There should be a minimum of one entry per week. The journal will *not* be turned in, but is for the personal help and growth of the student.

Absences
If a student misses a class, he or she should download the audio, power point presentation, and notes from the class website and make up the missed work.

Additional Reading Choices

Adams, Jay. *The Christian Counselor's Manual*. Grand Rapids: Zondervan, 1986.

Baker, Jeff, and Amy Baker. *Keys to Successful Stepfamilies.* Lafayette, IN: Faith Resources, 2006.

Bulkley, Ed. *Only God Can Heal the Wounded Heart.* Eugene, OR: Harvest House, 1995.

Chester, Tim. *Closing the Window: Steps to Living Porn Free.* Downers Grove, IL: IVP, 2010.

Deal, Ron. *The Smart Step Family*. Ada, MI: Bethany House, 2002.

Fitzpatrick, Elyse, ed. *Women Counseling Women.* Eugene, OR: Harvest House, 2010.

Fitzpatrick, Elyse, and Carol Cornish, eds. *Women Helping Women.* Eugene, OR: Harvest House, 1997.

Gallagher, Steve. *Counseling the Sexual Addict*. Dry Ridge, KY: Pure Life, 2005.

Harris, Josh. *Sex Is Not the Problem (Lust Is).* Eugene, OR: Multnomah, 2003.

Shaw, Mark. *The Heart of Addiction.* Bemidji, MN: Focus, 2008.

Van Stone, Doris. *No Place to Cry*: *The Hurt and Healing of Sexual Abuse*. Chicago: Moody, 1990.

Viars, Steve. *Putting Your Past in Its Place*. Eugene, OR: Harvest House, 2010.

Welch, Ed. *Addictions: A Banquet in the Grave.* Phillipsburg, NJ: P & R, 2001.

If you have any additional title that you would like to read for the course but is not listed above, please contact the instructor.

APPENDIX 4

TRAINING CLASS CURRICULUM OUTLINE

Copyright and Acknowledgement of Sources
This curriculum represents material compiled from various sources besides the instructor, including members of the National Association of Nouthetic Counselors (NANC). Please seek appropriate permission before utilizing or reproducing this material.

Lesson 1—Dealing with the Past[1]

I.   Dealing with the Past – Case Study

II.   A Biblical Perspective on Dealing with the Past

   A. Common topics & themes from the past

   B. A biblical view of the past
      1. 2 extremes to avoid:
         a. The past is everything (determinative)
         b. The past doesn't matter at all (irrevelant – often misusing Phil. 3:13)
      2. Toward a biblical definition: The "past" refers to "the accumulation of events, choices, responses, habits, attitudes, desires, feelings, and beliefs that frame the patterns, interpretations, and routines of our lives today." – Steve Viars, *Putting Your Past in Its Place*, 27.
      3. Biblical examples
         a. Paul (2 Cor. 12:7-10)
         b. Naomi (Ruth 1:5-20, 4:14-15)
         c. Zaccheus (Luke 19:8-10)
         d. Onesimus (Philemon)
         e. Timothy (2 Tim. 1:5, 3:15)
         f. Eli's sons, Hophni and Phinehas (1 Sam. 2:12-17, 27-36, 3:11-13)
         g. The Kings of Israel (1-2 Kings, 1-2 Chronicles)
      4. Biblical principles for helping people
         a. The past always involves a theological problem: How does God fit in? (Gen. 37, Ps. 42, Esther, Job).
         b. The past is both the counselee's story and God's story. God is always at work!
            i.   He is sovereign (Dan. 4:35)
            ii. He is perfectly good (Ps. 34:8)
            iii. He can change one's perspective (Gen. 41:50ff)
            iv. The responsibility of people is to trust Him and do what will honor Him (Ps. 34:12-14)
            v.   Learn to view the past through the lens of grace (Rom. 8:28)
         c. God can use the evil of others for the good of people (Gen. 50:20)
         d. God wants believers to know and believe that they will never be given more than they can handle through His sufficient grace (1 Cor. 10:13).
         e. Believers should focus primarily on their own responsibility (Matt. 7:3).

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[1] Some of the following material is adapted from teaching notes produced by Stuart Scott, Randy Patten, Steve Viars, and Paul Tripp.

f. Believers need to learn to return good for evil (Rom. 12:17-21).

g. Believers should remember that their memories are not infallible and perfect, but often selective and erroneous. "People are interpreters giving shape and meaning to their own history" – Stuart Scott (see. Num. 11:4ff).

h. Counselors need to help people go from victims to victors. God has made us more than conquerors (Rom. 8:37). Let's not settle for just being copers.

i. But why?

God decreed from all eternity to display the greatness of the glory of his grace for the enjoyment of his creatures, and he revealed to us that this is the ultimate aim and explanation for why there is sin and why there is suffering, and why there is a great suffering Savior. Jesus Christ, the Son of God, came in the flesh to suffer and die and by that suffering and death to save undeserving sinners like you and me. This coming to suffer and die is the supreme manifestation of the greatness of the glory of the grace of God. – John Piper, *Suffering and the Sovereignty of God*, 82.

j. One's past can't be studied "as one big lump."

C. Steve Viars' buckets

In what occurred, you were…

You responded	Innocent	Guilty
In a godly way	The innocent past when you responded in a godly way	The guilty past when you responded in a godly way
In a sinful way	The innocent past when you responded in a sinful way	The guilty past when you responded in a sinful way

Diagram adapted from Steve Viars, *Putting Your Past in Its Place*, 69.

1. Bucket 1 – Innocent past, godly response – *Authentic Suffering*
   a. Bucket 1 refers to an incident where a counselee experienced either the sin of another or some other type of suffering, but responded to it in a godly way.
   b. What are some potential aspects of this type of event which may cause problems in the present?
      i. Unanswered questions
      ii. Broken or awkward relationships

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          iii.   Memories or regular reminders of the past
- c. Counseling will involve helping them apply biblical sufferology to their situation
- d. Counseling will rightly center on the gospel as the anchor of daily sanctification (See Milton Vincent, *The Gospel Primer for Believers*).

2. Bucket 2 – Innocent past, sinful response – *Humble Analysis*
   a. "The hard reality is that many of us our stuck in the past, at least in part, because when someone mistreated us, we responded in a sinful way. We have sometimes been so focused on the hurt caused by others' misdeeds that we have never taken the time to address our unbiblical responses." – Steve Viars, 145.
   b. Help counselees focus on their own sin first (Matt. 7:3-5).
   c. Help them to ask the Lord to search their own hearts (Ps. 139:23-24).
   d. Help counselees to ask and then biblically answer key questions (Viars, 147-48):
      i. Did you return evil for evil? (Rom. 12:17-21)
      ii. Did you develop bitterness toward God [or others]?
      iii. Did you develop an unbiblical view of people?
      iv. Have you developed an unbiblical view of yourself? (Rom. 12:3)
      v. Should you confront the person who sinned against you, and if so, have you done it? (Luke 17:3-4)
      vi. If you confronted the person who sinned against you and he asked [for] forgiveness, have you granted it? (Eph. 4:32)

3. Bucket 3 – Guilty past, godly response – *Joyful Remembrance*
   a. Bucket 3 refers to an event where a person committed sin, but responded to it with repentance and other necessary godly responses.
   b. How can people get stuck with bucket 3?
      i. They don't "feel" forgiven (1 John 1:9)
      ii. They continually "rehearse" failures, and wallow in the sins of the past
   c. Reasons people "wallow"
      i. They may not have truly repented and forsaken the sin (Prov. 28:13, Gen. 39:12, 1 Sam. 31:7, Prov. 9:6).
      ii. They may be equating "being forgiven" with "having forgotten."
      iii. They may be struggling with the fear of man.
      iv. They may be dealing with pride: "I can't believe I'd ever do something like that!"
      v. They may have a wrong view of sin which inhibits them from true repentance:
         - "I was a hard day…"
         - "I wasn't feeling well…"
         - "I was just a victim…"

4. Bucket 4 – Guilty past, sinful response – *Honest Self-Confrontation*
   a. Bucket 4 refers to an event where a person committed sin and remains unrepentant.

      b. "The longer you leave an event in Bucket Four, the more likely you are to consider actions you never would have contemplated when your heart was closer to the Lord" – Steve Viars, 223.

      c. Counseling people with bucket 4 involves careful, comprehensive evaluation followed by a call to and help with repentance (Ps. 32).

D. Biblical view of guilt

  1. Biblically defined, guilt is legal culpability (James 2:10). It assumes:

      a. A standard that has been violated

      b. Liability (responsibility) in the eyes of a court of law (human or divine).

      c. Culpability (meriting condemnation or blame) and thus deserving of punishment for wrongdoing.

  2. In popular culture, "guilt" is usually a feeling of self-condemnation.

  3. Counselors must help counselees use biblical terminology and concepts in order to properly help them with their problems

  4. Biblically speaking, what are "guilty feelings?"

      a. The Bible teaches that feelings always result from the internal workings of the heart.

      b. Guilty feelings are the result of the internal accusations produced by one's conscience (Rom. 2:15).

      c. Conscience is the God-given, internal warning system which either commends or condemns the thoughts, words, and actions of people.

      d. Therefore, "guilty feelings" are the result of the conscience evaluating behavior and then finding a "guilty" verdict based upon the "law written on the heart."

      e. In other words, guilty feelings always result from genuine guilt in the heart. There is no such thing as "false guilt." And those feelings are a God-given warning system that should not be ignored.

  5. Why do people sometimes feel guilty when they have not sinned?

      a. conscience was tainted by the fall (Jer. 17:9, Rom. 3). Thus, it does not operate with 100% accuracy.

      b. Therefore, the conscience must be continually informed by the Word of God (1 Tim. 1:5).

      c. "Weaker," less mature believers often have not grown and matured such that they understand the extent of the freedom they have in Christ. As such, their consciences may condemn them for behavior which they had previously understood as sinful, when in fact it is not (Rom. 14, 1 Cor. 9). "A weak conscience is one triggered by something other than the Word of God." – Randy Patten

  6. Why do people some people continue to feel guilty when they have genuinely repented?

      a. They may lack a comprehensive understanding of God's forgiveness.

      b. They may not be daily applying the truth of their forgiveness.

      c. They may be struggling with a covert form of pride that somehow views God's forgiveness as insufficient.

      d. They may struggle with a second form of covert pride in which they have assumed responsibility for the sinful actions of another.

       e. Their repentance may be incomplete
   7. Why do some people lack guilty feelings when they remain in unrepentant sin?
       a. The conscience can also be "seared" such that it does not work properly (1 Tim. 4:2).
       b. As people continue in sin, God gives them over to a depraved mind which results in a conscience which is progressively less effective (Rom. 1:28ff).
  E. Biblical view of confession and forgiveness
    1. Clearly distinguish between Heart (attitude) forgiveness (Mark 11:25) & Fellowship (the transaction of) forgiveness (Luke 17:3-4).

	Heart (Attitude) Forgiveness	Transaction of Forgiveness
Explanation	Deals with my own attitude and heart response toward the person who has sinned against me	Deals with the restoration of fellowship and my relationship with the person who has sinned against me
Verses	Mark 11:25, Matt. 6:14, 18:35, Luke 11:4, 23:34	Luke 17:3, Matt. 18:15-17
Nature	Unilateral & Unconditional	Conditional upon repentance
Focus	Release	Reconciliation
Relationship	Me & God	Me & the other person
Context	Prayer to God	Relationship with other person

    2. Practice the 7 "As" of confession (Ken Sande, *The Peacemaker*).
      a. Address all involved
      b. Avoid making excuses or blameshifting
      c. Admit specifically (attitudes and actions)
      d. Acknowledge the hurt
      e. Accept the consequences
      f. Alter your behavior
      g. Ask for forgiveness
    3. Practice the 4 promises of forgiveness
      a. I will not dwell on this incident (Mind Test)
      b. I will not bring up this incident again and use it against you (History Test)
      c. I will not speak with others about this incident (Gossip Test)
      d. I will not allow this incident to stand between us or hinder our personal relationship (Relationship Test)
    4. Special topics involving forgiveness
      a. Forgiving someone who didn't sin against you
      b. Forgiving someone who did not repent and ask for forgiveness
      c. Forgiving yourself
      d. Forgiving someone who is dead
      e. Forgiving God

F. Case study

G. Resources
  - Steve Viars, *Putting Your Past in Its Place* (Harvest House, 2011).
  - Jay Adams, *How to Overcome Evil* (P&R, 2010).
  - See resources on suffering, confession & forgiveness, and other specific topics related to the typical issues observed in one's past.

Lesson 2—Counseling in Cases of Abuse

I. Introduction: Defining Abuse
  A. Dictionary - Abuse is an improper treatment towards another when one abuses his natural powers, privileges, or advantages.
  B. In the State of Texas:
    1. Domestic/Family Violence - "an act by a member of a family or household against another member of the family or household that is intended to result in physical harm, bodily injury, assault, or sexual assault, or that is a threat that reasonably places the member in fear of imminent physical harm, bodily injury, assault, or sexual assault, but does not include defensive measures to protect oneself" (Texas Family Code). The law further subdivides family violence into three main types: physical, sexual, and emotional (which includes verbal abuse).
    2. Child Abuse – "an act or omission that endangers or impairs a child's physical, mental or emotional health and development. Child abuse may take the form of physical or emotional injury, sexual abuse, sexual exploitation, physical neglect, medical neglect, or inadequate supervision" (Chapter 261.001 Texas Family Code).
    3. Problems with secular definitions
  C. A biblical view of abuse (Matt. 5:21-22, 18:6, James 4:1-2, Prov. 15:32-33, 16:32, 25:28
  D. A biblical example of abuse – 2 Sam. 13
II. Child Abuse and Reporting Law
  A. Understand the difference between child abuse and legitimate discipline
    1. The Bible authorizes disciplinary spanking: inflicting physical pain as part of training (Prov. 22:15, 13:24, 23:13-14, 29:15).
    2. The Bible does not authorize personal revenge, including a parent to a child (Rom. 12:19).
    3. Parental discipline is loving correction on God's behalf (Heb. 12:4-11).
    4. When an angry parent takes revenge on a child:
       a. He is guilty of serious sin (Matt. 5:21-22).
       b. He is likely going to provoke the child to anger (Eph. 6:4, Col. 3:21).
       c. He is in danger of becoming guilty of a crime punishable by the government (Rom. 13:1ff).

B. The State of Texas distinguishes between appropriate parental discipline and child abuse
    1. Texas law specifically grants parents the freedom to use non-deadly force in a disciplinary context:

PARENT-CHILD.
        a. The use of force, but not deadly force, against a child younger than 18 years is justified:
           (1) if the actor is the child's parent or stepparent or is acting in loco parentis to the child; and
           (2) when and to the degree the actor reasonably believes the force is necessary to discipline the child or to safeguard or promote his welfare.

