

Part I

**Introduction: WHAT Biblical Counseling IS**

## Lesson #1

### WHAT IN THE WORLD IS BIBLICAL COUNSELING?

Purpose: To make sure we all are on the same wave lengths and that we know why we're here. So what is Biblical Counseling anyway?

#### I. Let's define it.

A. Counseling: is to give someone advice in the form of a plan so they can accomplish a goal(s).

It isn't just listening or doing it for someone.

B. Biblical: God's mind, as revealed in the Bible forms this counseling. It's goals and objectives, methods, motivations, come from God.

1. It is God centered: He is the author, not the counselee or the counselor.

2. It is Christ centered: His redemption and resurrection and power are central. It is not counselor centered or client centered. Is. 9:6, Jn. 14:16,17, 26, 15:26; 16:7; 1 John 2:1.

3. It is Holy Spirit centered: thus, prayer and the Bible are central, Is. 11:1-2.

#### II. Biblical Counseling has goals.

A. Biblical counseling's goals are no less (no more than) the goals of the Kingdom of God.

B. 1 Tim. 1:5 makes clear our goal for each counselee.

Goal: love for God - source 1) pure heart - see God

2) good conscience - see as God sees

3) sincere faith - act as God acts

C. Col. 1:27-29 shows how we do this:

Supernatural source of hope: Christ in you

Ministry of the word: teach and confront

Strive via Holy Spirit's power: ANYTHING LESS is humanistic and fleshly.

D. Therefore, holiness not health is the goal.

#### III. Biblical counseling (vs. secular) has unique and sufficient resources. The church has them, not the world.

A. God works (uniquely) in the church.

II Cor. 13:14 - a. Christ's grace

b. Father's love

c. Spirit's partnership

Is. 11:1-2 - the Holy Spirit's six-fold basis for counseling.

B. God gives gifts to people: Eph. 4:7-12; Rom. 12:8.

C. God gives us His infallible, inerrant word.

Neg. ex. : Cong. on the Bible Sem. on self-image.

D. God gives the body of Christ. Heb. 10:23-5 (Heb. 12:14-15)

This is the new humanity destined for the new Jerusalem.

Note:

Questions to clarify:

Response: How does your view of Biblical counseling fit into this?

## Lesson #2

**HEY, I'M NO SHRINK!**

Purpose: to convince you that all Christians in general, and some gifted Christians in particular (especially pastors) can and must counsel.

Let's get personal.

I. Should you be competent to counsel? Yes!

A. All Christians counsel.

Just as all parents teach their children - like it or not - so all Christians counsel -like it or not.

1. You can, Rom. 15:14, Paul says you have the capacity because in Christ you have (a) goodness, (b) all knowledge which gives hope.

NOTICE: the context of the chapter is SCRIPTURE as the hope giver.

2. You must, Gal. 6:1-2

Those filled with the Holy Spirit - those who are not walking in sin (not perfect but growing) i.e. filled with love, joy, peace, etc., counsel.

They must (duty) restore to usefulness in humility (attitude). (Jay's title: Ready to Restore)

B. Some Christians are gifted to counsel.

1. Same root word as τετακταις Rom. 12:8

Therefore, it is fair to say "counseling" (i.e. Bib.) is a gift of the Holy Spirit.

2. Gifts are to be HONESTLY evaluated, not hidden or hyped up.

3. Gifts are to be used or exercised.

C. Some are commissioned to counsel as pastors.

1. Pastors are under shepherds-kings of Christ and the Holy Spirit.

Counsel is part of messianic kingship, cf. Is. 41:21-42:9; Acts 20:20, 31.

2. You are a model-teacher.

3. You are to deal with the flock as individuals, cf. Jn. 10:1-4

4. Col. 1:28 is uniquely the goal of the gospel ministry.

II. How can you be competent? I Tim 4:16

Preliminary remarks.

(1) "Take aim at" or keep your eye fixed on ἐπέχω yourself and your teaching. (Ex.)- like a man taking a "bead" on or an aim at a target.

(2) "Persevere" or "stick to" or "keep on" taking this aim. (Ex.) - like a wrestler in the "up" position. Stay on top of this goal.

A. Fix aim on YOURSELF: First you are a SHEEP before you are a shepherd.

1. Concentrate on your faith and conscience, 1 Tim. 1:18-19.

a. You must not be a hypocrite.

