BIBLICAL COUNSELOR TRAINING MANUAL

TEACHING OUTLINES









Faith Fellowship Biblical Counseling Center offers this material together with IABC, the International Association of Biblical Counselors. We pray that through it, God will be glorified in many realms—teaching, parenting, disciple-making, friendships, and biblical counseling. Feel free to use it to benefit God's kingdom, only please do not sell it.

These teaching outlines are derived largely from teaching obtained while students at Trinity Theological Seminary in Newburgh Indiana, and while attending Biblical Counseling Training Conferences at Faith Baptist Church in Lafayette Indiana. We are grateful to them, and to all who provide biblical teaching on biblical counseling.

"For whatever was written in former days was written for our instruction, that through the encouragement of the Scriptures we might have hope. May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ." Romans 15:4-6 (ESV)

Bob Froese, PhD Biblical Counseling

Ruth Froese, M.A. Biblical Counseling

@ Faith Fellowship Church, 11478 Main, Clarence NY, USA, 2014 716-759-0591

TEACHING OUTLINES

Biblical Counselor Training Manual

HOPE SEMINAR

1.	Hopeful Counseling	Pg. 4
2.	The Process Of Change That Brings Hope	Pg. 8
3.	Biblical Counseling And Counseling Theories	Pg. 10
4.	Hope In Trials And Suffering	Pg. 12
5.	Hope Through Forgiveness	Pg. 16
6.	Hope For Those Fearful, Worried, and Anxious	Pg. 19
7.	Hope Through Dealing With Guilt	Pg. 21
8.	Ministering Hope To Those In Sexual Sin	Pg. 26
9.	Hope For The Short-Fused	Pg. 29
10.	Case Study On Dealing With Conflict	Pg. 34
	HEART SEMINAR	
11.	Definition And Goal Of Biblical Counseling	Pg. 36
12.	How Biblical Counselors Think About Growth	Pg. 39
13.	What Does The Church Have To Do With Biblical Counseling?	Pg. 43
14.	Qualifications Of A Biblical Counselor	Pg. 46
15.	The Depressed Heart And Biblical Counseling	Pg. 49
16.	Physical Illness And Biblical Counseling	Pg. 53
17.	Heart Issues In Biblical Counseling	Pg. 56
18.	The "Addicted" Heart And Biblical Counseling	Pg. 58
19.	Key Elements In Helping Hurting Hearts: Pt. 1	Pg. 62
20.	Key Elements In Helping Hurting Hearts: Pt. 2	Pg. 68
	HOME SEMINAR	
21.	Biblical Goals For Marriage	Pg. 74
22.	Communication	Pg. 76
23.	Biblical Counsel Regarding The Role Of A Husband	Pg. 78
24.	Biblical Counsel Regarding the Role Of A Wife	Pg. 80
25.	Biblical Sexuality	Pg. 83
26.	Goals In Parenting	Pg. 87
27.	Discipleship Strategies For Training Children	Pg. 90
28.	Biblically Counseling The Parents Of Teens	Pg. 94





1. HOPEFUL BIBLICAL COUNSELING

I. Introduction

A. Biblical counseling is not the same thing as psychological counseling, integrated counseling, or pastoral counseling (*PP PIC—TWO WAYS THE WORLD PERCEIVES HOPE—TRIP AND SKIN MOISTURIZER*).

-Originally, FFBCC had been steered away from Nouthetic Counseling by schools promoting integrated counseling. However, our integrated counseling (Pastoral/Christian/Psychological) at FFBCC was not seeing much progress, simply taking a lot of our time.

-After we determined to leave psychology and trust the Bible more closely, we were introduced to biblical counseling in the fall of 2006. Since then FFC Biblical Counseling Center was birthed, and through it many people have been and are being given hope in troubling situations.

- B. Goal, method, focus, target, and tools of biblical counseling:
 - 1. The goal is heart transformation and relational restoration (2 Corinthians 5:12-21).
 - 2. The <u>method</u> is truth in the context of grace (John 1:14).
 - 3. The <u>focus</u> is mind, will, emotions—renewed mind, submitted will, informed emotions.
 - 4. The <u>target</u> is beyond behavior to the desire and motivations of the inner man. (For example: Is it possible that there are cases where mania and depression that have resulted in a bi-polar diagnosis, are a long-standing pattern of foolish behavior and despairing thoughts?)
 - 5. The tools are the Word of God, Spirit of God, community of God.

II. Biblical Counseling's Goal for Lives Is the Same as God's Goal for Lives

- A. What is the biblical counselor trying to accomplish with a counselee? The goal of biblical counseling is Christ-likeness.
 - 1. Clearly define and communicate the goal of Christ-likeness (Romans 8:29)
 - a. Christ-likeness is God's purpose for <u>all</u> believers. If counselee is not a believer, it's a perfect opportunity to evangelize while helping them.
 - b. God works through <u>whatever</u> comes into our lives to make us more like Christ.
 - c. <u>Difficulties</u> are a springboard God uses to make us more like Christ.
 - 2. Christ-likeness is the <u>mandate</u> given to the church, as we make disciples of Jesus Christ (Matthew 28:19-20).
- B. By Christ-likeness, God is glorified.
 - 1. Man was created for God's glory

Isaiah 43:7 "Everyone who is called by My name, Whom I have created for My glory; I have formed him, yes, I have made him."

1 Corinthians 10:31 "Therefore, whether you eat or drink, or whatever you do, do all to the glory of God."

III. What Happens When God's Purposes are Met?

- A. There is a <u>growing</u> desire to please God first and foremost (John 4:34, Luke 22:42, Galatians 1:10). John 4:24 "God is Spirit, & those who worship Him must worship Him in spirit & truth."
- B. Guilt is taken seriously (Psalm 51).

The following survey results directly address the question of hope and guilt. In Bob Froese's dissertation on "HOPE: The Origin and Offering of Biblical Counseling" he studied the aspect of guilt in relation to hope. He compared the level of dealing with guilt with the level of hope for secular and biblical counseling. The level of dealing with guilt in biblical counseling (4.456) was almost identical to the level of hope in biblical counseling (4.458), both near the midpoint between strong and very strong agreement. In psychological counseling, dealing with guilt was reported as (3) agreement that it was dealt with, yet the level of hope attained reported was between disagreement and agreement at 2.578. Since the methods of dealing with guilt differ for both types of counseling, some correlation between the method of dealing with guilt in biblical counseling and the higher level of hope reported is observed, and some correlation between the method of dealing with guilt in psychological counseling and the lower level of hope reported is observed. ("HOPE: The Origin and Offering of Biblical Counseling" is available at: http:// a599e113513c527ac189-670dd1579c3c7900b6f15a851c09a63c.r48.cf2.rackcdn.com/uploaded/p/0e2733771_1387464241_pb -dissertation.pdf)

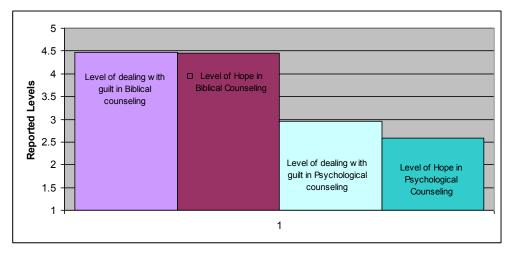


Chart compares reported levels of "Dealing with Guilt" and "Level of Hope" for biblical counseling and psychological counseling.

- C. <u>Scripture is used to resist temptation in a meaningful and relevant manner</u> (Matthew 4:1-11, Psalm 119:9,11) "How can a young man cleanse his way? By taking heed according to Your word. Your word have I hidden in my heart, that I might not sin against you."
- D. A movement from self-centeredness toward serving <u>others</u> (Matthew 20:25-28, Philippians 2:3-4) "Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. (lower your self-esteem) Let each of you look out not only for his own interests, but also for the interests of others."
- E. The counselee takes responsibility for personal <u>faithfulness</u> (Ezekiel 18:4; Jeremiah 31:29-30) "In those days they shall say no more: 'The fathers have eaten sour grapes, and the children's teeth are set on edge. But every one shall die for his own iniquity; every man who eats the sour grapes, his teeth shall be set on edge."

An understanding of biblical counseling can be gained by studying IABC's "Affirmations and Denials," available at the IABC information table.

IV. What Is The Plan Of Action For A Biblical Counselor To Give Hope?

- A. <u>Accurately proclaim Christ:</u>
 - As Savior from our sins (John 3:16-18, 36, Matthew 7:21-23 "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'"
 - As the one who changes believers at the <u>core</u> of their being (Mark 7:21-23, 2 Corinthians 5:17 "Therefore if anyone is in Christ, he is a new creation, the old has passed away, behold all things have become new."
 - 3. As the one who is <u>worthy</u> to be Lord and Master (Matthew 16:24-25; <u>2 Corinthians 5:9-10</u> Therefore we make it our aim, whether present or absent, to be well pleasing to Him. For we must all appear before the judgment seat of Christ, that each one may receive the things [done] in the body, according to what he has done, whether good or bad.

PP QUOTE—"Two most important days in your life, this day and that day." Purpose: How to live this day in light of the day when we stand before Jesus Christ.

- B. Admonish (noutheteo) with wisdom
 - <u>Discern</u> unbiblical thinking and behavior through various forms of data gathering (Acts 20:31, Romans 15:14, 1 Thessalonians 5:14 "Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all").

It's a bad rap that biblical counselors simply call the problem sin, without empathic care and love. Biblical counselors definitely "walk a mile in the counselee's shoes." Part of this course includes intensive teaching on data gathering in January at the HEART Conference.

 Lovingly, with <u>involvement</u>, talk about their unbiblical thinking and behavior by pointing out Scripture (Titus 3:10, 1 Corinthians 4:14, 2 Timothy 3:16-17, Hebrews 4:12). The key skill elements of biblical counseling (including data gathering and gaining Involvement) will be covered in depth in January at the HEART Conference.

a. The biblical counselor must be a growing theologian.

- b. Have you gone through all the lists of sins given in Scripture and all the solutions?
- 3. The motivation is the <u>glory</u> of God which is the person's good (**Ephesians 6:4, Colossians 3:16**).
- 4. How can the Biblical counselor admonish with wisdom?
 - a. We must be disciplined to think and talk in biblical categories as much as possible. We must be able to put our finger on the Word that describes the counselee.
 - b. We must use wise questions that probe hearts.
 - c. We must keep the goal of pleasing Christ as our focus.
- C. Teach with wisdom
 - 1. Teaching communicates positive truth.

- 2. Carefully select which passage of Scripture, if heard and obeyed, would give God glory in specific and multiple aspects of the counselee's life?
- 3. Be careful to minister, not dispense Scripture.
- 4. Be discerning in the use of pamphlets, books, tapes to explain Scripture appropriately to the counselee.
- 5. Teaching is not what you say, but what they hear. Focus on knowing and doing, hearing, and obeying (Matthew 7:24-27).

V. The Holy Spirit Is The Counselor. He Uses Humans As An Instrument To Give Hope

- A. Prayer is necessary in order to be dependent instruments in God's hands (Philippians 2:13, 4:13, 1 Corinthians 15:10).
 - 1. Pray for yourself, alone and in front of counselee.
 - 2. Pray with your counselees about their situation.
 - 3. Pray for your counselees throughout the week.
- B. Reliance on the Holy Spirit is necessary for biblical counseling Romans 8:13 "For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live."
 - 1. The Holy Spirit is the active agent in the counseling room (Galatians 5).
 - 2. It is stupid to think we can do anything in the flesh. This must be conveyed to the counselee.
 - **3.** It is fatal to leave the Holy Spirit out of counseling, for it is His work to help counselees grow to be more like Christ.

John 17:7 Now they have known that all things which You have given Me are from You.

Additional Resources:

Adams, Jay—*Problems: Solving Them God's Way,* P&R Publishing Hindson, Ed & Eyrich, Howard—*Totally Sufficient,* Christian Focus Publications MacArthur, John—*Counseling-How to Counsel Biblically,* Thomas Nelson Publishers Powlison, David—*Seeing with New Eyes,* P&R Publishing





2. THE PROCESS OF CHANGE THAT BRINGS HOPE

I. Conception Of Sin (James 1:12-15)

- A. <u>Tempted</u> by my idiosyncratic desires, I am lured and sin is conceived in my mind (Jeremiah 17:5-8).
- B. What do I desire more than glorifying God, so much that I am willing to sin to get it?
- C. Sin is my <u>responsibility</u>, not something I can blame on Satan or the situation.

2. Conviction (John 16:8-11)

- A. What is the sin I have done in <u>unbelief</u>? Unbelief is going anywhere other than God and His Word to deal with a situation—<u>Jeremiah 17:5-8</u>.
- B. What is the <u>righteousness I have not reflected?</u> (WWJD)
- C. What is the judgment? What is the price to pay?

3. Confession (1 John 1:9, Proverbs 28:13, Proverbs 13:15)

- A. I <u>agree</u> with God. I surrender my mind, will, and emotions to God's mind, will and emotions (according to His Word).
- B. I <u>confess</u> to God in contrite humility. He cleanses me through the blood of Jesus Christ, and restores the relationship with Him.
- C. I confess to the person I have sinned against in contrite <u>humility</u>. Through being forgiven by Christ—merciful, gracious forgiveness is granted, and the relationship is restored (<u>Psalm 66:18, Proverbs 15:29, Matthew 5:23-24)</u>.

4. Change (2 Corinthians 7:8-10, Romans 12:1-2, Ephesians 4:17-32, Colossians 3:1-17)

- A. <u>Godly sorrow</u> I put off. I verbalize to those I have sinned against how I hate my sin, not how I hate my situation.
- B. <u>Repentance</u> I renew my mind. I verbalize how my mind has been renewed by the Word of God to think differently (new mind).
- C. <u>Deliverance</u> I put on. I explain how my thoughts and actions are different (new man).

5. Convincing Evidence (2 Corinthians 7:11)

- A. I prove repentance by manifesting change in my life rather than simply talking about change diligence through the power and leading of the Holy Spirit, clearing the old, indignation toward the sin, fear of doing it again, desire and zeal in the new actions. I am vindicated.
 - 1. Diligence—we will eagerly and aggressively pursue <u>righteousness</u> (Matthew 5:6).
 - 2. Clearing of yourselves—this is a <u>desire</u> to clear your name from any form of the sin (Romans 13:14, 1 Thessalonians 5:22).
 - 3. Indignation—means we will have anger over our sin and <u>displeasure</u> because the shame it brought our Lord (<u>Matthew 5:4, James 4:7-10</u>)

- 4. Fear—we will have a healthy fear and reverence towards the God who disciplines and judges sin (**Deuteronomy 13:4-11, Psalm 9:20, Revelation 14:7)**.
- 5. Vehement desire—this refers to the strong desire to restore the relationship with the person who you sinned against.
- 6. Zeal—this refers to loving someone so much that one <u>hates</u> anything that harms the object of this love.
- 7. Vindication- means the repentant sinner no longer tries to <u>protect</u> himself. He wants to see his sin avenged.
- B. By repentance, I prove myself to be changed (2 Corinthians 7:11).

(The following homework page can be assigned to help a counselee work on specifics that would prove repentance in the context of their sin).

	Observe repentance Prove repentance (abstract concept)	Specific concrete actions that I have taken (or will take) to prove repentance. Name the sin specifically, and use this column for dates, times, places where you have or will put repentance into action.	Not repentance (abstract concept)
DILIGENCE	How do I show that change is a high priority for me? What changes have I made in the people I hang around with,		What shows my laziness in not taking steps that would lead to change?
CLEARING SELF	To whom have I explained that I have changed?		What excuses or justifications have I made as to why I don't change
INDIGNATION	What thought processes reveal that I hate that I did it?		Have I downplayed the seriousness, saying, "It's not so bad"
FEAR	Do I have a phobia (fear) about being involved in the sin? What steps am I taking to stay away from temptation?		Are there ways that I've put my big toe into temptation?
DESIRE, LONGING	Does every rebellious thought about it lead to confession of sin? How many times in a day do I confess rebellious thoughts, and pray for God to change me?		Do I have a rebellious spirit, where I've said that I will comply on the outside, while my heart wants to do my own thing?
ZEAL	What zeal or genuineness about changing can others see?		Do I fake doing what's right in attempts to cover up involvement in the sin?
VINDICATION	Do I invite and welcome rebuke about my past involvement and about any future possibilities of being involved in the sin? Do I accept any consequences that result from the sin?		Am I involved in the sin again to the point of defending it rather than welcoming rebuke or consequences?

Additional Resources

Adams, Jay—How to Help People Change, Zondervan

Fitzpatrick, Elyse-Because He Loves Me, Crossway Books

MacDonald, James-I Really Want to Change...So, Help Me God, Moody Publishers

Tripp, Paul David—Instruments in the Redeemer's Hands, P & R Publishing

Tiffe, Armand-Transformed into His Likeness, Focus Publishing





3. BIBLICAL COUNSELING AND COUNSELING THEORIES

I. Survey of Counseling Methods

- A. It's important to know enough about other theories to know how biblical counseling differs.
- B. We will briefly consider three psychological theories that introduce the <u>historical</u> basis of psychology, which are studied by students of psychology along with more current theories. Today, psychological counseling is often an eclectic <u>combination</u> of theories.

II. Can Secular Psychology And Biblical Counseling Be Integrated?

Integrated counseling begins with a psychological theory or an eclectic combination, and <u>adds</u> a verse or biblical principle. Biblical counseling begins with <u>Scripture</u> rather than psychology, recognizing that psychology can and does make observations, and provides partial descriptions. (*PP SLIDES for each picture in table.*)

	EXPERT COUNSELOR Freud Psychoanalysis	TECHNICIAN COUNSELOR Skinner Behaviorism	SOUNDING BOARD OR MIRROR COUNSELOR Rogers	NOUTHETIC COUNSELOR Bible Biblical Counseling
			Third Force	5
Leader	Sigmund Freud 1856-1939	B. F. Skinner 1904-1990	Carl Rogers 1902-1987	God eternity
Environment	Family, school affect child	Environmental training affects behavior, behavior can be modified by env.	Environment hinders	Man is rational and responsi- ble for response to environ- ment.
Man	Origin: Evolution Man is an instinctual animal, with an id (seeks pleasure), ego (reality), superego (moral code).	Man's physical is empha- sized with cognitive focus, Man is a conditioned animal, a blank tablet	Man is basically good. Man has potential within self to self-actualize. (Precursor of modern self-esteem move- ment). Person centered	Man is created by God, in the image of God to please and glorify God. Man is fallen sinner by choice.
Goal	Resolve conflict between id and superego	Change environmental fail- ure.	Find inner potential and reach it.	By grace of God and power of Holy Spirit respond to situations so that God is pleased and glorified.
Who is responsible?	Man is not responsible	Man is not responsible	Man is not responsible	Man is responsible
Guilt	False, find source, shift blame	Not important, change stan- dard	Not important, become com- fortable with it	Real and the result of sin, deal with sin and response
Technique	Free the id Side with id Free Association Interpretation Dream analysis	Restructure environment: Overcorrection Time out Response cost Desensitization Implosive therapy Modeling Assertiveness training	Actualize, realize potential, find solution within, focus on feeling (empathic positive regard, accurate empathy, non-directive acceptance, relationships, transference, counter-transference)	Justification by faith Progressive sanctification Hope of glorification Holy Spirit, Word of God, Prayer, Focus on facts.
Illustration	Shovel = digging into past	Lab coat = scientific behav- ioral modification	Person introspecting	Bible

- A. There is no wisdom apart from the fear of God.
 - 1. Wisdom is the <u>skill</u> needed to respond in life for God's glory (Proverbs 1:7, Job 28:28).
 - 2. Fear of God is required for wisdom
 - a. Awe of God's power (Acts 17:35-37).
 - b. Apprehension of God's judgment (John 16:11).
 - c. Appreciation of God's love (John 3:16-18).
- B. Truths about man.
 - 1. Man's innermost being is tainted/cursed since the fall (Genesis 3).
 - 2. Man cannot know his own inner core for it <u>deceives</u> him (Jeremiah 17:9-10).
- C. Can the wisdom of man be from God?
 - 1. <u>Common grace/revelation</u>.
 - a. Man can know God's eternal <u>power</u> and divine attributes by common grace (Romans 1:18-23)
 - b. Man can know he is <u>guilty</u> and suffer the effects of conviction (**John 16:7-11**, **1 Timothy 4:10**)
 - c. Man cannot search for wisdom (skill to live for God's glory) within <u>self</u> (Jeremiah 17:9-10, 1 Corinthians 2:11).
 - 2. <u>Special grace/revelation</u> (Jeremiah 17:9, Hebrews 4:12).
 - a. The Word of God is required for man to know his inner self (Hebrews 4:12).
 - b. It is only through relationship with Jesus Christ and revelation of the Holy Spirit that man can <u>understand</u> how to live in wisdom (<u>1 Corinthians 1:18</u>).
 - c. God is unchanging and constant, and the standard for understanding humanity must come from the <u>subjective</u> standard of His Word, which is sufficient and comprehensive for all that man needs to know to understand the human experience (1 Peter 1:3-4, 2 Timothy 3:16-17, <u>Hebrews 13:8).</u>
 - 3. Secular/integration psychology can provide partial descriptions or provoke questions, but cannot <u>prescribe</u> hope or <u>explain</u> the inner man.

III. <u>Based On And Growing Out Of A Biblical View Of Man, What Implications Affect</u> <u>Biblical Counseling?</u>

- A. All biblical counseling is God-oriented and considers how God is using the situation in the <u>sancti-fication</u> process (**Psalm 73:25, Romans 11:36**).
- B. Guilt is taken seriously and handled biblically (Psalm 51:4, 32:1-2, 1 John 1:9).
- C. The responsibility of the counselee is <u>recognized</u> (Ezekiel 18:4, Romans 14:10,12, Jeremiah 31:29-30).
- D. Behavior change is <u>possible</u> by obedience to God's Word in the power of the Holy Spirit (**Romans** 8:13, Ephesians 4:22-24, 2 Corinthians 5:17).
- E. Counselee is <u>accepted</u> as God's creation, in light of the biblical agenda provided by God's love and for His glory (Isaiah 43:7, Luke 6:27-35).





4. HOPE IN TRIALS AND SUFFERING

I. Wrong Views Regarding Trials Or Suffering

- A. It's always my fault.
 - 1. This is unbiblical and inaccurate (eg. Job's friends blamed him).
- B. It's someone else's fault.
 - The victim mentality of <u>blame</u>-shifting is the most difficult to recognize and deal with. Every time the victim mentality thinks about the situation, they automatically focus on the sins of others to justify their actions.
- C. It's no one's fault.
 - 1. The "stuff happens" mindset perpetrates fatalism.
- D. It's God's fault.
 - 1. This type of victim mentality blames God for not preventing the suffering.

II. Why Do Illness, Trials, And Suffering Take Place?

- A. Sin's relationship to trials and suffering:
 - 1. <u>Ultimately</u> trials and suffering are the result of Adam's sin (Genesis 3, Ezekiel 18:4).
 - 2. The relationship between trials/suffering and sin:
 - a. God may use illness, trials, and suffering as <u>punishment</u> for sin in a non-believer and <u>chastisement</u> for a believer (**Ezekiel 15:6-8**, <u>2 Samuel 12:14-15</u>).
 - b. He may use illness, trials, and suffering to produce <u>repentance</u> in the suffering believer (**Numbers 21:5-7**, <u>1 Corinthians 5:5</u>).
 - c. Illness, trials, and suffering may be a <u>natural</u> consequence of sin (of self or others), or a result of unbiblical responses to problems in life (eg. asthma due to stress) (**Romans 1**).
 - d. God may use illness, trials, and suffering to prevent sin (2 Corinthians 12:7)
 - 3. Illness, trials, and suffering might be the result of <u>others'</u> sin.
 - a. Mistakes and irresponsibilities have an effect on people (Exodus 4:11).
- B. <u>Benefits of trials and suffering</u>
 - 1. They make me more like Christ when I am a good steward of my trials (Romans 8:28-29).
 - 2. They keep me from <u>pride</u> (2 Corinthians 12:7-10).
 - 3. They remind me of the <u>fragility</u> of life, which helps me keep an eternal perspective (James 4:14, Job 9, 2 Corinthians 4:17-18).
 - 4. They expose <u>character</u>, as my family/friends have the opportunity to see God's grace in action (**Job 1:8-12; 2:3-6**).