(Texas Penal Code Section 9.61).
    2. However, the State also encourages parents to be aware of the following guidelines:
        a. Striking a child above the waist is more likely to be considered abusive; disciplinary spanking is usually confined to the buttocks.
        b. Spanking with the bare, open hand is least likely to be abusive; the use of an instrument is cause for concern. Belts and hair brushes are accepted by many as legitimate disciplinary "tools," and their use is not likely to be considered abusive, as long as injury does not occur. Electrical or phone cords, boards, yardsticks, ropes, shoes, and wires are likely to be considered instruments of abuse.
        c. It is best not to hit a child in anger. Abusive punishment is most likely to occur when the parent is out of control.
        d. Finally, and most important, punishment is abusive if it causes injury. A blow that causes a red mark that fades in an hour is not likely to be judged abusive. On the other hand, a blow that leaves a bruise, welt, or swelling, or requires medical attention, probably would be judged abusive.

(Greg Abbott, "What Can We Do About Child Abuse?" available from www.oag.state.tx.us).

C. Counselors and Reporting
    1. Counselors and clergy are required by law to report child abuse or suspected abuse within 48 hours (Texas Family Code 261.101). The state also requires that abuse of elderly or disabled persons be reported.
    2. Failure to report can result in prosecution.
    3. Biblical counselors, pastors, and church leadership should follow applicable reporting laws (Rom. 13:1ff), but should do so as one part of a comprehensive shepherding plan for the child and family involved.

III. General Biblical Procedures for Counseling the Abused
- A. Believers (and specifically the church) have a duty to protect victims of abuse (Ps. 82:3-4, Prov. 31:8-9, 22:22-23, Heb. 13:17).
    1. If the counselee is in danger of physical harm, it is prudent to find a safe place for her to reside (as well as an children).
    2. The church is generally a better option than a shelter for women.
    3. This separation should be temporary and goal-oriented. Though the location should remain undisclosed to the spouse, it is important for the leadership of the church to communicate with him about what is happening and why.
- B. Good data gathering is essential (Prov. 18:13, 17).[2]
    1. All claims of abuse need to be taken seriously.
    2. It is also important to protect others from false accusations.
    3. The truth about abuse is often difficult to prove as it usually takes place in the absence of witnesses.
    4. Some supposed victims of abuse use false accusations of abuse to seek revenge, control, or some other selfish goal.
    5. Some counseling methodologies have created false memories of abuse (False Memory Syndrome).[3]
    6. Many victims refuse to report their abusers.
- C. Building involvement is essential
    1. Many abuse victims are fearful, ashamed, embarrassed, distrusting of people, and thus reluctant to talk about their abuse.
    2. Biblical one-anothering is essential to build a relationship and environment that is conducive to trusting relationships (Prov. 27:6), honest communication (Eph. 4:15) and Spirit-empowered transformation (Rom. 12:1-2).
    3. As trust is established, it is important that others in the body of Christ come alongside to help walk with the counselee.
- D. Offer hope
    1. God is the God of hope (Rom. 15:13).
    2. There is hope that God knows and cares about the one being abused (Ps. 10:17).
    3. There is hope that God is at work (Rom. 8:28-29).

IV. Counseling Those Abused by a Spouse
- A. Determine the appropriate scenario from the following "marital matrix" on the next page:[4]

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[2]Jim Newheiser, "Counseling in Cases of Abuse" (Escondido, CA: IBCD, 2007), 2.

[3]For an excellent treatment of False Memory Syndrome, see Ed Bulkley, *Only God Can Heal the Wounded Heart* (Eugene, OR: Harvest House, 1995), 37-81

[4]"Marital Matrix of the Home" adapted from John Street (classroom lecture notes, PM279—Advanced Biblical Counseling Notes, The Master's Seminary, 2008), 1.

	Husband (H)	**Wife (W)**	
Believer	**BH** Church & Civil Authorities	**BW** Church & Civil Authorities	**(B)**
Unbeliever	**UH** Civil Authorities	**UW** Civil Authorities	**(U)**

1. BHBW – (Matt. 18:15-17).　　Least common　　　　Most promising
2. BHUW – (1 Pet. 3:7)
3. UHBW – (1 Pet. 3:1-6)
4. UHUW – (Gen. 3:16)　　　　Most common　　　　　Least promising

B. Establish biblical goals
   1. The main goal is to help her to glorify God (1 Cor. 10:31, 2 Cor. 5:9).
   2. Help her turn to God in trust and seek to honor Him in the midst of suffering and affliction (Ps. 119:67-77, Luke 22:31-32, Gen. 50:20).
   3. Help her to see that God wants her to minister to the abuser (Luke 22:42, 1 Cor. 7:10-16, 1 Pet. 3:1).
   4. Help her to identify and grow in areas where she needs to change (Matt. 7:3-5).
   5. The ultimate goal cannot be to merely stop the abuse at all costs, though biblical wisdom instructs believers to flee from danger and evil in ways that honor God (Prov. 22:3, 27:12).

C. Help the one abused to deal with common problems
   1. Theology proper – Questions about God[5]
   2. Identity – Questions about herself
      a. What do I think about myself now?
      b. What does the Bible say about my identity before Christ?
      c. Now that I am in Christ, how should I think about myself?
   3. Others – Questions about the one who abused her
   4. Suffering (2 Cor. 5:16-17)

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[5]Diane Langberg notes that women who are abused need to uncover lies in three main areas: Lies about God, herself, and others. See Diane Langberg, *Counseling Survivors of Sexual Abuse* (Maitland, FL: Xulon, 2003), 148.

        a. God is sovereign over suffering (Eph. 1:11, Job, Gen. 37-50).

        b. Why does God allow abuse?[6]

           i. To bring deliverance to others (Gen. 50:20).

           ii. To build character in us (Rom. 5:3-5, James 1:2-5, 1 Pet. 1:6-9).

           iii. To equip us to comfort others (2 Cor. 1:3-11).

           iv. To display the works of God (John 9:1-3).

           v. To help us appreciate the hope we have in Christ (Rom. 8:18, 28-29).

5. Responsibility

    a. She needs to ask God to reveal areas in her life where she needs to grow and change (Matt. 7:3-5, Deut. 22:23-24).

    b. She needs to clearly see areas where she was sinned against (Deut. 22:25-27).

    c. She needs to think about how she has responded to being sinned against:

        i. Angry and abusive

        ii. Bitterness and resentment

        iii. Self pity

        iv. Depression

        v. Worry & fear (including fear of man)

        vi. Revenge

        vii. Self-righteousness

        viii.   ?

    d. Common ruling desires:

        i. Desire for safety/security

        ii. Desire for control

        iii. Fear of man

        iv. Desire for justice or retribution

        v. Self-indulgence

    e. She needs to be careful to avoid a "victim" mentality, though she may indeed be the recipient of terrible sin. David Powlison notes that, in counseling cases of domestic violence, we should "expect to find two sinners embroiled with each other, not one irredeemable monster oppressing one innocent victim who needs no redemption" (Powlison, Tripp, Welch, *Domestic Violence*, 10).

6. Forgiveness (Luke 17:3-4)

    a. When should she forgive?

    b. Does forgiveness mean no charges will be pressed?

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[6]Elyse Fitzpatrick, "Counseling Women Abused as Children," in *Women Helping Women* (Eugene, OR: Harvest House, 1997), 351-53.

7. Relationship with her husband
    a. She is still called to honor, respect, and submit to him (Eph. 5:22-33).
    b. She needs to speak the truth in love to him (Eph. 4:15).
    c. She needs to respond in gentleness and godliness, not anger (Eph. 4:31-32).
8. Guilt & Shame
9. The role of civil authorities (Rom. 13:1ff).
10. The topic of divorce (Matt. 19:3-9, 1 Cor 7:10-15).

D. Resources for the wife's protection[7]
    1. Ultimately, she is to trust God and cling to Him as her refuge (Ps. 46:1).
    2. Biblical submission (1 Pet. 2:13-3:6).
    3. Biblical communication (Eph. 4:25-32, Prov. 12:6, 16:21).
    4. Follow God's plan for "overcoming evil with good" (Rom. 12:17-21).
    5. Utilize the church, including church discipline (Matt. 18:15-17, Gal. 6:1-2).
    6. Utilize the civil authorities (Rom. 13:1-6).

Lesson 3–Counseling in Cases of Abuse, Part 2

V. Counseling Adults Who Were Abused as Children

A. Many of the same principles and themes will apply in this scenario as in counseling one being abused by her spouse.

B. Goals: The main goal is to help her to glorify God by learning how past abuse is inhibiting present obedience to God and leading her to grow and change in those areas.

C. Help her deal honestly and comprehensively with her past
    1. Can the abuse be substantiated? Are there any indicators of False Memory Syndrome (FMS)? Has she been under types of psychotherapy that promote FMS?
    2. By God's grace, she needs to embrace and accept the facts of what has happened in the past. In what areas is she living in falsehoods and fantasies? (Phil. 4:8).
    3. She needs to carefully distinguish areas of responsibility:
        a. What are the sins of others committed against her? (Deut. 22:25-27).

[7]See Lou Priolo, "Resources for the Wife's Protection" [audio] (Indianapolis: NANC Annual Conference, 1994); and Tim Pasma, "Spousal Abuse Notes" (Wheelersberg, OH: Wheelersberg Baptist Church, 2000), 5-6.

   b. What are ways that she has sinned, both in general and particularly in response to being sinned against? (Deut. 22:23-24, Matt. 7:3-5).

  4. Help her to sort through past issues by using the "buckets" and lead her to dealing with each in a biblical way (see Lesson 1, "Dealing with the Past").

  5. Look for areas where she has developed habitual responses (attitudes, thinking, words, and behavior) in response to the abuse. Help her to put-off and put-on, by God's grace (Eph. 4:22-24).

D. When appropriate, help her to wisely confront the abuser (Luke 17:3-4)

  1. Questions to ask regarding confrontation:
   a. Alive or deceased?
   b. Believer or unbeliever?
   c. Do you have all the facts?
   d. Has the abuser repented? Has he sought forgiveness?

  2. Confrontation is required when the abuser is a professing believer (Matt. 18:15-20, Luke 17:3-4). In this scenario, the church leadership may likewise be biblically obligated to be involved.

  3. Reasons to confront the abuser:[8]
   a. For the sake of his own soul (Gal. 6:1-2).
   b. For the safety of the victim who has a right to live in safety.
   c. For the sake of others who might be abused in the future.
   d. If the abuser claims to be a Christian, for the sake of the purity and reputation of Christ's church (1 Cor. 5:1-6, Matt. 18:15-20).

  4. If confrontation is appropriate, help her to make a plan to initiate the conversation (meet in public place, meet with someone else present, etc.).

  5. Reasons some victims of abuse don't confront their abusers:[9]
   a. She may feel responsible for the abuse.
   b. She may live in fear.
   c. She may have a wrong view of submission to her husband (in the case of spousal abuse).
   d. She may be confused.
   e. She may not want to be guilty of taking revenge on the abuser.

E. Additional topics to explore (be sure to address "Common problems" from Lesson 2 as well):
  1. A biblical view of feelings.
  2. How to respond to unpleasant memories from the past

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[8]Jim Newheiser, *Help! Someone I Love Has Been Abused* (Leominster, UK: Day One, 2010), 33-34.

[9]Adapted from Newheiser, *Help! Someone I Love Has Been Abused*, 30-32.

3. Biblical roles in marriage and parenting
4. Intimacy issues in marriage
5. Potential medical issues (if the abuse was sexual in nature)
6. Body image

VI. Counseling the abuser (compiled by Jim Newheiser. Used by Permission)

A. Understand why people abuse.
1. It is important to address not merely the behavior, but the attitude of the heart behind the behavior. Mark 7:20-23
2. People abuse because they want something (badly enough to kill). Js. 4:1-Even legitimate desires can become idols.
3. When they don't get what they want, they become angry and abusive.
4. Expressions of anger (verbal tirades, threats, physical violence) are often very effective means of controlling and manipulating people. Js. 1:19-20
5. Characteristics of abusers.
   a. Controlling and manipulative.
   b. Blame others and minimize own sin.
   c. Impulsive and aggressive. Prov. 25:28
   d. Low tolerance for stress.
   e. Self-centered.
   f. Deceitful.
   g. Charming.
6. Abusers tend to follow a cycle:
   a. Build up stage -> Tension building
   b. Blow up stage -> Battering verbal or physical.
   c. Remorse stage -> Apologizing.
   d. Build up stage...

B. The abuser must repent. Pr. 28:13
1. Don't let him excuse or minimize what he has done.
2. First he must repent before God not only for his sinful actions, but for the evil attitudes and beliefs behind the actions. Ps. 51 Rom. 12:19
3. How can you know he is repentant? II Co. 7:10-11
   a. Worldly sorrow is common among abusers.
   b. What are the characteristics of godly sorrow?
4. He must seek forgiveness from those whom he has wronged. Mt. 5:23-24
5. He should willingly submit to accountability and safeguards.
6. What punishment is appropriate for an abuser? Deut. 25:1-3 Mt. 18:6

C. Teach the abuser how to change.
1. Go over patterns of abuse in great detail.

2. Teach him how to deal with anger. Eph. 4:26-27,32 Js. 1:19-20 Pr. 25:28 Ge. 4:6-7
    a. Allowing anger to continue in the heart is to give the devil an opportunity.
    b. Human anger cannot achieve God's righteousness.
    c. Remember God's anger has been turned away from you. Eph. 4:32 Mt. 18:21f
3. Make a specific plan to deal with temptation.
    a. Never spank in anger.
    b. Stage 1 anger: put children in room, then go alone & pray.
    c. Stage 2: call friend and pray over the phone.
    d. Stage 3: someone come over immediately.
4. Teach the abuser to become a servant. Mark 10:42-45 John 13:1f
5. Can an abuser be rehabilitated?
    a. Christ transforms sinners into saints. II Co. 5:17
    b. This does not mean that the consequences of sin are removed or that you should put potential victims at risk.

D. Homework for abusers.
   1. Confession.
       a. Seeking forgiveness from all those affected.
       b. Turning himself in to the authorities, if appropriate.
   2. Have him/her keep an anger journal (Priolo).
   3. Reading.
       a. <u>What Do You Do When Anger Gets the Upper Hand</u>, Adams (Pamphlet)
       b. <u>War of Words</u>, Tripp
       c. <u>The Heart of Anger</u>, Priolo.
   4. Exercises: *Anger*, <u>Homework Manual for Biblical Living</u>, by Wayne Mack

VII.   Homework assignments

A. Data gathering
   1. Write a brief life history focusing on the people and events that helped shape you into the person you are today.
   2. Keep a journal of fears, upsets, etc.