(i) Practice what you preach or



- (ii) You'll negate every bit of counsel you give.  
Mt. 7:1-5, Jer. 17:10
- b. You must be nouthetically confronted.
- (i) God must confront you. Your self applied study of the word is foundational.
- (ii) Other men must confront you and discipline you. No one is above this. (Even Freud had his analysts analyzed!) This prevents a "drift" from Biblical ministry into fuzzy thinking or emotional counseling. (Ex.) Jesus Christ, Is. 50:4-5, Jn. 10.
2. Concentrate on your prayer 1 Tim. 2:1,8.
- a. James 4:2-3 - You do not ask, or you ask amiss.  
First: God's glory.  
Second: The person's good.  
Last: Your faithfulness  
(Ex.) - Priests in O.T. had to be anointed with oil once but daily washed with water from the laver. Prayer is essential to avoid "prescription" or mechanical counseling.
3. Concentrate on your qualifications, 1 Tim 3:1-7.
- a. You must examine yourself honestly.  
Use 1 Tim. 3:1-7 and Titus 1:6-8
- b. You must work at these.  
Timothy, Titus and You is a model.
4. Concentrate on discipline, 1 Tim 4:7-8.
- a. You must be a spiritual athlete.
- (i) There must be effort or practice.
- (ii) There must be disciplined patterning.
- b. You must practice.
- (i) Your heart must have priorities.
- (ii) Your life must follow them.  
(Ex.) YOU CAN'T HELP OTHERS GROW AND RESTRUCTURE THEIR LIVES IF YOU HAVE NO SELF DISCIPLINE. Use on scheduling yourself.
5. Concentrate on reading and teaching, 1 Tim. 4:13.
- a. There must be systematic Bible study.
- b. There must be application. (Ex.) - Use of Scripture in Counseling
- c. Your life must be an example, Phil. 2:1-11 and Jn. 13:1-15
6. Concentrate on your attitude, 1 Tim. 5:1-2
- a. You must be a prophet.
- (1) God's word is your message.  
(2) Speak boldly without compromise.
- b. You must be a Suffering Servant.
- (1) Isaiah is a Suffering Servant who is a type of Jesus

Christ who dies for His people.

(2) Jeremiah is the Weeping Suffering Servant who weeps over unrepentant Jerusalem.

(3) Ezekiel is the Silent Suffering Servant who suffers in his calling but is not allowed to complain. Ez. 24 1 Pet. 2:20~~2~~

Nouthetic counselors are looked at as butchers, Biblical hit men. There is a danger, but this attitude will prevent it. Follow Mt. 18:15-20 to the "T".

- B. Fix your aim on YOUR TEACHING: Second, you are a SHEPHERD.
1. Prepare your congregation for counseling.
    - a. Teaching: Nouthetic confrontation from the pulpit and in Sunday School, V.B.S., etc. is the starting point.
    - b. Training: In your dealings, gently do this: PEOPLE ARE NOT USED TO IT!
  2. Prepare your leaders to counsel Biblically.

Question, objections, etc.

(1) All Christians are not equal.

(Ans.) Yes, but all have answers in the Bible.

(2) Aren't there dangers of incompetency?

(Ans.) Yes, but life is full of dangers we must face. We must choose those God requires us to face.

## Lesson #3

### Secular Models of Counseling

Introduction: It is important to know why we take such a stand concerning secular psychology. Van Tilian thought is the key to this stance. Non-Christian, Thomas Szasz, has captured some of the issues: Myth of Mental Illness; Myth of Psychotherapy.

#### I. The history of modern Psychology.

Chief source: A Brief History of Psychology: Michael Wertheimer (1979, Holt, Rinehart and Winston, Inc.) rev. ed.

A. The roots are Renaissance - Enlightenment not Reformation. (though many scientists were Christians)

B. The roots are two-fold:

##### 1. Philosophy

a. Critical Empiricism - Locke, Berkley, Hume

Experience is arbitrator of truth.

Knowledge = experience only.

Problem: no room for revelation (not much for reason either)

b. Associationism: Individual parts or "atoms" linked together equal reality.

Problem: This tends to divide man up. Man is more than a summation of parts.

c. Scientific materialism: p. 42, Wertheimer, "Scientific materialism is the belief that the phenomena of mind and behavior are ultimately describable in the concepts of the mathematical and physical sciences. Proponents of this view maintain that scientific explanations must avoid unobservable, supernatural forces. Opposite to scientific materialism are animism and vitalism. Animism holds that spirits inhabit inanimate things; it leads to concern with such matters as souls, spirits, reincarnation. Vitalism, as espoused by the biologists Johannes Muller and Hans Driesch and the philosopher Henri Bergson, with his concept of the elan vital, holds that living beings do what they do because of the vital spirit within them, a spirit that transcends their physical characteristics; a nonmaterial active agent determines the behavior of living things."

Problem: This then would exclude Biblical theism.

##### 2. Science

a. Emphasis of physiology, good but...

b. Emphasis of laboratories, good but...

c. Emphasis on quantification, good but...

d. Biological evolution, bad and not science

e. Atomistic, see above, I,B, 1, b.

One must conclude that modern psychology is not neutral!

II. The History of modern clinical psychology. Chief source: Pastoral care in Historical Perspective, C. Jaeckle, W. Clebsch (1975, Jason Aronson, Inc.)

A. Early in history; the church did counseling or none at all was done. Latter some medical work, ex. Bedlam.

B. In the 20th century, the secularization of western culture touched here. Freud, et. al., helped the psychologist to become the secular priest whose system equals truth or revelation. From him alone comes absolution from mental illness, the modern sin. Most are anti-Christian, if not explicitly anti-supernaturalistic.