- 5. People who die well and faithfully are imitating Jesus; even in <u>death I</u> have the opportunity to reflect Him.
- 6. They create the opportunity to minister and advance the gospel from a voice of <u>credibility</u> (Job 2:10, Luke 23:34, 39-43, Philippians 1:12-18).
- C. God's glory can be magnified by <u>responses</u> to illness, trials and suffering.
 - When I bring glory and honor to His Name, it is of the <u>utmost</u> benefit to me. This benefit is even greater than getting better or getting out of the trial (Philippians 1:20, 1 Corinthians 6:20, John 11:4).
 - 2. Illness, trials, and suffering are an opportunity to testify of God's grace (Matthew 5:16, 2 Corinthians 12:9-10).

III. <u>The Hopeful Response To Illness, Trials And Suffering Is The Biblical Response To Illness, Trials And</u> <u>Suffering</u>

- A. <u>Responses</u> to life may affect the body or aggravate diseases already present.
 - 1. 30-50 % of patients seen in the average primary care physician's office have been physically affected by their responses to circumstances in life.
 - 2. Another 25-30% of patients have aggravated diseases already present by their responses to life problems.
 - 3. Medical treatment deals only with the body, not the responses or feelings triggered by life problems.
- B. Every child of God is responsible to always please God, no matter how they feel (2 Corinthians 5:9-10).
 - 1. Ask counselee?
 - a. Could God have stopped this?
 - b. Did He?
 - c. If not, why not? How does God want me to use this for His glory, and my growth and benefit?
 - 2. Don't just ask to "hang in there" or "just get through it." We are not over-copers, rather over-comers. Ask God to help you grow in the midst of the difficulty to be more like Jesus (**Romans 8:28-29, James 1:2-4**).
 - The problem is not illness, trials, and suffering, it is the response to the illness, trials, and suffering. "The problem is not your problem, the problem is your <u>response</u> to the problem."
- C. Apply solid counseling <u>principles</u>. Do good fact gathering regarding illness and relationship with the Lord. *(See homework example at end of teaching notes)*
- D. Give much biblical hope.

IV. Biblical Principles To Give Hope And Lead To Victory In Trials And Suffering

- A. The Father is carrying out His decreed will for our lives; His will is good, perfect, and acceptable <u>(Romans 12:2, Daniel 4:35, Isaiah 46:9-11, Ephesians 1:11, Psalm 135:4-6, Job 42:2).</u>
- B. Christ prays on our behalf (John 17:20-21, Hebrews 4:14-16).
- C. His Holy Spirit indwells His children (1 Corinthians 6:19-20).
- D. His grace is sufficient (2 Corinthians 12:9-10). He always promises victory, not necessarily deliverance (2 Corinthians 9:8).
- E. There is no temptation that is too powerful (1 Corinthians 10:13).
- F. The local church body is to be involved with "one another," stimulating each other to love and good deeds (**Romans 12; Hebrews 10:24-25**).
- G. Hope is gained by recognizing that our earthly life is short compared to eternity in Heaven, and that Heaven is our home and it is sure (<u>2 Corinthians 4:16-18</u>, John 14:1-3, Hebrews 6:19).
- H. We can put our hope in Christ's soon return, rather than in getting over our illness, trial or suffering (**1 Peter 1:13**, <u>Romans 8:18</u>, <u>Hebrews 13:5-6</u>).

Additional Resources:

Adams, Jay-Wrinkled but Not Ruined, Counsel for the Elderly, Timeless Texts

Adams, Jay-How to Handle Trouble, P&R Publishing

Bridges, Jerry—You Can Trust God, NavPress

Bridges, Jerry-Trusting God Even when Life Hurts, NavPress

Eyrich, Howard and Hines, William—*Curing the Heart,* Christian Focus Publications, Ltd.

Powlison, David—*Speaking Truth in Love,* New Growth Press

Help! Series, Day One Publications

Tripp, Paul—*Grief, Finding Hope Again,* New Growth Press

V. Homework Example:

View of God from 1 Corinthians 10:13

Consider what has upset you, and answer the following questions:

1. "No temptation has overtaken you that is not common to man."

We get upset because we think that our situation is unique, and that we have been singled out for particular suffering. How have you been thinking about your problem?

2. "...God is faithful."

How have you felt forgotten and been tempted to think that God is unfaithful to His promises?

3. *"God will not let you be tempted beyond what you can bear."*

What has happened that you think is more than you can handle? What extreme pressures in your life have left you feeling sorry for yourself, or feeling stressed?

4. "God will also provide a way of escape, that you may be able to stand up under it."

Where have you tended to feel trapped with no reasonable way to deal with your situation? List problems or trials you are facing that seem unsolvable:

List resources that God has provided to help you deal with the situation:





5. HOPE THROUGH FORGIVENESS

I. Forgiveness Brings The Gospel To Life, Yet There Is An Undercurrent Of Fear In Regards To Forgiving

- A. Four common responses that evidence the fear of forgiving:
 - 1. If I forgive, there will be no justice, and the one who sinned against me will go free.
 - 2. Forgiveness means I pretend nothing every happened.
 - 3. If I forgive, I will be vulnerable to the same thing again.
 - 4. My unforgiveness is justified, because I am right.
- B. Why is forgiveness important?
 - 1. Man's greatest need is <u>forgiveness</u>. Without forgiveness, man is doomed to eternal punishment (Romans 6:23, Revelation 20:11-15).
 - 2. <u>Salvation</u> requires forgiveness (Colossians 2:13).
 - 3. Seeking and receiving forgiveness is a prerequisite to <u>mutual</u> love (John 13:35).
 - 4. <u>Unreconciled</u> relationships between Christians hinder evangelism, do not glorify God, and rob churches of being a witness to the community (**2 Corinthians 5:14-21, Titus 2:5).**
- C. What is forgiveness?
 - 1. Definition of forgiveness:
 - a. "Forgiveness is a lifting of the charge of guilt, a formal declaration of that fact, and a promise (made and kept) never to remember the wrong against that person in the future" (Jay Adams, *Theology of Christian Counseling*).
 - b. To forgive as the Lord forgives, we must release the person who has wronged us from any penalty that separates. Forgiveness may be described by the following three <u>promises</u> to forgive as God does, on three levels:
 - "In my thoughts I will not dwell on the incident or replay it in my mind."
 - "In my speech I will not talk about the incident with the forgiven person or with others."
 - "In my actions I will not allow the incident to embitter me against the forgiven person and use it to hurt them."
 - c. By making and keeping these promises, you can tear down the walls that stand between you and your <u>offender</u>. You promise not to dwell on or brood over the problem or to punish by holding the person at a distance. You clear the way for relationship to develop unhindered by memories of past wrongs. This is exactly what God does for us, and it is what He calls us to do for others. (The idea of forgiveness promises comes from Ken Sande's *The Peacemaker.*)
 - 2. Why forgive?
 - a. We are able to forgive only when we have <u>confessed</u> our own sin and have been forgiven. An inability to forgive means we do not view our own sin against God as seriously as we view others' sin against us.

- b. God <u>commands</u> us to forgive others as He has forgiven us (**Ephesians 4:32**). Jesus said that if we don't forgive others, we will not be forgiven (**Matthew 6:14-15**).
- c. Sin requires forgiveness if <u>reconciliation</u> is to occur.
 - Apologies like "I'm sorry," or responses like "That's OK" don't settle sin issues.
 - Sin must be confessed (eg. God has convicted me of my sin of... I confess it to Him and to you) and forgiveness sought (eg. I want to ask your forgiveness for... Will you please forgive me?).
 - Sin must be forgiven (eg. *I forgive you*) promises made and kept.
- 3. Forgiveness has two aspects: attitudinal and transactional
 - a. We must have a spirit of attitudinal forgiveness even if there is not yet a transaction of forgiveness (Mark 11:25; Luke 23:34; Acts 7:59).

D. Misconceptions about forgiveness

- 1. Some people say it is hypocritical to forgive when you don't "feel" like it.
 - a. It is a misconception that forgiveness is a feeling (Luke 17:3-10).
 - We can't command feelings. God commands us to forgive as an act of obedient service. Feelings are a manifestation of thoughts (John 13:17, James 1:25).
 - Forgiveness is not an act of the emotions, but an act of the will.
 - Forgiveness is to be granted when a sinner repents (Luke 17:3-4a).
 - Forgiveness is to be granted repeatedly, even the same day (Luke 17:4b).
 - Christ declared that it is whom we put our faith in that determines whether we forgive or not (Luke 17:5-6, John 16:9).
 - Forgiveness is a matter of obedience, not feelings (Matthew 6:14-15).
 - b. Forgiveness begins with an attitudinal choice, whenever you have something <u>against</u> someone (<u>Colossians 3:13)</u>
 - Even if a sinner does not repent, there is to be attitudinal forgiveness (Mark <u>11:25-26</u>). This is what Christ modeled on the cross, and Steven exemplified as he was being stoned (Luke 23:34, Acts 7:60).
 - c. If people don't ask, we don't <u>announce</u> forgiveness. To do so would be a method of devious and dishonest confrontation.
- 2. Some people think they must <u>forget</u> to forgive.
 - a. It is a misconception that we are commanded to forget before we forgive.
 - b. Forgiving is active. Forgetting is passive and frequently happens when we grant biblical forgiveness, thereby choosing not to remember.
 - c. Scripture says that God promises not to remember our sins against us (Isaiah 43:25, Jeremiah 31:34).

- 3. Some people think that to forgive is to <u>excuse</u> sin.
 - a. It is a misconception that forgiveness includes excusing sin. Excusing sin is a form of minimizing sin; of not taking it seriously.
 - b. Forgiveness includes viewing sin the way God sees it. God paid a great price to forgive our sins, and excusing sin in effect tramples Christ's work on the cross.
 - c. You don't forgive because it's OK, but rather because of the blood of Jesus Christ (Colossians 3:13, Hebrews 9:22).
 - d. Minimizing sin leads to a loss of hope for the sinner, as it stops a clear conscience.

II. Biblically Refuting Four False Beliefs Regarding Forgiveness

- A. If I forgive, there will be no justice, and the one who sinned against me will go free.
 - 1. Biblical truth—God only knows what is just and will punish all sin. Those who never confess their sin at the cross will be punished. Sin requires shed blood, either Jesus' or the sinner's.
- B. Forgiveness means I pretend nothing ever happened.
 - 1. Biblical truth—Forgiveness is not denial, forgiveness is based on Christ being punished. The debt Jesus talks about in His stories is real and is not minimized. He paid a horrible, serious payment for sin, because sin is always serious.
- C. If I forgive, I will be vulnerable to the same thing again.
 - 1. Biblical truth—Forgiving doesn't mean the person is safe and must be trusted. It does mean that rather than dwelling on it or talking about it, I trust God and live according to His wis-dom.
- D. My unforgiveness is justified because I am right. If I forgive, the sinner will never see the wrong and repent.
 - 1. Biblical truth—Unforgiveness only hurts me, and allows what the sinner did to control my life, instead of denying myself, taking up my cross and walking in the victory of the cross and the resurrection.

III. Homework Idea Regarding Forgiving the Way God Does

Assign studying and memorizing: **Psalm 103:1-13** Assign 'Forgiveness Card'



Additional Resources:

Adams, Jay—*From Forgiven to Forgiving*, Calvary Press Barthel, Tara Klena & Dabler, Judy—*Peacemaking Women*, Baker Books DeMoss Nancy Leigh—*Choosing Forgiveness: Your Journey to Freedom*, Moody Publishers Green, Rob—*Forgiveness, Showing Grace When You have Been Hurt*, Faith Resources Jones, Robert—*Forgiveness, I Just Can't Forgive Myself*, P&R Publishing Priolo, Lou—*Bitterness*, P&R Publishing Sande, Ken—*The Peace Maker*, Baker Books





6. HOPE FOR THOSE FEARFUL, WORRIED, AND ANXIOUS

I. Right And Wrong Fears

A. Fears that are right:

- 1. Fear of <u>GOD</u> (Ecclesiastes 12:13-14, 2 Corinthians. 5:10, Proverbs 1:7) for He is the only one who can destroy both soul & body (Matthew 10:28-31)
- 2. Fear of danger (Job 41, Genesis 4:14, 1 Corinthians. 6:19-20)
- 3. Fear due to guilt (Proverbs 28:1, Matthew 14:1-2, Leviticus 26:17-18, 36)
- B. Fears that are wrong:
 - 1. Fear of man, not God (John 12:42-43, Jeremiah 17:5-8)
 - 2. Fear of things that are temporal rather than eternal (Luke 12:4-5, 1 Corinthians 4:5)
 - 3. Fear of things we cannot <u>control</u> (Proverbs 3:25)
- C. Scriptures that address fear: 2 Timothy 1:7, 1 Peter 5:7, Joshua 1:7-9, Psalm 34:4, Psalm 19:9, Psalm 23:4, Psalm 27:1, Isaiah 41:10, Revelation 2:10

II. Definition Of Worry

- A. Worry is sinful idolatry that things must go as I desire and an unbelief that God is sovereign and good (Matthew 6:19-34).
- B. Worry is the opposite of <u>trust</u> in God. There is no such thing as "OK" or "right" worry.
 - 1. Calling sin "sin" gives hope for change. Worry must be put off, gratitude and trust in God must be put on **(Ephesians 4:23-25)**

III. Keys To Overcoming Sinful Fear And Worry

- A. A God-ward focus is needed.
 - 1. Convince counselee there are answers from God (2 Timothy 3:16-17; 2 Peter 1:3) and convince counselee there is <u>hope</u> from God.
 - a. God will never give more than can be handled (1 Corinthians 10:13)
 - b. ALL things work for good (Romans 8:28-29)
 - c. *OOZE* hope because of God's Word calling the problem what it is (sinful) gives hope.
 - 2. Teach counselee to plan ahead to focus on praise and thanksgiving (Ephesians 5:20).
 - a. *HELP* counselee make list of items to praise God and be thankful for (e.g. Notebook listing 10 things per day).

- B. Change thinking about feelings, problems, fear, worry, and depression
 - 1. <u>Confess</u> sinful fear and worry (1 John 1:9).
 - a. Think right, do right, feel right (John 13:17; James 1:25)
 - b. Think as a saved person, dead to sin (Romans 6:11, 8:28-29)
 - c. Focus on God's grace (2 Corinthians 9:8)
 - d. Such WERE some of you (1 Corinthians 6:9-11)
- C. Find biblical solutions to problem
 - 1. Put off worry and fear, and establish realistic goals and plans, putting on working hard at them.
 - a. Define problem
 - b. Prioritize list of what TO DO
 - c. Watch for perfectionism
 - 2. The mind must be <u>renewed</u>. Don't leave out Scripture memory and meditation (Isaiah 26:3, Proverbs 28:1, 1 John 4:17-19, Romans 8:28-29, Psalm 118:6, Philippians 4:4-8).
- D. Change actions for God's glory
 - 1. Develop <u>love</u> perfect love casts out fear.
 - a. Get counselee busy being a blessing to others.
 - 2. Get busy no matter what your feelings are, taking the focus off yourself.
 - a. Get counselee busy sweating physically and spiritually
 - Homework
 - Church attendance & Christian Service
 - Exercise
- E. For those in depression, establish accountability. Work with someone in the church so that they are being held accountable daily if needed (Matthew 6:25-34).

Additional Resources

Baker, Amy—*Shyness & Social Anxiety,* Faith Resources
Fitzpatrick, Elyse—*Overcoming Fear, Worry, and Anxiety,* Harvest House Publishers
Powlison, David—*Worry: Pursuing a Better Path to Peace,* P&R Publishing
Priolo, Lou—*Fear: Braking Its Grip,* P&R Publishing
Priolo, Lou—*Pleasing People,* P&R Publishing
Scott, Stuart—*Anger, Anxiety, and Fear,* Focus Publishing, Inc.
Welch, Edward—*When People are Big and God is Small,* P&R Publishing

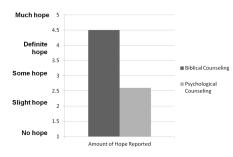




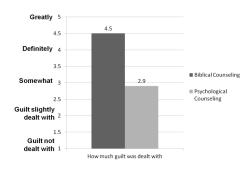
7. HOPE THROUGH DEALING WITH GUILT

Introduction – <u>Dissertation Research Study:</u> To do a research study, you have to put numbers on numerical concepts. That was a challenge, not cut and dried. Then we had to run a preliminary study, to be sure we'd get similar results both times. Once that had been done, we mailed over 150 surveys and offered the survey on the internet, to people who had been involved in psychological and/or biblical counseling. From nearly 100 responses, here are the results. (Note that results were consistent for both the preliminary and the actual survey.) (SHOW EACH GRAPH ON POWER POINT).

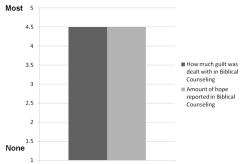
 Who reported more hope (based on definitions built into the survey)? Biblical counseling – 4.5 level (between definite hope and much hope) Psychological counseling – 2.4 level (only slight hope)



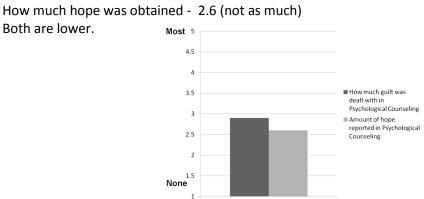
 How much was guilt dealt with in counseling Biblical counseling – 4.5 (between definitely and greatly) Psychological counseling – 2.9 (between slightly and somewhat)



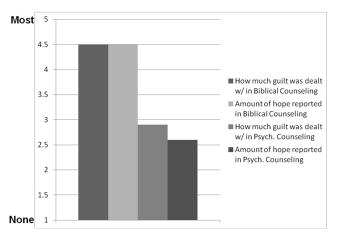
 What is the relationship of dealing with guilt and obtaining hope in biblical counseling? How much guilt was dealt with – 4.5 (between definitely and greatly) How much hope was obtained - 4.5 (between definitely and greatly) Both are high.



4. What is the relationship of dealing with guilt and obtaining hope in psychological counseling? How much guilt was dealt with – 2.9 (nearly somewhat)



5. Notice that higher levels were reported from biblical counseling, while lower levels were reported from psychological counseling.



I. What Is Guilt?

- A. Guilt is a legal and judicial term that implies criminal <u>responsibility</u> in the eyes of a court of law, either human or divine.
- B. Inherent in the concept of guilt is a standard that has been violated, which requires liability or culpability to punishment.

II. Unresolved Guilt Has A Price Tag

- A. Psalm 38 lists the price of unresolved guilt
 - 1. Internal pain (vs. 2a)
 - 2. Spiritual pressure (vs. 2b)

Both are lower.

- 3. Physical illness (vs. 3)
- 4. Heavy burdens (vs. 4)
- Worsening circumstances (vs. 5) 5.
- 6. Daily sadness (vs. 6)
- 7. Sense of weakness (vs. 7)
- 8. Loss of caring (vs. 8a)

- 9. Inward agitation (vs. 8b)
- 10. Heart palpitations (vs. 10a)
- 11. Sad eyes (vs. 11b)
- 12. Isolation, aloneness (vs. 11)
- 13. Threats (vs. 12)
- 14. Sorrow (vs. 17b)
- 15. Anxiety (vs. 18)

III. God's Answer For Guilt: Confession And Repentance

- A. Acknowledge your sin
 - 1. Admit your sin to yourself (1 John 1:5-8, Proverbs 28:13a)
 - 2. Confess your sin to God (name it specifically) (1 John 1:9; Proverbs 28:13b, Psalm 51:1-4).
 - a. Unsaved = Seek judicial forgiveness (Romans 10:3-10).
 - b. Saved = Seek parental forgiveness (1 John 1:9 2:2, Matthew 6:9-15).
- B. Admit your sin and ask forgiveness
 - 1. Confess the specific sin to the <u>appropriate</u> people (everyone involved) (Matthew 5:23-24, James 5:16).
 - 2. Do not blame-shift or use excuses such as "if," "but," or "maybe."
 - 3. Acknowledge the hurt and accept the <u>consequences</u>.
 - 4. Here's an example of how to confess:

"God has convicted me of how wrong I was when I I have confessed my sin to God and asked His forgiveness. I confess to you that I have ... and ask your forgiveness. Will you please forgive me?"

- 5. Do not downplay sin through words like, "I'm sorry." Speaking of forgiveness brings the gospel to bear in the situation.
- C. Make restitution (if applicable)
 - 1. What restitution would reveal that you no longer desire to be involved in the sin? (Luke 15:18-19, Proverbs 6:30-31)
- D. Change (repent)
 - 1. Repentance means a change of <u>thinking</u> that results in doing right (**2 Corinthians 7:10-11**).
 - 2. When you have confessed your sin and have been granted repentance, the following will be true of you. Each of the following are characteristics of repentance (*this has been studied in a previous session, so this list is review*):
 - a. Earnestness
 - b. Eagerness to clear yourself
 - c. Indignation towards the sin-
 - d. Phobia (fear) of continuing in the sin-
 - e. Longing to do what God says-

- f. Zeal in doing what God's Word says-
- g. Readiness to see justice done-
- E. Misconceptions about confession
 - 1. Some people think regret or remorse is confession (Look at Judas who regretted his action in Matthew 27:3).
 - 2. Merely focusing on the situation and how sin makes life hard is not confession.
 - a. Confession (homologeo), means saying the same thing God says.
 - b. Confession is ongoing, when we confess we continually agree with God about our sin.
 - 3. Confession is not worldly sorrow, which occurs because we are sorry to have been caught, or sorrowful about the consequences).

IV. <u>Why Do Some still Feel Guilty Who Have Confessed Sin?</u> Or Why Do Some Feel Guilty Who Have <u>Not Violated Scripture?</u>

- A. All guilt is <u>real</u>. If a person thinks what they have done is wrong, then for them it was. Sin = not honoring God or thanking Him (**Romans 1:20-23**).
 - 1. The person needs to be taught biblically.
- B. Those choosing to <u>wallow</u> (talking about past sin, thinking about past sin, responding to people based on past sin) instead of moving on after confessing sin will benefit from these questions:
 - 1. Have you truly forsaken the sin? (Proverbs 28:13, Matthew 3:8, Acts 26:20)
 - 2. Do you have a wrong view of sin, instead of seeing it as God does?
 - 3. Are you prideful, thinking that your sin is bigger than God's merciful forgiveness, and bigger than God's grace that gives power to live joyfully (**1 Corinthians 10:12, Proverbs 16:18**)?
 - 4. Do you wrongly equate "being forgiven" with "having forgotten"? Forgetting is a byproduct that occasionally happens when we no longer choose to remember. God chooses to never remember and does not dwell on the sin. If you are choosing to remember and dwell on the sin, then you are wallowing in the sin. Instead of speaking/thinking of the sin, speak/think of God's grace.
 - 5. Do you not believe God's promises of forgiveness on the basis of Jesus' blood? (1 John 1:9, Psalm 103:8-14)
- C. Counterfeits of forgiveness:
 - 1. Justification of sin on some other basis than Jesus' blood.
 - 2. Placing blame for sin, rather than accepting the pleading and intercession of Jesus on the basis of His blood.
 - 3. Anything other than the cleansing of Jesus' blood, such as human benevolence.
- D. Why do some feel no guilt when they should?
 - 1. Such hardness may be the result of an untrained conscience that does not know biblical truth (Romans 1:20, 2:1-14).