B. For those who have been abused:
   1. Jerry Bridges, *Trusting God* or *You Can Trust God*. See also other resources below.
   2. Bible study on Joseph (Gen. 37-50). What were God's purposes for Joseph's abuse?
   3. Write out a "spheres of responsibility" list distinguishing "how I sinned" from "how I was sinned against by others."
   4. Using Steve Viars' "buckets," separate what you learn from assignment #3 (above) into the appropriate buckets.
   5. Read one of the booklets listed below. Mark the 10 key sentences that were most helpful to you.
   6. Make a plan to confront your abuser.

7. Read the booklet, *Biblical Peacemaking*. Come prepared to explain biblical confession (p. 13) and biblical forgiveness (p. 23).
8. Memorize Romans 12:14-21.
9. Write out 10 ways you can overcome the evil done to you with good.
10. Write out 10 things you can pray about for your abuser.
11. Read 1 Peter 3:1-6. Write out 10 ways you can specifically be an example of Christ to your husband.
12. Read Ephesians 4:15-32. Evaluate your communication with you husband based on what you learn. What areas do you need to change?
13. Read Romans 5, 2 Corinthians 12, James 1, and 1 Peter 1. As you read, write out all the things you learn about how God uses suffering for good purposes. Which ones can you connect with in your suffering?
14. Various targeted studies on worry, fear, anger, bitterness, intimacy, roles, etc. (See suggested homework assignments from Level 1 training).

Lesson 4—Crisis Counseling[10]

I. An example of crisis (Esther 3:8-4:7)

A. A highly unpleasant and painful situation (3:13-15)

B. A highly emotional reaction (or extreme emotional distress) (4:1-3)

C. A sense of urgency to take action (4:4-8)

D. A temptation for rash action or reaction (4:9-11)

E. A limited or distorted perspective of the situation (4:12-14)

F. A sense of despair or perplexity (confusion) (3:15)

II. Definition

A. "A state of intense distress which results when a person faces any problem or problems that he thinks must be resolved immediately, but perceives no satisfactory solution to that problem." – Wayne Mack

B. "Any situation into which God has led the counselee that either now or later demands decisive action that will have significant consequences." – Jay Adams

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[10]This lecture is adapted from a NANC compilation, and is used by permission.

III.   How crises affect people

    A. Two ways to respond:
        1. Turning away from God
            a. Denying the crisis (not believing or accepting the truth)
            b. Anger (external or internal)
            c. Catastrophic thinking
            d. Disorientation
            e. Self-destruction
            f. Feeling guilty but not addressing it
            g. Self-preoccupation
        2. Turning to God
            a. Trusting Him
            b. Accepting the truth through the lens of His sovereign care
            c. Having a "divine perspective"
            d. Resting in Him and being calm. Having a quiet heart
            e. Seeking to glorify Him in the crisis

    B. People also have to face secondary issues as the result of a crisis situation
        1. Difficulty making choices
        2. Fatigue
        3. Extreme dependence upon others
        4. Physical symptoms
        5. Sleep problems
        6. Feeling disorganized and unproductive
        7. Sometimes hallucinations associated with lack of sleep or other physical factors
        8. Substance abuse
        9. Greater susceptibility to temptation with various sins
        10. Spiritual decline (neglecting spiritual disciplines)
        11. Enhanced awareness of past memories or feelings
        12. Reappearance of unresolved conflicts or problems
        13. Perception of loss or potential loss
        14. Greater receptivity to help from others

IV.   General guidelines for counseling people in crisis

    A. Listen carefully to their concerns (Prov. 18:13)

    B. Use the "tool box" approach rather than the formula approach

    C. Be genuinely compassionate (Gal. 6:1-2)

    D. Encourage them to talk about the problem (Prov. 20:5, Luke 24:13-20)

    E. Diagnose the problem(s) biblically (Col 3:5-17, 1 Cor 10:13)

    F. Give them hope (1 Cor 10:13, Phil 4:13)

    G. Give them direction (Ps. 119:105)
        1. Help them to perceive the problem biblically (1 Cor. 10:13)
        2. Help them face and conquer their fears (2 Tim. 1:7)
        3. Help them correct wrong thinking (Eph. 4:22-24, Rom. 12:1-2)

4. Help them understand how they can trust and obey God by solving their problems (Prov. 3:5-6, John 14:21)
5. Help them see biblical problem solving options, and how to implement them (2 Tim. 3:15-17, Eph. 4:22-24)
6. Pray for them and with them. Help them to learn how to pray about the problem biblically (1 John 5:14-15)
7. Help them understand their personal responsibility for their actions and reactions toward the problem (Ezek. 18:20, Gal. 6:7-8)
8. Help them to see the importance of the body of Christ (people to come along side and walk with them, help them, pray for them, hold them accountable, etc.)
9. Assist them in evaluating their progress (Phil. 3:12-14, 1 Tim. 4:7-8)
10. Motivate and encourage them (Rom. 15:4, 13)
11. Help them to prepare for future crisis situations (James 1:2-4)

V. Questions to ask in assessing the severity of a person's crisis experience

A. Have you thought about hurting yourself? Have you thought about suicide?

B. Have you made any plans in that regard? How did you plan to do it?

C. Have you attempted suicide? What exactly did you do?

D. What are areas of your life that you are neglecting? (responsibilities, relationships, etc.)

E. How have people around you reacted to your behavior?

F. Do you find it hard to concentrate on anything?

G. Do you have trouble sleeping? How much sleep are you getting?

H. Has there been a change in your eating habits?

I. How has your marriage been affected?

J. Has anyone else in your family attempted suicide?

K. Has there been any recent changes in your spiritual life? What are you currently doing to walk with the Lord? Have you had any doubts about your salvation?

L. How do you view your future? Do you have goals to accomplish? What are they? Do you have plans for carrying out there goals? What are they?

M. On a scale of 0-10, how excited are you about your life?
On a scale of 0-10, how much do you want to do?

VI. Suicide crisis counseling

A. Reasons people give for wanting to commit suicide
1. Rejection (friends, break-up, etc.)
2. Increasing age
3. Loneliness

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    a. Loss of spouse
    b. Divorce
    c. Lack of involvement with others
    d. Loss of a family member
    e. Childlessness
    f. Idolatrous desire to be married
  4. Overwhelming circumstances
    a. Unemployment
    b. Financial difficulties
    c. Pressures from work, school, parents
  5. Physical problems
    a. Alcohol
    b. Illness
    c. Drug side effects
  6. Traumatic childhood experience
  7. Family history of suicide
  8. Lack of secure parent figure in the home
  9. Preoccupation with perceived needs that are not met

B. Motives for suicide
  1. Escaping pain
  2. Selfishness, revenge, manipulation
  3. Wrong view of God
  4. Wrong view of circumstances
  5. Hopelessness
  6. Hatred of life
  7. Despondency
    a. Guilt
    b. Self-pity
    c. Unrealistic or unrealized aspiration
  8. Anger
  9. Fear
  10. Rebellion

C. Warning signs
  1. Hopelessness
  2. Giving away property
  3. Making a will
  4. Recent loss of a loved one
  5. Withdrawal
  6. Alcohol and drug abuse
  7. Inordinate/unnecessary risk taking
  8. Significant change in personality
  9. Communication of intent to take life

D. Biblical cases of suicide
  1. Samson (Judges 16:29-30)
  2. Abimelech (Judges 9:54)
  3. Saul (1 Sam. 31:4)

4. Saul's armor bearer (1 Sam. 31:5)
5. Ahithophel (2 Sam. 17:23)
6. Zimri (1 Kings 16:18-19)
7. Judas (Matt. 27:3-5)

E. Counseling the suicidal person in a crisis situation (Jay Adams)
1. Don't try to counsel – this is pre-counseling
2. Try to get to the person for persuasion and counsel
3. Try to get him to put down the pills, gun, knife, razor, etc. by giving him a manual task – "Write down the 5 things that are troubling you the most."
4. Have your spouse, friend, or secretary keep talking on the phone while you (and someone else) go to the location, if necessary
5. Call the police if a weapon is involved or another life in threatened
6. Work towards an agreement to set up longer-term counseling
7. Trust God and pray for wisdom (James 1:5)

F. Counseling the suicidal non-Christian (non-crisis context)
1. Speak with great patience and tact (Prov. 18:13)
   a. Try to meet with person immediately
   b. Ask a lot of questions. Get the complete picture (Prov. 20:5)
   c. Ask him to expand and explain when necessary
2. Encourage him that you care and that you are sure that God can help in revealing solutions (Ps. 46:1)
3. Listen well. Gather lots of data. Don't minimize how he feels about himself or his problems
4. Assure the individual that there is a solution for his problem and suicide isn't' it. There is hope in Christ (Matt 11:28-30, 1 Tim. 1:1)
5. Share the gospel (Rom. 1:16, Matt. 11:28-30)
   a. If he desires to confess Christ and trust in Him, explain to him what that means (Luke 9:23, John 10:9-10)
   b. If he doesn't trust Christ, share with him your dependence on Christ and His ability to change lives
      i. Explain to him your dependence on Christ and the Word of God in counseling (2 Tim. 3:15-17)
      ii. Explain the inability for your counsel to be successful without Christ and the Word
      iii. Warn him if he is opposed to the truth (Prov. 13:15, 16:25)
6. Emphasize the fact that ll of his problems won't just disappear. It will take effort, but can be done through Christ's strength (Phil. 4:13)
7. Give him specific direction
8. Make plans for the future:
   a. Set up a time next week to meet again. If he is a church-goer, try to involve his pastor
   b. Assign Bible reading homework

  c. Explain a verse to him that will be appropriate for his situation. Have him memorize it the following week

  d. Help him to develop a plan of what to do if temptation arises

  e. Have him sign a written "no suicide" agreement.

  f. Establish a list of phone numbers to call when suicidal thoughts return (at least 5?)

  g. Give lots of hope

G. Counseling the suicidal Christian (non-crisis context)

 1. Set up a time for regular meetings with him. Include a "Titus 2" discipler if possible. Focus on 3 areas:

  a. Be a good listener, but direct the conversation

  b. Explore his relationship with the Lord. Where are his misconceptions?

  c. Deal with the driving issues, both external and internal

 2. Minister God's Word to clear up misconceptions and bring hope

  a. God's attributes

  b. Our identity and resources in Christ (Rom. 6-8)

  c. Forgiveness (1 John 1:9)

  d. God's ability to work to bring change, hope, and good in any situation (Rom. 8:28)

  e. Help him to remember the goal in life (2 Cor. 5:9)

  f. Call him to turn to Christ and take a step of obedience

  g. Remind him to focus on the Lord, not his problems (Matt. 14:27-32)

 3. Help him to learn to nourish himself with the Word (Ps. 19:7, Jer. 15:16, Ps. 119:97, 105, 143) – Hear, read, study, meditate, memorize

 4. Build a strong foundation of prayer (Col. 4:2)

 5. Show the need for godly Christian fellowship and service the body of Christ (Heb. 10:24-25, 1 Pet. 4:10)

 6. Make a plan for the future

  a. Regular check-ins by counselor, pastor, and others in the church

  b. Form a plan for dealing with suicidal thoughts and temptations

   i. Go to a safe place

   ii. Turn to God for help – confession, repentance

   iii. Take thoughts captive (2 Cor. 10:5)

   iv. Quote Scriptural truth

   v. Make no provision for flesh (Rom. 13:14)

   vi. Call designated persons

  c. Sign written "no-suicide" agreement

  d. Establish a list of phone numbers

  e. Give lots of hope

Lesson 5—Addictions, Part 1

I. What is "addiction?"
Dictionary: narrow: "compulsive need for and use of a habit-forming substance (as heroin, nicotine, alcohol) characterized by tolerance and by well-defined physiological symptoms upon withdrawal" – broad: "persistent compulsive use of a substance known by the user to be harmful." – Merriam-Webster

II. Proposed changes to the DSM-V

> The Substance-Related Disorders Work Group has been responsible for addressing these disorders. Among the work group's proposals is the recommendation that the diagnostic category include both substance use disorders and non-substance addictions. Gambling disorder has been moved into this category and there are other addiction-like behavioral disorders such as "Internet addiction" that will be considered as potential additions to this category as research data accumulate. Further, the work group has proposed to tentatively re-title the category, Addiction and Related Disorders. The work group had extensive discussions on the use of the word "addiction." There was general agreement that "dependence" as a label for compulsive, out-of-control drug use has been problematic. It has been confusing to physicians and has resulted in patients with normal tolerance and withdrawal being labeled as "addicts." This has also resulted in patients suffering from severe pain having adequate doses of opioids withheld because of fear of producing "addiction." Accordingly, the word "dependence" is now limited to physiological dependence, which is a normal response to repeated doses of many medications including beta-blockers, antidepressants, opioids, anti-anxiety agents and other drugs. The presence of tolerance and withdrawal symptoms are not counted as symptoms to be counted for the diagnosis of substance use disorder when occurring in the context of appropriate medical treatment with prescribed medications. - APA DSM-5 Development – www.dsm5.org

III. The disease model of addiction

A. Popularized by Bill Wilson and Dr. Bob Smith, founders of Alcoholics Anonymous.

B. For example, the disease theory of alcoholism states that problem drinking is caused by a chronic, life-long disease of the brain, characterized by altered brain structure and function.

C. The American Medical Association declared alcoholism to be a disease in 1956. Alcoholism is currently viewed by the AMA as a dual classification illness: both psychiatric and medical.

IV. What is "addiction" according to Scripture?

A. A comprehensive, biblical view of sin reveals that sin is both an inescapable inner principle, as well as an overt, calculated rebellion. Scripture teaches that people are fully responsible for both.
   1. Sin is a "law" (Rom. 7:23) – inescapable, inner principle
   2. Sin is like a taskmaster, and people are slaves to it (John 8:34, Rom. 6:6)
   3. Sin is an internal power that desires to control people (Gen. 4:7)
   4. Sin is also overt lawlessness (1 John 3:4)

B. This explains in part the culture's view: Sin sometimes *feels* like a disease, like something *in us* rather than something that we choose to do (Rom. 7:15, 17, cf. Is. 1:5-6)

1. "If we think of sin only as overt, calculated disobedience, we will not find what we are looking for in Scripture. But sin is more than self-conscious rebellion against God. It is also a blinding power that wants to control and enslave us." – Ed Welch, *Addictions*, 32.

2. The main difference between the cultural view of addiction and the biblical view is that the culture calls it a "compulsion," an "irresistible impulse," which implies that the person is not in control or responsible for his actions. In contrast, the Bible teaches that sin is indeed slavery, but that people are completely responsible for it.

3. Luther's comments on "responsible bondage" are unmatched: "a man without the Spirit of God does not do evil against his will, under pressure, as though he were taken by the scruff of the neck and dragged into it… but he does it spontaneously and voluntarily. And this willingness or volition is something which he cannot in his own strength eliminate, restrain or alter." – Martin Luther, *The Bondage of the Will*, 102.