C. This expanding influence is such that "ill" extends to almost every class of problem. Now not everyone is sinful, but at least a little emotionally disturbed.

D. The church's recent reaction is recounted in Donald Capp's Biblical Approaches to Pastoral Counseling (Westminster Press, Phila. 1981)

1. Emerging consensus: Stew. Hiltner, uses the Bible "consistent with good counseling principles", p. 19. Oates, uses the Bible to relate to self not legalistic rules.

2. European Interlude - neo-orthodox

3. Conservative Developments: Collins, Jay Adams

4. Moderate Resurgence - psychology over scripture.

III. The main streams of modern clinical psychology. R. A. Harper's Psychoanalysis and Psychotherapy: 36 Systems (1975. Jason Aronson, Inc.) begins to show the diversity of the field. Others calculate 200+ varieties. We must limit our overview to major streams.

Four Forces in Modern Psychology

A. Psychoanalytic: Biological - psychic determinatism - Freud, Jung, etc.  
Structure of man - #1 model - uncon., precon., cons.

#2 model - id, ego, super-ego

Techniques: bring unc. material to light - dream analysis, free association

Problem: thwarted psych-sex. development

Neo Freudians emphasized ego strength.

B. Behavioral: Man is a machine - "program" needs changing - Watson, Skinner

C. Humanistic: Man is good - thwarted development needs to be realized. Examples - Rogers, human potential movement

D. Transpersonal: Man is a spiritual being, but makes his own reality. Much Eastern thought is involved in some transpersonal therapies.

E. Cognitive: Man is a thinking computer - Wundt, Ellis, Beck.

## Lesson #4

## Christian Models of Counseling

Preliminary Statements: #1. These are generalizations for the sake of clarity. Most people and positions are on a spectrum (ex.) B.B. Warfield's spectrum or views of soteriology. #2 These are tentative and correctable. Is the integration of Christian theology and secular psychology important? Is it necessary?

We will use four designations:

1. Synergistic Secularists (Justin Martyr): Secular wolves in sheep's clothing, i.e., pagans with Christian vocabulary or transpersonal existentialists (ex.) Donald Capps Biblical Approaches to Pastoral Counseling; (1981: The Westminster Press.)

2. Separatistic Pietists (Tertullien): Christians who see only spiritual work as important. OR Those who see this as totally separate from the rest of life. (ex.) Some Christians in liberal denominations. (Ex.) O. Quentin Hyder The Christian's Handbook of Psychiatry. (1973: Fleming H. Revell Co.)

3. Syncretistic Integrationists (Thomas Aquinas): All of life is important and to be interpreted as a unit. The Integration of psychology and theology is necessary. (ex.) Carter-Narramore The Integration of Psychology and Theology (Zondervan Publishing House, 1979).

4. Scriptural Scholars (Athanasias; Augustine): All of life is covenantal and therefore sacred. Christ is Lord of all of life. The Bible rules psychology. Jay Adams, Competent to Counsel (1970, Presbyterian and Reformed Pub. Co.)

## I. View of knowledge

1. Secularist: man discovers or invents truth.
2. Separatist: The Bible is truth and science is truth. However, they are totally different areas of truth.
3. Integrationist: truth is psychology as viewed from a Biblical perspective and the Bible from a psychological perspective. They are different aspects of the same truth.
4. Scriptural. Truth is the Bible and "facts" leavened by a Biblical world and life view. There are two kinds of wisdom, James 3.

## II. View of the Bible, its nature and purpose.

1. Secularist: Nature - man's testimony to God - purp. encourage faith
2. Separatist: Nature - God's word - purp. get us saved
3. Integrationist: Nature - God's word - purp. Salvation and some advice
4. Scriptural: Nature - God's word - purp. salvation, sanctification unto every good work, the touchstone of all truth.

## III. View of Common Grace

1. Secularist: no need of grace or only common grace.
2. Separatist: no need of grace just saving grace.
3. Integrationist: common grace necessary and God gives it. It can and does include ideas and theories. Thomistic view.

4. Scriptural: Common grace is in the area of non-ethical or non-revelational areas.  
Jerusalem vs. Athens.

The noetic effect of fall is taken seriously.

Inanimate objects						Personality
math	physics	chemistry	biology	sociology	psychology	theology

The closer we get to man (the image of God) the greater the effect of the fall, the greater the sinful distortion of truth. "All truth is God's truth". Yes, but the "spoiling the Egyptians" was of inanimate objects, not gods or ideas, etc.

#### IV. View of Counseling

1. Secularist: Secular psychology is OK - Capps p.43
2. Separatist: Secular psychology is OK plus the spiritual dimension. Hyder p. 156-7-8
3. Integrationist: Carter-Narramore, p. 76-7, the two need to be integrated
4. Scriptural: the Bible is only rule for faith and practice. Above quote from Adams in Carter-Narramore is valid despite their objections.