- 2. It may be evidence of a seared conscience, hardened to biblical criteria (**1 Timothy 4:1-2, Titus 1:15, Ephesians 4:17-19**).
- 3. These people need to be taught biblical principles and called to repentance.

Additional Resources:

Howard Eyrich and William Hines – *Curing the Heart* Greg Gilbert – *What is the Gospel*, Crossway Mike McKinley – *Am I Really a Christian?*, Crossway Stephen Viars – *Putting Your Past in Its Place*, Harvest House Publishers Milton Vincent – *A Gospel Primer for Christians*, Focus Publishing

HOMEWORK IDEAS FOR THOSE WALLOWING IN GUILT

- 1. Study the following passages to write down how God views confessed sin.
 - Psalm 51:7-10
 - Psalm 103:1-12
 - Isaiah 1:18
 - Isaiah 43:25
 - Micah 7:18-19
 - Acts 26:18
- 2. Ask those wallowing in confessed sin to prayerfully consider the following, choose at least one, and journal their response:
 - Have your feelings become more important than facts? If so, journal three ways you will bring your feelings under the authority of God's Word.
 - Have you truly forsaken the sin? (**Proverbs 28:13**) If not, stop dabbling. Ask God to give you holy hatred for your sin.
 - Do you have a wrong view whereby you do not see confessed sin as God does? If so, memorize and receive Psalm 103:8-12 until you think right.
 - Are you prideful, thinking your sin is bigger than God's forgiveness? Confess the sin of pride and believe that what Jesus did on the cross is enough payment
 - Do you think you must forget about it? You don't. But you must choose not to think about it. Memorize Jeremiah 31:34 or Hebrews 8:12 and recite that verse each time the confessed sin comes to mind.
 - Do you not believe God's promises to forgive and cleanse you of all unrighteousness (1 John 1:9)? Confess your unbelief as sin, trust God that His forgiveness is complete and final, and journal thankfulness for forgiveness.





8. MINISTERING HOPE TO THOSE IN SEXUAL SIN

Introduction

- A. No human is exempt from facing temptations. Temptation cannot be avoided, but it can be managed by God's <u>grace</u> in the power of the Holy Spirit (**1 Corinthians 10:13**).
- B. Sin is never about logic; it is about idolatry. Idolatry begins with desires. Our biggest problem is in our mind.
 - 1. Problems in sexual intimacy during marriage are a byproduct of sin.
 - 2. Sexual sins evidenced prior to marriage will not automatically stop upon marriage.
 - 3. Sexual sins are common for men and women (but mostly presented in different forms).

I. Desires Are The Breeding Ground Of Sexual Temptation0

- A. What does the Bible say about desires (James 1:13-15).
 - 1. Desires are a God-given ability.
 - a. Desire = epithemeo = core theme.
 - b. Heart = core of man, inner man, inner theme of person originates in heart
 - 2. We often abuse and misuse desires (eg. turning desire for food into gluttony, or desire for rest into laziness).
 - 3. Our desires reveal our <u>heart</u>, our inner character (Matthew 15:19, Proverbs 6:14, Jeremiah 17:9, Luke 6:45).
 - 4. The thoughts and desires level is where repentance begins. We must learn to deal with issues at the point of thoughts.
 - Our desires can be controlled and changed, beginning in the heart (Ezekiel 11:19-20, 36:25-27). Focus on changing heart > to change mind > to change action.
- B. How do desires work?
 - 1. Perceiving sin as an act is insufficient/unbiblical. Behind every sinful act is a process of wicked thinking.

Desire (I want it) + Temptation (I can get it) = Sin (I choose it)

"A couple of lies that I believe are that I need it and that I deserve it."

- 2. To find out whether a desire has become an idol (1 Corinthians 10:13-14), ask:
 - a. How do I respond when I don't get it?
 - b. Am I willing to sin to get it?

II. Deceitfulness Enhances Sexual Temptation (1 John 1:6-10)

- A. Deceit does not focus on the reality of the <u>consequences</u> of the desires/actions (John 16:11).
 - 1. Help counselees see the deceitfulness of the process of viewing pleasure as greater than the reality of the consequences.
- B. Deceit fails to <u>acknowledge</u> the true depravity and evil direction of our thoughts and actions. Sexual sin is evidence of:
 - 1. Cheating (wanting the benefit of the act without the responsibility).
 - 2. Self-worship (**Philippians 2:4, Luke 9:23**). Self becomes god, and others don't even matter, they are just objects to use to worship self.
 - 3. Increments of sin (**Psalm 119:9-11**). The process is gradual and includes many sinful and evil choices.
- C. Deceit concludes that God fails us (1 John 1:6-10).
 - 1. We are liars (1:6 say we have fellowship with God but walk in darkness).
 - 2. We deceive ourselves (1:8 deny sin nature)
 - 3. We make God a liar (1:10 deny individual sin)

III. Disobedience - The Conception Of Sexual Temptation Is Conceived In The Rejection Of God's Good <u>Provision</u> (James 1:17)

- A. At the heart of sexual sin is discontentment, saying God's provision is not enough.
 - 1. God has supplied the good gift of marriage to keep us from sexual sin (**Proverbs 5:19**). Your body is not the good gift, marriage is.
 - 2. Sexual sin never satisfies (Ecclesiastes 1:8).
- B. Disobedience rejects God's love and fails to love Him (John 14:21-23).
 - 1. Exodus 20:3 no other gods
 - 2. Matthew 4:10 worship God only
- C. Put off instruments of unrighteousness, put on instruments of righteousness (Romans 6:11-14).
 - 1. Use the put off/renew the mind/put on principle (Ephesians 4:23-25).
 - 2. Don't bait the hook (Romans 13:14).
 - 3. Use the Word of God as your weapon (study, memorize, apply, discuss, meditate).

IV. Death Is The Result Of Sexual Temptation (Psalm 66:18)

- A. Sexual temptation separates us from:
 - 1. Relationship with <u>God</u>. Never from His love, but fellowship is broken. (**1 John 1, Psalm 66:18**, **Romans 8, Proverbs. 15:29**).

- 2. Relationships with people.
- 3. Jobs, ministries, etc. (ministry opportunities are destroyed, **1 Timothy 3**).
- B. If not dealt with biblically, God can and will bring judgment.
 - 1. God is the avenger (1 Thessalonians 4:1-8).
 - 2. Our eyes must be focused on Christ (Hebrews 12:1-5).

V. Discipline Overcomes and Can Prevent Sexual Sin (Galatians 5:22-25, 1 Timothy 4:7, Matthew 5:19)

- A. Confess <u>sin</u> where it begins (heart).
 - 1. Ask forgiveness for selfish thoughts (1 John 1:9).
 - 2. Ask God to reveal your heart (Psalm 139:23-24).
- B. Live with a biblical view of God
 - 1. God's love and provision
 - 2. Jesus Christ our example (Hebrews 4:15).
 - 3. God's omnipresence (Proverbs 5:21, 15:3).
 - 4. God's omniscient knowledge of thoughts and intents of heart (Ezekiel 11:5).
 - 5. God's judgment (2 Corinthians 5:10).
 - 6. Rely on God's Spirit to mortify (put to death) sexual sin (Romans 8:13).

C. Be prepared to <u>radically</u> amputate (Matthew 5:29).

- 1. Flee (Like Joseph from Potiphar's wife).
- 2. Establish accountability (be sure it asks the right questions).
- 3. Remember the cross (**Hebrews 12:2**). The cross and all its provisions and implications are what we have to offer a person to motivate them to change. Don't sell short the gospel declarations of God's condemnation and love, (and His solution to our condemnation)... necessary and sufficient to motivate obedience.

Additional Resources:

Colon, Jeff—*From Ashes to Beauty*, Pure Life Ministries Froese, Bob & Ruth—*God's Good Gift: Sex in Marriage*, Faith Fellowship Church Resource Ministry Gallagher, Kathy—*When His Secret Sin Breaks Your Heart*, Pure Life Ministries Gallagher, Steve—*At the Altar of Sexual Idolatry*, Pure Life Ministries Summers, Mike—*Help! My Spouse has Been Unfaithful*, Day One Publications





9. HOPE FOR THE SHORT-FUSED

I. Understanding Anger

- A. What is anger?
 - 1. Definition: Anger is a strong <u>feeling</u> of displeasure or hostility caused by a real or perceived offense, injury, or unmet desire to one's self or others, usually accompanied by a desire to retaliate or seek revenge. Anger is not a thing; it is not something inside you. Anger is a <u>choice</u>, not something you can't help.
 - 2. Two words for anger are used in **Ephesians 4:31** and **Colossians 3:8**.



- a. Thumos = (Greek masculine noun) "heat, anger forthwith boiling up and soon subsiding again." Comes from root word meaning "slay to kill, to slaughter." <u>Explosive</u> anger, boiling agitation of the feelings and passion of anger.
- b. Orge = (Greek feminine noun) "the natural disposition, temper, character, movement or agitation of the soul, impulse, desire, violent emotion, indignation, anger exhibited in punishment." Comes from root words meaning "inner desire which is stretched out." An abiding unsettled <u>attitude</u> of indignation that frequently seeks revenge, slow burn, holding grudges.
- B. Anger has two components
 - 1. Arousal "Why am I angry?"
 - 2. Expression "What I do or say when I am angry" or "How others know I'm angry"
- C. Both the arousal and the expression of anger can be either
 - 1. Unrighteous or
 - 2. Righteous

II. Clearing Up Faulty Perceptions About Anger

- A. Anger is a choice.
 - 1. We are created in the image of God with the <u>capacity</u> to be righteously angry.
 - 2. Our sin nature causes us to choose to be sinfully angry.
 - 3. Anger is <u>learned</u> (having been taught and modeled by parents, siblings, many others) and can become a habit or second nature; **Proverbs 19:19**). We learn what to get upset about and how to show that we are upset (**Proverbs 22:24-25**).
 - 4. Most people think their anger is a normal and justifiable <u>response</u> to the way they have been treated.
 - 5. God commands us not to <u>sin</u> when we are angry (Matthew 5:44, Romans 12:18-19, Ephesians 4:26).

- B. God and anger:
 - 1. God gets angry, in a just response to what is wrong and offensive (John 3:36). On several occasions, Jesus was filled with anger (Mark 3:5, John 2:14-17).
 - 2. God demonstrates that anger can be right, good, appropriate, and a loving response to sin. It is possible for us to be angry and not sin, however, our sin nature <u>defaults</u> to sinful anger.
- C. Understand that there is a difference between unrighteous and righteous anger (see "Components of Anger Chart").

III. Sinful Handling Of Anger

- A. Identify sinful arousal of anger.
 - 1. Is my thinking/desires idolatrous?
 - 2. Am I angry because I don't get my way or what I want (James 4:1-3)?
 - 3. Do I want good things so much they become an idol of the heart (**Romans 1:25; James 1:12-15**)?
 - 4. Am I motivated by sinful thoughts and desires (pride, immoral or evil thoughts, envy, selfishness, etc)?
- B. <u>Questions</u> to ask about arousal to anger.
 - 1. Do I get angry about the right things? Sin?
 - 2. What motivates my anger?
 - 3. Is my anger "primed and ready" to respond to others' sin without looking at my own sin (Matthew 7:3-5)? Do I look for sin in others (1 Corinthians 13:4-7, James 1:19-20)?
- C. Identify sinful <u>expressions</u> of anger.

1.	Blowing up, raging, getting even.	Proverbs 6:34
2.	Clamming up, not admitting it.	Ephesians 4:26-27
3.	Acting foolishly.	Proverbs 14:17
4.	Not understanding, distorting facts.	Proverbs 14:29
5.	Being hard to live with.	Proverbs 16:14
6.	Failing to rule your spirit.	Proverbs 16:32
7.	Stirring anger and strife in others.	Proverbs 15:1, 18
8.	Getting angry habitually.	Proverbs 19:19
9.	Not being good company. Being harmful.	Proverbs 22:24-25
10	. Becoming 'ticked off' by others.	Proverbs 25:28
11	. Being fierce and destructive.	Proverbs 27:4
12	. Getting even.	Romans 12:17-21

- 13. Behaving poorly. Showing poor manners (1 Corinthians 13:5).
- 14. Attacking a substitute.
- 15. Denying anger
- D. <u>Questions</u> to ask about expression of anger.
 - 1. Do I express anger right so that it pleases God (1 Corinthians 13:4-7, Ephesians 4:1-3)?
 - 2. How long does my anger last slow burn or volcano?
 - 3. How controlled is my anger (Galatians 5:22-23)?
 - 4. What is the effect of my anger? Is there a trail of pain, broken relationships (Matthew 5:16, Proverbs 14:17)?
 - 5. Is my anger an effective testimony for Christ?

IV. Using The Energy Of Anger In A Godly Response

- A. Recognize, admit, and confess sinful arousal and expression of anger.
 - 1. Confess to God and the appropriate people (Proverbs 28:13).
- B. See God in the trial
 - 1. Know that the events of your life are not out of control, but ordained by your good, loving and sovereign Father (Genesis 50:20, James 1:2-4).
 - a. List what you learn about Him from Romans 8:28-39, Genesis 50:19-20, Luke 12:22-32, Matthew 6:19-34.
 - b. How does God want to use another person's imperfections so you can look more like Christ (**Romans 8:29**)?
- C. Make room for God's wrath by replacing false trust in your actions with renewed trust in God.
 - 1. Rest assured that God is the righteous judge of your offenders (Psalm 94; Romans 12:14-21; Romans 13:1-7; 2 Thessalonians 1:6-8; Revelation 6:9-11).
- D. Return good for what you think is evil.
 - 1. No matter how you are treated, return a blessing (Genesis 50:21, Romans 12:21, 1 Peter 3:9).
- E. Communicate to solve the problem.
 - 1. Use the four rules of communication from **Ephesians 4:25-32**.
 - a. Be honest
 - b. Keep current
 - c. Attack problem, not person
 - d. Act; don't react

- 2. Ask yourself 6 questions before talking:
 - a. Do I have the facts straight (Proverbs 18:13)?
 - b. Should love hide it (1 Peter 4:8)?
 - c. Is my timing right (Proverbs 15:23b)?
 - d. Is my attitude right (Ephesians 4:15)?
 - e. Are my words loving? Is my speech gracious (Ephesians 4:15, 29)?
 - f. Have I prayed for God's help (Proverbs 3:5)?
- 3. WAIT! Let love defuse.
- F. Act to solve my part of the problem.
 - Deal with your own sin, especially a critical spirit. Recognize that God is a merciful forgiver and the righteous judge of your own sins (Matthew 7:3-5, Matthew 18:21-35, Colossians 3:13, Micah 7:18-20).
 - 2. Live peaceably (Romans 12:18).

Additional Resources:

Jones, Robert—*Angry at God?*, P&R Publishing Powlison, David—*Anger*, P&R Publishing Priolo, Lou—*The Heart of Anger*, Calvary Press Publishing Scott, Stuart—*Anger, Anxiety, and Fear*, Focus Publishing

	"COMPONENTS OF ANGE	R CHART"
Components of Anger	Characteristics of Unrighteous Anger = SIN	Characteristics of Righteous Anger
The arousal of anger "Why am I angry?"	 -When I don't get what I think I deserve. -When I think an injustice has been done to me. -When my rights are denied. Genesis 4:5-7 Proverbs 14:17,29; 15:18; 22:24-25; 30:33 James 1:19-20 	 -When God doesn't get what He deserves. -When motivated by disobedience to what God clearly states in His Word. 1 Kings 11:9 2 Kings 17:18 Psalm 7:11 Mark 3:5 Psalm 7:11 John 2:13-17
The expression of anger "What do I say or do?" "How do others know I am angry?"	 -When my anger consumes, condemns, or destroys people (can be through slander, gossip, verbal attacks, or physical attacks), or property. -When my behavior is destructive to me. -When my response does not glorify and honor God. -When my anger is allowed to linger. <i>Psalm 59:14-15, Isaiah 8:21</i> <i>Ephesians 4:25-33</i> <i>Hebrews 12:15, Leviticus 19:16-18, Luke 15:25-30</i> <i>Proverbs 12:18; 14:17: 16:32; 25:28; 29:11; 29:22</i> <i>Matthew 5:21-26</i> 	 -When I use the energy of anger, under control, to promote God's honor and He is pleased, honored and glorified by my actions. -When it is handled promptly -When it tackles the problem, not the person. Matthew 23 Proverbs 19:11 Proverbs 29:11 Philippians 4:6-7





10. CASE STUDY

Biblical Counselor Training Manual: HOPE, HEART, HOME

Topic of a	
How argun	nent began:
HUSBAND / EMPLOYER / FRIEND #1 / PARENT	WIFE / EMPLOYEE / FRIEND #2 / ADULT CHILD
Clearly articulate your wife, employee, friend, or child's osition:	Clearly articulate your husband, employer, friend, or parent's position:
low long before resolution was initiated:	
Resolution w	as initiated by:
lusband/employer/friend #1/parent	Wife/employee/friend #2/child
	o move together?) nent finished:
USBAND (Ephesians 5:25-33a, 1 Peter 3:9): ove my wife as myself by:	WIFE (Ephesians 5:22-24, 33b, 1 Peter 3:9) Submit to my husband by:
Vash her with Word by:	Adjust in order to respect my husband by:
Protect her from sin by:	Bless when I am cursed by:
less when I am cursed by:	
MPLOYER (Colossians 4:1, 1 Peter 3:9) reat my employee justly and fairly by:	EMPLOYEE (Colossians 3:22-23, 1 Peter 3:9) Obey my employer without hypocrisy by:
less when I am cursed by:	Bless when I am cursed by:
RIEND #1 (Romans 15:2, Philippians 2:3, 1 Peter 3:9) Please Friend #2 for their good by:	FRIEND #2 (Romans 15:2, Philippians 2:3, 1 Peter 3:9) Please Friend #1 for their good by:
Consider Friend #2 as more important by:	Consider Friend #1 as more important by:
Bless when I am cursed by:	Bless when I am cursed by:
PARENT (Ephesians 6:4, Colossians 3:21) Encourage my child up in nurture and admonition of God by:	ADULT CHILD (Deuteronomy 5:16) Honor my parents by:
lot provoke my child by:	(Young children do not analyze conflict,
Our sol	lution is:
	ζ
Goal for our life, based on what	t we learned from this conflict, is:





11. DEFINITION AND GOAL OF BIBLICAL COUNSELING

Introduction

- A. The need for counseling began when we were <u>CREATED</u>.
 - Man needed God's <u>COUNSEL</u> to know what to do and what not to do (Genesis 1:28-30, 2:16-19).
 - 2. Man was created to be <u>DEPENDENT</u> on God's counsel. He was not created to be autonomous (**Matthew 4:4**).
- B. Human attempts to fill this need have failed MISERABLY.
 - 1. Darwin is man's best attempt to explain <u>EXISTENCE</u>.
 - 2. Freud (psychology) is man's best attempt to explain <u>BEHAVIOR</u>.

I. Created in Perfection

- A. Man was created in natural and moral <u>LIKENESS</u> to God (Genesis 1:26).
- B. Adam and Eve had what is lacking today:
 - 1. Health (Genesis 2:7,17).
 - 2. A perfect ENVIRONMENT (Genesis 1:25).
 - 3. Material needs met (Genesis 1:29-30).
 - 4. Meaningful <u>ROLES</u> and responsibilities (Genesis 2:15-16, 18-20).
 - 5. Companionship (Genesis 2:18-25).
 - 6. Unashamed sexual intimacy (Genesis 2:24-25).

II. Cause of the Problem Was Man's Not Heeding God's Counsel

- A. God <u>CLEARLY</u> communicated the only limitations on man's behavior, and the penalty for disobedience (**Genesis 2:16-17**).
- B. Satan sought to <u>DISCREDIT</u> God's counsel by setting up a new way of thinking.
 - 1. Cast <u>DOUBT</u> on God's Word (Genesis 3:1).
 - 2. <u>DENIAL OF</u> God's Word (Genesis 3:4).
 - 3. <u>DECEPTION</u> (Genesis 3:5).
- C. Eve <u>LISTENED</u> to ungodly counsel and was deceived to sin (Genesis 3:1, 2 Corinthians 11:3, 1 Timothy 2:14).
 - 1. The Bible tells us this is the reason woman is not to teach or exercise authority over man.

- D. Eve yielded to temptation in the same categories John lists in 1 John 2:16.
 - 1. Lust of <u>FLESH</u> "I want to feel good."
 - 2. Lust of EYES "I want more of something."
 - 3. PRIDE of life "I want to be treated the way I think others should treat me."
- E. Adam ate the forbidden fruit <u>WILLINGLY</u> (Genesis 3:6, 1 Timothy 2:14).
 - 1. Disobeyed the revealed Word of God.
 - 2. Believed the lie of Satan.
 - 3. Placed desires above God's command (idolatry of the heart).
 - 3. These are the reasons that people come to need biblical counseling.

III. Definition of Biblical Counseling

- A. The <u>CONSEQUENCES</u> of sin lead to the need for biblical counseling.
 - 1. Knowledge of good and evil (Genesis 3:7a, 10-11, 22).
 - 2. <u>GUILT</u> (Genesis 3:7b, 8, 10-11).
 - 3. <u>BROKEN</u> fellowship with God (Genesis 3:8-13a).
 - 4. Sorrowful idolization of children, or <u>PAIN</u> (*atseveth*) in the role of mothering (**Genesis 3:16b**).
 - 5. Distorted marital relationships (**Genesis 3:16b**). Wife desires to rule, husband desires to rule harshly.
 - 6. Sorrowful idolization of labor, or <u>PAIN</u> (*atseveth*) in the role of earning a living (**Genesis 3:17-19**).
 - 7. Physical <u>TERRORS</u> (Genesis 3:19, 22-24).
 - 8. Spiritual death, eternal <u>SEPARATION</u> from God (Romans 5:12, 6:23).
- B. The need for biblical counseling arises from mankind choosing to think and act in <u>VIOLATION</u> of God's revealed will.
- C. Like Adam and Eve, sinners today still try to <u>COVER</u> themselves, run and hide, and blameshift (**Genesis 3:7-13**).
 - 1. Genesis 4 (Cain)
- D. What is the purpose for which man was created?
 - 1. To GLORIFY God (Isaiah 43:7, 2 Corinthians 5:9).
 - 2. To <u>PLEASE</u> God (1 Corinthians 10:31).
 - 3. To become more <u>CHRIST-LIKE</u> (Romans 8:19, Ephesians 5:1).
- E. The Bible answers the problem of sin which moves man away from the purpose for which he was created.

- 1. God's Word is INSPIRED and inerrant (Hebrews 4:12, 2 Timothy 3:15-16).
- Biblical counseling <u>MINISTERS</u> God's Word to equip man for every situation (2 Timothy 3:16-17, 2 Peter 1:3-4).
- 3. God's Word is <u>PROFITABLE</u> in answering these questions:
 - a. How should I think and act (teaching)?
 - b. How do I know when I am sinning (exposing error)?
 - c. How do I change (correcting error)?
 - d. How do I keep from making the same mistakes over and over (training)?