4. Welch concludes, "This enlarged perspective indicates that in sin, we are both hopelessly out of control and shrewdly calculating; victimized yet responsible. Addicts genuinely feel out of control, but they are also making choices rooted in their own self-centeredness and pride." – Welch, 34, 36.

C. A description of addiction: Proverbs 23:29-35: *Who has woe? Who has sorrow? Who has contentions? Who has complaining? Who has wounds without cause? Who has redness of eyes? Those who linger long over wine, Those who go to taste mixed wine. Do not look on the wine when it is red, When it sparkles in the cup, When it goes down smoothly; At the last it bites like a serpent And stings like a viper. Your eyes will see strange things And your mind will utter perverse things. And you will be like one who lies down in the middle of the sea, Or like one who lies down on the top of a mast. They struck me, but I did not become ill; They beat me, but I did not know it. When shall I awake? I will seek another drink.*
Elements of "addiction" from Proverbs 23:

1. Captivating appeal (v. 31)
2. Irrational thinking and behavior (v. 35)
3. Cravings for more (v. 35)
4. Lack of change even in spite of negative consequences (vv. 29, 32-35)

D. "Addiction" needs to be understood through the lens of worship:

1. Ruling desires (James 1:13-15, 4:1-3)
2. Idolatry (Ex. 20:3-5, Ezek. 14:1-6)
3. Replacement (Rom. 1:18-25, Eph. 4:22-24)
4. Training and habits (1 Tim. 4:7, Eph. 4:22-24)
5. Other texts to explore: Ex. 32, Jer. 10, Ps. 115:8
6. "…Scripture permits us to broaden our definition of idolatry so that it includes anything on which we set our affections and indulge as an excessive and sinful attachment. Therefore, the idols that we can see… are certainly not the whole problem. Idolatry includes anything we worship: the lust for pleasure,

respect, love, power, control, or freedom from pain. Furthermore, the problem is not outside of us, located in liquor store or on the Internet; the problem is within us. Alcohol and drugs are essentially satisfiers of deeper idols. The problem is not the idolatrous substance; it is the false worship of the heart." - Ed Welch, 49.

V. "Addictions" and believers

A. "Suppose a man to be a true believer, and yet finds in himself a powerful indwelling sin, leading him captive to the law of it, consuming his heart with trouble, perplexing his thoughts, weakening his soul as to duties of communion with God, disquieting him as to peace, and perhaps defiling his conscience and exposing him to hardening through the deceitfulness of sin, - what shall he do? What course shall he take and insist on for the mortification of this sin, lust, distemper or corruption?" – John Owen, *The Mortification of Sin*, 12.

B. What happens at conversion?
  1. New heart (Ezek. 36:26)
  2. Holy Spirit (Rom. 8:9)
  3. Made "alive" spiritually (Eph. 2:5, Col. 2:13)
  4. The "old self" is crucified (Rom. 6:6)
  5. Identified "in Christ" (Rom. 6:4-5)
  6. No longer a "slave to sin" (Rom. 6:6)

C. What is "addiction" in a true believer?
  1. Flesh – the remaining presence of sin, power of sin and the desire to sin (Gal. 5:16-26)
    a. "The choicest believers, who are assuredly freed from the condemning power of sin, ought yet to make it their business, all their days, to mortify the indwelling power of sin." – Owen, 20.
    b. "Sin doth not only still abide in us, but is still acting, still labouring to bring forth the deeds of the flesh" (28)
  2. Living to please self, not God (2 Cor. 5:9, 15)
  3. Continuation of living in established, sinful habits. Believers continue to live enslaved, not so much because they have not acknowledged their redemption, but because they are not daily mortifying old habits and replacing them with new, godly ones (Rom. 6:12-13, 19, 1 Tim. 4:7, Heb. 5:14)
    a. "As a sinful human being bent toward sin, you have practiced sinful practices so that they have become part of you, just as they have become part of all of us. There is no question that the habit capacity is there. The problem is that it has been used for the wrong purposes. The capacity of habit works both ways. It operates in either direction. You can't avoid habitual living, because this is the way God made you." – Jay Adams, *Godliness Through Discipline*, 11.
    b. "Do you mortify; do you make it your daily work; be always at it whilst you live; cease not a day from this work; be killing sin, or it will be killing you. Your being dead with Christ virtually, your being quickened with him, will not excuse you from this work." – Owen, 26.

# Lesson 6—Addictions, Part 2

VI. What about the body?

   A. Resources
1. Ed Welch, *Blame it on the Brain* (P&R)
2. Elyse Fitzpatrick and Laura Hendrickson, *Will Medicine Stop the Pain?* (Moody)
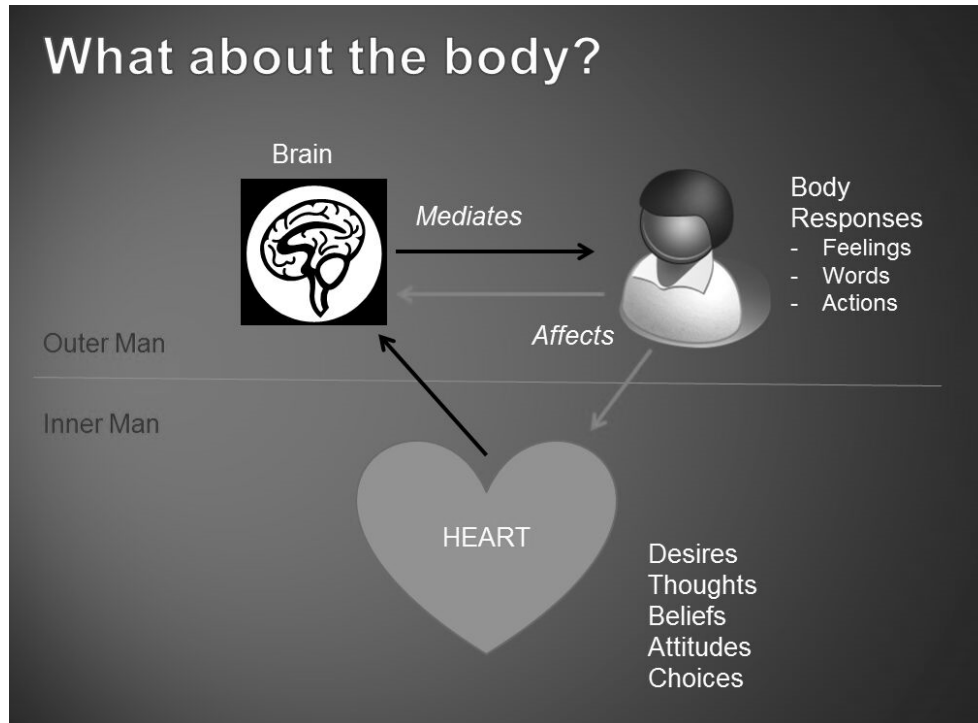
   B. The mind/heart is the mission control center of people. "With our minds *we are responsible before God and we respond to him, either for or against. Our minds are the initiators of all moral action.*" – Ed Welch, *Blame it on the Brain*, 36.

   C. The body is "*mediator* of moral action rather than the *initiator*. In a sense, it is equipment for the heart" (40).

   D. "At the level of the brain, this unity [between mind/heart and body] suggests that the heart or spirit will always be *represented* or *expressed* in the brain's chemical activity. When we choose good or evil, such decisions will be accompanied by changes in brain activity. … This does not mean that the brain *causes* these decisions. It simply means that the brain renders the desires of the heart in a physical medium. It is as if the heart always leaves its footprints on the brain." – Ed Welch, *Blame it on the Brain*, 48.

   E. Though the mind/heart instructs the body, the body also affects the heart
1. Sickness or disease
2. Physical injury
3. Physical or mental disability
4. Hunger, tiredness, etc.
5. Hormonal changes
6. Strengths and weaknesses
7. Medications, illegal drugs, other substances

8. Chemical dependence
9. Brain changes?

F. Yet a person is always responsible before God for how he/she responds to these bodily influences. A person's body (including the brain) cannot make a person sin.

G. "A corollary of the fact that the brain cannot make us sin is this: *the brain cannot keep a person from following Jesus in faith and obedience*." – Welch, 51.
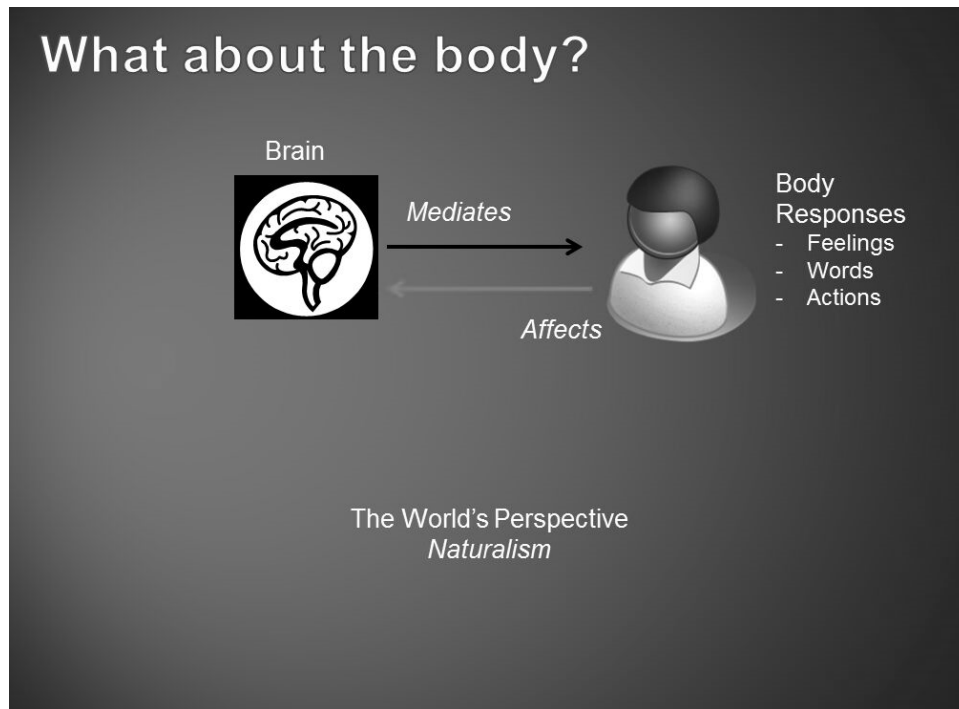
H. For the one who embraces naturalism, the brain is the final and ultimate cause of behavior.

I. Usually, structural changes in the brains of "addicts" are understood to be the cause of the addictive behavior. This conclusion is driving the large movement today to understand "addiction" as a brain disease, not a moral problem.

J. Biblically, we must understand these changes as either a "body influence" (rather than cause) or perhaps the effect of the addictive behavior (rather than the cause). Much like chemical imbalance, scientists are not able to determine if the changes in the brains of "addicts" are the cause or the effect of their behavior.

VII. The body and "addiction"
A. In all "addictions," there are chemicals (either foreign, that are introduced into the body, or "natural," manufactured in the body) that are affect the body and contribute to the experience of "addiction."
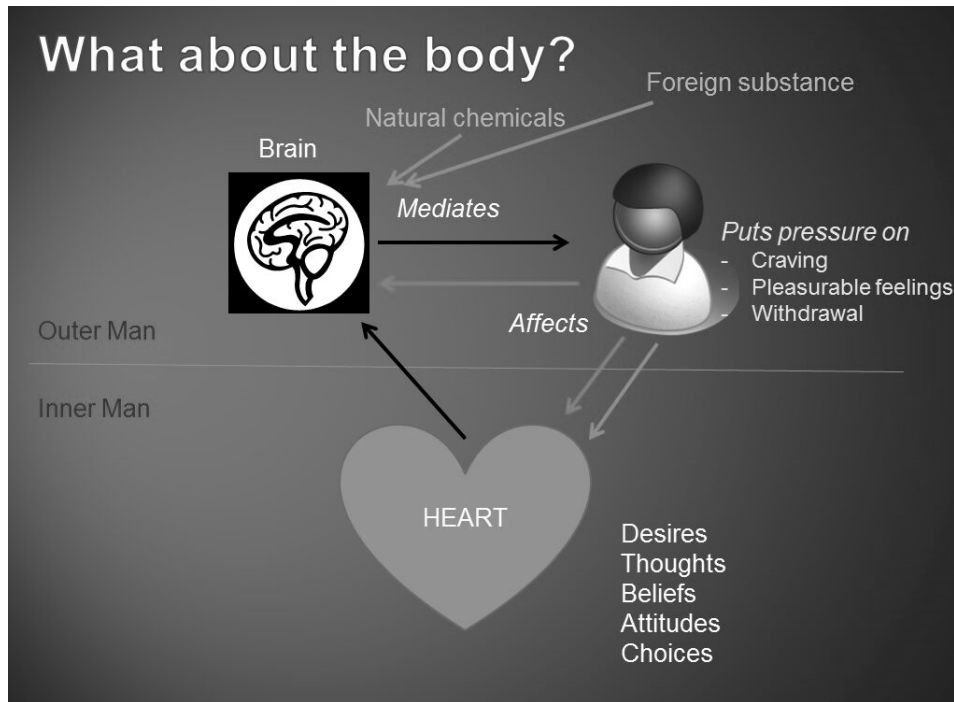
B. It is important that biblical counselors recognize that "addictions" include both heart & body components. It may be prudent in some cases for biblical counselors to solicit the help of a physician to address some of the more severe "body issues" that are present with some types of "addictions."

VIII. Deal with two levels of "addiction"

A. Symptom "addiction"
   1. Slavery to some physical substance (drugs, alcohol, etc.) – a foreign substance is introduced into the body
   2. Slavery to some pleasurable activity that brings a physiological reward (pornography, video games, gambling, etc) – the substance is within the body already

B. Casual "addiction" – the god-replacement ruling the heart
   1. What are the desires of the heart?
   2. What are the lies being embraced?
   3. What are the habits that have formed?

IX. Counseling procedure

A. Data gathering
   1. External factors – family, job, finances, relationships, etc.
   2. Internal factors
      a. What is he thinking? What is he wanting?
      b. Common factors (Bill Shannon, "Drug Abuse and Addictions," NANC Conference Notes, 2011)
         i. Inaccurate view of self
         ii. Avoidance of conflicts or trials

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       iii. Lack of trust in God
       iv. "Perfectionistic" tendencies
       v. Desires a "quick fix"
       vi. Motivated by fear
       vii. Patterns and habits
       viii. Peer pressure
       ix. Triggers

B. Radical amputation of the substance or behavior (Matt. 5:29-30)
1. If the substance is a medication, illegal drug, or alcohol, then a physician should likely be involved.
2. If the behavior has significant physical or medical factors, then a physician should likely be involved (e.g., anorexia, cutting, etc.).
3. Radical amputation should include all factors related to the "addiction" – behavior, substances, relationships, influences, locations, etc.