#### V. View of the fall

1. Secularist: There is no fall, only finiteness. Man is good.
2. Separatist: Usually strong trichotomy  
Body: cursed  
Mind: O.K.  
Spirit: sinful
3. Integrationist: Man is a unit: all aspects are touched. However the spiritual needs redemption, the rest healing.
4. Scriptural: man is a covenantal servant (pneumasomatic unit) who is a rebel and totally depraved. Grace and special revelation absolute necessities.

#### VI. View of the Church

1. Secularist: institutional
2. Separatist: evangelistic station or sacramental fast-food stand
3. Integrationist: evangelistic station, fellowship for healing. However, it is one place among several, not exclusive.
4. Scriptural: Christ's body for worship and witness. It is unique.  
Secular psychology has no right to deal with spiritual moral values any more than they have a right to regulate commerce or the auto industry.

Lesson #5

Objections to Biblical Counseling

#1. The Bible isn't a textbook on counseling.

Answer: Yes it is. It is the textbook on the two great commandments.

#2. It is naive to reject psychological truth.

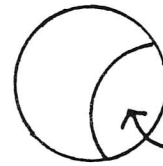
Answer: We accept facts.  
Non-Christian thought

False



True,  
but  
distorted

Scripture  
True



Correct  
Shape

The non-Christian (C. V. T.'s phrase) has borrowed capital.

#3. Psychological training is necessary or desirable.

Answer: High powered exegesis and pastoral training are desirable. Then wisdom from the Holy Spirit in using it is necessary.

#4. Nouthetic counselors are Biblical Hitmen.

Answer: Yes, there is a real danger, but not a necessary one.

#5. Biblical behaviorism is all it is (or Christian reality therapy).

Answer: We deal with motivation...not behavior only. Quoting a secularist doesn't mean that you agree or that you got your ideas from him.

**Part II**

**HOW you do Biblical Counseling:**

**The Key Elements of Biblical Counseling**



## Lesson #6

## The Wise Man Builds His Counsel Upon the Rock

Purpose: To show that the Bible can and does give us methodological guidelines.

Preliminary word: The Bible is not a text book for physics, but it is one for interpersonal relationships. Christ-likeness - the goal of all Christian counseling - comes only via the Holy Spirit's use of the Bible. Methods flow from theology.

e.g. - fatalism (Freud): explanation and stoic acceptance; behaviorism (Watson, Pavlov, Skinner, Wolpe, etc.) manipulation. 3rd force (Rogers, Perls, etc.) draw out innate goodness by non-directive methods or other facilitatory interaction.

1. You must obey and understand the scriptures.
  - A. You must understand God's mind (Is. 40:12-4, 22-3, I Cor. 2:16).
    1. The Holy Spirit has a specific concrete meaning and purpose in each passage. (ex.) Ex. 23:19 (34:26); Deut. 14:21  
What is the meaning - what is the purpose?
    2. You must use the passage for the same purpose as the Holy Spirit gave it. (ex.) parable of the sower (Mt. 13) Use to challenge Christians to fruitfulness? No! Evangelistic tool for fooled religious people who think that they are OK.
  - B. You must submit to the Holy Spirit's purpose.
    1. You must be growing and obeying. (ex.) John Broger's Self-Confrontation (even Freud had analysts analyzed!)
    2. You must "incarnate" these teachings, Heb. 2:14-18. If you are to help people, not angels, you need to know how to deal with your sin!
  - C. You must rely upon the Holy Spirit exclusively (Jn. 17:17. 2 Tim. 3:15-17)
- II. You must use Scripture in the total counseling process. Many kings of Judah started out fine, but ended poorly. You must not just say that you are the Lord's, but also follow Him.

Key elements in Biblical Counseling:

1. Involvement: not just empathy, not aloofness, but Biblical involvement. Jesus felt compassion.
2. Investigation: inventory taking - not assuming that the counselee knows nothing, not assuming that the counselee is always accurate. "The facts ma'am, nothing but the facts."
3. Interpretation: not sovereign human wisdom, not hunches or feeling, but truth. "Do you see what God sees?"
4. Instruction: Not human reason or persuasion - not drawing out innate knowledge, but giving God's instructions. "Get your chalkboard, playbook, cap and whistle."
5. Intention: The counseling process is not just insight. A person is responsible to covenant with the living God. "Cost of Commitment"
6. Implementation: The counseling sessions are not ends in and of themselves. Action and obedience are needed. "Shepherd those sheep."
7. Integration: Not just a few areas, but total restructuring of all areas over the passage

of time is necessary. "Free at last - praise God Almighty, free at last."

## Lesson #7

## Pilate's Plight - What is Truth?

Introduction: Pilate and Jesus, "What is truth?" Pilate had truth incarnate in front of him and missed Him by an eternally wide margin. I do not want you in the dark. Purpose: To give you the biblical framework out of which I counsel.

## I. THEOLOGY: The Doctrine of God

A. God is Triune: He is tri-personal in unity. This means there is:

1. Stability - Change
  - a. Everything is not totally static.
  - b. Everything is not in total flux.

Therefore: there is a real purpose and the possibility of redemption. There is truth verses eternal eclecticism and change. There is real growth in knowledge of the truth verses mere traditionalism.