IV. Goal Of Biblical Counseling

- A. True biblical counseling will have the clearly defined and communicated goal of helping a counselee glorify God, beginning at the heart level and reaching towards a life that gives the watching world a biblically accurate view of who God is (**Colossians 1:28**).
- B. The problems of the counselee's life are used as a springboard to teach and train him or her at the heart level to think and act in a way that pleases the Lord Jesus Christ. Problems are viewed in light of how God is using them to sanctify us (2 Corinthians 5:9, Galatians 1:10).
- C. The process of sanctification involves the progression of putting off wrong thinking, behavior, and emotions; renewing the mind by God's Word; and putting on biblical thinking and acting (Ephesians 4:17-32, Colossians 3).
- D. As people realize that solving problems is secondary to the goal of pleasing Christ in every circumstance, hope is breathed into hearts. Difficult circumstances become opportunities rather than insurmountable problems.

Additional Resources:

MacArthur, John—*How to Counsel Biblically,* Thomas Nelson Adams, Jay—*Theology of Christian Counseling*, Zondervan Powlison, David—*Speaking Truth in Love,* New Growth Press Hindson Ed & Eyrich, Howard—*Totally Sufficient*, Christian Focus Hoekstra, Bob—*How to Counsel God's Way*, Living in Christ Ministries





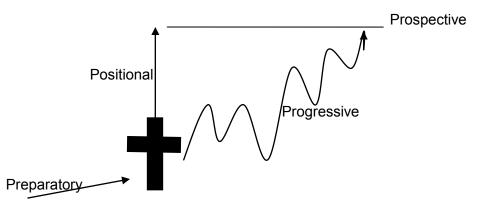
12. HOW BIBLICAL COUNSELORS THINK ABOUT GROWTH

I. All Of God's People Ought To Be Growing

- A. If we do not grow, what happens?
 - 1. Continuous CARE is needed.
 - 2. Limited JOY.
 - 3. Spiritual DEFEAT.
 - 4. HOSTILITY.
 - 5. <u>DEPRESSION</u> is often due to non-growth.
 - 6. GUILT is a heavy load.
 - 7. DIVISIVENESS.
 - 8. FEAR of the judgment seat of Christ (2 Corinthians 5:10).

This list describes the reasons people come for biblical counseling.

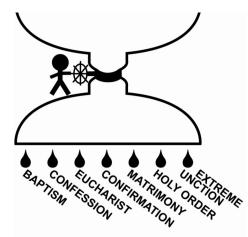
- B. Why MUST Christians grow?
 - 1. We are <u>COMMANDED</u> to grow (2 Peter 3:18).
 - 2. If we don't grow, it's not <u>CHRIST-LIKE</u> (Luke 2:52, Romans 8:28-29).
 - 3. The growth of Christians edifies the <u>BODY</u> of Christ (Ephesians 4:1-14).
- C. What is the doctrine of growth called in Scripture? Sanctification.
 - 1. The Bible speaks of four aspects of God's work in a believer's life.
 - a. <u>PREPARATORY</u> all God does in bringing a person to Christ.
 - b. POSITIONAL the moment a person is saved, justified.
 - c. <u>PROGRESSIVE</u> the process of changing/growing over time.
 - d. <u>PROSPECTIVE</u> heaven, glory.



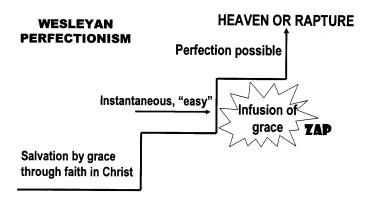
- 2. We must be careful to teach <u>both</u> justification and sanctification.
 - a. Scripture never separates them; we do only to clarify meaning.
 - b. People who are struggling with problems need to see that justification <u>leads</u> to sanctification. We can help them see how God is using the circumstances of their lives in the process of progressive sanctification.

II. Historically, The Church Has A Lot Of Skewed Views Regarding Sanctification

- A. The church's history of sanctification views:
 - 1. Various ideas incorporate "ZAP" teaching, rather than <u>laboring</u> at growing in godliness.*
 - a. In the Roman view, the dispensing of grace is dependent on a priest. Justification by faith is not accepted. *God's grace flows and is dispensed through the seven sacraments listed below (Thomas Acquinas' seven sacraments, as in* **Summa contra Gentiles and Summa Theologica)**

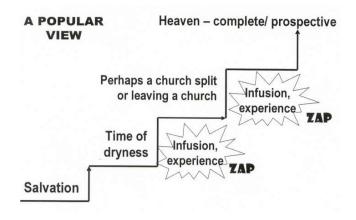


b. The Wesleyan view accepts legal aspects of justification by faith, without focusing on progressive sanctification. Counselees may be striving for perfection as an act, not a process, or seeking an infusion that would make the load easier.*



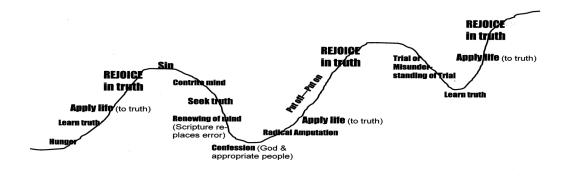
See http://www.internationalstandardbible.com/S/sanctification.html for further explanation.

c. In a popular view of how justification and sanctification works, people look for new experiences to effect change.*



- B. Biblical counselors must have a biblical understanding of how people change to grow in godliness.
 - 1. Four characteristics of biblical sanctification that biblical counselors need to understand:
 - a. The Godhead is active.
 - i. The Father <u>purges</u> the vine (John 15:2). He has caused believers to be born again (1 Peter 1:3).
 - ii. The Son <u>washes</u> by the water of the Word (**Ephesians 5:26**). We are cleansed by His blood as we confess sin (**1 Peter 1:2**, **1 John 1:9**).
 - iii. The Spirit <u>matures</u> us as we behold Christ in the Word (2 Corinthians 3:18, 1 Peter 1:2).
 - iv. Systems neglecting the Godhead can only produce Pharisees if any change occurs.
 - b. Man must also be active:
 - i. We exercise ourselves to godliness (1 Timothy 4:7).
 - ii. We are actively walking (Ephesians 4:1,17, Galatians 5:16).
 - We must <u>flee</u> sinful practices and <u>pursue</u> righteousness (1 Timothy 6:11, 2 Timothy 2:22).
 - iv. We must expend <u>energy</u> (**1 Corinthians 9:24-27**). The Bible uses words that reveal we must expend great effort:
 - Race (1 Corinthians 9:24-27)
 - Conflict (Ephesians 6:10-12)
 - Fight (2 Timothy 4:6-7)
 - v. Systems that deny that man must actively cooperate with the Spirit lead to pride and defeat.

- c. The Word of God is active on:
 - i. The mind (Romans 6:11, 12:1-2, Ephesians 4:23).
 - ii. Actions or habits (Romans 6:12, 1 Timothy 4:7, Ephesians 4:22-24).
 - iii. Systems that change habits without the mind result in hypocrisy.
- d. The process is gradual and ongoing.
 - i. We haven't arrived (Philippians 3:13).
 - ii. There is expenditure of effort, we are not passive.
 - iii. Systems that ignore these truths and expect an infusion or zap result in a shallow relationship with Christ, if one at all.
- 2. A picture of biblical teaching regarding growing in godliness:*



- 3. How do we counsel in response to the Bible's teaching on sanctification?
 - a. Biblical counseling is all about <u>either</u> justification or sanctification (there can be no sanctification without justification).
 - i. Salvation by grace through faith in Christ alone justifies us (Titus 3:1-7).
 - ii. Growth, or sanctification, is by the grace of God, in obedient training to obey and imitate Jesus Christ, in the power of the Holy Spirit (**Titus 2:11-14**).
 - b. We must keep our minds <u>settled</u> on biblical truths. God blesses those who think right and do right (James 1:25, John 13:17).
 - c. We must <u>hear</u> what the counselee believes to be the way to growth, and then <u>guide</u> him to biblical truth.

Additional Resources:

Adams, Jay—*How to Help People Change,* Zondervan Broger, John—*Self Confrontation,* Thomas Nelson Ganz, Richard—*Free Indeed,* Shepard Press Lane, Timothy & Tripp Paul—*How People Change,* New Growth Press MacDonald, James—*I Really Want to Change...So, Help Me God,* Moody Publishers

*The idea of "zap" theology and the various charts are thanks to teaching by Steve Viars at Faith Baptist Church in Lafayette Indiana.





13. WHAT DOES THE CHURCH HAVE TO DO WITH BIBLICAL COUNSELING?

I. Careful Ministry Of God's Word To Hurting Hearts Is Necessary For The Church To Fulfill God's Plan

- A. There must be <u>EMPHASIS</u> on the Word of God's truth and grace, in order to fulfill His plan and program for the church.
 - 1. Note Paul's emphasis on biblical truth in these verses from Acts 20.
 - Vs. 2 encouraged through disparaging circumstances
 - Vs. 7 spoke to them on Sunday through midnight
 - Vs. 9 continued to speak truth
 - Vs. 11 talked a long while, til daybreak
 - Vs. 20a kept back nothing that was helpful
 - Vs. 20b proclaimed to them publicly and from house to house
 - Vs. 21 to Jews and Greeks, repentance and faith towards Lord Jesus Christ
 - Vs. 24 which I received from Jesus
 - Vs. 25 preaching Kingdom of God
 - Vs. 27 not shunned to declare whole counsel of God
 - Vs. 31 for 3 years did not cease to warn day and night with tears
 - a. Word of God's grace gives hope (Romans 15:4).
 - b.Many who come for counsel are broken down and must be built up.
 - c. They must see how God is at work to save them.
 - 2. Note John's <u>emphasis</u> on biblical truth as he writes near the end of his life.
 - 2 John 1-4 walking in truth
 - 3 John 1-4 walking in truth

II. The Bible Teaches Personal Investment In Lives

- A. Ministering the Word of God to <u>individuals</u> is stressed in Scripture.
 - 1. Paul taught in large and <u>small</u> groups (Acts 20:20).
 - 2. Paul admonished individuals (Acts 20:31).

a. Admonish = noutheteo = placing biblical truth into mind.

Nous = mind; Titheimi = to put into

b. Jesus—Luke 10:38-42.

III. Why Do We Use the Word "Nouthetic" When Talking About Biblical Counseling?

- A. The word "nouthetic" comes from the noun "nouthesia. Biblical or "Nouthetic" Counseling is based on the command of Scripture.
 - 1. As a noun, the word occurs 3 times in the New Testament (1 Corinthians 10:11; Ephesians 6:4; Titus 3:10).
 - 2. It is translated "Admonition, instruction, warning"
- B. The word "noutheteo" is a verb.
 - 1. As a verb form it occurs 8 times.
 - 2. It is translated "admonish, warn, instruct".
 - 3. Note these verses:

	KJV	NASB	NIV	<u>ESV</u>
Acts 20:31	Warn	Admonish	Warn	Admonish
Romans 15:14	Admonish	Admonish	Instruct	Instruct
1 Corinthians 4:14	Warn	Admonish	Warn	Admonish
Colossians 1:28	Warning	Admonishing	Admonishing Warning	
Colossians 3:16	Admonish	Admonish	Admonish	Admonishing
1 Thessalonians 5:12	Admonish	Instruct	Admonish	Admonish
1 Thessalonians 5:14	Warn	Admonish	Warn	Admonish
2 Thessalonians 3:15	Admonish	Admonish	Warn	Warn

- C. Definition of "nouthetic" counseling:
 - 1. <u>Confrontation</u> Discerning thinking and behavior that is not biblical.
 - 2. <u>Caring</u> Lovingly talking to the person about the unbiblical thinking and behavior, using the Word.
 - 3. <u>Change</u> Motivating toward change so that a life that is hurting God's reputation and the individual's life will change and grow.
- D. Loving confrontation, or "noutheteo" is a biblical norm for all churches.
 - Note the references addressed to churches, not pastors (Romans 15:14, Ephesians 6:4, 1 Corinthians 4:14, 1 Corinthians 10:11, Colossians 1:28, Colossians 3:16, 1 Thessalonians 5:14).

- 2. In five occurrences, a verb form stresses <u>continual</u> action. Two are strong commands to do it!
- 3. Loving confrontation is <u>especially</u> the work of pastors (Acts 20:31; 1 Thessalonians 5:12).
- 4. Christians are able to <u>admonish</u> one another (Romans 15:14).
 - a. Admonishing every man (Colossians 1:28).
 - b. Admonish the unruly (1 Thessalonians 5:14, Hebrews 3:12-14).
 - c. Admonish as a brother (2 Thessalonians 3:15).
- E. Private ministry of God's Word is an important part of the <u>discipling</u> ministry of the church.
 - What happens when someone is not benefiting from the normal means of <u>discipleship</u>? Our churches must be counseling communities where we effectively minister Scripture to those with hurting hearts (2 Timothy 3:16-17).
- F. We must <u>personally</u> invest in lives.
 - 1. With <u>tears</u> (Acts 20:19, 31).
 - 2. With a sense of <u>urgency</u> (Acts 20:16, 21, 24).
 - 3. With a clear <u>conscience</u> (Acts 20:20, 26, 31).

IV. Biblical Counseling Can Grow And Change People, And Purify The Church

- A. The Holy Spirit helps you grow and change as you help others.
 - 1. Be on guard for yourselves (Acts 20:28).
- B. Christ wants His church to be protected.
 - 1. The Holy Spirit has made you overseers (Acts 20:28).
 - 2. Shepherd the Church of God (**1 Peter 5:2**).
 - 3. Christ has purchased the church with His own blood (Acts 20:28).

Additional Resources:

Jay Adams—*Handbook of Church Discipline*, Zondervan Ed Bulkley—*Why Christians Can't Trust Psychology*, Harvest House Publishers Matt Chandler—*The Explicit Gospel*, Crossway Books Jonathan Leeman—*The Church and the Surprising Offense of God's Love*, Crossway

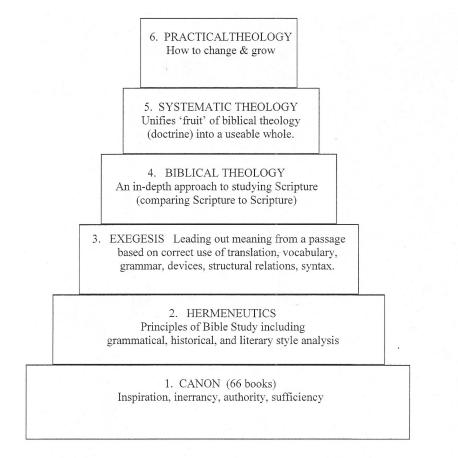




14. QUALIFICATIONS OF A BIBLICAL COUNSELOR

I. <u>Biblical Counselors Recognize The Bible As Foundational To Practical Theology, Which Influences</u> <u>Every Choice – In Day-to-Day Life And In Counseling</u>

- A. Understand the <u>DIFFERENCE</u> between doctrine and theology
 - 1. DOCTRINE: What God said.
 - 2. <u>THEOLOGY</u>: A human framework to help us remember and understand what God said.
- B. <u>EVERY</u> believer ought to be a growing theologian. A biblical counselor is definitely a growing theologian.*



- 1. Is what you do in level 6 based on levels 1-5? Level 6 must be grounded in levels 1-5.
- 2. Do you put sufficient effort into level 6? To be <u>EXPERT</u> biblical counselors, we must become experts in the doctrine of how to change and grow (progressive sanctification), by the grace of God in the power of the Holy Spirit.

II. <u>Biblical Counselors Recognize The Bible As Sufficient, Evidenced by How Personal Problems Are</u> <u>Dealt With, And How Counsel Is Given</u>

- A. Basic beliefs and faith presuppositions which are necessary:
 - 1. Existence of God and His attributes.
 - 2. Savior-hood and Lordship of Christ.
 - 3. <u>Grace</u> of God in Christ, power of the Holy Spirit.
 - 4. Reliability, infallibility, sufficiency, and authority of the Bible.
- B. Why is a trained and wise counselor not sufficient? Why is the Word of God necessary and sufficient? Because of the effect of sin on the mind which impacts <u>ability</u> to think and reason.
 - 1. 1 Corinthians 2:11, 1 Samuel 16:4-7
 - 2. Jeremiah 17:9, Galatians 6:3
 - 3. Jeremiah 17:10, 1 Kings 8:39
 - 4. Hebrews 4:12-13
 - 5. 2 Peter 1:2-4, 2 Timothy 3:16-17
- C. Is God's Word the absolute authority in your life?
 - 1. Have you allowed your heart to become your authority?
 - 2. Be <u>honest</u> about your fundamental assumptions.
 - 3. Those not saved bring basic beliefs of skepticism, ignorance, unbelief, apostasy, etc.
- D. Biblical counselors must be able to effectively <u>minister</u> the Bible to believer's lives for biblical growth and God's glory.
 - 1. Prayer is a fundamental basic of biblical counseling.
 - a. Biblical examples: men who were mighty in prayer were mighty in ministry (Moses, Samuel, Daniel, Nehemiah, Lord Jesus Christ).
 - b. Exhortations to pray (2 Chronicles 7:14, Psalm 55:22, Jeremiah 31:3, Matthew 9:38, 1 Thessalonians 5:17).

III. Biblical Counselors Operate With God's Love By God's Grace In The Power Of The Holy Spirit

- A. A biblical counselor must be a spiritual person. This is a person who is:
 - 1. <u>Indwelt by</u> Holy Spirit (saved) (Romans 8:9).
 - 2. <u>Controlled</u> by the Holy Spirit (Ephesians 5:18, Galatians 5:22-23).
 - 3. <u>Concerned</u> about sin's impact on people's lives (Galatians 6:7-8).
- B. <u>Humble</u>, gentle, responsible, caring (Galatians 6:1-5).

IV. <u>Biblical Counselors Evangelize Non-Followers Of Christ Through Accurate And Compelling</u> <u>Communication Of The Truths Of God's Word</u>

- A. Condemnation (Romans 1:18 3:20)
 - 1. Counselees need to recognize that we are all sinners who <u>deserve</u> the wrath of Almighty, Holy God.
 - 2. Knowing that God <u>will</u> pour out His wrath on sin consoles those who have been sinned against and helps them understand the justice of God.
- B. Justification (Romans 3:21 5:21)
 - 1. God loves mankind so much that He poured out His wrath on His Son, so that all who look to the cross are <u>saved</u> from the condemnation they deserve. Counselees need to understand that forgiveness is based on Jesus' <u>blood</u>.
 - 2. Justification is God's <u>legal</u> declaration, based on the finished work of Jesus Christ's death on the cross, that:
 - a. Jesus Christ's <u>righteousness</u> is imputed onto those who believe (and the sins of those who believe are imputed onto Christ).
 - b. He <u>adopts</u> those who believe, and gives them the full riches of His glorious inheritance (**Ephesians 1:18-23**). This inheritance includes being part of Christ's church on earth, and resurrection to everlasting life in Heaven.

C. Sanctification (Romans 6:1 - 8:18)

- Sanctification is the process by which God's grace <u>changes</u> and grows those who are justified, so they can respond to their problems according to the righteousness of Jesus Christ which has been imputed to them. "How do you need to handle these events of your life in light of Christ's imputed righteousness onto you?"
- 2. Counselees need to know that by the power of the Holy Spirit indwelling them, they can train to reflect Christ's righteousness in all the circumstances of their lives.

D. Glorification (Romans 8:19-32)

 God glorifies those who believe and receive Jesus Christ as Savior and Lord. Counselees need the hope that <u>nothing</u> on earth can <u>separate</u> them from the love of God in Christ that results in eternal life.

Additional Resources:

Adams, Jay—*Shepherd the Flock*, Zondervan Adams, Jay—*Competent to Counsel*, Zondervan Fitzpatrick, Elyse—*Because He Loves Me*, Crossway Piper, John—*What Jesus Demands from the World*, Crossway Books Tripp, Paul—*Instruments in the Redeemer's Hands*, P&R Publishing

*Chart for growing theologians was introduced during teaching at Faith Baptist Church in Lafayette Indiana.





15. THE DEPRESSED HEART AND BIBLICAL COUNSELING

I. In Our Culture, The Solution For Depression Is Prescription Drugs

- A. <u>Organically-</u>caused illness can be treated or even cured by drugs.
 - 1. Pathology or damage that can be <u>observed</u> by a test, scan, or tissue damage is correctly diagnosed as disease or illness.
 - 2. In an effort to help, the science of medicine readily makes disease diagnosis even when the problem is not organic but <u>psychological</u>.
 - a. Psychologically-based problems evidence no proven disease state in the body. The disease diagnosis is made based on behavior and thinking.
 - 3. A feeling-oriented society that wants to feel <u>better</u> is ready and willing to receive drugs.
 - a. Symptoms can be changed by drugs, but there is no organic damage to cure when diagnosis has been made on the basis of behavior and thinking.
- B. Why do people live by feelings rather than biblical principles?
 - 1. They do not see God in the trials (Romans 8:28-29, Romans 5:3-5).
 - 2. They claim that the solution is to change the <u>feelings</u>.
 - a. We must know how to use the Bible to change thoughts/actions, not our feelings (2 Peter 1:3-4).
 - 3. They do not know how or refuse to use the Bible to <u>deal</u> with life.
 - 4. Most likely they have been told they have a chemical imbalance.
 - a. Chemical imbalance is only a <u>theory</u> based on the fact that drugs change feelings.
 - b. Chemical imbalance is a term used for the <u>theory</u> that a chemical is too high or low in the brain's synaptic junctions (note that it is a theory, not a fact).
 - c. <u>Improvement</u> of feelings as a result of adding a new chemical (i.e. drug) does not prove there was a chemical imbalance.
- C. Reasons people give to use prescription drugs:
 - 1. "Maybe sinful behavior has produced a chemical imbalance and medication is needed to restore it."
 - a. Research has not <u>proven</u> a chemical imbalance. This is like giving pain medication to a person sitting on a tack.
 - 2. "What if future research reveals the theory to be actual fact, or they find some other physical cause for the behavior?"

- a. Don't let fear guide your counseling. Facts will and do always line up with Scripture.
- b. There are indeed true chemical imbalances in the body, but when that is the case the condition is no longer labeled "chemical imbalance." It is given the label "disease".
- 3. "Wouldn't it be good to use medications to control bizarre behavior that calms a person down enough to receive biblical counsel?"
 - a. It is not our job to make medical judgments, our job is to counsel Scripture. Just do a good job of counseling.
 - b. Medical professionals are realizing that although drugs can alleviate symptoms, they do not help people with what they really want meaning and relationship." (*Journal of the American Medical Association* (Vol. 303, No. 1)
 - c. As biblical counselors, we are able to help people find meaning in life (to give God glory), and work out relationships (with God and then man).

II. Understand Depression

- A. Has the person you are counseling been given a medical diagnosis or a psychiatric diagnosis? Does he/she have a cultural understanding that has led him/her to assume he/she is depressed?
 - 1. Be sure you <u>understand</u> where they are coming from before you begin to give them a biblical framework within which to think (**Proverbs 18:2, 13-15**).
 - 2. As you study current views on causes and treatments of depression, be challenged to counsel depressed counselees through biblical principles, with consideration of both spiritual and <u>physiological</u> perspectives.
- B. Have drugs helped them feel better?
 - 1. The Bible teaches that feelings are the <u>result</u> of thinking and behavior.
 - a. John 13:17, James 1:25 "Think right do right feel right"
 - 2. Problems responded to in an unbiblical manner always result in <u>unpleasant</u> feelings.
 - 3. Feeling oriented people use their bad feelings as an excuse not to <u>function</u> well. They use medication to reduce the bad feelings, making them feel better and thus function better.
 - 4. Even though feelings are <u>improved</u> with drugs, this does not get at the root of the problem. The unbiblical response producing the bad feelings has not been resolved.