Lesson 7—Addictions, Part 3

X. Counseling procedure

  A. Data gathering

  B. Radical amputation

  C. Total life re-structuring (Adams, *Competent to Counsel*, 156).
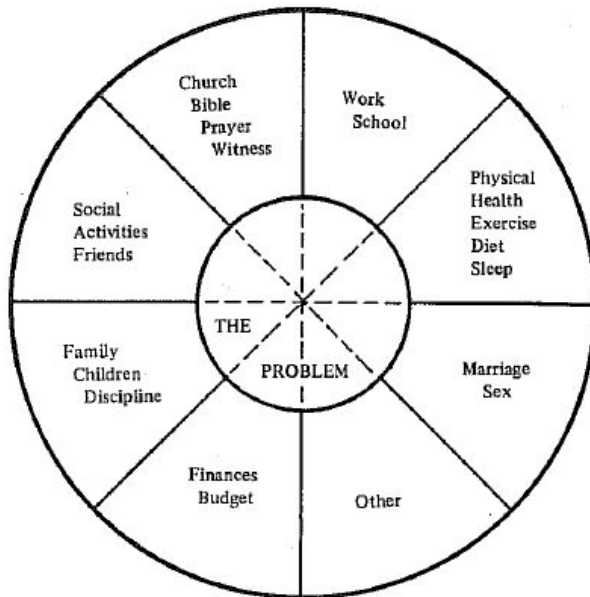
1. "…means looking at the problem in relationship to all areas of life" – Adams, 156.
2. And contributes toward the solution: Structure often is essential for effecting the twofold change that we are discussing. Structure helps both in putting off and in putting on. When a counselee prays in faith for change, his faith should extend to works that are consistent with his prayer. If he prays for

deliverance from a smoking habit, he should stop buying cigarettes. If he wants to overcome an impure thought life, he must burn the girlie magazines. I he wishes to get rid of a bad temper, he should abandon the company of others with a similar problem (Proverbs 14:7; 22:24, 25). Thus the structure of one's activities , surroundings, and associations should be consistent with and aid his avowed desire to put off a sinful practice. Equally important, since change is two-factored, he must structure for the new practice that he wishes to develop." – Jay Adams, *The Christian Counselor's Manual*, 195.
3. What items need to be "put off"?
4. What items need to be "put on"?
5. In what other ways should the counselee's life be structured for godliness?
6. Address the "symptom" addiction (the substance or activity)
7. Address the "casual" addiction (the heart – desires, lies, habits)

D. The "heart" in addiction
1. What are the ruling desires?
2. What lies have been embraced?
3. What patterns have been developed?

E. 3 Biblical categories of sinful desires (1 John 2:16) – See Shaw, *Heart of Addiction*, 136-39.
1. Lust of the flesh – "God's goodness and love are challenged through His provision: 'I feel _____ (i.e. tired, lonely, sad, etc.) so I am going to satisfy my physical desire no matter what God says" (Luke 4:4, Matt. 4:4).
2. Lust of the eyes – "God's wisdom and omniscience are challenged by tempting us to fulfill personal ambition in our own way: 'I see it, I want it, and I have got to have it no matter the consequences might be'" (Luke 4:8).
3. Pride of life – "God's sovereignty and omnipotence are challenge by presuming upon God for personal recognition. 'My will be done not God's will. I will resume upon God's will. God will rescue me and pick up the pieces!'" (Luke 4:12).
4. Examples:
   a. Gambling, stock market trading, shopping, etc.
      i. Lust of the flesh – "This is fun and exciting!"
      ii. Lust of the eyes – "I want money now!" "I want that item now!"
      iii. Pride of life – "I can figure this out on my own and beat the system!"
   b. TV, video games, internet, facebook, etc.
      i. Lust of the flesh – "This is fun. This is 'me-time.'"
      ii. Lust of the eyes – "I can conquer this game!"
      iii. Pride of life – "Nothing bad is going to happen to me" (while he/she neglects relationships, prayer, time in the Word, other responsibilities, etc.)

F. Address deceit and lying
1. Deceit and lying always accompanies addictions.
2. The counselee must repent of all forms of lying and learn to speak the truth (Eph. 4:15, 25).
3. Trust needs to be earned and rebuilt.
4. A commitment to comprehensive accountability is essential.
5. Areas to look out for: (Welch, 185-86):

       a. Hiding
       b. Sneaking
       c. Blaming
       d. Manipulating
       e. Avoiding
       f. Being silent as a way of avoiding
       g. Changing the subject
       h. Rationalizing
       i. Giving your word but not doing it

G. Deal with relationships:
1. Relationships that need to end (Matt. 5:29-30).
2. Relationships that need to begin (Eph. 4).
3. Relationships that need repair (spouse, children, boss, etc. – additional counseling?).
4. Relationships that have been replaced by the addiction.
5. The most important relationship (Deut. 6:4-5, Col. 1:18)
6. Relational challenges (Paul Tripp):
       a. Cooperative denial – addictions only live if everyone denies it.
       b. Social protection – cover for addict externally (skilled at casual relationships)
       c. Responsibility shift – role reversal (children parenting parents)
       d. Rescuer roles – take responsibility for keeping addict "safe"
       e. Role confusion – clarity of lines of authority are blurred.

H. Address financial matters.

I. Craft a repentance plan:
1. Confession – agreement with God about the nature of the sin and what it deserves. Confession to God (1 John 1:9) and others (Luke 17:3).
2. Immediate, comprehensive, radical amputation. A commitment to total abstinence (Prov. 28:13).
3. If a substance is involved, a commitment to work with a physician.
4. Intentional time in the Word:
       a. The gospel and identity in Christ (Rom. 6).
       b. Directed study regarding both the "symptom" and "casual" addiction.
       c. Additional study designed to renew the mind in appropriate topics.
5. Small group discipleship.
6. Regular intensive discipleship (biblical counseling).
7. Ministry in serving others.
8. Titus 2 mentor/discipler/accountability person

J. Craft a temptation plan:
1. Get to a "safe" place
2. Pray for help
3. Call accountability person
4. Immerse in the Word until desires change

Lesson 8—Sexual Sin, Part 1
A Biblical Strategy for Battling Pornography

The strategy outlined below has three components. Each is essential to successfully battle pornography. The "offensive plan" involves cultivating a daily and growing walk with God. When the Scriptures ask, "How can a young man keep his way pure?", the first answer it gives is: "By keeping it according to Your Word. With all my heart I have sought You…" (Ps. 119:9-10). The offensive plan is designed to train you to seek God each day with all of your heart. The "defensive plan" is what to do when you're being tempted to sin. This plan is simple, and it needs to be in your mind at all times so that you know what to do right away. The "repentance plan" is what to do when you've given in to temptation and have committed sin. Practicing biblical repentance is essential to future growth and change.

OFFENSIVE PLAN:

1. Spend daily time with God in His Word and prayer

    a. My daily time and place is
       _____

    b. My Bible reading plan is
       _____

    c. Things I am praying for
       _____

2. Read over each of the following Scriptures every day:

    2 Timothy 2:22 - *Now flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart.*

    Job 31:1 - *I have made a covenant with my eyes; How then could I gaze at a virgin?*

    Proverbs 5:21 - *For the ways of a man are before the eyes of the LORD, And He watches all his paths.*

    Psalm 119:9-16
    ⁹ How can a young man keep his way pure? By keeping it according to Your word.
    ¹⁰ With all my heart I have sought You; Do not let me wander from Your commandments.
    ¹¹ Your word I have treasured in my heart, That I may not sin against You.
    ¹² Blessed are You, O LORD; Teach me Your statutes.
    ¹³ With my lips I have told of All the ordinances of Your mouth.
    ¹⁴ I have rejoiced in the way of Your testimonies, As much as in all riches.

¹⁵ I will meditate on Your precepts And regard Your ways.
¹⁶ I shall delight in Your statutes; I shall not forget Your word.

Proverbs 6:27 - *Can a man take fire in his bosom And his clothes not be burned?*

Philippians 4:8 - *Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things.*

1 Thessalonians 4:3-8 - *For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; ⁴ that each of you know how to possess his own vessel in sanctification and honor, ⁵ not in lustful passion, like the Gentiles who do not know God; ⁶ and that no man transgress and defraud his brother in the matter because the Lord is the avenger in all these things, just as we also told you before and solemnly warned you. ⁷ For God has not called us for the purpose of impurity, but in sanctification. ⁸ So, he who rejects this is not rejecting man but the God who gives His Holy Spirit to you.*

Leviticus 19:2 - *Speak to all the congregation of the sons of Israel and say to them, 'You shall be holy, for I the LORD your God am holy.'*

1 Timothy 6:11 - *But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness. ¹² Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.*

Ephesians 5:3 - *But immorality or any impurity or greed must not even be named among you, as is proper among saints;*

Colossians 3:5 - *Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:*

Matthew 5:28-30 - *but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart. ²⁹ "If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell. ³⁰ "If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell.*

     a. Memorize one of the above verses per week.
     b. For the verse you are memorizing, write one specific, practical application that you can do *today*. Do one application per day.

3. Attend a worship service every Sunday. Commit yourself to a local body of believers in a Bible-teaching church.

>   Hebrews 10:23-25 - *Let us hold fast the confession of our hope without wavering, for He who promised is faithful; and let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.*

4. Get involved in a small group or discipleship group in your church. A small group or discipleship group is a context where you can practice the "one anothers" of Scripture, receive the ministry of others, and build relationships where "speaking the truth in love" can occur.

>   Eph 4:14-16 - *As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.*

5. Find a ministry in your church that you can get involved with. If possible, try to get involved with a ministry that involves serving other people.

>   1 Peter 4:10 - *As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God.*

6. Seek out an older, godly man who can disciple you and specifically hold you accountable with your struggle.

>   Titus 2:6-8 - *Likewise urge the young men to be sensible; in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.*

7. Practice the principle of radical amputation.

>   Matt 5:29-30 - *"If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell. "If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell.*

   a. What things are causing you to be tempted? As Jesus commands, remove these things so that you will no longer be tempted (this may mean adding blocking software to the internet or getting rid of home internet service, removing cable TV service, avoiding certain people or places, etc.)

   >   Rom 13:14 - *But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.*

   b. What things are you doing which are "making provision for the flesh" and leading you to temptation?

8. What sexual-related thoughts and fantasies have you been entertaining? These need to be put-off and replaced with godly, Christ-exalting thoughts and desires.

>   Eph 4:22-24 - *that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the*

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new self, which in {the likeness of} God has been created in righteousness and holiness of the truth.

Philippians 4:8 - Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things.

   a. It is helpful with these things to already have a "put-on" list in mind so that you have something to think about when sinful thoughts arise. Make a list below of replacement thoughts. Two examples are given to help you get started.

   b. Examples of "put-on" replacement thoughts to dwell on:
      i. Think about your ministry in your church. Pray for the people involved. Meditate on a recent time when you had the opportunity to really serve or help another member of your church.
      ii. Think about your children (if you have children) or your wife (if you are married). Pray for them. Think about a recent time you had with them that was enjoyable.

   c. Now come up with some replacement thoughts of your own:

      i. _____
      _____

      ii. _____
      _____

      iii. _____
      _____

9. Read Romans 6. How does your status as a believer in Jesus Christ equip you to battle sin? Write down at least five commands from Romans 6 to make a regular part of your daily life:

10. Do a biblical study of sexual intimacy. In what ways is your view of sex unbiblical? For help on the study, see Stuart Scott's chapter, "Physical Intimacy" in *The Exemplary Husband* (Focus Press, 2000). This is a good study for married men. Single guys may benefit more from Tim Challies, *Sexual Detox: A Guide for Guys Who are Sick of Porn* (Cuneiform press, 2010).

<u>DEFENSIVE PLAN:</u>

Try to implement this plan as soon as you notice temptation.

1. Get away. Have a public location that you can "flee" to when the temptation arises. This could be a school library, godly friend's house, nearby fast-food restaurant, etc.

2. Pray. Seek the Lord. Call upon Him for help. Tell Him what you have been thinking and desiring. Ask for His help and strength. Ask for Him to give you the grace to take a step of obedient faith and not give in to the temptation.

3. Review. Review the "offensive plan." Read over Scripture verses and applications. Renew your mind. What changes do you need to make?

4. Call. Call your discipler or accountability partner and tell them what happened. Follow his counsel and instruction.

REPENTANCE PLAN:

1. Confess the sin to God and seek His forgiveness
   > Psalm 32:5 - *I acknowledged my sin to You, and my iniquity I did not hide; I said, "I will confess my transgressions to the LORD"; and you forgave the guilt of my sin.*
   > 1 John 1:9 - *If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.*
2. Confess the sin and seek forgiveness from those you sinned against
   > Luke 17:3-4 - *"Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. "And if he sins against you seven times a day, and returns to you seven times, saying, "I repent,' forgive him."*
3. Confess the sin to another brother in Christ who is helping you with accountability and can pray for you. Be completely open and honest.
   > James 5:16 - *Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much.*
4. Take steps of radical amputation to avoid temptation in the future. This would include steps such as installing blocking software on your computer and/or phone, etc.
   > Matt 5:29-30 - *"If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell. "If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell.*
5. What actions of righteousness do you need to implement to replace the sin?
   > Eph 4:22-24 - *that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in {the likeness of} God has been created in righteousness and holiness of the truth.*

   > To help with this step, ask yourself these questions:

   > a. In this specific instance of sin, what should I have been doing?

b. What are ten specific ways I can show sacrificial love to my wife? (If you are not married, what are ten things your can do to love and serve various people in your church, neighborhood, or workplace?)
c. Are there areas of responsibility that I have been neglecting?
d. Are there personal projects, ministries, household duties, or other God-honoring activities that I need to start doing but I have been putting off?

6. Ask God to examine your heart

Ps 139:23-24 - *Search me, O God, and know my heart; try me and know my anxious thoughts; And see if there be any hurtful way in me, and lead me in the everlasting way.*

a. What self-serving desires and motives do you see? Confess them to God. What God-honoring and others-serving desires and motives should you replace them with?
b. When do you think this particular temptation began?
c. What is the main "pleasure" that pornography offers that is attractive to you? (use the following table to help you). Once you identify the main pleasure (from the "promise of porn" column), next note suggested attributes of God and gospel virtues to meditate on. These will give you biblical truths by which you can renew your mind and help you to form gospel-centered resolutions that are specific to your heart's temptation.