2. Social Connections - Individual

There is a balance between the importance of and authority of the:

- a. Individual
- b. Family
- c. Church
- d. State

Therefore: any psychology that emphasizes one area to the neglect of the others will fail.

3. Equality - Subordination

There is order and authority without oppression.

Therefore: revolutionary or feminist egalitarian psychologies fail.

B. God is the Creator: He is holy and separate from all creation.

1. There is a real and absolute distinction between God and His creation.

Therefore: counseling must be God-centered and not people centered. Theistic counseling, not humanistic is correct.

2. Men will never become God.

Therefore: transpersonal mysticism is not valid.

C. God is LORD: He is the independent sovereign.

1. God is not the god of process theology.

Therefore: there is hope because He is outside of time and space limitations.

2. Man is under His authority.

Therefore: God and His law and man's humble obedience is pivotal in all counseling.

D. God is the Lord of the Covenant: He is involved.

1. There is hope.
2. There is salvation.
3. He is the seeking Savior.

Therefore: rationalistic, stoicism is not valid.

E. God is Holy.

1. He is unique and therefore He is set apart.
2. He is morally pure.

Therefore: morality counts, sin is real and serious. Righteousness and repentance are at the heart of counseling.

## II. EPISTEMOLOGY: The Doctrine of Knowledge

A. Special, verbal revelation from God is necessary for man's existence.

1. Man was created in fellowship with God.
2. God spoke to man before the fall. He gave him covenantal responsibilities and instruction on them.
3. God spoke of judgement and grace before the fall.

B. This special verbal revelation is the foundation of scientific endeavors.

1. God gave man the covenantal job of work, including naming things and animals.
2. God defines and gives us the categories of reality, Heb. 4:12-13.
3. God gives the ability to individuals to perceive this reality.
  - a. Prov. 1:17; 31:1-6.
  - b. I Cor. 2:1-16
  - c. Heb. 5:11-14
4. Therefore: reason and research must be based on and flow out of the revelation in the Bible, Heb. 1:1-4.

C. The Bible is sufficient.

1. The Bible is:
  - a. necessary
  - b. authoritative
  - c. clear
  - d. sufficient
2. The Bible proclaims its sufficiency.
  - a. 2 Tim. 3:15-17
  - b. 2 Pet. 1:2-21
3. The Bible's sufficiency is personal.
  - a. Views of the Bible
    - i. existential novel
    - ii. divine novel

- iii. volume 3 of a 3 volume set.
- iv. the Face and Breath of God.
- b. Only view 4 takes the Bible's self definition seriously enough.

- D. The Bible is necessary for salvation and sanctification of individuals and groups.
- 1. Psm. 119:1-16
  - 2. John 17:17
  - 3. Acts 20:32
  - 4. James 3:13 - two kinds of wisdom

### III. ANTHROPOLOGY: The Doctrine of Man.

- A. Man is the image of God: he is the highest creature.

1. He is no animal.

Therefore: depth psychology and behaviorism are wrong. Man is no victim. Jungian healing of the memories is wrong. Biochemical determinism is wrong. Secular environmental determinism is wrong.

2. He is no god.

Therefore: no form of humanistic psychology is correct. Rational-emotive therapy, gestalt, self-esteem, etc. are all wrong.

- B. Man is a covenantal servant.

1. His relationship to God is not one element among many, it is the key element.
- a. Any system that adds on a religious element is off base.
  - b. Any system that ignores this is even more off base.

2. He is made to serve: he is not an autonomous creature.

- a. He will serve God.
- b. He will serve Satan.

Therefore: any system that treats man apart from God is incorrect.

- C. Man is directed by his heart.

- 1. The core of man is his heart which parallels and reflects God's heart.
- 2. Heart change is necessary for real permanent change.
- 3. The typical "flow" of men's existence is

- a. heart →
- b. spirit of the mind →
- c. conscience →
- d. will →
- e. action →
- f. emotions →

4. This is complex and interactive.

Therefore: any system that ignores the heart misses the heart of the issue.

- D. Man is a pneuma-somatic being.

1. Man is a moral being but the physical aspect is real and important.  
Therefore: no physical or mental illness model would be sufficient.
2. Man is "dichotomous" and not "trichotomous".
3. Man is a unit.  
Therefore: in reality thoughts, desires, and actions can not be compartmentalized.

#### IV. HAMARTOLOGY: The Doctrine of Sin

##### A. Sin has covenantal/corporate aspects.

1. Federal headship is real: Rom. 5; 1 Cor. 15.
2. There are links to others: especially Adam, hopefully Christ.  
Therefore: a pure individual psychology is wrong.

##### B. Sin has hereditary aspects.

1. Man has a heart.
2. Man's heart is corrupt.
3. A new heart by the Holy Spirit's power is necessary.  
Therefore: man is not born good or innocent. The age of accountability concept is false. Children need counseling.