III. Biblical Counseling Principles To Be Implemented

- A. Gather data for essential information.
 - 1. Give considerable time to <u>learning</u> the major difficulties in the lives of our counselees (**Proverbs 20:5**).
 - a. Build trust and gain involvement by entering their worlds, incarnating the love of Christ, identifying with their suffering, and accepting with agenda.

- 2. Learn what made those situations <u>problematic</u> for your counselee.
 - a. Ask what made it unpleasant. Do not assume.
 - b. What would she rather have experienced? What would have made it better?
- 3. Learn how the counselee <u>responded</u>. How was the focus on self? Can she see God in the problem?
- 4. What was the goal of each response? Learn the counselee's inner logic.
 - a. How did she think the response would help?
 - b. Was counselee willing to violate biblical principles to get what she wanted, or because she did not get what she wanted?
- B. Give much hope.
 - 1. The situation can be handled in a biblical fashion, and there can be victory even if the situation <u>never</u> changes.
 - 2. Do not give false hope that the situation or feelings will improve.
 - 3. Convince the counselee there are <u>answers</u> from God (**2 Timothy 3:16-17, 2 Peter 1:3**), and convince the counselee there is <u>hope</u> from God.
 - a. God will never give more than can be handled (1 Corinthians 10:13).
 - b. Teach how God works ALL work for good to those who love Him (Romans 8:28-29).
 - c. OOZE hope because of God's Word. Calling the problem what it is (sin) gives hope.
- C. Do not be <u>critical</u> of a person taking psychotropic drugs who is just following the advice of an authority figure (a doctor).
- D. Teach biblical principles to apply to each problem and to the presence of bad feelings.
 - 1. As counselor, your primary goal is NOT to get the person off drugs.
 - a. Change thinking about feelings, problems, and depression
 - b. Think right, do right, feel right (John 13:17, James 1:25), think as a saved person, dead to sin (Romans 6:11, Romans 8:28-29).
 - God's grace (2 Corinthians 9:8).
 - Such WERE some of you (1 Corinthians 6:9-11).
 - 2. The primary goal is to become more Christ-like <u>through</u> the problems (rather than feeling better) (Romans 8:28-29).
 - a. To become more Christ-like through daily problems means to handle them in a way that <u>pleases</u> God.
 - b. Dealing with the problems of life biblically is an <u>attainable</u> goal even in difficult situations. Find biblical solutions to daily problems. Establish realistic goals and plans (work hard!).
 - Define the problem.
 - Prioritize a list of what TO DO.
 - Watch for perfectionism.

- c. The goal is to teach the counselee to <u>handle</u> life biblically so that medication will not be necessary.
 - Teach the counselee to plan ahead to focus on praise and thanksgiving (Ephesians 5:20) Help the counselee make list of items to praise God and be thankful for (3x5 card).
 - Change actions. Get busy no matter what feelings are with focus off self.
 Get the counselee busy sweating physically and spiritually with homework that includes church involvement and physical exercise.
 - Establish accountability and ongoing discipleship.
- E. If the counselee is already on medication:
 - 1. As counselor, taking counselees off medication is not something you do. The doctor who prescribed the medication must wean the patient in a safe manner, due to the possibility of dangerous side effects (suicidality) if not weaned correctly. Your task is to help her find and train in biblical solutions to the problems while still on medication.
 - 2. When a counselee requests medication to be discontinued, learn her reason for wanting to stop. If it is not a biblical reason, tell her you must continue to work with her before her question can be answered.
 - 3. Only discuss coming off medication when you are convinced the person has replaced the use of medication with biblical principles and has become skilled in wisdom (application of knowledge). If you are convinced the counselee has the wisdom (skills) to deal with the problems biblically, send her to the doctor who prescribed them.
 - 4. Continue counseling (minimally) in the form of progress reports every week for a month after stopping medication, and be available to encourage the counselee biblically if and when needed.

Additional Resources:

Fitzpatrick, Elyse—Overcoming Fear, Worry and Anxiety, Harvest House Publishers
DeMoss, Nancy Leigh—The Attitude of Gratitude, Life Action Ministries
Packer J.J. and Dever, Mark—In My Place Condemned He Stood, Crossway Books
Gant, Kristie—Hope in God: Depression, A Biblical Perspective for Understanding, Overcoming & Preventing, Focus Publishing
Piper, John—Dangerous Duty of Delight, Multnomah Publishers
Powlison, David—Seeing with New Eyes, P&R Publishing
Scott, Stuart—Anger, Anxiety & Fear, Focus Publishing

Welch, Ed-Blame it on the Brain, P&R Publishing





16. PHYSICAL ILLNESS AND BIBLICAL COUNSELING

I. General Principles

- A. Biblical counseling can help a person with physical illness, even though the biblical counselor does not have a <u>physicians</u> knowledge.
 - 1. Keep in mind that to qualify as a physical illness, a condition must show <u>damage</u> of the tissues of the body.
- B. The counselee's <u>response</u> to the illness is what matters. The strength of the biblical counselor is in dealing with the illness from a biblical perspective rather than a medical perspective.
 - 1. Information from the counselee is <u>helpful</u>; do good data gathering. Don't argue about whether a disorder diagnosis is viable. Your goal is to redirect his/her life.
 - 2. What he/she thinks about what's happening matters.

II. Counseling Principles

- A. Adequate data gathering is essential.
 - 1. Learn <u>basic</u> facts about the condition.
 - a. Learn how it was <u>diagnosed</u> (is there provable organic damage).
 - b. Understand the <u>effect</u> on the counselee's way of life, and how the counselee <u>responds</u> to these effects.
 - c. What are the counselee's thoughts and attitudes about the condition?
 - d. What are the <u>effects</u> of medication? Are there any possible <u>complications</u> the counselee will have to deal with as a result of medications?
 - 2. Learn about the counselee's personal <u>relationship</u> with the Lord.
 - a. Don't <u>assume</u> he/she has an accurate understanding of salvation. Spend time ensuring that the counselee understands the basics of salvation = condemnation, justification, sanctification, and glorification.
 - b. Does he/she see God at work in the illness?
 - c. What is the counselee's understanding regarding the <u>sufficiency</u> and <u>authority</u> of God's Word?
 - d. Does the counselee accept God's sovereignty? You will need to teach him/her to rest in God's sovereignty.

Illustration Idea: Henrietta has just been diagnosed with terminal liver cancer. Don't think, well I don't understand this, so I really just have to feel sorry for her. You might not have an illness to the intensity and degree that Henrietta does, but in kind you do. You are but dust as she is and will die someday. The same thing that comforts us will comfort Henrietta. The same desire for control that you and I desire stops Henrietta from being able to rest in God's sovereignty. You may not be tempted in sinful thinking to the same intensity and degree as she is, but you are in kind. This is the only platform from which we counsel - as beggars seeking what God offers together.

- B. Give much biblical hope.
 - 1. Hope is how pain and suffering can be relieved .
 - a. Hope is based on the <u>character</u> of God according to how He has revealed Himself in His Word (**Isaiah 46:9-13**).
 - b. Hope grows as the counselee is faithful to wait with <u>patient</u> expectation on God's timing for the fulfillment of those promises (**Romans 5:3-5**).
 - c. Hope has a <u>future</u> orientation as it looks toward the reality of heaven as greater than the reality of the problem (**1 Peter 1:13**).
 - 2. Do not <u>minimize</u> or maximize the counselee's condition.

Often people who come for counseling will have been previously diagnosed according to the DSM, which is something different than tissue damage diagnosis such as cancer. Either way, when people have been given a diagnosis, they believe what they have been told, and truly consider it their truth. Do not minimize or maximize this; simply put it into the data gathering information that you are collecting. If you try to convince them otherwise, you won't be able to help. Eventually, you will help them learn to name it biblically, but for now you gather data about it that you will be addressing as you go.

- C. Consider and evaluate biblical reasons for the sickness.
 - 1. <u>Sin</u> (Hebrews 12:7-11). Distant or proximate cause—fallen mankind or personal sin.
 - 2. <u>Benefit</u> to the counselee (James 1:2-5, 16-18, 2 Corinthians 12:7-10).
 - 3. God's glory (John 9:3).
- D. Apply appropriate biblical principles (see III. Biblical Victory Principles for Counselees)
- E. Give <u>homework</u> based on those principles for the counselee to apply.
 - 1. Encourage the counselee to follow <u>physician's</u> instructions for good health.
 - 2. The main emphasis of homework needs to be on applying <u>life</u> to God's Word so that the counselee's response to the illness reflects growing Christ-likeness and gives God glory.
 - 3. Homework ideas—Assign reading Job 38-42. Assign memorizing Psalm 103. Suggest John Piper's book, "Suffering and the Sovereignty of God."

III. Biblical Victory Principles for Counselees Regarding Illness

- A. <u>Victory</u> can be part of illness (1 Corinthians 15:57, Romans 8:35-37).
 - 1. The counselee must think biblically about all aspects of the illness (1 Corinthians 10:5).
 - a. Trials, illness, and suffering are part of life, and are not <u>prevented</u> by a godly life (**2 Timothy 3:12, 1 Peter 2:20**).
 - b. God in His sovereignty controls <u>all</u> aspects of life (Acts 17:24-27, Job 1:21, 1 Chronicles 29:12).
 - c. God will never send the believer <u>more</u> than he can handle (Philippians 4:13, 1 Corinthians 10:13).
 - 2. Victory means the believer is <u>characterized</u> by biblical principles rather than suffering.

- a. That means the counselee will not be in constant relief from pain and suffering, but can know relief due to a biblical <u>focus</u>.
- b. God's grace to accomplish His <u>purpose</u> in the illness becomes more important than relief.
- B. Victory can come because of the illness (Romans 8:28-29, 2 Corinthians 4:17-18).
 - 1. Focus on God's purposes can be greater than focus on pain relief.
 - 2. This does not mean the counselee will not seek relief, but when relief does not come, this focus provides a <u>response</u>—God's glory.
 - 3. Even when illness is <u>terminal</u>, God is simply changing the direction of the person's ministry, not stopping it.
 - God's grace is sufficient and available, and is bigger than the <u>suffering</u> (2 Corinthians 12:9-10).
 - 5. <u>Consider</u> Job (Job 1:1 2:10).
- C. Victory from the illness.
 - 1. There may be <u>physical</u> alleviation of pain and suffering (**Ephesians 5:20**).
 - 2. In heaven there will be no pain and suffering (Revelation 21:4).
 - a. Paul struggled with his desire for heaven or staying here to minister (Philippians 1:23-25).
 - b. Keeping dying people informed of what is happening prevents panic and helps prepares them for difficulties that lie ahead.
 - c. Every person will die as the result of an illness, unless they have a sudden death or the rapture occurs.
 - d. The ultimate end of illness may be that it is the vehicle God is using to bring the believer home to heaven.
 - 3. If the illness is terminal, teach the counselee to spend time focusing on the <u>glories</u> of heaven (**Revelation 21:3-4. 22:1-5**).
 - 4. The promise of eternity with Christ removes the sting of death (1 Corinthians 15:54-57).

Additional Resources:

Asher, Marshal & Mary—*Christian's Guide to Psychological Terms,* Focus Publishing Bridges, Jerry—*You Can Trust God*, NavPress Smith, Bob—*Christian Counselor's Medical Desk Reference*, Timeless Texts Piper, John—*Suffering and the Sovereignty of God*, Crossway Powlison, David—*Stress: Peace Amid Pressure*, P&R Publishing





17. HEART ISSUES IN BIBLICAL COUNSELING

I. What Is The Biblical Perspective When A Heart Is Aching Or Broken? (TRIALS) (James 1:2-4, 16-18)

- A. God sends us circumstances to help us become more like Christ (Romans 8:28-29).
 - Whether any situation or circumstance becomes a trial is based on the <u>heart</u> (inner man). One man has a heart attack and is at peace. Another feels flutters and is in immediate stress. What's the difference? How they view the trial in their heart. Watch for how you feel. It will give away what's going on in the heart. Feelings of being stressed, discouraged, or upset show you that something is off base in your heart.
 - 2. God knows what is lacking in the heart (inner man) and is sending the trial to change you.
- B. The situation or circumstance is a <u>gift</u> of God to help make up what is lacking in order to become more Christ-like.
 - 1. The trial is His tool to chip off of us what doesn't look like Christ. For example—the sculptor who says, "I just chip off whatever isn't elephant." He pulls out whatever size tool or pick or axe or hammer or awl is needed.
- C. Try as we might, we have trouble thinking about our <u>trials</u> as God's tools.
 - 1. We need His wisdom to handle them, and to help others handle trials (James 1:5-7).
 - 2. Moving forward and addressing the situation our way is not God's wisdom, it's the second plan; it's double mindedness (worry).
 - 3. We must ask God for the wisdom to make up what is lacking.

II. Heart's Desires: The Cause of Sin and Conflict (James 1:12-15)

- A. God works through the <u>trial</u>. It is a gift from Him. The reason the trial is a problem is clearly identified in these verses. The trial becomes a problem because of the heart.
 - 1. The trial: perhaps less than 10% of the problem, <u>response</u> to the trial at least 90% of problem.
 - 2. Every time I sin, the problem is my heart. God <u>never</u> causes me to sin.
- B. God is not tempted with evil and does not tempt any man (James 1:13-14).
 - 1. "Enticed" is a fishing term. The goal is to make the lure look real. As soon as it is grabbed, the hook gets set. Our <u>desires</u> make the lure look real.
 - 2. Temptation is always a manifestation of the heart. The heart presents a trap and lure that <u>draw</u> away.
 - 3. "Drawn away" is a hunting term. Hunters try to make traps look good. Our hearts set the trap by making the trap look <u>desirable</u>.

- 4. When desires are not challenged by God's Word, conflict (sin) is inevitable (James 1:15-16).
 - a. The metaphor now changes to a conception/birth metaphor. The inevitable process at the point of conception is stillbirth. Unless the desire that is going after the bait is challenged by God's Word, sin is inevitable.
 - b. Only God's Word can show us what goes on in our hearts that we are enticed and drawn away by (**Hebrews 4:12**).

III. Dealing with the Consequences of Conflict

- A. Conflict comes when we set ourselves in opposition to God through an idolatrous heart that puts core desires above glorifying God (James 1:12-15, 1 Corinthians 10:31, Isaiah 43:7).
 - 1. Identify desires (James 4:1-3): Conflict comes from desires (epithemeo). The heart follows the desire to the temptation, and the person sins to get what is desired.
- B. All human <u>conflict</u> is rooted in spiritual adultery (James 1:4-6):
 - Whoever wants something more than Christ-likeness becomes an <u>enemy</u> of God. God brings His forces against the proud. <u>Pride</u> is the root of conflict.

IV. Cure for Conflict

A. God provides the help we need (James 4:7-10). It's a two-part process, both passive & active.

Submit to God	Resist Satan	
Passive	Active	
He will draw near; be still and know	Draw near to God, pray	
He forgives; accept His forgiveness	Confess sin, purify hearts	
Be wretched; recognize spiritual bankruptcy, needy dependence	Mourn, weep with single-mindedness	
Accept humiliation; focus on His exaltation in Heaven (Colossians 3:1-4).	Humble yourself	

- B. We must <u>humble</u> self before God to mold our desires as we <u>rejoice</u> in His Sovereignty.
 - 1. Thank Him for His good gift of the trial that revealed the core desire that drew us into sin (James 1:17).
 - 2. Homework Ideas: Help the counselee be thankful. Make a list of 10 things per day for which he is thankful. Memorize verses that command thankfulness.

Additional Resources:

Barcley, William—*The Secret of Contentment*, P&R Publishing Bulkley, Ed—*Only God Can Heal the Wounded Heart*, Harvest House Publishers

Fitzpatrick, Elyse—*Idols of the Heart*, P&R Publishing

Eyrich, Howard & Hines, William—*Curing the Heart*, Mentor

Vincent, Milton-The Gospel Primer (expanded version), Focus Publishing





18. THE "ADDICTED HEART" AND BIBLICAL COUNSELING

I. What is "Addiction"?

A. Definition

"Arising out of alienation from God, addiction is bondage to the rule of a substance, activity or state of mind, which then becomes the center of life, defending itself from the truth so that even bad consequences don't bring repentance, leading to further estrangement from God." (Ed Welch, *Addictions: A Banquet in the Grave*)

- B. Stages of "addiction."
 - "Addictions" begin with <u>rebellion</u>. The heart desires one more of what it wants, and is briefly satisfied, but wants more (James 1:15). At root, all "addictions" are idolatry – wanting something else more than God's glory.
 - 2. The later cycle of "addictions" is <u>bondage</u>. The idolatrous heart wants more; these cravings are compounded with biological physiological reactions and demand more.

II. Ministry to the "Addict"

A. Be attentive to signs of "addiction."

- 1. Begin by <u>teaching him/her the greatness and power of the One True God.</u>
- 2. Understand all <u>aspects</u> of the "addiction" and how it plays out.
- 3. Data gathering will be <u>ongoing</u> throughout the counseling process as layers are unpeeled.
- 4. Until the counselee is convinced of the One True God, data-gathering is likely to result in <u>deceptive</u> responses.
- B. Confronting and dealing with sin.
 - 1. It's very important that you understand their struggle, and that they know you empathize with him/her in the struggle (**Proverbs 18:2,13**). If you don't grasp the intensity of the struggles of "addiction," you'll be easily deceived.
 - 2. The counselee must see that the problem is in his/her <u>heart</u>, rather than a physical weakness. There's a big difference between seeing drunkenness as a victimizing physical illness vs. an expression of a self-focused heart.
 - Physical weakness is tolerated and controlled, while a self-centered idolatrous heart is transformed by God's grace through the Holy Spirit's power.
 - Physical weakness does not motivate us to engage in spiritual battle, while recognition of a self-centered idolatrous heart makes one aware of the desperate need to confess sin and walk in repentance.

- Physical weakness limits Jesus' role to that of helper. The person convicted of a selfcentered heart cries out to and avails himself of the <u>power</u> of Jesus as Christ the Lord, King, Redeemer, Shepherd, Conqueror, and ruling King.
- 3. Does he understand the <u>Gospel</u> that salvation is by grace through faith in Christ's sacrifice? Be sure the counselee understands that the gospel is necessary because of condemnation for our rebellion (**Romans 6**).
- 4. He will have to work diligently on doing what is necessary to <u>overcome</u> the "addiction." Homework idea: Memorize Scripture as basis for commitment: (**1 Thessalonians 1:9-10 or Titus 2:11-14 or Matthew 7:24-27**).
- 5. Fight, with <u>hope</u>. The discouragement of repeated failure can move from humiliation to a tool used to keep him in bondage. The battle is good; "It is not a sign of failure; it is a sign that the Spirit is on the move. It is a sign that we are spiritually alive and engaged in the process of sanctification" (**Romans 6:1-14**).
- 6. Help him see hope at work (**1 Corinthians 10:13; 2 Peter 1:3**). After all, the counselee has sought hope from its very source (**Romans 15:4-5, 13**). Homework idea: Study the prodigal son and write down at least three ways you compare to him (**Luke 15:11-32**).
- C. The counselee must be turned to the one true and living God.
 - 1. Help her understand God as He is <u>revealed</u> in Scripture entirely unlike the idols underlying the "addiction;" He is so much greater and better (**Isaiah 44:12-20**).
 - -Do NOT domesticate God. Show him/her a God of wrath and power.
 - -Do NOT shy away from His HOLY love and His HOLY justice.
 - -Work to impart a sense of the sovereignty and hugeness of God.
 - 2. Understand that living life well requires <u>fear</u> OF THE LORD. There can be no skill for living in wisdom without awe, apprehension and appreciation of God (**Psalm 112:1; Psalm 34:8-9**).
 - 3. Homework idea: Study **Isaiah 44:9-20**, and write down ways you have fed on ashes and been led astray by a deluded heart. What lies have you believed about the destructive behavior that caused you to worship idols instead of the LORD?
- D. Turn from the deception surrounding the "addiction" and embrace truth in God's Word.
 - Carefully examine the <u>variety</u> of forms deception can take (1 John 1:7). "How do your private life and imaginations differ from your public life?" "What do you do in private that you'd never want to be known in public?" Homework idea: assign a study of Scriptures on truth, and then have the counselee list 10 ways he/she has been deceptive.
 - 2. Ask questions and listen for language that helps you understand which of these deceptions have been bought into:
 - -"My addiction is a disease. I can't help it." (I don't believe God when He says that in Christ we are new creations)
 - -"God is not good" (My sin is too great for Christ's blood to cover it)
 - -"I'm good, but I occasionally do bad things." (I don't need Jesus)
 - -"Have you heard what so and so did?" (It's really someone else's fault)

-"Idols are harmless" (I can handle/manage my sin)

3. Help the counselee identify deceptive thought patterns and replace them with biblical thought patterns.*

-In Christ, entitlement thinking (I deserve more) is replaced with humility.

-In Christ, consumer thinking (I need more) is replaced with generosity.

-In Christ, victim thinking (I've been wounded so I have no choice) is replaced with responsible <u>obedience</u>.

-In Christ, perishing thinking (I'm hopeless, woe is me) is replaced with gratitude.

-In Christ, rebellious thinking (the problem is people in authority) is replaced with <u>submission</u>.

- E. The church plays a vital role in overcoming addiction (Hebrews 10:24-25).
 - 1. The church changes our *identity* (**1 Peter 2:9**).
 - 2. The church provides accountability that helps us keep <u>priorities</u> straight and properly focused.
 - 3. The church has everything we need, as God's presence in the world to honor Him.
 - 4. Participating in the church body helps you remedy the lack of adequate <u>relational</u> skills so common among "addicts."
 - 5. Participating in the church body nurtures and provides <u>opportunities</u> for us to put on loving and serving others, after putting off selfishness.
- F. Understand and appropriate self control and self discipline, in total restructuring.
 - 1. "Addicts" are owned (controlled) by their <u>desires</u> and reckless indulgences.
 - 2. A fact about sin is that it is <u>enjoyable</u> to the one indulging in it, at least at first..... Help the "addict" acknowledge the truth: "My motto was 'That was good. I think I'll do it again."
 - 3. Define self control:
 - -Living within boundaries that protect the heart from the favorite idols.

-Thinking before acting (Proverbs 14:8; Proverbs 14:15).

-Not emotional flatness or indifference, but repentance.

-Not self-effort or self-dependence, but needy dependence on God (prayer).

4. How to <u>nurture</u> self-control:

-Remember the grace of God (Titus 2:11-14).

-Meditate on the second coming of Christ (**1 Peter 1:13**) to remember that there is a deadline when the battle will be over and there is a judgment.

-Develop a clear and public strategy.

- 5. Use homework to develop <u>strategy</u> that delves into every area of "addict's" life, depending on how the "addiction" impacted it. Some of the areas that will need complete change:
 - -Life as a believer church, prayer, Bible, witness (Acts 2:42).
 - -Marriage and sex (1 Corinthians 7:1-17).
 - -Children, parents, and family life (Ephesians 5 and 6).
 - -Professional life (Colossians 3).
 - -Finances and budgeting (Proverbs 6:1-11).
 - -Social life and friends (Psalm 1:1-2).
 - -Sleep patterns, exercise, diet.

Additional Resources:

Bigney, Brad—Gospel Treason: What Happens When You Give Your Heart to Idols, P&R Publishing Froese, Bob & Ruth—Redeemed: From Bondage to Freedom, Faith Fellowship Church Gallagher, Steve—At The Altar of Sexual Idolatry, Pure Life Ministries Playfair, William—The Useful Lie, Timeless Texts Shaw, Mark—The Heart of Addiction, Focus Publishing Shaw, Mark—Relapse: Biblical Prevention Strategies, Focus Publishing Welch, Ed—Addictions: A Banquet in the Grave, P&R Publishing

For information on "addictions" biblical counseling, visit theaddictionconnection.com.