Promise of porn	Typical context	Faith in God	Gospel virtue
Respect	Inadequacy and fear of rejection	God is glorious – He is the One we should fear	Call yourself to pursue God's glory
Relationship	Fear of intimacy and risk / desire for relationship	God is great – He is sovereign over our relationships	Call yourself to contentment in Him
Refuge	Hardship or fear of failure	God is great – He is sovereign over our lives	Call yourself to take refuge in Him
Reward	Boredom and sacrifice	God is good – He is our ultimate and lasting joy	Call yourself to delight and joy in Him
Revenge	Frustration and anger	God is gracious – He gives us more than we deserve	Call yourself to patience and returning good for evil
Redemption	Guilt and self-loathing	God is gracious – He is the one who atones for sin	Call yourself to humility

Chart is adapted from Tim Chester, *Closing the Window* (Downers Grove, IL: IVP, 2010), 64.

d. In what other areas of your life do you see selfishness and living for self instead of for God and others?

2 Cor 5:14-15 - *For the love of Christ controls us, having concluded this, that one died for all, therefore all died; and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf.*

Matt 22:36-39 - *"Teacher, which is the great commandment in the Law?" And He said to him, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.' "This is the great and foremost commandment. "The second is like it, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'*

    i.   At work?
    ii.   With your family?
    iii.   In eating?
    iv.   In leisure and hobbies?
    v.   At church?

7. By God's grace, what commitments to action do you need to make?
    1 Tim. 4:7b - *…discipline yourself for the purpose of godliness*

Lesson 9—Sexual Sin, Part 2
Adultery

I. Two Helpful Resources

  A. Robert Jones, "Helping People Rebuild Their Life and Marriage After Adultery" (NANC, 2011). See also, *Restoring Your Broken Marriage* (New Growth).

  B. Wayne Mack, "Rebuilding Marriage After An Adulterous Affair" (audio, Mackministries.org)

  C. Some material in this presentation is adapted from these two sources.

II. Preliminary Matters

  A. Goals:
    1. "The hard cases are the ones you grow in." – Randy Patten
    2. "Is this a ministry nightmare or opportunity?" – Robert Jones
    3. Help each person to glorify God regardless of how the spouse responds (2 Cor. 5:9, 15).
    4. If both parties are committed to glorifying God, the complete reconciliation, restoration, growth, and unity of the marriage is the main expression of this goal (Luke 17:3).

  B. It is also imperative that a counselor and his or her church have a clearly defined and communicated position on divorce and remarriage and how this position will be applied in counseling situations.

III. Data Gathering

    A. How was the adultery discovered?

    B. What type of adultery occurred?

    C. How frequent was the adultery?

    D. How many people were involved?

    E. How is the offended partner responding?

    F. How is the offending partner responding?

    G. Extensive and intensive data gathering with the offending partner (alone) is essential. Often, you will not get all of the information the first time.

IV. Giving Hope

    A. How will you provide hope?

    B. Key texts:
        1. Ps. 46
        2. Rom. 8:28-29
        3. 1 Cor. 10:13
        4. Pss. 32 & 51

    C. God is present with the offended spouse and will provide the needed grace, comfort, care, and strength.

    D. God is present with the offending person and offers forgiveness and transformation for those who repent.

    E. For the individual that chooses to trust, seek, depend on, and honor Christ, God promises to use this bad situation to make him more like Christ (Rom. 8:28-29).

    F. If both husband and wife will seek to honor and obey Christ, God will not only restore the marriage, but make it stronger.

V. Initial Commitments

    A. Investigate the spiritual condition of each spouse

    B. If both claim to be believers, secure a commitment from each to honor, please, and obey God in desires, thoughts, words, and actions (2 Cor. 5:9, Matt. 7:24-27).

    C. If a commitment to honor God or a call to repent is resisted, the plan of Matthew 18:15-17 should be pursued.

    D. Look out for various dangers:
        1. Competing counsel (How will you respond?)
        2. Anger, bitterness, revenge
        3. Gossip, involving others (Who knows? Who needs to know? Press release)
        4. Cynicism
        5. Rash decisions (attorneys, draining accounts, etc)
        6. Despair

VI. Counsel Each Person (adapted from Robert Jones, "Helping People Rebuild Their Life and Marriage After Adultery" (NANC Conference, 2011).

The Offender	The Offended
Break the adulterous relationship immediately (Matt. 5:27-32) "Immediate, unconditional, verifiable" How?	Turn to Christ. Take refuge in Him. Look to Him for peace, grace, and help (Ps. 27:10, 46:1-2, 73:23-26)
Admit the facts; make honest disclosure of needed facts to spouse, elders, and counselor – an initial confession - Offender must allow offended to ask questions (w counselor oversight) - Offender must tell the entire truth	Adopt a biblical view of trials, suffering, mistreatment, and being sinned against. Embrace God's sovereign, wise, loving purposes (Gen. 50:19-20, 1 Pet. 2:12-23, 4:19, Rom. 12:17-21)
Confess the sexual sin, the deception, and lies to God, your spouse, and appropriate others, seeking their forgiveness (Pss. 32, 51, Luke 17:3) Ken Sande's *Peacemaker* material is helpful	Cultivate attitude/heart forgiveness (unconditional) in light of the gospel. Confess and repent of an ungodly responses (Mark 11:25, Matt. 6:14, 18:35, Luke 11:4, 23:34; Matt. 7:3-5)
Develop and implement a biblical, thorough action plan for repentance and change (Prov. 28:13) - Specific, concrete, measureable steps - Include a temptation plan (Defense) - Allow time for spouse to forgive	Grant fellowship/transaction forgiveness (conditional, if offender repents – Luke 17:3)
Embrace the gospel, trust Christ, takes steps of obedience that lead to restoration and growth	Embrace the gospel, trust Christ, and recognize that this is a process. Daily battle memories, temptations, and thoughts with the seeking Christ through the Word

VII. Rebuilding

A. Secure commitments to intentional work on rebuilding their marriage through regular biblical counseling and discipleship

B. Identify and bring in a mentor couple who will provide support, encouragement, accountability, etc.

C. Craft a "joint press release" about what they will report to others (what will they report? To whom?)

D. Identify and begin working on various root and fruit issues
   1. Husband issues
   2. Wife issues
   3. Couple issues

E. Potential areas that need attention:
   1. One flesh – covenant relationship of marriage
   2. Biblical love
   3. Roles
   4. STDs – need to get tested
   5. Reconciliation, confession, forgiveness, repentance
   6. Rebuilding trust - accountability
   7. Communication
   8. Heart issues
       a. Self-pity
       b. Self-righteousness
       c. Discouragement, depression
       d. Shame, self-condemnation
       e. Anger
   9. Badgering, excessive questioning
   10. Deception – lies being embraced
   11. Sinful desires
   12. Financial issues
   13. Pregnancy?

F. Proceed with marriage counseling
   1. Choose one of the more serious issues that requires the offender to demonstrate repentance
   2. If the offended spouse has granted forgiveness, help him/her to live daily in light of that transaction

VIII. Counseling Protocol

A. The general goal will be to work toward counseling the couple together

B. To some extent, each situation will require prayer and wisdom regarding the best course of action

C. In general, counsel the offender and work with him/her until he/she is ready to make a thorough confession

D. Before the confession occurs, meet with offended to prepare them for the confession

E. Follow up with several sessions with the offended to help him/her think about reconciliation, confession, repentance, and forgiveness in a biblical way

IX. Other Topics

A. When would a temporary, purposeful separation be in order?

B. What if the offender does not repent?

C. What if the adultery continues?

D. What if the offended party refuses to forgive if repentance has occurred?

E. What if the offended party insists on a divorce?

F. What if the couple you are counseling belongs to another church?

Lesson 10—Sexual Sin, Part 3
Homosexuality

I. Preliminary matters

    A. Deal with our own hearts

    B. Educate ourselves about the homosexual movement, and particularly the "Christian" homosexual movement
        1. The homosexual "hermeneutic"
            a. "Natural" vs. "Unnatural" homosexuality
            b. Homosexuality within a committed relationship
        2. Biological factors
        3. The distinction between orientation and behavior
        4. Common arguments (Brad Brandt)

II. Develop a biblical view of homosexuality

    A. God teaches His design for human sexuality
        1. He created human beings as male and female (Gen. 1:27)
        2. He instituted marriage between one man and one woman for life, 2:18, 24)
        3. He designed sexual relations to be exclusive within the bond of marriage (1 Cor. 7:1-5)

    B. God condemns all forms of sexual desire and behavior that are perversions of His design, including homosexuality (Gen. 19:5-8, Lev. 18:22-23, 20:13, 1 Kings 14:24, 15:12, 22:46, 2 Kings 23:7, Rom. 1:24-27, 1 Cor. 6:9, 1 Tim. 1:9-10)

    C. Homosexuality is both an "unnatural" sin, yet it is also not a unique sin (Rom. 1:26-27, 1 Cor. 6:9-10)
        1. Homosexuality is "unnatural" in the sense that it perverts the God-ordained purpose of sexual relations between a man and a woman (Rom. 1:26-27)
        2. Homosexuality also seems "unnatural" in the sense that many people cannot relate to those who desire others of the same gender
        3. However, homosexuality is not "unique" since it is driven by the same sinful desires and heart issues that lead to other sins. Scripture puts homosexuality alongside many other sins (1 Cor. 6:9-10, 1 Tim. 1:9-10)

III. Data gathering

    A. Life history – focus on people and relationships that helped shape you into the person you are today
        1. Relationship with parents
        2. Incidents of abuse or molestation

      3. Significance people and events of a sexual nature

      4. Cultural factors (peer groups, college, job, etc.)

B. Current situation

      1. Level of homosexual behavior

      2. All dynamics: persons, locations, habits, rituals, etc.

      3. Desires: what are the driving desires behind homosexual behavior?

C. Spiritual condition

D. 4 essential questions that need to be answered (John Street, "Homosexuality: Issues and Answers, NANC 2003):

      1. What do you remember as significant in your earliest sexual experiences?

      2. How did you react were mistreated in the past?

      3. Where did you lose faith that God could help you change?

      4. What benefits or rewards does homosexuality provide that you believe cannot be found in Christ?

IV. Biblical terms & concepts

Much of the counseling process will involve re-framing the counselees worldview to embrace a biblical view of life, including homosexuality

A. Orientation versus behavior

B. Terminology: homosexual, same sex attraction, natural, can't, "This is who I am," etc.

C. Sin as both overt lawlessness and an internal power that desires to control people (1 John 3:4, Gen. 4:7)

D. Identity – Who am I in Christ? Who am I without Christ = Who I am based on my idols and desires

E. Living by feelings

F. Feelings change following renewed thinking and behavior

V. Hope

A. Biblical hope is rooted in the gospel, in Christ's finished work, and the reality that forgiveness and transformation is possible (1 Cor. 6:11)

B. Biblical hope is not realized as the removal of temptation or all homosexual desire, but through the provision of Christ's resources to honor God in the midst of the temptation (1 Cor. 10:13)

C. "Victory versus obedience"

VI. Key counseling goals

A. Address any medical issues

B. Ensure the counselee is a believer (1 Cor. 6:11)

C. Develop the truth that Christ is sufficient to bring change (2 Cor. 5:17, Phil. 1:6, Rom. 6)

D. Call for confession and repentance (1 John 1:9)

E. Secure a commitment to honor God and embrace a biblical view (2 Cor. 5:9).

F. Enact comprehensive radical amputation (Matt. 5:29-30)

G. Totally re-structure the counselee's life (Eph. 4:22-24)

H. Identify, unpack, renew, and replace:
   1. Desires
   2. Thinking
   3. Beliefs

I. Establish new, Christ-centered relationships (various "one-another" commands)

J. Form godly, transparent accountability with other believers (Titus 2)

K. Deal with issues from the past (see Lesson 1)

L. Create and implement plans for:
   1. Comprehensive repentance
   2. Dealing with temptation
   3. Handling sin

M. Teach God's view of sexuality and relationships

N. Work intensely and progressively on identity in Christ (Rom. 6)

Lesson 11—Counseling Blended Families, Part 1

I. This presentation will largely be an overview of *Keys to Successful Stepfamilies* by Jeff and Amy Baker (Faith Resources, 2006).

II. Challenges in Blended Families

   A. Men with biological children

   B. Men with stepchildren

   C. Women with biological children

   D. Women with stepchildren

   E. Children

   F. Other challenges

III. Data Gathering
Data gathering is a bit challenging because information is needed regarding all parties involved:

   A. Information about the husband's previous marriage & family

   B. Information about the wife's previous marriage & family

   C. Information about all children involved

   D. Information about custody, child support, etc.

E. Information about current marriage & family

IV. Usual Topics

    A. Roles in the marriage and family

    B. Conflict resolution

    C. Parenting

    D. Relationship with former spouse

    E. Finances

    F. Dealing with the past

V. First Steps[11]

    A. Uncover dreams & expectations – often reveal ruling desires (James 1, 4)

    B. Come to grips with reality

    C. Commit to glorifying God first (2 Cor. 5:9)

    D. Replace lies with the truth (Eph. 4:22-24)

VI. Roles in Stepfamilies

    A. Avoid unbiblical roles
        1. The husband-centered home
        2. The wife-centered home
        3. The child-centered home

    B. The Husband's Role
        1. Leader (Eph. 5:23) – He takes the initiative and responsibility to lead his wife and family both by instruction and through his example
        2. Lover (Eph. 5:25) – He models sacrificial, Christ-like love to his wife which results in her spiritual growth and encouragement
        3. Learner (1 Pet. 3:7) – He pursues learning his wife so he can love and lead in the most effective ways

    C. The Wife's Role
        1. Helper (Gen. 2:19) – She pursues her primary, God-given role to be her husband's helper
        2. Honorer (Eph. 5:22, 33) – She joyfully submits to her husband's leadership and treats him with respect and honor
        3. Homemaker (Titus 2:5) – She makes her home her primary sphere of ministry and influence

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[11]Jeff and Amy Baker, *Keys to Successful Stepfamilies* (Lafayette, IN: Faith Resources, 2006), 8-15