##### C. Sin has habitual aspects.

1. Slavery to sin is real.
2. Sanctification is a process: put off - put on.
3. Life-style sin is a reality, learned from forefathers, 1 Pet. 1:21.  
Therefore: sin may look like addiction, but is different. A person may be under sin's dominion.

##### D. Sin has conscious, personal aspects.

1. Willful acts do occur. Guilt is real, Rom. 14:23.
2. These are acts of rebellion against God, personally.
3. They are non-habitual.
4. They are non-demonic.  
Therefore: a person is responsible.

#### V. SOTERIOLOGY: The Doctrine of Christ and His Salvation.

##### A. Christ is the God-man.

1. He is the mediator of the new, eternal covenant.
2. He is the second Adam, Noah, Abraham, Moses, David.
3. He is the model.

##### B. Christ is the substitute.

1. He lives a perfect life.
2. He dies a personal substitutionary death.
3. He is the only substitute.  
Therefore: self-help approaches are not sufficient. Only His blood removes guilt.

C. Christ is the ascended Lord.

1. He sits at Father's right hand in glory.
  2. He has conquered sin, sickness, demons and death.
  3. He sends the Holy Spirit Who alone can change hearts.
- Therefore: there is nothing needed apart from His work.

VI. PNEUMATOLOGY: The Doctrine of the Holy Spirit in Sanctification.

A. The Holy Spirit is a person.

1. Counseling is personal not a mechanical activity.
2. He focuses on Christ and His work.
3. He always uses the Word.

Therefore: the personal element is necessary. Computers can not counsel.

B. The Holy Spirit is necessary for the counselor to do his job.

1. He gives what is needed, Is. 11:1-2.
2. He gives gifts to people, Rom. 12; I Cor. 12; Eph. 4.

Therefore: supernatural wisdom applied by a godly person is needed, not state licensing.

C. The Holy Spirit is necessary for the counselee to change.

1. He causes the new birth, ie. heart change.
2. The new birth is necessary for repentance and faith.
3. Faith is necessary for obedience and obedience for change.
4. Change is necessary for sanctification by putting off and putting on.
5. He works progressively over a period of time, Rom. 7-8.
6. The Holy Spirit indwells each believer at the new birth, 1 Cor. 12:1-3, 12 & 13.

Therefore: no second blessing is necessary, just an anointed use of what is there.

VII. ECCLESIOLOGY: The Doctrine of the Church.

A. The church is the body of Christ.

1. Jesus is the head of the church.
2. The church is the temple of the Holy Spirit.
3. The church is the only place of worship and sanctification.
4. The church is necessary and sufficient.

Therefore: AA and other self-help groups are in competition with the church.

B. The church has authority.

1. The church has the keys to the kingdom.
2. The church has the right of discipline spiritual matters that is not given to the family or the state.

eg. baptism, communion, church discipline

Therefore: counseling should be in the church, not in private practice.

VIII. ESCHATOLOGY: The Doctrine of History and Its Consummation.

A. Christ rules.

1. God always controlled history.
2. Christ did something at the cross and tomb.
3. Christ is ascended to the right hand of glory.
4. Christ defeated the:
  - a. world
  - b. flesh
  - c. devil

Therefore: humble dependency on Him in prayer and in other ways is a necessary part of counseling.

B. Christ gives hope now.

1. I Cor. 15
2. I Cor. 10:13

Therefore: there is never a situation God can not change if He wills to do so.

C. Christ's second coming gives hope for the future.

1. Justice for nations.
2. Justice for church.
3. Justice for the individual.

Therefore: victims will be vindicated. Just handling of issues is necessary.



## Lesson #8 Jesus Felt Compassion - Key Elements of Biblical Counseling - Involvement

Purpose: To show how to get involved with the counselee(s)

Overview: Some view the counselor as an authority: ex. behind the couch, manipulation. Some view the counselor as a facilitator: The counselee is good, brought out he will devise his own salvation. No. The counselor is a fellow sinner who has God's authority and coaches the counselee to glorify God. Jesus Christ (the Wonderful Counselor) gets deeply involved, yet without sin, Heb. 2:14-18 (4:15). Christlike involvement is needed.

- I. You need to pray - Ex.: Christ's life on the mount of transfiguration. His glory came in prayer. This lead to power over demons. The Holy Spirit in Acts leads the church to pray. Pray specifically and concretely for the person.
- II. You need to be compassionate - Ex.: Mt. 9:35-6
  - A. Jesus Christ was the good shepherd (Jn. 10) but also a sheep.
  - B. Hebrews 2:14-18 - He becomes one of us to suffer. If you share the fellowship of His sufferings the sheep will follow, if not, they will not.
- III. You need to be gentle and humble - Ex.: Jesus Mt. 11:28-30  
The yoke of God's word only seems light if one who wears it himself, urges you to put it on. If a slave driver whips it on, it seems heavy.
- IV. You need honesty and openness - Ex.: Paul
  - A. I Cor. 2:1-5 - You must rely on God's word and power, not yours.
  - B. II Cor. 4:1-2 - You don't dare mess with the word. Gal. 4:4-5.  
Jesus is under the law to redeem others from its curse. You are under law (freed by Christ's blood from curse) but you are a servant king, not a dictator.
- V. You need to give the person the dignity of being taken seriously, I Cor. 13:7.
  - A. Take no personal offense.
  - B. Take word at face value (innocent until proven guilty)
  - C. Treat them as responsible
  - D. Collect Data
  - E. Covenantal partner
  - F. Golden Rule
- VI. You need to build hope.
  - A. Rom. 15:4,5,13. God is a God of hope and encouragement. Notice it is via scripture that the hope comes.
  - B. I Cor 10:13 is an example of hope (realistic). The outline of I