* The idea of these five mindsets is from teaching by Mark Shaw.





19. KEY ELEMENTS IN HELPING HURTING HEARTS: Part 1

I. KNOW: Gather data (Proverbs 18:13, 15, 17, 23:7)

- A. Personal Data Inventory (PDI)
 - 1. Counseling centers use a specific form (personal data inventory) for each counselee to complete prior to being involved in biblical counseling (hand out blank PDIs). (If you are completing the syllabus, a PDI is included in your self-counseling project. Now is a good time to fill that out).
- B. Extensive/intensive probing (Proverbs 18:17)
 - 1. <u>Extensive</u> questions are more shallow, but you ask a lot of them. They regard a broad spectrum of aspects of life, or covering a wide range. Then when you discern an area that may need help, you ask good, intensive questions that probe deeply into that area.
 - 2. Intensive probing many questions about one area to reveal heart motivation.
 - 3. Let questions grow out of facts that are received. Don't ask why; ask for facts.
 - 4. Make a note of important areas for intensive probing later. Write down quotes that reveal issues of heart thinking and motivation.
- C. Verbal/non-verbal communication:
 - 1. <u>Content</u> data = what is said (actual verbs, phrases).
 - 2. <u>Halo</u> data = how it is said (body language, tone of voice, eyes).
- D. Listening is a requirement for data gathering listen well (Proverbs 18:13).
 - 1. Listen actively for these things:
 - a. Blame-shifting.
 - b. Words like can't, unable, too much.
 - c. Sin being called disorder/disease.
 - d. Reliance on feelings over facts.

II. KNOW: The Acronym PREACH (Proverbs 18:2) (fly through this)

- A. Physical Data
 - 1. Our physical life affects our spiritual life in the following five ways.
 - a. Sleep: How much sleep is your counselee getting?
 - b. Diet: Nutritional imbalance can affect behavior.

- c. Exercise: lack of exercise can produce or increase anxiety and insomnia (Ecclesiastes 5:12).
- d. Illness: Personal sin can lead to illness (Psalm 32:3-4, 38:3, Proverbs 14:30, 1 Corinthians 11:30). However, physical illness is not always the direct result of personal sin. Has your counselee had a physical check up lately?
- e. Medication: A variety of medication can cause harmful side effects. Has the combination of various drugs being ingested been researched for possible interactions causing adverse side effects? The Physician's Desk Reference, or the Internet can be helpful tools.
- B. <u>Resources.</u> What resources are available to the counselee that can help the process of counseling?
 - 1. Church
 - 2. Education Do they enjoy reading?
 - 3. Social, family
- C. Emotions (Genesis 4:1-8)
 - 1. Emotions are an indicator of what is going on in the heart. Emotions are also a command to be obeyed.
 - 2. There is both inquiring and teaching that must be done in the area of emotions.
- D. <u>Actions</u> (Psalm 1:1-3, Psalm 34:12-14, Luke 6:46-49, James 1:25). Are the actions of the counselee in line with the Word of God?
- E. Concepts (Mark 7:18-23, Romans 12:1-2, Galatians 5:16-21, Ephesians 4:22-24).
 - What are the thoughts and intentions of the heart of the counselee (Hebrews 4:12)? These are the concepts by which he lives (convictions, attitudes, expectations, desires, values).
 - 2. Without changed concepts (renewing of minds), change in the counselee's life will only be temporary.
- F. Historical data (Proverbs 5:22-23, Colossians 3:21, 1 Peter 1:18).
 - 1. Gather information about present and past life context without an obsession about what has happened in the past.
 - 2. This information will help you teach the counselee how to handle the past biblically.

III. KNOW: Levels of Data Gathering

- A. Trials circumstances, situations, problems.
- B. <u>Fruit:</u> You will be considering observable manifestations, evidences, affect, responses, feelings (objective presentation and performance levels).
- C. <u>Root:</u> Don't ignore desires, motivations, beliefs, obsessions, values, inner-man heart issues (subjective preconditioning level).

D. <u>Cross:</u> What does the counselee know about God, and where does He fit into the counselee's fruit and root?

IV. LOVE: Biblically Defining The Establishing Of Involvement

- A. How does the Bible define compassionate involvement?
 - 1. JESUS Mark 1:41 -Christ in compassion, reached hand, Mark 3:5 -Jesus is deeply distressed, Mark 3:14 -be with Him, Mark 6:34 -Jesus teaches compassion
 - 2. PAUL Acts 20:31 -3 yrs, night and day with tears, 2 Corinthians 11:29 -inwardly burn with the pressure of concern, Ephesians 4:15, 29 -shared not only gospel but lives as well, speaking truth in love. 1 Thessalonians 2:7-9 -love drove them to action
 - 3. JOHN **3 John 4** -"my children"

V. <u>LOVE: Establish A Redemptive Relationship (Adapted from Paul Tripp's Instruments in the</u> <u>Redeemer's Hands)</u>

- A. Enter the counselee's inner man world.
 - 1. As you gather data, be aware of his inner-man entry gates (comments about emotions, interpretation, self-talk, view of God).
 - 2. Let him know you have heard his struggle.
- B. Incarnate the love of Christ.
 - 1. Christ's love protects you from losing the desire to persevere and love faithfully.
 - 2. Be an example of Jesus Christ, allowing God's love to flow through you (**1 John 4**).
 - 3. Keep Christ central. You are not the solution, nor are you offering strategies. The solution is found in a right <u>relationship</u> with Christ.
- C. <u>Identify</u> with suffering, shaping your responses with all of the following truths in mind.
 - Suffering must be viewed in light of God's <u>sovereignty</u> over all (Exodus 4:11, 1 Samuel 2:2-7, Daniel 4:34-35, Acts 4:24-28).
 - 2. Don't lose sight of God's goodness (Psalm 25:7-8, Psalm 136, Psalm 145:4-9).
 - 3. Don't lose sight of God's <u>purpose</u> in suffering (**Romans 8:17, James 1:2-8,17**). Suffering occurs for many reasons.
 - 4. The reality of suffering does not <u>excuse</u> the evil-doer.
 - 5. There is redemptive <u>purpose</u> in all suffering. It does not belong to us, but to the Lord, and the uses for which He is allowing it.
 - 6. When you share a story about your own suffering, be sure it is a Christ-<u>centered</u> story. You want the counselee to view his own story as Christ-centered.

D. <u>Accept</u> with agenda

- 1. There is no <u>room</u> among Christians for a condemning, self-righteous spirit. It is God's grace that leads to change.
- 2. God's purpose is that people be renewed, restored, reconciled, rebuilt. Counselors cannot merely commiserate.

VI. LOVE: Involvement Includes Compassion, Respect, and Sincerity

- A. Practical ways to show compassion:
 - 1. Tell your counselee that you care for him/her (Philippians 1:8).
 - 2. Pray for and with him/her (Colossians 4:12-13).
 - 3. Rejoice with him/her and grieve with him/her (Romans 12:15).
 - 4. Deal with him/her gently and tenderly (Matthew 12:20).
 - 5. Be tactful (Proverbs 15:23).
 - 6. Speak graciously (Colossians 4:6).
 - 7. Continue to love and accept him/her even after your counsel has been refused (Mark 10:21).
 - 8. Defend him/her against those who mistreat and accuse them (Matthew 18:21-22).
 - 9. Be willing to meet physical needs if necessary (**1 John 3:17**). (i.e. In counseling a livein partner who desires to live in a godly fashion prior to the marriage covenant, it may become necessary to help find temporary alternate housing.)
- B. How to show respect to a counselee.
 - 1. Proper verbal communication (2 Timothy 2:24-25, Proverbs 16:21,24).
 - 2. Proper non-verbal communication (S-O-L-V-E-R)
 - S Squared shoulders.
 - O Open stance.
 - L Lean forward slightly.
 - V Vocal quality (volume and intensity that is neither abrasive nor hard to hear because it reflects tenderness and compassion).
 - E Eye contact (without staring so that they are uncomfortable).

R — Relational posture (not stiff or robotic, but not so totally relaxed that you appear to be bored).

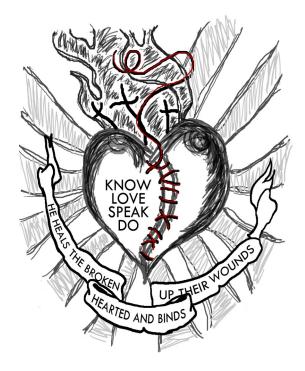
- 3. Taking the counselee's problems <u>seriously</u> communicates respect. Never minimize the problems presented by your counselee.
- 4. Love <u>believes</u> all things. (1 Corinthians 13:7).
 - a. It is never helpful to have a cynical attitude. If a counselee is insincere, you will use that as data to find out what he thinks it will accomplish.

- b. Don't be fooled or put off by the counselee's manipulations (i.e. tears, changing the subject).
- 5. Express <u>confidence</u> in the counselee.
 - Paul rejoiced in the work that God was doing in the Corinthians, although that church had more problems than any other church (2 Corinthians 7:16;
 Philippians 2:13, John 10:27)
- 6. Welcome the counselee's input. Ask him for <u>evaluation</u> of sessions, and suggestions regarding improvements.
- 7. Maintain <u>confidentiality</u>. Guard the counselee's reputation as much as possible without disobeying God (**Matthew 18:16-17**). *(mention the FFBCC intake form).*
- C. Practical ways to evidence sincerity:
 - 1. Be honest about your <u>qualification</u>. Paul referred to himself as a slave of Christ (Romans 1:1, Philippians 1:1, Titus 1:1).
 - 2. Be honest about your <u>weaknesses</u>. <u>Wise</u> openness about your own struggles will demonstrate sincerity (**1 Corinthians 2:1-3, 2 Corinthians 1:8, Romans 7:14-25**).
 - 3. Be honest about your goals and agendas.
 - a. Let counselees know right from the start what you are trying to do and how you intend to do it.
 - b. It must be clear that God's Word is the source of authority.
 - 4. Be honest about your <u>limitations</u> as a counselor.
 - a. If you don't know how to proceed, admit it and seek <u>help</u> (Galatians 4:20, 2 Corinthians 4:8).
 - b. But never let the counselee <u>lose</u> hope that God's Word does not have the answers he needs.
 - 5. <u>Model</u>; don't ramble (Ephesians 4:29).

VII. Give Hope

- A. The Bible is a textbook on counseling (2 Timothy 3:16-17).
 - 1. God is the source of hope (Romans 15:13, 1 Peter 1:3, Psalm 25:4-5, Psalm 42:5, 2 Corinthians 4:7, 1 Thessalonians 1:3, 1 Peter 1:21).
- B. Methods of giving hope include:
 - 1. Model to show victory is possible.
 - 2. Label sin as sin and take it seriously.
 - 3. Be solution oriented, focused on God's faithfulness.
 - 4. Tell the person how long you expect to continue counseling.

- 5. Work with what you know. Dealing with the part of the iceberg that is showing, shows counselees that problems can be biblically handled.
- 6. Use hopeful, biblical language to guard against defeating labels and terms.
- C. Always give hope that problems can be overcome, even if the circumstances do not change.
 - 1. Christ is the Great Counselor (John 14:16), and the Holy Spirit is at work in the counseling room (Philippians 2:20-21).
 - 2. Biblical counseling is not about the counselor or the counselee; it is about the Word and Spirit of God.
 - 3. The counselee can, by the grace of God and the power of the Holy Spirit, become God's kind of person for God's glory.
 - 4. Should nothing else change, counselees still gain a sense of hope as they embrace God's sovereignty, grace, and glory.



Additional Resources:

Adams, Jay—*Christian Counselor's Manual*, Zondervan Tripp, Paul—*Instruments in the Redeemer's Hand*, P&R Publishing Powlison, David—*Speaking Truth in Love*, New Growth Press Swavely, Dave—*Decisions, Decision*, P&R Publishing



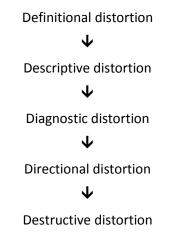


20. KEY ELEMENTS IN HELPING HURTING HEARTS: Part 2



I. <u>SPEAK:</u>

- A. Prior to speaking relevant truth into the situation, problems must be discerned well through thorough and ongoing data-gathering.
 - 1. At the foundational level, problems must be defined biblically (divine definitions vs. demonic distortions).



- 2. Any time a problem has been defined differently than God's Word defines it, it has been distorted. A wrong definition leads to destructiveness.
- B. As you gather data, determine areas to cover and categories within that area. You must know your Bible. A biblical counselor must be constantly growing as a theologian.
 - 1. Counselees come because their life is hard (Proverbs 13:15).
 - Consider doing a personal study so that you are familiar with all the New Testament lists of transgressions that make life hard (including Romans 1:29-31, 16:17-18, Colossians 3:5-9, Ephesians 4:25-32, Galatians 5:16-24, 2 Timothy 3:2-5).

II. SPEAK: Give Proper Instruction

- A. Instruction must be biblical.
 - 1. Since the Bible is our Creator's instruction manual for how to live life, it is foolishness to look elsewhere (2 Timothy 3:16-17, Psalm 19:7-11)
 - 2. We must not confuse our counselees by combining the wisdom of God with man's wisdom (Colossians 2:8, 1 Corinthians 12:20).
- B. Instruction must be accurate.
 - 1. Know the meaning of biblical words (hope, love, rejoice, joy, justification, sanctification, repentance, temptation, consider, confess, grace, forgiveness, sorrow, fornication, adultery, faith, idolatry, guilt, humility, pride, sin, wisdom, etc.) and use them.
 - 2. Properly interpret passages in their context (use good hermeneutics).
 - a. Immediate context and larger context of the entire Bible.
 - b. Scripture interprets Scripture (ie. **Matthew 18:20** in context refers to church discipline)
 - 3. Begin with gospel declarations before moving to obligations. Your counselee must see God before he will be motivated to change (Isaiah 6:1-8). He must understand the gospel accurately.
 - a. <u>Condemned</u>: Counselees must have a clear understanding that before God they are unrighteous and deserving of hell.
 - b. <u>Justified</u>: They must see the great love of God that provided salvation from condemnation through the blood of Jesus Christ, by which God declares those who look to Him for salvation as legally righteous.
 - c. <u>Sanctified</u>: All who are justified will also be sanctified, which means that every aspect of their lives on earth will change to glorify God. A lot of counselees come in hoping for magical change, but the sanctification process requires work on their part. This work is done only by the Holy Spirit's power and through God's grace.
 - d. <u>Glorified</u>: Hope for counselees is not through changed circumstances, but through a future-oriented outlook that anticipates eternal glory.

- 4. Be specific Know and apply your own life to the three-part Biblical paradigm for change before teaching it.
 - a. Put off, renew mind, put on (**Romans 12:1-2, Ephesians 4:22-25, Colossians 3:5-11**). Always apply life to Scripture on these three dimensions. Be sure counselee understands specifically what Scripture is instructing them to put off, what Scripture renews the mind, and what Scripture teaches them to put on.
- 5. Clearly differentiate between God's directives and man's suggestions.
- C. Instruction must be appropriate.
 - 1. Don't just use your favorite passages. Instruction must be individualized according to the counselee's problems.
 - 2. Instruction must be appropriate to the counselee's spiritual condition.
 - a. Saved or unsaved? Does he need to be introduced to the gospel (John 20:31)?
 - b. A babe or mature in Christ (Hebrews 5:12-14)?
 - c. Rebellious, faint-hearted, or weak (1 Thessalonians. 5:14)?
 - 3. Instruction must be appropriate to the counselee's learning style.
 - a. Visuals, pictures, simple charts, role-playing may be appropriate.
 - b. Jesus used stories to make a point.
 - c. Reading can reinforce what has been taught, but not all counselees read.
 - d. In teaching and discussion, be alert to what the counselee actually hears.

III. DO: Assign Homework. What Is Homework?

- A. Definition of homework in biblical counseling:
 - Effective homework leads to working hard in the areas where change is needed, training in the direction that God's Word gives, and practicing biblical thinking and behavior (2 Timothy 3:17, Philippians 3:13-14).
- B. Biblical examples include:
 - 1. Matthew 19:21-22—rich young ruler was instructed to sell all he had and give it to the poor
 - 2. 2 Kings 5:10—Namaan was instructed to bathe in river

IV. DO: Why Give Homework?

- A. Homework is vital to turn the talk of the session into action. Talk alone is only therapy.
 - 1. When homework is given, counseling goes faster because:
 - a. Work is not stopped at the end of session, but is continued through the week.
 - b. Counselees realize they are not dependent on the counselor.

- c. Counselees learn to take personal responsibility.
- d. Counselees see the changing power of God's Word.
- e. Counselees learn the value of prayer.
- f. Counselees can readily gauge their own progress.
- B. Homework gives hope as it says you believe things can be <u>different</u> today.

V. DO: What Does Homework Look Like?

- A. Learning scriptural teaching formulates a pathway in the <u>mind</u>; then an applicable, hands-on methodology brings about a paradigm for change.
 - 1. God says His Word must be hidden in hearts in order for sin not to take place (**Psalm 119:11**).
 - 2. Speaking of and meditating on God's Word are necessary for success (Joshua 1:8).
 - As God w<u>orks</u> in us, obedience to His Word is how we work out salvation (Philippians 2:12-13). Homework puts theology on the street. Homework is where the rubber meets the road.
- B. <u>Concrete</u>, not abstract. Concrete homework is vital to change. To be concrete, homework must be:
 - 1. Specific.
 - 2. Practical. It must involve knowing and doing. Connect Bible study to daily life.
 - 3. Robust with practice.
 - 4. Personally tailored for each situation based on data gathered.
 - 5. Written both in instruction and implementation (records).
 - 6. Clear expectations otherwise the results will be vague and subject to the whim of the counselee.
 - 7. Tailored to the ability of the counselee (be sure he understands it and is physically able to do it). Have homework repeated back to you to be sure it's understood.
- C. Abstract homework does not help the counselee <u>change</u>. Abstract homework:
 - 1. Is about lofty ideas.
 - 2. Lacks relevance.
 - 3. Lacks application.
 - 4. People don't sin in the abstract. Be sure homework is specific, not abstract.

VI. DO: How Is Homework Used In A Biblical Counseling Session?

- A. <u>Review</u> previous homework at the beginning of each session (gather further data).
- B. Neglected <u>homework</u> can lead to an understanding of the cause of problems. Gain commitment prior to assigning homework.

C. At the end of each counseling session, assign new homework that <u>applies</u> the counselee's life and problems to the biblical principles that have been learned.

VII. DO: Specifics Of Homework

- A. Prepare tentative homework that includes:
 - 1. BIBLE READING =
 - 2. BIBLE MEMORIZING =
 - 3. READING MATERIAL =
 - 4. DOING =
 - a. Recording when the scriptural concept you have taught is disobeyed and when it is obeyed.
 - Why write down when it is disobeyed? To find out what is going on at the time of the disobedience so that radical amputation can be made.
 - b. Homework may include radical amputation (**Matthew 6:29-30**). This requires the terminating of influences that feed the failure, and replacing them with godly influences.
 - c. CONFLICT lists
 - d. THANKFULNESS lists
 - 5. PREACHING = Sitting under biblical preaching reinforces biblical counsel.
 - 6. PRAYER =

B. Beware of the dangers of assigning behavioral change without scriptural conviction and convincing regarding what Scripture says.

- 1. Lack of commitment.
- 2. Not being convinced or convicted by the Holy Spirit God's Word is the power for change.
- 3. Behavioral change alone fosters dependence on counselor. If the counselee is not convinced regarding what God teaches, and you ask him to make a change, if he does it, he is pleasing you over God.
- 4. The greater likelihood is that he won't be persuaded to do it and may fall away from continuing in counseling.

Additional Resources:

Bridges, Jerry—*The Practice of Godliness*, NavPress Eyrich, Howard & Hines, William—*Curing the Heart*, Mentor Fitzpatrick, Elyse & Cornish, Carole—*Women Helping Women*, Harvest House Publishers Mack, Wayne & Johnston, Wayne Erick—*Christian Growth and Discipleship Manuals,* Focus Publishing Street, John—*Men Counseling Men*, Harvest House Publishers

HOMEWORK EXAMPLE

For a person who fears:

1. Study the following Scriptures and journal what they say about fear. Also, write down if it's an area where you are fearful.

Fear that is right0

Fear of God (Ecclesiastes 12:13-14, 2 Corinthians 5:10, Proverbs 1:7) Fear of danger (Job 41:33, Genesis 4:14-15, 1 Corinthians 6:19-20) Fear due to guilt (Proverbs 28:1, Matthew 14:1-2, Leviticus 26:17-18,36)

Fear that is wrong

Fear of man, not God (John 12:42-43, Luke 12:4-5) Fear of things temporal, not eternal (Luke 12:4-5, 1 Corinthians 4:5) Fear of things you cannot change (Proverbs 3:25, Genesis 4:14)

- 2. Write out on a card, and memorize **2 Timothy 1:7.** Speak this verse aloud whenever a fearful thought enters your mind.
- 3. As well as speaking **2 Timothy 1:7**, document the following each time you are fearful:

Time of day
Location
Anyone who is with you
What you are doing
What are you fearful of
Check off and describe which of these categories your fear falls into
God
Danger
Guilt
Man (not God)
Temporal things (not eternal things)
Something you can't change
If it is fear of guilt, of what are you feeling guilty?

Write down how this fearful situation could be an opportunity for you to grow for God's glory:__________(Romans 8:28-29).

The next session would involve working on identifying the object of fear, biblically dealing with guilt (prayer, confession and repentance), and possible fearful consequences of sin that are revealed through this data.

4. Perfect love casts out fear (**1 John 4:17-18**). Not for that reason, but because we are told to love others, use your ability to draw by going to the Senior's home with the Family Care group from church that's going there this week, and taking your sketch pad along so you can make a picture of the seniors.

The next session would work more on love and replacing fear with love (1 John 4).

5. Develop a strong focus on God. Read **Psalm 46** five times this week, underlining or writing down one meaningful phrase each time you read it.





21. BIBLICAL GOALS FOR MARRIAGE

In marriage, God paints a living picture of heaven, the church, and Christ's love. In this session you will learn two specific ways to paint your picture using God's paintbrush instead of your own.

I. Marriage Is Given By God And Is Very Good (Genesis 2:18-24, 1:31)

- A. Marriage is God's idea. Therefore, we have to stick with it!
- B. In today's culture, we cannot assume that all people are in agreement and understand what God says about marriage. We may not listen to the counsel of the <u>ungodly</u> (Psalm 1:1-2).
- C. Marriage is very good. Nothing changes God's plan (not even congress nor the media).

II. Marriage Provides Companionship (opportunity to serve, glorify God)

- A. Basic purpose of marriage is <u>companionship</u> in the context of role differences (Genesis 2:15-18).
 - 1. God created the woman to meet the man's need for companionship. Although they had no mother and father to leave, in Gen. 2 God is teaching how the family unit should be developed.
- B. Marriage is not based on love or sex.
 - 1. Adam and Eve did not fall in love before marriage, God brought the woman to Adam.
 - 2. Sexual problems are the symptoms; heart issues are at the root.

III. Marriage Is A Growing Relationship (leave, cleave, weave)

- A. Leaving: When couples do not <u>leave</u> their parents, they are not following God's plan for marriage.
 - 1. There needs to be geographical leaving.
 - a. If a couple lives with parents for a time, there must be an agreed upon date and plan for leaving
 - 2. Has there been physical leaving by the <u>children</u>? Watch for excessive dependence in the area of finances (such as mothers shopping for daughter, or a father changing oil for son or parents loaning money for day-to-day expenses).
 - a. Watch for excessive compliance on the part of the couple.
 - Can include:
 - Extreme dominance by one set of parents
 - Comparison of one set of parents with the other
 - Gossiping to parents regarding mate, taking parents side against mate
 - Partiality to one set of parents, such as only approaching one set of parents for input in decision making
 - 3. Has there been physical letting go by parents?
 - a. Listen for signs of meddling, over-possessiveness, expectations of a son or daughter. Do parents insist on hospitality (over abuse)? Are parents not letting go in the form of direct interference / jealousy?