D. The Stepparent's Role[12]
   1. Scripture never uses the term "stepparent."
   2. Understanding the marriage relationship as "one-flesh" is the main biblical principle for understanding the stepparent's role (Gen. 2:24). One flesh means unity and oneness.
   3. Implications for the stepfather (Eph. 5:23)
      a. Because the husband is the head of the home he is responsible and accountable for al that goes on in his home and how it is done
      b. When he marries a woman with children he becomes responsible and accountable for leading his wife and her children
      c. Although he is not the father of the children, the stepfather is responsible for being God's kind of husband and leader – thus overseeing the children in his home
      d. This leadership means the stepfather is ultimately responsible for the teaching and discipline provided in the home. He and his wife will have to work out how this will be accomplished
      e. In general, stepparents who correct and discipline a child from the beginning without first building a relationship find that the child does not respond well. Therefore, at first, the stepfather may decide it is wisest to have his wife continue to be the one who takes the up-front position in teaching and discipling while he seeks to develop a relationship with the child (But this does not mean she assumes the leadership role)
      f. Over time the stepfather may take a more visible position
   4. Implications for the stepmother (Gen. 2:18)
      a. As his helper, the husband may desire for his wife to help in running the household – carrying out many responsibilities typically fulfilled by a mother. The stepmother does this as her husband's helper and spouse – not as mother
      b. Over time as the stepmother fulfills these responsibilities and develops a relationship with the stepchildren the lines may blur and she may be viewed as a mother. Since this is not a role assigned by God this should be viewed as an honor and a blessing, not a goal to be attained
      c. Again, since children often don't respond well to correction from a stepparent with whom they have no relationship, the father may initially take the most visible role of teaching, communicating expectations and applying consequences and rewards. It would be wise to communicate these expectations clearly in a family meeting. Then it is clear that the stepmother is merely enforcing what the father expects when she corrects the children.
   5. Authority in parenting
      a. The parent needs to teach the children to respect and honor the authority of the stepparent in the home

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[12]Ibid., 27-29

b. Stepparents may fulfill many of the same duties parents fulfill, however their authority for functioning this way comes because they are a spouse to their mate, not the child's parent

VII. Relationship with the Former Spouse[13]

　A. See God in the problem. He has allowed this to help you become more like Christ (Rom. 8:28-29)

　B. Examine yourself to see if you are guilty in any way. Take care of your part of the problem (Matt. 7:3-5)

　C. Get rid of all bitterness, rage, and anger. Put on kindness, compassion, and forgiveness (Eph. 4:31-32)

　D. Communicate biblically to solve problems (Eph. 4:15-32)

　E. Return good for evil (Rom. 12:17-21)

　F. Do your part to please God. Do not fret.

　G. Approach differences between households with the goal of glorifying God

　H. Put the interests of others first. Let your gentleness be evident to all (Phil. 2:3-4, 4:5) - Example

　I. Believe the best and practice biblical love (1 Cor. 13:4-7)

　J. Seek to be a peacemaker (Rom. 12:18)

　K. Trust God and submit to His wise, sovereign plan, especially when it comes to the well-being of the children (Rom. 8:28-29). God will never ask you to sin in order to protect your children

　L. Honor biblical roles with the former spouse and his or her spouse (Gen. 2:24)

　M. If the former spouse is a believer, work with and under the leadership of the local church to help resolve problems (1 Cor. 6:1-7)

Lesson 12—Counseling Blended Families, Part 2

I. This presentation will largely be an overview of *Keys to Successful Stepfamilies* by Jeff and Amy Baker (Faith Resources, 2006).

II. Relationship with Children

　A. Challenges with step children

　B. Challenges with biological children

　C. Help children learn to adjust to the "new" family:
　　1. Teach them about the priority of the husband-wife relationship

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[13]Ibid., 80-98

2. Spend quality time with your biological children
3. Explain to your biological children your new role with stepchildren
4. Have regular family "check-ins"
5. Listen well!
6. Model Christlikeness in words and actions

D. Don't provoke children to anger (Eph. 6:4)
   Ways parents provoke children to anger (Lou Priolo, *The Heart of Anger*, 30-51)
   1. Lack of marital harmony
   2. Establishing/maintaining a child-centered home
   3. Modeling sinful anger
   4. Consistently disciplining in anger
   5. Scolding
   6. Being inconsistent with discipline
   7. Having double standards
   8. Being legalistic (Making man-made rules equal to God's law, or a test of spirituality)
   9. Not admitting when you are wrong
   10. Constantly finding fault
   11. Parents reversing God given roles
   12. Not listening to the child's opinion or side of the story
   13. Comparing children to others
   14. Not having time to talk
   15. Not praising the child
   16. Failing to keep promises
   17. Chastising him in front of others
   18. Giving too much freedom
   19. Not giving enough freedom
   20. Making fun of the child
   21. Abusing them physically
   22. Calling them names
   23. Having unrealistic expectations
   24. Showing favoritism toward one child over another
   25. Employing child-training methodologies that are inconsistent with God's Word

E. Help stepfamilies to honor God in their relationships with one another by applying biblical parenting and relationship principles
   1. Biblical Love (1 Cor. 13)
   2. Biblical Communication (Eph. 4:15-32)
   3. Biblical Parenting (Eph. 6:1-4, Col. 3:20-21)
      a. Fathers bear primary responsibility
      b. Communication and unity between husband and wife is key. If there is a disagreement, they should discuss it in private
      c. Allow biological parent to be initial "visible" person in both communication and discipline
      d. Husband and wife should back each other. Have a "zero tolerance" policy regarding any disobedience or disrespect toward the stepparent

4. Be sure to deal with the heart as well as behavior (Prov. 4:23)

III. How do Children Respond to Divorce and Remarriage? (Amy Baker, "Children & Divorce," FBC Conf, 2012).

    A. Depression, sadness, fatigue, day dreams, bursting into tears, withdrawing from friends, difficulty concentrating, plunging into schoolwork to escape

    B. Denial

    C. Embarrassment – sometimes lasting a long time

    D. Intense anger

    E. Guilt – conflict in loyalty

    F. A concern about being cared for

    G. Regression, lack of normal development, return to immaturity (carrying blanket)

    H. Maturity as a result of having to deal with adverse circumstances (taking care of home, laundry, etc.)

    I. Physical symptoms – headaches and stomachaches

IV. Helping Children with Loyalty Conflicts

    A. Loyalty conflicts are a common response among children in divorce and remarriage situations

    B. Start by gathering data and listening well. In what areas is the child struggling?

    C. God wants children to be loyal to Him first (Matt. 22:37-38). Children honor God by loving, honoring, and respecting both sets of parents (Eph. 6:1-3)
        1. Parents teach their children to love God and honor their parents by setting the example themselves (Deut. 6:6)
        2. Parents help their children by teaching them what God says to children in His Word (Deut. 6:7-9)
        3. It may be helpful for children to have a godly, neutral party who can help them

APPENDIX 5

ADVANCED TOPICS IN BIBLICAL COUNSELING:
SEMI-ANNOTATED BIBLIOGRAPHY
OF TOPIC RESOURCES

Dealing with the Past

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APPENDIX 6

PERSONAL IMPROVEMENT PROJECT

Developed by Stuart Scott

During this course, select a problem in your own life to work on improving. <u>Each week</u> of the class (<u>Do not wait until the night before!!!</u>), personally apply the Scriptures and the biblical principles for change to the problem. Put into practice what you are learning! You will be required to keep a "journal" of how you addressing this issue each week. There should be a weekly entry from the week that the contract is due until the week the project is due. This does not need to be long, one or two paragraphs, but it is a way to help you keep focused on the assignment throughout the semester. This will be turned in along with your assessment at the due date for the project.[1]

Choose an issue to work on after prayerful and careful thought, keeping John 15:1, Hebrews 12:5-14, and Psalm 139:23f in mind. You may pick a relatively discrete and minor habit or you may choose a more major problem pattern. Whatever you choose, make sure that you are committed to working through the heart issues, not just the behavior pattern.

> On the one hand, small bad habits (e.g., biting your fingernails, or breaking the speed limit) are accessible bits of life that often can lead you into more substantial issues. For example, your fingernails can lead you to how you handle tension in general. This is like pulling a handkerchief out of a hat and finding twenty more tied onto it! Progress often leads to ripple effects in other areas of life.

> On the other hand, more general problems (e.g., a tendency to be shy and evasive around other people, or a tendency to be aggressive and controlling, or a tendency to judge and categorize people) have the advantage of bringing more of your whole life into the light of God. The avalanche is made of a million snowflakes. Fundamental changes in attitude again have a ripple effect. If you choose a larger issue, you will need to break it down into the particular actions, attitudes, thoughts, and feelings that manifest the problem. You also may need to narrow your focus. For example, if you pick "strained relationships with many people," you might want to focus on one or two relationships in particular.

Please look over the following examples for suggestions. The assignments found in Wayne Mack's *Homework Manual for Biblical Living, Vol. 1*, pages 41-45, 48-50 may also be helpful in identifying an area to work on.

- ▪ **Driving habits**. In biblical times life was described as a "walk." Now we drive. Your driving provides a microcosm of your life style. Do you drive in an aggressive manner, speeding, tailgating, cutting people off, always pushing and

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[1]Adapted from material by Dr. Wayne A. Mack and Dr. David Powlison

hurrying? Do you obey traffic laws? Are you tense, easily hassled, irritable? Courteous? Fearful and tentative? So preoccupied that you space out?

- **The way you play golf or another competitive sport**. Sports can be wonderful windows into **our** pride, fears, competitiveness, slyness, tendencies to live on the basis of our own performance as "a success" or "a failure," anger, recourse to fantasy, comparison with others, concern to look good in others' eyes, etc.

- **Relationship to money and possessions**. Each of us tends to run off the rails in some way or other regarding material things: Obsessed? Fearful of poverty? Daydream of wealth and possessions? Worried? Generous? Using gifts to buy friends? Impulsively and compulsively spending money? Coveting? Feeling inferior or superior? Continually going into debt?

- **Escapes, comforts, and pleasures.** Do you at times misuse TV, food, drugs, alcohol, newspaper, fantasy novels, computer games, spectator or participant sports, hobbies, jogging…? Sorting through when and why can be tremendously revelatory.

- **Anxiety.** How do you handle pressure, stress, worries, cares, uncertainties, demands? Do you tend to be anxious and worried a lot of the time? Do you bite your fingernails? Snack compulsively?

- **Sex and romance.** Do you have a problem somewhere on the continuum from daydreams to lingering eyes to covert acting out to flagrant immorality? How do you handle the bombardment of romantic and erotic images in the mass media?

- **Fears of people.** Where and with whom does a desire to be approved and fear of rejection play a part in **your** life? Do you lie, flatter, cower, avoid, play the chameleon, wear a mask…? Do you tend to look to others' opinions to define you? Do you find it hard to speak up, or does humor belie fear? Are you self-confident because people like you?

- **Broken or strained relationships.** Where do you have a history of "war-making" rather than peacemaking? When and with whom have you experienced anger, conflict, manipulation, **bullying**, confusion, escapes, etc.

- **Are you self-absorbed**? Do you have difficulty entering another's world and loving people or listening? Are you absorbed in your own opinions, agenda, questions, desires, fears? Do you manipulate and push your way and your opinions? Talk too much?

- **How you relate to authority**: parents, teachers, bosses, police, and the like. Are you rebellious and self-willed? Timid and overly compliant? Do you flee accountability and **build** a private world in which you rule?

- **Response to being sinned against.** How have you reacted to being wronged, betrayed, or hurt by people? The range of typical responses includes the varieties of anger, fear, **depression**, denial, escape, compensatory drive to prove oneself, and the like.

- **Fantasies**. Do you have recourse to some private "garden" of fantasies, whether athletic, financial, sexual, romantic, self-pitying, violent, powerful, etc.? Do fantasies of success/failure in anything from career to ministry to love to recreation either delight or plague your mind? Does your mental world star YOU, either to your glory or despair?

- **Patterns of work and rest**. Do you oscillate between workaholism and self-indulgent comfort-loving? Are you driven and restless? Do you procrastinate and avoid tasks? Are **the** ways you seek rest and refreshment truly restful and glorifying to God?

Once you have chosen what you plan to work on, fill out the <u>Positive Traits Inventory</u> and the problem form (<u>Negative Traits Inventory</u>). Have two other courageous, truthful people also rate you (<u>one being your mate</u>, if married). **<u>Turn in all three copies with your project paper</u>**. Describe the problem in some detail. What exactly are you focusing on? How does the problem show up – behaviors, words, thoughts, attitudes, emotions? In what situations – when, where, with whom – does it appear? How often is it a problem? How intense? How long-standing? What was the starting point? What are the particular points of exacerbation or breakthrough? What has helped in the past? Who are influential models pro and con? etc.

As the class continues, apply the biblical principles taught in the class to the various questions on the <u>Self Confrontation Testimony</u>. Type out your answers to the questions (**4-6 page**) to turn in on the due date given in the course schedule. This paper that you turn in should include some careful thought and analysis of this issue, the progress you have made and how you have made it. Consider this your opportunity to give a report on what has happened in your life as you have worked on your selected problem.

Personal Inventory

Matthew 7:1-5

Rate yourself on each of the following traits. Before each word, put the number from the rating scale which most accurately describes you.

Rating scale: 1 = weak   2 = need to improve   3 = have improved   4 = satisfactory

_____ Admit when I am wrong	_____ Flexible
_____ Analytical	_____ Frugal
_____ Appreciative	_____ Generous
_____ Compassionate	_____ Good father/mother
_____ Conscientious	_____ Hospitable
_____ Considerate	_____ Humble
_____ Consistent	_____ Keep my word
_____ Cooperative	_____ Know where I am going
_____ Courageous	_____ Loving
_____ Courteous	_____ Neat
_____ Creative	_____ Not an opportunist
_____ Decisive	_____ Objective
_____ Dependable	_____ Perseveres
_____ Diligent	_____ Patient
_____ Discerning	_____ Persistent
_____ Disciplined	_____ Plans Ahead
_____ Do not take advantage	_____ Punctual
_____ Do not use people	_____ Sensitive
_____ Efficient	_____ Sincere
_____ Enthusiastic	_____ Teachable
_____ Fair	_____ Work hard

Personal Inventory

Matthew 7:1-5

Have two courageous, truthful people rate you, <u>one being your spouse</u> if married. This will help you discern how you need to change.

How long have you known this individual? _____ What is your relationship? _____

Rating scale: 1 = weak   2 = needs to improve   3 = has improved   4 = satisfactory

_____ Admits it when he/she is wrong	_____ Flexible
_____ Analytical	_____ Frugal
_____ Appreciative	_____ Generous
_____ Compassionate	_____ Good father/mother
_____ Conscientious	_____ Hospitable
_____ Considerate	_____ Humble
_____ Consistent	_____ Keeps his/her word
_____ Cooperative	_____ Knows where he/she is going
_____ Courageous	_____ Loving
_____ Courteous	_____ Neat
_____ Creative	_____ Not an opportunist
_____ Decisive	_____ Objective
_____ Dependable	_____ Perseveres
_____ Diligent	_____ Patient
_____ Discerning	_____ Persistent
_____ Disciplined	_____ Plans Ahead
_____ Does not take advantage	_____ Punctual
_____ Does not use people	_____ Sensitive
_____ Efficient	_____ Sincere
_____ Enthusiastic	_____ Teachable
_____ Fair	_____ Works hard

Personal Inventory

Matthew 7:1-5

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_____ Admits it when he/she is wrong	_____ Flexible
_____ Analytical	_____ Frugal
_____ Appreciative	_____ Generous
_____ Compassionate	_____ Good father/mother
_____ Conscientious	_____ Hospitable
_____ Considerate	_____ Humble
_____ Consistent	_____ Keeps his/her word
_____ Cooperative	_____ Knows where he/she is going
_____ Courageous	_____ Loving
_____ Courteous	_____ Neat
_____ Creative	_____ Not an opportunist
_____ Decisive	_____ Objective
_____ Dependable	_____ Perseveres
_____ Diligent	_____ Patient
_____ Discerning	_____ Persistent
_____ Disciplined	_____ Plans Ahead
_____ Does not take advantage	_____ Punctual
_____ Does not use people	_____ Sensitive
_____ Efficient	_____ Sincere
_____ Enthusiastic	_____ Teachable
_____ Fair	_____ Works hard

Negative Traits Inventory
(Problem Form)

Matthew 7:1-5

Have two courageous, truthful people rate you, <u>one being your spouse</u> if married. This will help you discern how you need to change.