- Corinthians in general and chap. 10 specifically shows this.
- C. Without hope a person will not change, Prov. 12:25; 15:13; 17:22; 18:14.
  - D. Examples of hope from Scripture.
  - E. "Overkill".
- VII. You need to give real help
- A. Helpful homework
  - B. Personal or tangible aid from other Christians - This shows love and gets the ball rolling.

## Lesson #9

**The Facts, Ma'am, Nothing but the Facts**  
**Key Elements in Biblical Counseling - Investigation**

Purpose: to show how to get the data needed to counsel.

Imagine someone asked me to direct him to the....., and I didn't even let him finish! "OK, I know where that is." I proceed to tell him. - You'd call me (among other things!) a fool. (You'd be a bigger one if you listened to me!) Proverbs 18:13 tells why. Truth or facts in counseling are not options, they are necessities - Ex. 23:1-3, Deut. 19:15-21. God is truth, Satan a liar. Therefore, facts are not just useful, but morally necessary!

I. You need to know what facts to look for.

Ex. Jesus knew what to ask of Nicodemus - the Rich Young Ruler, etc.

A. You need to define the problem.

Jay Adams suggest 3 levels: Presentation

Performance

Preconditioning

Presuppositional

(I add)

B. You need to analyze the person(s) on several levels.

Mack's PEACH:

1. Physical: Possible list: sleep habits, food, exercise, disease, drugs, alcohol, handicaps. Ex. Woman with brain tumor - facts not gotten ECST given.

2. Emotional: they are good but can cause trouble - worry, depression, fear, anger-bitterness, hopelessness, loneliness. Ex. Ahithophel looked fine...went home and got things in order and killed himself!

3. Action: it affects feeling - Ex. young fellow - "I'm an ugly gnome." - Acting like one! Gen. 4:5-8 = I Jn. 5:3 Ex. I Sam. 25 - David did right then felt good. Pm. 32 - David confessed sin and felt better.

4. Conceptual - Motivation is very important - Ex. Judah's people always fell into sin because they believed pagan gods no matter what the good kings said!

Sanctification in the heart (inner man) first. Rom. 12:2; Eph. 4:23; II Cor. 10:4-5; Col. 2:8 (3:2). In dealing with worry (Phil 4:4-9) this is seen. Prayer with thanks first, then mind, then practice. Values, beliefs, concepts are the bottom line.

The lie must be replaced by the truth (Jn. 8:31-32).

5. History: (1) facts (not Freudian fancy) (2) unfulfilled obligations or broken relationships or guilt (3) habit patterns

II. You need to know how to get these facts:

Some suggestions:

A. P.D.I. - five questions

- B. D.P.P.
  - C. Homework: lists, bring in records
  - D. Observation - "Halo data", e.g. - guilt - depression - drugs.
  - E. Question asking:
    - 1. Extensive
    - 2. Intensive
    - 3. "Cutting out the calf"What (few whys) when, how, where
- Ex. Case #45, p. 90 - Christian Counselor's Case Book  
Case #56, p. 112

## Lesson #10

### Do You See What God Sees?

#### Key Elements of Biblical Counseling - Interpretation

Purpose: to show how to interpret the data.

"It's all in how you look at it." Yes and no.

Yes - one's view is important because he acts on it.

No - reality is reality - really!

The "sexual preference" of homosexuality is that, yet it is sinful!

Here we need to flee creative diagnosis - We need to see things as God does. Remember in the garden, "has God really said?" was Satan's trick. God is infinite and holy; we are limited and sinful.

- I. You must understand things as God does.
  - A. you must not see as the world does (Rom. 12:1)
    1. Man is not sovereign, God is. Prov. 16:9. He has all knowledge, Prov. 20:24
    2. Man can be dead wrong. (Prov 14:12; 16:25)
    3. Man is often wrong because the center of his life, his heart is off. (Jer. 17:5-10)
  - B. Therefore, you must take God's word for it - i.e. Biblical interpretations are the bottom line.
    1. Trust His evaluation - Prov. 3:5-7.
    2. He is accurate, not you. I Cor. 4:1-4, II Cor. 4:1-4
    3. Just think His thoughts after Him, I Cor. 2:12-16.
    4. Exercise this ability by the word - Heb. 5:11-14; Jn. 17:17.
- II. You must insure that the counselee sees as God sees.
  - A. Often the language and thought patterns are full of ignorance. Casebook Case #3, p.6, #6, p.12. and unbelief #20, p. 162, #40, p. 202.
  - B. They need to have this replaced by Biblical language and thoughts.
  - C. They also must realize that God's authority demands belief. Biblical study is involved. James 1:5-8 - ask and believe - apply personally and then to particular situations - e.g. Joni's attitude toward her accident.