- 4. As you counsel couples, watch out for signs of subtle leaving <u>problems</u> (especially in first five years):
 - a. Imitation issues where a spouse tries to imitate the lifestyle of the family of origin
 - b. Reactive response to spouse's choices of lifestyle indicate a spouse wants to imitate family or origin.
- B. Couples must <u>cleave</u> to one another.
 - 1. <u>Priority</u>: The idea here is that of glue. Help couples understand the new relationship should be given priority over:
 - a. Parents
 - b. Cultural orientation and cultural habits
 - c. Personal desires
 - 2. Perspiration
 - a. Perseverance without end. Help couples understand that the choice must be made to persevere day to day, and that this choice is not based on expectations.
 - b. Cleaving takes work in such new areas (to the couple) as conflict resolution, communication, problem solving. In later classes we will look at these issues so you can help your counselees learn how to do this work.
 - 3. <u>Plurality</u>
 - a. Two personalities make a third a <u>one-flesh</u> relationship.
 - b. Assign homework that gives the couple ideas to enforce the uniqueness of their relationship.
 - 4. <u>Passion</u> Spouses must learn to delight in their mate. There are four areas in which this can be done (one-flesh couples delight in all four):
 - a. Yearning, sexual stimulation (eputhunia)
 - b. Passionate <u>desire</u> for each other (eros)
 - c. Tender affection (phileo)
 - d. <u>Dependability</u>, standing up for each other (storge)

IV. Marriage Depicts Heaven, Church, Christ's love (Ephesians 5:22-33)

- A. Marriage on earth depicts marriage in <u>Heaven</u> (Revelation 19).
 - 1. Bride of Christ meeting the Groom.
- B. Marriage depicts how the church should <u>obey</u> Christ (Ephesians 5:22-24).
- C. Marriage depicts the way Christ loves (Ephesians 5:25-26).

Additional Resources:

```
Eyrich, Howard—Three to Get Ready: Premarital Counseling Manual, Focus Publishing
Harvey, Dave—When Sinners Say "I Do," Shepherd Press
Mack, Wayne—Strengthening Your Marriage, P&R Publishing
Mack, Wayne and Carol—Sweethearts for a Lifetime, P&R Publishing
Piper, John—This Momentary Marriage, Crossway
Thomas, Gary—Sacred Marriage, Zondervan
```





22. COMMUNICATION

I. Accept Responsibility With Humility (Ephesians 4:1-2)

- A. Realize that we are both responsible to pursue reconciliation.
 - 1. Christ teaches us to pursue reconciliation, not avoid or shift <u>blame</u> (Matthew 5:23-24, Matthew 18:15-17, Romans 12:18).

II. More Listening Than Talking (Ephesians 4:2)

- A. Gentleness, patience, and bearing with one another in love require more listening than talking – don't ram your <u>opinion</u> at the other person.
- B. <u>Interrupting</u> is a sure sign that you are not being gentle, patient, or loving.
- C. Allow the <u>other</u> person to finish. Then ask yourself if you heard what they said.

III. The Goal Is Unity Of The Body (Ephesians 4:3-20)

- A. Christians are committed to <u>one</u> hope, <u>one</u> Lord, <u>one</u> faith, one baptism, one God and Father.
- B. Christians are to use their abilities and their communication to <u>build</u> up the body of Christ.

IV. Five Rules For Communication (Ephesians 4:25-32)

- A. Be honest, because deception divides unity (Ephesians 4:25).
 - 1. Often counselees choose <u>dishonest</u> patterns of communication in the following forms:
 - Outright deceit
 - Masked deception
 - Exaggeration ("I've said a million times...")
 - Sarcasm (voice says one thing, face another)
 - Failing to tell the whole truth by giving a false impression or version of the situation that is favorable to self.
 - 2. Change to speaking the <u>truth</u> in the following ways:
 - Present the facts! Counselees need to learn not to just to speak their mind rather the truth that is needed to resolve conflict
 - Not gossiping (gossip is talking to somebody about a problem who is not a part of the solution)
 - Inner motive behind what is stated needs to be for the goal of solving conflict, rather than defending self.
- B. Deal with it today, or else you give Satan a place to land (Ephesians 4:26-27).
 - 1. Unresolved conflict and anger results in <u>bitterness</u> and <u>resentment</u>. It begins with:
 - Delay in resolving differences
 - Clamming up when offended but still stewing over the offense
 - A growing list of perceived offenses
 - Cold responses to a person who disagrees
 - Refusal to practice attitudinal forgiveness
 - 2. Counselees must be taught quick <u>resolution</u>, which includes:

- Solving the issue as quickly as possible.
- Sometimes the best way to resolve an issue is to let love cover it. "Love covers a multitude of sins" (1 Peter 4:8, Proverbs 10:12).
- C. Be generous (Ephesians 4:28)
 - 1. Put off attitudes of entitlement and laziness.
 - Generosity begins with working hard
 - 2. An <u>attitude of generosity carries over into communication</u>.
 - Christ shows generosity toward us by undeserved mercy and unearned grace. It is important to bring generous mercy and grace into conversations.
- D. Attack the problem, not the person (Ephesians 4:29-30).
 - 1. Put off <u>unwholesome</u> patterns of speech that grieve the Holy Spirit:
 - Attacks and character assassinations (words like "always" or "never" or "just like....")
 - Empty flattery
 - Destructive words, demeaning or condescending tones
 - Shifting blame to make yourself look better
 - 2. In order to attack the problem instead of the person, counselees must learn to use edifying speech, which includes:
 - Reliance on the grace of God
 - Understanding the other person's opinion and considering it more important
 - Helping the other person understand themselves and their lives from God's perspective
 - Centering on my personal responsibility
 - Expressing constructive solution in terms of action
- E. Have a plan of <u>action</u> that reflects Jesus (**Ephesians 4:31-32**).
 - 1. Don't react! Put off <u>reactive</u> speech that includes:
 - Malicious words that show a desire to harm others or see them suffer
 - Impulsive speech in a negative mindset
 - Saying whatever it takes to express your views (selfish motivation)
 - Rage, wrath, anger, clamor, slander that injures or defames
 - Blame shifting
 - 2. Act! Put on gracious, thoughtful speech that includes:
 - Kind compassion
 - Tenderhearted motivation, seeking the best for the other person
 - Forgiveness (Colossians 3:13)

Additional Resources:

Tripp, Paul—*The War of Words*, Thomas Nelson Powlison, David—*Speaking Truth in Love*, New Growth Press Barthel, Tara Klena & Dabler, Judy—*PeaceMaking Woman*, Baker Books Sande, Ken—*The Peacemaker*, Baker Books

*Dr. Jeffrey Forrey of Trinity Theological Seminary outlined the above process for dealing with communication.





23. BIBLICAL COUNSEL REGARDING THE ROLE OF A HUSBAND

This session will equip you with a strong working definition for the biblical role of a husband, centered on three words that describe the husband's role: leader, lover, learner.

I. God Calls Men To Leadership

- A. God's plan since creation.
 - 1. God gave man the responsibility to protect, and the woman was created to help him in his role (**Genesis 2:16-18**).
 - 2. Although Adam had been placed in charge, the adversary came after the woman (Genesis 3:1).
 - 3. Roles are huge to God. When men just try to make everyone happy, instead of leading biblically, children oppress and women rule, and the result is destruction (Isaiah 3:12).
- B. What is leadership?
 - 1. Leadership is not a being a dictator, nor is it all the <u>decision</u> making. It is servant leadership (**John 13:1-17**).
 - Spiritual leadership begins with respect for the <u>authority</u> of church (Hebrews 13:17).
 - 3. Leadership is solution-based and goal-oriented (Ephesians 5:26-28; 6:4).
 - 4. Leadership sets the example of <u>self-control</u> (Philippians 4:9; Jeremiah 35:5-6).
 - Lead by living joyfully and setting an emotional tone of joy in the home (Proverbs 5:18).
 - 6. A leader solves problems <u>biblically</u> (Ephesians 4:29).

II. A Husband Is To Love His Wife

What is love? American culture doesn't help, with the prevalent idea that we "fall in and out of love." Biblical view of love is **John 3:16** (giving), **Galatians 2:20** (crucified with Christ, no longer I who live.)

- A. The Command: Love your wife <u>sacrificially</u> (Ephesians 5:25).
 - 1. Love her sacrificially as Christ loved the church.
 - 2. Make every decision based on what's best for her.
 - 3. He loves her in spite of her failures (**Romans 5:8**), and without bitterness (**Colossians 3:19**).

- B. The Method: <u>Sanctify</u> your wife (**Ephesians 5:26**).
 - 1. God has assigned husbands to be the truth bearers in the relationship (1 Corinthians 14:33-34).
 - 2. Husbands are to be the protectors of their wives (2 Timothy 3:1-7).
 - 3. It is man's God-given responsibility to be the spiritual leader.
- C. The <u>Goal</u>: Present your wife as a pure spotless bride (Ephesians 5:27).
- D. Men: Constantly assure your wife that you love her (Ephesians 5:28-33a).
 - 1. Love her first no friendships with anyone stronger than with wife.
 - 2. Love her most more than job, children, mother.
 - 3. Love her unmistakably constantly in process of convincing her he loves her.
 - 4. Love her as your own body (1 Corinthians 7:1-5).

III. Husbands Are Learners

- A. A husband learns to <u>understand</u> and honor his wife (**1 Peter 3:7**).
 - 1. He learns about and focuses on her true needs (Philippians 2:20-21).
 - 2. The world says: "You can't understand a woman."
 - a. The Bible says: "Live with her in understanding."
 - b. This command takes time.
 - c. This command takes study-to learn strengths, weaknesses, annoyances.
 - d. This command takes sensitivity-learn to be compassionate
 - d. This command includes recognizing my selfishness and honoring her need for affection.
 - 3. Learning affects a husband's spiritual life, without which his prayers are hindered (**Psalm 66:18**).

Additional Resources:

Scott, Stuart-Exemplary Husband, Focus Publishing

Scott, Stuart—*Biblical Manhood, Masculinity, Leadership, and Decision Making,* Focus Publishing Priolo, Lou—*The Complete Husband*, Calvary Press





24. BIBLICAL COUNSEL REGARDING THE ROLE OF A WIFE

Clarification for when a woman teaches this class: At FFC, we recognize and submit to gender role differences in the body of Christ. The Bible clearly teaches that men and women and men have ontological, fundamental personhood equality, but different functions in the home and church, including male rulership. The things proper for females do not include rulership or authority in church or home.

That said, women teaching men doctrine is scripturally prohibited. Therefore, for these training classes where the content is mainly doctrinal, or directed practically to men only, men will be teaching. (Thus men teach most of the basic training especially when the content is predominantly doctrinal.) In the classes with more "rubber hitting the road" teaching, where women are addressing women, sometimes women are involved in teaching to the women. Titus 2 tells the women to teach the women. In teaching this class, it is only under the authority of my husband and the pastors/elders of this church. And it is addressing the role of women.

Embrace a complementarianism as a biblical understanding for counsel regarding the role of a wife.

I. Biblical Basis For Role Differences

- A. The Bible teaches complementarianism:
 - 1. Equality in spirituality and personhood (Genesis 1:26-28, Galatians 3:25-29, 1 Peter 3:7).
 - 2. Functional role <u>differences</u> in the home and in the church (**Proverbs 31:10-31, Ephesians 5:22-33, 1 Peter 3:1-7**).
- B. Old and New Testament
 - 1. In pre-fall perfection, God prescribes and describes complementarianism as the way of life by which <u>one-flesh</u> relationships are achieved (**Genesis 2:15-18**).
 - 2. <u>Old Testament</u> narratives bolster a recognition of complementarianism as God's primary and central mindset (Sarah, Deborah, and the woman often called "The Proverbs 31 Woman").
 - 3. Clear and direct warnings and <u>commands</u> that prescribe role differences are woven throughout Scripture (Genesis 3:16-18, Isaiah 3:12, 1 Corinthians 11:1-16, 14:33-35, Ephesians 5:22-33, Colossians 3:18-19, 1 Timothy 2:8-15, Titus 2:1-8, 1 Peter 3:1-8).
- C. The character of God.
 - 1. Men and women are created in the <u>image</u> of God (**Genesis 1:16-17**). Role differences reflect that image.
 - 2. The Bible teaches that the Father and the Son <u>model</u> clear and distinct uncrossed roles (1 Corinthians 11:3, John 5:19, 8:28-29, 12:49-50).

II. <u>A Wife Submits to Her Husband</u>: <u>Submission is a Military Term Meaning "To Voluntarily Arrange</u> <u>Yourself In Rank Under"</u>

- A. The history of mankind's response to submission:
 - 1. Started with <u>Satan (Isaiah 14:13)</u>.
 - 2. Continued in the Garden of Eden (Genesis 3:5).

- 3. Extended to all mankind (Isaiah 53:6).
- 4. Mankind's rebellion to authority is intensified in the <u>last</u> days (**2 Timothy 3:1-2**).
- As a result, submission is <u>misrepresented</u> and misunderstood (Romans 6:16, 1 Corinthians 11:3). The effect of sin on the mind hinders our ability to think and reason about submission.
- B. Wrong ideas about submission: (Three powerpoint slides depicting what submission is not)
 - 1. That the wife is inferior
 - 2. That the husband is infallible.
 - 3. That a wife cannot <u>think</u> and should not <u>speak</u>.
 - 4. That a wife has no <u>influence</u> (1 Peter 3:1-2). Manipulation is not acceptable (Luke 10:38-42). A godly lifestyle is the greatest influence (Hannah in 1 Samuel).
- C. Biblical teaching about submission:
 - 1. Submission is demonstrated perfectly by <u>Jesus</u> to the Father (1 Corinthians 11:3).
 - 2. Submission is a way of life for all <u>believers</u> (Ephesians 5:22 explains how husbands and wives do vs. 21, just like 6:1 explains how children and parents do vs. 21, and 6:5 explains how slaves and masters do vs. 21).
 - 3. Submission is an <u>attitude toward God</u> (**Romans 13:1-2**). Submission shows whether a woman believes God is really God.
 - 4. Submission is proof of a wife's <u>love</u> for her husband. Limited only by the Bible a husband has no authority to ask his wife to sin.
 - 5. A wife who submits to husband provides cosmic <u>evidence</u> of God's wisdom to angels and demons (**Ephesians 3:10, Ephesians 5:22, 1 Corinthians 11:10**).

III. A Wife Respects Her Husband

- A. Respect includes:
 - 1. Expressing acceptance of his <u>authority</u>.
 - 2. Showing <u>confidence</u> in his decisions.
 - 3. <u>Flexibility</u> of schedule to make room for his priorities.
 - 4 Choosing not to remember his past failures.
 - 5. Being grateful to him, adjusting lifestyle to fit under income.
 - 6. Not publicly <u>criticizing</u>, and not making statements that do not build him up.
- B. Results of disobeying God and not reverencing/respecting our husbands:
 - 1. Jealousy, criticism, and resentment
 - 2. Anger, arguing or silence, and tension
 - 3. Un-forgiveness, bitterness, contempt
 - 4. Depression, discouragement, despair, stonewalling
 - 5. In the case of a believing wife with an unbelieving husband, she refuses to do her part in <u>winning</u> him to Christ (**1 Peter 3:1-2**).

IV. A Wife Helps Her Husband

- A. Fitting Helper "completing, complementing, corresponding to, fitted perfectly to, and adapted to meet needs." Literally, the Hebrew word means that the wife makes up what is lacking in her husband's life (Genesis 2:18, 1 Corinthians 11:8-9).
- B. Helper is not a demeaning term, nor does it mean somehow "second class." In fact, the same word for "helper" is used 14 other times in Scripture to describe <u>God</u> as our help (Psalm 27:9, 30:10, 40:17, 63:7, 70:5)
- C. No one can complete a husband like his wife can. A few of the ways she can be his fitting helper/ helpmate:
 - 1. Provide companionship emotional fulfillment
 - 2. Provide sexual fulfillment pleasure and protection
 - 3. <u>Spiritually</u> pray for and encourage
 - 4. Ministry serve together
 - 5. <u>Parentally</u> take authority over the children in unity with her husband
 - 6. <u>Domestically</u> add color and depth
 - 7. <u>Attitudinally</u> promote joyful submission to authority
 - 8. <u>Financially</u> watchful and protective while cheerfully generous
 - 9. <u>Preparation</u> discerning of possible future needs

Additional Resources:

Demoss, Nancy Leigh —*Lies Women Believe and the Truth that Sets Them Free*, Moody Press Dillow, Linda—*Creative Counterpart*, Thomas Nelson Publishers Fitzpatrick, Elyse—*Helper By Design*, Moody Publishers Froese, Ruth—*Daughters of the King: A Biblical Apologetic on the Role of Women*, Faith Fellowship Church Hunt, Susan—*The True Woman*, Crossway Books Kassian, Mary & DeMoss, Nancy Leigh—*True Woman 101:Divine Design*, Moody Publishers McCulley,Carolyn—*Radical Womanhood*, Moody Publishers





25. BIBLICAL SEXUALITY

Where did you learn about sex? God's view of sexuality is much different than the world's view—it is a wonderful and beautiful gift. However, it has been treated with much caustic humor, and abused by being taken off the train track God put it on. Just as a train wrecks when off the track, so do we when we take sex off the track of marriage (Galatians 6:7 says "Be not deceived God is not mocked.").

I. Ways The World's View Of Sex Has Affected Christians

- A. Often we respond to sex in a manner that reveals being <u>influenced</u> by the world.
 - 1. Sex can be used as a <u>manipulative</u> tool to help us get what we want.
 - 2. Sex is a <u>biological</u> need.
 - 3. Love can be <u>reduced</u> to sex.
 - 4. Sex is sinful. We are freed from religious shackles when we exploit it.
 - 5. Sex is sinful. We can be more religious when we <u>avoid</u> it, or limit it within marriage.
- B. When churches do not teach biblically about sex, they reveal that they have been <u>influenced</u> by the world.
 - 1. The Bible has a <u>lot</u> to say on the topic of sex, and it must guide our thinking as we seek to help struggling couples.
 - 2. The Bible has more to say about the <u>pleasure</u> of sex in marriage, than it does about the purposes of sex for procreation or protection.

II. God's View Of Sex In Marriage Is That It Is Good, Pure, And Holy

- A. Sex is part of God's good creation prior to the entry of sin in the world.
 - 1. Counter your counselee's worldly ideas that there is something <u>not</u> good about sex in marriage.
 - a. In Genesis 1:31, God says "very good," while prior to that on days 3,4,5 He had only said "good."
 - b. After sin, and as time passed, God still called sex good and <u>holy</u> (**Hebrews 13:4**, "marriage bed" = coitae).
 - 2. Do your counselees agree with God about sex or have they made their own sinful <u>definitions</u>?
 - a. Sinful is defined = missing God's mark of perfection.
 - b. In God's eyes, the sexual relation between husband and wife is just as <u>holy</u> as praying, reading the Bible, tithing, teaching SS.
 - c. If you agree with God about sex, it will come out in your actions.
 - d. If you don't, you have a sinful view, resulting in sinful actions (1 Corinthians 7:1-6).

III. How Important Is Sex In Marriage?

- A. The <u>sexual</u> relationship does not produce marriage in God's eyes (John 4:16-18)
 - 1. Marriage is not predominantly about sex. The physical act is not the <u>foundation</u> for marriage.
 - a. <u>Success</u> in marriage is not based on sexual success.
 - b. Sex is not the most important part of marriage
 - c. Unity in marriage is more than sex
 - 2. Companionship is the prerequisite to a healthy sexual relationship
- B. Couples who participate wholeheartedly, aggressively, and passionately in sex, are <u>pleasing</u> to God. If a couple does not delight in sex, it may help to ask some of these questions.
 - 1. Questions for wives (Genesis 2:18; Titus 2:4,5; Ephesians 5:22,33):
 - a. Does your husband know you exist to help him?
 - b. Does he know you love him first, above your kids and home?
 - c. Do you love him the way he desires to be loved? Have you asked him how to respect him and how to submit to him in the arena of sex?
 - d. Do you spend more time on him or on the kids? Home? Work?
 - 2. Questions for husbands (1 Peter 3:7; Ephesians 5:25-33a):
 - a. Does your wife know you exist to satisfy her?
 - b. Do you work to understand her in the arena of sex?
 - c. Have you asked what she'd like you to understand about her? Do you know what gives her pleasure?
 - d. Do you spend time at work that should be devoted to her?
- C. <u>Passivity</u> in sex is unbiblical.

1. 1 Corinthians 7:3-5

- a. If God's Word is the ultimate <u>authority</u> in a couple's life, their number one focus will be their mate.
- b. Aggressive pursuit of giving sexual pleasure to their mate is biblically required of <u>both</u> the husband and the wife.
- c. If one spouse <u>considers</u> the other to be "over-sexed" or "addicted to sex," it may well be a sign that that spouse is not obedient to **1 Corinthians 7:1-5**.

IV. Goals of Sex

"The joy of sex is the pleasure derived from giving our spouse his conjugal rights." ~John Piper

- A. The primary goal of sex is <u>giving</u>, providing sexual satisfaction for your spouse in obedience to God's commands.
 - 1. The goal in sex is to keep the <u>other</u> satisfied, not to satisfy self (1 Corinthians 7:3).
 - a. Giving is the definition of love

- b. John 3:16-God so loved that He gave.
- c. Galatians 2:20—God loved me and gave His life for me, and that is how I now live.
- d. Ephesians 5:25—men are commanded to love wife sacrificially as Christ loved the church
- e. 1 Corinthians 13- definitions of giving
- f. Acts 20:35-greatest pleasure is giving "more blessed to give than receive"
- B. Pleasure is assured and encouraged rather than sinful and forbidden (Proverbs 5:18-19).
 - 1. Delight in the <u>person</u>.
 - 2. Delight in the <u>sexual</u> relationship.
 - a. "Breasts" –signifies sex
 - b. The word wife teaches that real sexual delight can be found only in marriage
 - c. "Satisfy" thirst-quenched, completely satisfied
 - d. "Ravished" intoxicated, overwhelmed with satisfaction, enraptured
 - e. Teach couples to prioritize obedience to this delightful task, with gratitude for God's good gift
 - C. The goal of sexual relations is the <u>satisfaction</u> of the spouse, which may or may not include climax.
 - 1. Typical problems brought about by living in our culture:
 - a. Our culture teaches a physical change (can be drug-induced) makes a husband function pleasurably. The Bible teaches that pleasure comes from the anticipation of giving pleasure.
 - b. Our society teaches that women are put down unless they control situations. The Bible teaches that a woman must <u>submit</u> voluntarily. When a woman submits, her sexual pleasure increases.
 - c. Those who say, "But that's not my nature" or "I don't feel like it" are giving their nature and feelings the <u>authority</u> over their lives that must be given to God's Word.
 - 2. Teach couples to communicate, to ask, to listen so that they can <u>learn</u> what pleases their mate.
 - a. Once a spouse has given a list, he or she must <u>surrender</u> their right to demand what's on it. To do otherwise is to be selfish.
 - D. Both husband and wife were created with equal <u>ability</u> to satisfy each other.
 - 1. God gave the same principle to each (**1 Corinthians 7:4**); therefore, each must have the same ability to comply. Each one is to use their body to <u>satisfy</u> their spouse.
 - a. Neither has the right to demand or expect satisfaction (lust).
 - b. Each should so desire to satisfy the other that the other doesn't need to ask.
 - c. If nothing is going on, the man should take responsibility to <u>pursue</u>.
 - 2. Both husband and wife are to be <u>aggressive</u> in pursuing the sexual relationship.
 - a. Counselees may ask, ""We have different levels of desire," or "What if it's just the way we are made?"