How long have you known this individual? _____ What is your relationship?_____

Rating scale: 1 = weak   2 = needs improvement   3 = has improved   4= not a problem

STEWARDSHIP OF TIME

_____ Inconsistent

_____ Irresponsible

_____ Lazy

_____ Procrastinator

_____ Wishy-washy

STEWARDSHIP OF FINANCES

_____ Greedy

_____ Impractical

_____ Stingy

_____ Squanderer

_____ Wasteful

STEWARDSHIP OF THE TONGUE

_____ Argumentative

_____ Blow up

_____ Brash

_____ Gets the last word

_____ Glib

_____ Gossipy

_____ Harsh

_____ Insolent

_____ Insulting

_____ Lying/untruthful

_____ Quarrelsome

_____ Sarcastic

_____ Shouting

_____ Slanderous

_____ Temper outbursts

ISSUES OF THE HEART

Toward Self

_____ Arrogant

_____ Conceited

_____ Covetous

_____ Cries w/o reason

_____ Deceitful

_____ Disobedient

_____ Never satisfied

_____ Overambitious

_____ Overly independent

_____ Perfectionist

_____ Petty

_____ Reckless

_____ Scheming

_____ Secretive (Private)

_____ Selfish/Self-willed

_____ Spineless

_____ Stubborn

_____ Touchy (easily angered)

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_____ Unbelieving

_____ Undiscerning

_____ Unreasonable

Toward Others

_____ Belittling

_____ Bitter

_____ Blameshifting

_____ Blows up

_____ Brutal

_____ Clams up

_____ Cliquish

_____ Closed minded

_____ Complaining/Nagging

_____ Correcting

_____ Critical

_____ Cruel

_____ Deceitful

_____ Demanding

_____ Distrustful

_____ Domineering

_____ Embarrassing

_____ Fussy

_____ Hateful

_____ Holier-than-thou/Lordly

_____ Hostile

_____ Hypocritical

_____ Impatient

_____ Inconsiderate

_____ Insensitive

_____ Interrupting

_____ Jealous

_____ Judgmental

_____ Malicious

_____ Manipulating

_____ Meddling

_____ Mischievous

_____ Overbearing

_____ Picky

_____ Possessive

_____ Pushy

_____ Puts off confronting

_____ Rationalizing

_____ Rebellious/Unsubmissive

_____ Resentful

_____ Rigid

_____ Rude

_____ Snoopy

_____ Spiteful

_____ Suspicious

_____ Tactless

_____ Thin-skinned

_____ Thoughtless

_____ Tyrannical

_____ Uncooperative

_____ Unfair

_____ Unforgiving

_____ Ungrateful

_____ Unkind

_____ Unloving/Unmerciful

_____ Untrustworthy

DECISION MAKING

_____ Indecisive

_____ Indifferent

_____ Inflexible

Negative Traits Inventory
(Problem Form)

Matthew 7:1-5

Have two courageous, truthful people rate you, <u>one being your spouse</u> if married. This will help you discern how you need to change.

How long have you known this individual? _____ What is your relationship?_____

Rating scale: 1 = weak   2 = needs improvement   3 = has improved;   4= not a problem

_____ Quarrelsome

_____ Sarcastic

STEWARDSHIP OF TIME

_____ Shouting

_____ Slanderous

_____ Inconsistent

_____ Temper outbursts

_____ Irresponsible

_____ Lazy

_____ Procrastinator

ISSUES OF THE HEART

_____ Wishy-washy

Toward Self

_____ Arrogant

_____ Conceited

STEWARDSHIP OF FINANCES

_____ Covetous

_____ Cries w/o reason

_____ Greedy

_____ Deceitful

_____ Impractical

_____ Disobedient

_____ Stingy

_____ Never satisfied

_____ Squanderer

_____ Overambitious

_____ Wasteful

_____ Overly independent

_____ Perfectionist

STEWARDSHIP OF THE TONGUE

_____ Petty

_____ Reckless

_____ Argumentative

_____ Scheming

_____ Blows up

_____ Secretive (private)

_____ Brash

_____ Selfish/Self-willed

_____ Get the last word

_____ Spineless

_____ Glib

_____ Stubborn

_____ Gossipy

_____ Touchy (easily angered)

_____ Harsh

_____ Unbelieving

_____ Insolent

_____ Insulting

_____ Lying/untruthful

_____ Undiscerning

_____ Unreasonable

Toward Others

_____ Belittling

_____ Bitter

_____ Blameshifting

_____ Blows up

_____ Brutal

_____ Clams up

_____ Cliquish

_____ Closed minded

_____ Complaining/Nagging

_____ Correcting

_____ Critical

_____ Cruel

_____ Deceitful

_____ Demanding

_____ Distrustful

_____ Domineering

_____ Embarrassing

_____ Fussy

_____ Hateful

_____ Holier-than-thou/Lordly

_____ Hostile

_____ Hypocritical

_____ Impatient

_____ Inconsiderate

_____ Insensitive

_____ Interrupting

_____ Jealous

_____ Judgmental

_____ Malicious

_____ Manipulating

_____ Meddling

_____ Mischievous

_____ Overbearing

_____ Picky

_____ Possessive

_____ Pushy

_____ Puts off confronting

_____ Rationalizing

_____ Rebellious/Unsubmissive

_____ Resentful

_____ Rigid

_____ Rude

_____ Snoopy

_____ Spiteful

_____ Suspicious

_____ Tactless

_____ Thin-skinned

_____ Thoughtless

_____ Tyrannical

_____ Uncooperative

_____ Unfair

_____ Unforgiving

_____ Ungrateful

_____ Unkind

_____ Unloving/Unmerciful

_____ Untrustworthy

DECISION MAKING

_____ Indecisive

_____ Indifferent

_____ Inflexible

Negative Traits Inventory
(Problem Form)

Matthew 7:1-5

Have two courageous, truthful people rate you, <u>one being your spouse</u> if married. This will help you discern how you need to change.

How long have you known this individual? _____ What is your relationship? _____

Rating scale: 1 = weak   2 = needs improvement   3 = has improved   4= not a problem

STEWARDSHIP OF TIME

_____ Inconsistent

_____ Irresponsible

_____ Lazy

_____ Procrastinator

_____ Wishy-washy

STEWARDSHIP OF FINANCES

_____ Greedy

_____ Impractical

_____ Stingy

_____ Squanderer

_____ Wasteful

STEWARDSHIP OF THE TONGUE

_____ Argumentative

_____ Blow up

_____ Brash

_____ Gets the last word

_____ Glib

_____ Gossipy

_____ Harsh

_____ Insolent

_____ Insulting

_____ Lying/untruthful

_____ Quarrelsome

_____ Sarcastic

_____ Shouting

_____ Slanderous

_____ Temper outbursts

ISSUES OF THE HEART

Toward Self

_____ Arrogant

_____ Conceited

_____ Covetous

_____ Cries w/o reason

_____ Deceitful

_____ Disobedient

_____ Never satisfied

_____ Overambitious

_____ Overly independent

_____ Perfectionist

_____ Petty

_____ Reckless

_____ Scheming

_____ Secretive (private)

_____ Selfish/Self-willed

_____ Spineless

_____ Stubborn

_____ Touchy (easily angered)

_____ Unbelieving

_____ Undiscerning

_____ Unreasonable

Toward Others

_____ Belittling

_____ Bitter

_____ Blameshifting

_____ Blows up

_____ Brutal

_____ Clams up

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_____ Tyrannical

_____ Uncooperative

_____ Unfair

_____ Unforgiving

_____ Ungrateful

_____ Unkind

_____ Unloving/Unmerciful

_____ Untrustworthy

DECISION MAKING

_____ Indecisive

_____ Indifferent

_____ Inflexible

Sanctification Project Testimony

(Complete and submit with the rest of the project–
please type out your answers–4-6 pages.)[2]

1.   The problem area in my life I chose to work on was:

2.   My problem caused other failures, which were:

3.   Others were affected because:

4.   The Scriptures that helped me most were:

5.   The Gospel Truths of your Union in Christ influenced you how?

6.   The Gospel Truths of your Communion with Christ influenced you how?

7.   The heart affections were: and now are:

8.   The old thoughts were: and now are:

9.   The old behavior issues were: and now are:

10. I know that the "put-off's" and "put-on's" will continue in my life because:

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[2] Adapted from material by Dr. John Broger (*Self-Confrontation Manual*)

APPENDIX 7

CASE REPORT FORM

NANC

PURSUING EXCELLENCE IN BIBLICAL COUNSELING

Case Report Form

Type your answers to these questions, then email to your supervisor. Be sure to allow sufficient time for your supervisor to review each case before your appointed time to call.

Counselee _____ Date _____ Session # _____
Counselor _____ Session Length _____

1. Significant background information.

2. Summary of reasons they came for counseling (presentation problem).

3. What changes were made by the counselee since last session (as a result of applying last session's counsel and performing last session's homework)?

4. What main problems were discussed in this session?

5. What unbiblical habits of thinking and /or behaving are you seeing in the counselee (pre-   conditioning)?

6. What idols and/or heart issues are emerging? ("I must _____.")

7. What Biblical solutions were presented in this session (tie in with #4)?

8. What homework was given and how did it specifically apply to the problems (tie in with #4)?

9. If someone asked the counselee right after the session, "What did you learn that you needed to change," what would you want him to say?

10. How was hope or encouragement given in this session?

11. How is the overall counseling process progressing? What issues have been sufficiently addressed by you and changed by the counselee?

12. What are your goals for future sessions?

If the session is not moving, review Jay's 50 Failure factors in the Christian Counselor's Manual.

APPENDIX 8

NO SUICIDE AGREEMENT

Glorifying God through the Honoring of His Gift of Life

Please read the following paragraphs, and sign below to signify your official agreement with the truths affirmed, and your commitment to follow and trust Christ in your difficulty.

I understand that all life, including my life and body, is a good gift from God, the Creator (Gen. 1:27), and my life is not my own to destroy (Ex. 20:13).

If I am a Christian, I recognize that both my life and my body were purchased by the death of Jesus Christ (1 Cor. 6:20), and belongs entirely to Him. I also acknowledge, according to God's Word, that my body is the temple of the Holy Spirit (1 Cor. 6:19), and it is my privilege and honor to treat it accordingly. That means I have no right to mutilate or harm my body in any way, as this is an offense to God and a violation of my fundamental responsibility to glorify Him in all things (1 Cor. 10:31).

If I am not a Christian, I understand that God has made His free gift of salvation available to me by believing in Jesus Christ's death for me (Eph. 2:8-10; 2 Cor. 5:21). That new relationship will not only release me from the penalty of God's judgment against me, but it will also release me from the ongoing power of sin, so that I will no longer be constrained to sin (Rom. 6:4-14). If I do not understand this wonderful provision for me, I am aware that I may immediately speak to my counselor for further understanding, and he or she will gladly help me to understand what God has made available to me.

I also recognize that God not only knows me but that He created me exactly and precisely as He wanted me to be (Ps. 139, especially vv. 13-18); the way I am is no accident. Further, God created me to honor and please Him with my life (1 Cor. 8:6; 2 Cor. 5:9). I also understand that the Bible teaches that death is not an end, but a beginning at which time I will face a holy God (Heb. 4:13). I understand that once I am dead, I cannot ever come back (Lk. 16:26). I affirm that when I know what is right (thou shall not kill; Exodus 20:13), and refuse to do it, that is not only sin (Js. 4:17), but that the Scriptures also warn that I will then face the judgment of God and, "it is a terrifying thing to fall into the hands of the living God" (Heb. 10:31).

I understand that I do have hope in my circumstance. While I have troubles, this situation is in fact a unique circumstance in which I can know God's provision and power working in my life (2 Cor. 12:9-10). Without this difficulty, I likely would not experience the surpassing greatness of God's provision. The truth is that God *is* sufficient to strengthen me in this trial (Heb. 4:16) and He *is* eager to love and comfort me in the midst of my difficulty (Rom. 8:26).

I understand that my counselor and others love me, and are committed to ministering to me as I face this struggle. I understand that to move out of this moment of despair and towards a life of joy and hope, I must rely on the provision God has made for me in

Christ and on those God has placed in my life who are able to minister to and love me. I understand that ultimately, any trial I face is intended by God to mature and complete me, not destroy me (Js. 1:2-4). I understand I must trust God's providence, guidance, and love, in order to escape this temptation to end my life; He has provided a way of escape from my trouble through Christ (1 Cor. 10:13).

I recognize that killing myself is not honoring to God or my loved ones.

As of this date, I will stop planning or entertaining plans to kill myself. I commit that I will not kill myself, but will submit to the authority of God as revealed in His Word, and follow the godly counsel of my counselor and others to address my pain and despair in a biblical and God-honoring manner. I understand that the desire to kill myself is deceitful, selfish, and sinful. I understand there are more Christ-honoring ways to address my sorrows and pain.

I will, from this day forward, seek to honor God with my life, thoughts, and body.

Counselee Signature _____ Date _____

Counselor Signature _____ Date _____

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ABSTRACT

EQUIPPING BELIEVERS AT GRACE BIBLE CHURCH, GRANBURY,
TEXAS, TO DISCIPLE AND COUNSEL THOSE STRUGGLING
WITH CHALLENGING LIFE TOPICS

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This project develops a biblical theology for equipping biblical counselors in the church and then implements the theology through a training course designed to equip believers to disciple and counsel those struggling with six different challenging life topics.

Chapter 1 introduces the project, explaining the purpose, goals, background, and rationale of the training course. Chapter 2 develops a biblical theology for equipping and training believers to disciple and counsel others. Specifically, this chapter focuses on the life and ministry of the apostle Paul as an example and model for equipping others. Chapter 3 surveys current methods and models for training biblical counselors by examining key trainers and ministries in the biblical counseling movement. Chapter 4 outlines the implementation of the fifteen-week biblical counselor equipping course presented at Grace Bible Church. Chapter 5 offers analysis and reflection upon the entire project.

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