- b. Teach them that the <u>guideline</u> is not level of desire or physical make-up, rather God's Word.
- c. If one mate is said to be "over" or "under" sexed, they are saying God made a <u>mistake</u> in giving them a mate who cannot or does not meet their needs.
- d. This is <u>rebellion</u> that they know better than God's Word. The way of the transgressor is hard (Proverbs 13:15).
- e. The problem is not how we are <u>made</u>, but willingness or unwillingness to obey God's Word.
- E. Sexual relations are to be <u>continuous</u> (1 Corinthians 7:5). "Defraud," "deprive" means to withhold through deceit or dishonesty. When a spouse withholds, it is deceitful and dishonest.
 - 1. Four biblical guidelines if and when refraining.
 - a. Both agree. Abstinence must be by mutual consent. Bargaining or rewarding with sex is sinful.
 - b. Specific timing is pre-determined and pre-arranged.
 - c. Goal and reason to abstain is prayer.
 - d. Refraining is terminated by sex.
 - 2. How often should a husband and wife have sex?
 - a. Enough to pleasure, keep each other satisfied.
 - b. Enough to protect, avoid temptation.

Additional Resources:

Colon, Jeff—*From Ashes to Beauty*, Pure Life Ministries Cutrer, William & Glahn, Sandra—*Sexual Intimacy in Marriage*, Kregel Publishers Dillow, Linda & Pintus, Lorraine—*Intimate Issues* (for women), Waterbrook Press Gallagher, Steve—*At the Altar of Sexual Idolatry*, Pure Life Ministries Froese, Bob & Ruth—*God's Good Gift: Sex in Marriage*, Faith Fellowship Church Harvey, Dave—*When Sinners Say I Do*, Shepherds Press Lehman, Kevin—*Sheet Music*, Tyndale House Publishers, Inc





26. GOALS IN PARENTING

Training children for God's glory

I. The Bible's Description Of A Christian Home (Deuteronomy 6:1-9)

A. The basis for a Christian home is parental obedience to God

- 1. Obedience to God's commands is driven by love for God (John 14:21, 23).
- In order to affect every area of life, God's commands must reach the (heart) inner being of parents. Inner being = the source of motivation, direction and morality.
- B. Christian parents must then <u>teach</u> their children to do the same in daily experience together.

II. God's Goals For Parenting (Proverbs)

- A. Remove folly (Proverbs 22:6,15; 10:13; 13:24; 19:18; 22:15; 23:13-14; 26:3; 29:15)
 - 1. Since wisdom is the goal, when there is folly in the heart of a child, there must be unpleasant discipline that gets his attention.
- B. Instill respect (Proverbs 1:8; 23:22)
 - 1. Respect and receptivity to what both parents say must be taught.
- C. Impart wisdom (Proverbs 2:1-15)
 - 1. In vs. 1-4 there are at least 8 active verbs the father uses to describe how the son is to <u>pursue</u> wisdom.
 - 2. The chief goal in parenting is to teach the child to live wisely for God's <u>glory</u>. Wisdom can be defined as: an orientation which will allow the child to live in harmonious accord with God's ordering of the world. How to help a child have an inner orientation begins with me submitting to the authorities and order God has put in place.
 - 3. Wisdom is rooted in the <u>fear</u> of God. Fear of God can be defined as: awe of God's might and power evidenced in creation, apprehension of God's wrath, and appreciation of God's love/salvation.
 - 4. Parents are to teach children the value of humility before God = confession of sin.
 - 5. Parents are to teach their children skills to live in fear of God, and <u>accordance</u> with His Word (making wise decisions, staying out of trouble, how to respond to trouble when it occurs, submission to authority).
 - 6. Parents first need to be taught this for themselves first; then they will be able to be taught how to pass it on.

III. Parents relationship With Their Children (Ephesians 6:1-4)

A. Obedience to parents means ..."doing what the child is told without <u>challenge</u>, without excuse, and without delay." *"Right away, all the way, with a happy heart."*

-Remember, obedience on the part of parents has to be motivated by a love relationship with the Lord that results in obedience to His Word.

- B. "Fathers, do not provoke your children to anger."
 - 1. Have (school age and higher) children use the appeal process, whereby they learn to <u>appeal</u> to their parents with the understanding that they must be willing to obey immediately, they must appeal respectfully, they must be prepared to obey either way, and they must accept the result of the appeal with a gracious spirit (either way). Teach them that the purpose of the appeal is to give them an opportunity to present, in a respectful manner, new information that the parents may not have been aware of.
 - 2. Impatience requires repentance and asking forgiveness. When parents become impatient with children and can't identify the source, have them chart each incident and what was going on, what they were doing, what the child was doing, and what thoughts went through their minds. Connect the parents' thoughts with child's action and their reaction of impatience. Connect impatience with the sinful mindset that led to being provoked.
- C. Teach your counselees what is meant by bringing children up "in the discipline and admonition of the Lord."
 - 1. The relationship with God is the context in which to understand this phrase.
 - 2. <u>Discipline</u> = instruction / corporal discipline / training reinforced by consequences = these are the controls put around children so they'll do right.
 - 3. <u>Admonition</u> = to place instruction into the mind / warning = teach to build inner conviction.

IV. What Is The Most Effective And Beneficial Way To Instruct A Child?

- A. Correct <u>false</u> ideas about discipline:
 - Correction alone is not enough. Alone correction will not change behavior or prevent a sinful lifestyle. There must be instruction and discipline (Ephesians 6:4 = nurture and admonition, Deuteronomy 6:6-7). Do not discipline without teaching.
 - 2. Disciplining in uncontrolled anger is <u>sin</u> (James 1:20), but we must always come down quickly on God's side of any issue.
 - 3. Do not discipline without <u>love</u> or praise (Romans 13:7).
 - 4. Remember, God disciplines those He loves for their benefit (Hebrews 12:5-15).
- B. It's very loving to set and <u>enforce</u> limits.
 - 1. What I expect, I <u>will</u> inspect– make this a house rule.
 - 2. What will limits do?
 - a. Not cause or heal a problem.
 - b. Reveal needs for teaching (**Romans 7:7**). Not every problem is major, but they are teaching opportunities.
 - c. Protect the child from things he cannot handle (**Romans 13:14**). (Eg. Don't leave an unmarried couple in the house alone.)

- d. Provide a good setting for learning.
- 3. Children not practiced at handling limits will not be prepared to handle life.

-find out what's going on in the child's mind when instructions are given.

- C. Express expectations ahead of time (it becomes the child's choice).
 - 1. Expectations must be reasonable (Matthew 23:2-4).

Children need a plan for change, and you need to be the one giving it to them. EG. (If they are easily distracted, teach them to look quickly, then get back to their responsibility.)

-(Even a forgetful child can be taught mental priorities – focus on them learning to prioritize what they are told because the authority has asked for something.)

2. Definable – clear, concise commands.

(Include both put off and put on - eg. Stop leaving things where you last used them, and put them into their place.)

3. Enforceable – you need to be there to enforce a limitation that you set. If you can't enforce it, setting it only sets the child up for failure.

Additional Resources: Fitzpatrick, Elyse & Jessica Thompson—*Give Them Grace*, Crossway Fowler, Larry—*Rock Solid Kids*, Gospel Light Priolo, Lou—*Teach Them Diligently*, Timeless Texts Tripp, Tedd—*Shepherding a Child's Heart*, Shepherd Press





27. DISCIPLESHIP STRATEGIES FOR TRAINING CHILDREN

I. Parental Instruction And Discipline

- A. Parenting is a privilege and responsibility given by God for <u>His</u>kingdom purposes. In order to reach our goal of training children for God's glory, we need a discipleship strategy.
- B. Am I as a parent, committed to being a godly example to follow?
 - 1. How am I leading the way by example?
 - 2. Study the following Scriptures on setting an example: **1 Corinthians 4:14-16**, **1 Corinthians 11:1**, **Philippians 3:17**, **Philippians 4:9**.
 - 3. Study the following Scriptures on imitating Christ: Philippians 2:5, 1 Peter 2:21-23, 1 John 3:16.

II. <u>Love</u>

- A. Would the child <u>say he or she is loved?</u>
 - 1. Love languages cannot be the <u>whole</u> story (Matthew 5:43-48).
 - 2. We do not discover how to love our children so they will love us back. Christian living has to include <u>repentance</u>.
- B. Love has to be <u>rooted</u> in God (**1 John 4:7-12**).
 - 1. Love is received from God, the child is the object of God's love through you.

III. Motivation

- A. What really motivates the child?
 - 1. Focusing on the heart of the child averts merely behavioristic parenting.
 - 2. Parental instruction must include heart-to-heart communication.
- B. Ask questions to reveal the heart of a child.
 - 1. Following are suggestions for "drawing out" questions that can lead to further conversation to reveal the heart of the child:
 - a. What were you feeling when you responded in a way that was not like a follower of Christ (didn't exhibit love, joy, peace, patience, kindness, gentleness, faithfulness or self-control)?
 - b. What did the other person do that you responded to in that manner?
 - c. Help me understand how your response seemed to make you feel better.
 - d. What was the problem with what the other person did?
 - e. In what other ways could you have responded?

- f. How do you think your response reflected trust or lack of trust in God's ability to provide for you?
- g. Have you ever seen me respond in that way? (Likely they have, I as parent must first look at myself before I can teach my child to respond in a different manner).

IV. Instruction

- A. Ephesians 6:4 calls for training and discipline. More time must be given to instruction! What is the most <u>effective</u> and beneficial age appropriate way to instruct a child?
 - 1. The most important early childhood lesson is for children to learn (by age 5) that they are individuals under <u>authority</u>. Ultimately, God's authority; this is represented in the home by parents' delegated authority.
 - a. Use clear, concise commands with communicated consequences
 - b. Address defiance (sins of commission)
 - c. Teach obedience to God ordained authority (Ask first whether I obey authority?)
 - d. Teach child to <u>obey</u> without challenge, without excuse and without delay.
 "Right away, all the way, with a happy heart."
 - 2. In middle childhood (6-12 yrs), begin to work on character.
 - a. Address behavior that is wrong but not specifically defiant (sins of omission)
 - b. Teach dependability, kindness, helpful actions, humility, self-control
 - c. Address a selfish lack of concern for parent's busyness
 - 3. Teen years Focus on moral <u>behavior</u> first, moral <u>reasoning</u> later when abstract concepts can be grasped (teen years).
 - a. The patterns of moral behavior that a child has previously learned create a context in which to understand moral reasoning. If you haven't established those patterns, you must do so even while explaining why.
- B. Effective teaching is dialogical <u>much of the time</u>.
 - 1. Two-way communication the older the child, the longer the communication
- C. Effective teaching is <u>demonstrative</u> much of the time
 - 1. Take advantage of "teachable moments" to show children what social or life skills look like.
 - 2. Structure training in terms of "put off/renew the mind/put on" instead of just "don't do" (Ephesians 4:22-24).

V. When Correction Is Necessary, Christian Parents Must Ask "What Is The Most Effective And Beneficial Way To Correct The Child?"

A. Parents must remind children <u>tangibly</u> of the folly and danger of disobeying God-ordained authority.

- 1. The purpose of tangible consequences in parenting is to remove <u>folly</u> (which is dangerous) from the heart of a child, by getting their attention.
- 2. When a child is a <u>fool (Proverbs 26:3 and 29:15</u>), they are not open to reason, and parents need to get their attention.
- 3. Tangible consequences must be connected with instruction.
- B. Parents are God's representatives and must give an account of how they have disciplined their children. This is a stewardship issue.
- C. Christian parents and spanking:
 - 1. What is the rod?
 - a. a. "The rod" in Scripture, is greatly misunderstood to always mean a stick.
 - b. When "the" precedes "rod," rod is being used as a metaphor. Isaiah
 11:4 says, "He will strike the earth with the rod of his mouth, with the breath of his lips he will slay the wicked."
 - c. When "a" precedes "rod," then rod is being used as a literal object. **Exodus 21:20** says, "If a man beats his male or female slave with a rod, and the slave dies as a result..."
 - d. The only verse in which some translations put 'a' in front of rod is Proverbs 23;13, where it states that "If you punish him with [(a) or (the)] rod, he will not die." Otherwise, "the" is always used in front of "rod" in the context of training children. A biblical understanding of "the rod" is powerful, righteous discipline. That does not mean one can't use a literal rod, but "the rod" refers to anything disciplinary that corrects behavior and imparts wisdom.
 - e. A wise parent finds and uses an effective rod (Proverbs 13:24, 29:15).
 - 2. The question is, "What gets the child's attention and corrects the child?" Biblical spanking can be the most effective rod with children under age five and can also be the most effective in the childhood years.
 - D. Biblical spanking has the goal of confession and repentance. When spanking is the rod being used, follow these nine steps as soon as the child understands English.
 - 1. Send the child to his room or any private place to speak with him privately. Do not humiliate him in front of others.
 - 2. Cool off! Pray! Meanwhile, allow the Holy Spirit to work on the child's conscience.
 - 3. Ask questions. Does the child know specifically what they have done or not done? Be sure you remain issue-oriented, dealing clearly with a specific attitude or incident. Reinforce the biblical principle that was broken. (A non-verbal child needs to be dealt with immediately so the correction is related to the incident.)

Questions to ask: What did you do?

Was it right?

What should you have done?

What will you do next time?

What does God expect me to do?

- 4. 4. Be sure the child understands his actions. Secure acknowledgement from the child of what has been done to be sure he knows why he is being disciplined. (This may take some time, and more questions "What did I see you do?", "Why was that wrong?", "Here's what the Bible says about what you did")
- 5. Be sure he understands your response to his actions. Remind him that you are not spanking to vent frustration or in anger, but in obedience to God (*you have no other right to ever spank your child*). Let the child know you need to restore him to the proper place of being submissive to authority.
- 6. Discipline until the will is won over. Careful, timely, measured and controlled use of physical punishment. Let him know in advance the number of spankings. Use the proper measure of severity for this particular child at this particular time.
- 7. Allow time for brokenness. Take your child on your (not your spouse's) lap, and hug him. Tell him how much you love him and how it grieves you to spank him. Tell him you hope it will never be necessary again, to keep the spanking referenced to restoration, not retribution. If your child does not receive this and acts mad at you, something is wrong (**Hebrews 12:11**).

Questions to ask yourself:

Has it produced a harvest of righteousness and peace?Check your spirit. Is there anger? Have you been rough or out of control?Have you sinned against him in the way you disciplined him?Check his spirit. Is he rejecting your discipline? Is he trying to punish you? If so, you have not finished with step six.

- 8. Express and reaffirm your love! The spouse who did the spanking should do this or else it confuses the child.
- Pray with the child. Have them ask for the Lord's forgiveness. Encourage him that Christ can empower and enable him to obey in the future (2 Corinthians 7:8-10). Hearing your child pray will give you insight into what has or hasn't taken place in his or her heart.

<u>Additional Resources:</u> Melton, Alan & Dean, Paul—*Disciple Like Jesus For Parents*, Calvary Press Priolo, Lou—*The Heart of Anger*, Calvary Press Shaw, Mark—*Addiction Proof Parenting*, Focus Publishing





28. BIBLICALLY COUNSELING THE PARENTS OF TEENS

I. <u>Remember The Four Rules Of Communication (Ephesians 4:25-32)</u>

- A. A. Be honest so that you don't separate yourself from the other person (Ephesians 4:25).
 - 1. Put off lying, falsehood.
 - 2. Put on speaking the truth.
- B. Keep current so the devil doesn't get a foothold on your lives (Ephesians 4:26-27).
 - 1. Put off bitterness. Solve today's problems today, and remember that God's mercy is new every morning (Lamentations 3:22-23).
 - 2. Put on quick resolution.
- C. Attack the problem, not the person, or else the Holy Spirit is grieved (Ephesians 4:29-30).
 - 1. Put off words that tear down and attack your teen.
 - 2. Put on words that build up the teen and attack the problem.
- D. Forgive instead of reacting, because Jesus has forgiven you (Ephesians 4:31-32).
 - 1. Put off communication that is a reaction.
 - 2. Put on communication that acts correctly.
 - 3. Keep in mind that conflict occurs only when each person reacts.

II. Communicating With Teenagers

- A. Does the Bible address teenagers?
- B. Proverbs is of particular value in <u>understanding</u> and helping those who are on the brink of becoming adults. Remember, this is the age when you need to do the <u>most</u> conversing with your children.
 - 1. Proverbs: a fatherly address to the young man who is simple and inexperienced (**Proverbs 1:4, 5, 8, 2:1, 3:1, 4:1, 5:1, 6:1, 7:1**).
- C. What is the intended purpose of Proverbs?
 - 1. To provide practical <u>knowledge</u> (wisdom and understanding) that provides skill for daily living (**Proverbs 1:2**).
 - 2. To give an ethical construct (righteousness, justice, fairness) dependant on an external source (**Proverbs 1:3**).
 - 3. To gain discretion, the ability to distinguish (Proverbs 1:4).
 - 4. To become characterized by prudent, careful reasoning (Proverbs 1:4).

- 5. To have <u>fear</u> of God. This is the first and foundational controlling principle of knowledge and wisdom. Fear of God is the opposite of "fool." What is fear of God?
 - a. Awe = utterly amazed
 - b. Apprehension = careful not to offend, judgment
 - c. Appreciation = thankfulness for mercy, grace, love

III. Key Issues for Conversations with Teenagers

- A. Identity: Who are you?
 - Adolescents are what they desire. Their <u>desires</u> will pull their heart, and it will be noticeable. Lips will lie, but lives won't.
 - a. If they want the first column, they must listen to their father's instruction and guard their hearts (**Proverbs 4:10-27**).

Wise and righteous	Wicked
Humble learner	Arrogant know-it-all

What do they want people to think of them? Do they want a good reputation? (**Proverbs 22:1, Ecclesiastes 7:1**).

- c. If they are praiseworthy, others will give it (Proverbs 27:2).
- B. Friendships: Who do you hang with?
 - 1. What is the set of <u>values</u> that characterize the companions the adolescent is choosing to hang with (**Proverbs 1:8-16, Psalm 1:1**)?
 - 2. What kind of paths are his/her friends following (Proverbs 13:20)?
 - 3. Are they hanging with people prone to fly off the handle (Proverbs 22:24-25)?
 - 4. Are they hanging with people who are disciplined or are they pleasure seekers? Are they hanging with drunkards, gluttons, or lazy people (**Proverbs 23:17-21**)?
 - 5. Do they choose to hang with people who are willing to <u>correct</u> their behavior (**Proverbs 27:5-6,17**)?
- C. Sexual thoughts, behavior: How far will you go?
 - 1. Do they want to be <u>sexually</u> involved although not married? Do they privately enjoy sex? Delayed gratification must be taught to toddlers (**Proverbs 5:1-23**).
 - 2. Do they know the tangible consequences of adultery (Proverbs 6:20-29)?
 - 3. Which do they focus on, in the girls they are interested in?

Proverbs 11:22	Proverbs 31:30
External beauty	Fear of the Lord
Charm and flattery	Wisdom and discretion

- D. Good decision making: How will you know how to choose?
 - 1. Are they open to receive counsel from others who know them (**Proverbs 10:8, 17, 13:1, 15:22**)?
 - 2. Do they think about the consequences of their <u>actions</u> (**Proverbs 11:17, 15:32, 19:8**)?
 - 3. Do they think before they act (Proverbs 14:15, 20:25)?
 - 4. Do they consider what the Lord wants (Proverbs 20:24)?
 - 5. Whose <u>authority</u> do they submit to (Proverbs 24:21, 22)?
 - 6. Are they willing to accept God's sovereignty, that whatever comes is from the Lord (**Proverbs 16:2, 3, 9, 19:21, 20:24, 24:11, 12, 21, 22, 27:1**)?
 - 7. Do they know how to plan well (Proverbs 24:27)?
 - 8. Are they willing to be <u>diligent</u> to put in hard work (Proverbs 24:30-34, 22:29, 23:4-5)?
 - 9. Are they diligent to practice self-control (Proverbs 25:28, 23:29-35)?
 - 10. Do they make decisions that show they <u>honor</u> their parents (**Proverbs 23:15, 16, 24-25**)?

IV. Understand Your Own Hearts And The Heart Of Your Teen

- A. Understand your own heart::
 - 1. What do you each personally <u>value</u> most? Do you value God's wisdom and righteousness more than anything else?
 - a. Do you value comfort in life more?
 - b. Do you value respect from your teen more?
 - c. Do you value appreciation or approval from your teen more?
 - d. Do you value success (in business, in a hobby, in the eyes of others) more?
 - e. Do you value control of your lives more?
 - Are you willing to accept that your hearts are "deceitful above all things" (Jeremiah 17:9) and that you need God's Word to be sure you are pursuing His goals for you?
- B. Understand the heart of your teen:
 - 1. What does your teen value most? Does your teen value God's <u>wisdom</u> and <u>righteousness</u> more than anything else?
 - a. Does your teen value pleasure / comfort more?
 - b. Does your teen value peers' acceptance more?
 - c. Does your teen value money and material possessions more?
 - d. Does your teen value control more?

V. Teach The Right Way: Communicate God's Expectations Appropriately

- A. Do you understand the necessity of applying many ways to communicate wisdom to your teen? It is inadequate to use only one method!
 - a. Questions
 - b. Examples, stories
 - c. Lecture
- B. Do you understand the value of drawing out and understanding your teen's point of view?
- C. Implement the "put off/put on" dynamic in dealing with your teen's thought patterns, behavior patterns, emotional reactions, and values (Ephesians 4:22-24).

- Eg. Ephesians 4:25-32 – lying, anger, stealing, unkind words

D. Do you orchestrate "teachable moments," using vocabulary your teen understands?

-Use humor, repetition, get their attention

VI. Consequences

- A. Are you unified in your resolve to deal with the issue at hand?
- B. Are you unified in your assessment of its seriousness?
- C. Is there sufficient reason for the teen not to sin / be foolish? Note the difference between folly (sin) and childishness (inexperience).
- D. Do you understand what motivates (directs, energizes) the teen's typical daily choices (friends, hobbies, approach to school)?
- E. Are you willing to find consequences that motivate your teen, and be consistent in implementing them even when it is inconvenient to do so?

VII. Incentives

- A. A bribe is a form of manipulation. An incentive or reward/reinforcement is a learning tool.
- B. Tangible incentives include any prizes or rewards that can be seen. Intangible incentives include praise and positive publicity.
- C. Do you see any role for incentives in parenting your teen?
- D. Is there sufficient reason for your teen to pursue wisdom / righteousness?
- E. What kinds of incentives or reinforcements might be meaningful for your teen?
- F. Would you be willing to offer incentives that motivate your teen, and be consistent in offering them even when it is inconvenient to do so?

Additional Resources:

Alcorn, Randy—*The Purity Principle,* Multnomah Publishers, Inc. Fitzpatrick, Elyse & Newheiser, Jim—*When Good Kids Make Bad Choices*, Harvest House Publishers Harris, Joshua—*Not Even A Hint,* Multnomah Publishers, Inc.

Idleman, Kyle—*Not a Fan,* Zondervan

Priolo, Lou—*Getting a Grip: The Heart of Anger Handbook for Teens,* Calvary Press

Shaw, Mark-Divine Intervention: Hope and Help for Families of Addicts, Focus Publishing