**Lesson #11**  
**Get Out Your Chalkboard and Playbook**  
**Key Elements of Biblical Counseling : Instruction**

Purpose: To show how you can instruct people in God's thought.

OK. You've gotten deeply involved with the counselee. You've investigated and inventoried on 5 levels in minute detail. You've prayerfully interpreted the data. WHAT NOW!? You must instruct this person what God wants him (her) to be and do. YOU ARE GOD'S MOUTH TO THEM: BE SURE THAT YOU SPEAK THE TRUTH, NOTHING BUT THE TRUTH, SO HELP YOU GOD.

Ex.: - Positive - Moses spoke 99-44/100% God's word.

Negative - Ahithophel: suicide

I. You should know your source material.

Ex. Imagine a new coach who doesn't know what he's doing. What will happen to the players?

- A. You must have God's mind in all of life.
  - 1. You must be familiar with WHAT HE THINKS AND HOW HE THINKS.
  - 2. You must know the length and breadth of scripture.  
Ex. Spurgeon's desire to be so Biblical that when he bleeds, his blood is Biblical!
- B. You must know God's mind on this subject.
  - 1. You need an historical, grammatical understanding of each passage.
  - 2. You also need a telic (Adam's term) understanding.
- C. You need a working list of passages.  
e.g. Use of Scriptures in Counseling - Adams  
Wisdom for Today's Issues - Voorwinde
- D. You need working knowledge of biblical sanctification or change,  
cf. Eph. 4:17-24.
  - 1. Change is a two factored process.
  - 2. You must know how the put off - put on process works.

II. You need to have your material in a teachable form.

- A. You need working outlines. - e.g. - C.C.N.T.
- B. You need them in "preaching form", i.e. to motivate to action. e.g. worry.
  - 1. You must not play God, Mt. 6:25-34
  - 2. Rather you must trust and obey God by: Phil 4:4-9
 Rejoicing always in three ways:
  - (1) Praying with thanks
  - (2) Proper thoughts
  - (3) Practicing godly actions.

- III. You need to adjust the outlines to the individual so that they can grasp it.
- A. Use any legitimate method - in session and out: Biblical studies, tapes, books, etc.  
e.g. - Jay's flip chart, illustrations, artistic drawings, role play, chalk board
- Ex.: Jesus Christ - Jn. 3 - Bible study  
    Jn. 4 - Puzzles  
    Jn. 5-6 - Does a favor by healing  
    Jn. 9 - Illustrates
- B. Make sure that the meaning has sunk in.
1. Get feed back.
  2. Make sure that the implications for action are clear to the counselee.

## Lesson #12

## Get Out Your Cap and Whistle

## Key Elements of Biblical Counseling - Instruction (Cont.)

Purpose: To show that monitoring the out of session life is key to successful counseling. If the coach only diagrams the plays on the chalk-board and gets verbal feedback that the players grasp his system, he is not through. He must put on his cap and whistle, go out to the field, and observe. The on the field progress in practice and games, is the bottom line. You must also do this, if the counselee is to win.

- I. You must monitor the growth in the counselee.
  - A. You must set up specific Biblical goals for him. (Prov. 14:23) - Talk won't help, action will. Action is not easy - Prov. 14:4 - people will get dirty! Counseling in the blue or abstract leads to minimal growth. Don't set a poor model. (Ex.) I told people to do something assuming that they know how - NO!
  - B. Concretize the step-by-step method. You should become skilled in controlling the PROCESS of using homework, Mt. 10:1-42 (Lk. 9:1-9); and thus in having specific goals in your sessions. Lk. 9:10; Lk. 10:1-24.
    1. Confront the counselee with the specific goal(s) of each assignment, Mt. 10:1.
      - a. Call to a clear, precise task.
      - b. Explain it, write it down, and make sure it is understood.  
Ex. - conference table.
    2. Concretize the step-by-step method to reach the goal, Mt. 10:5-15.
      - a. Layout the procedure step-by-step.
      - b. Make sure that it is understood.  
(ex.) solving the loose tool problem.
    3. Clarify the obstacles Mt. 10:16-31.
      - a. Identify what can go wrong and why.
      - b. Show how these obstacles are to be dealt with in God's way,  
(ex.) forgiveness - others may minimize, ignore, maximize.
    4. Comfort with the God ordained rewards for obedience, Mt. 10:32-42
      - a. You will be like Jesus Christ - Mt. 10:24-5
      - b. You will be confessed by Jesus Christ to the Father.
      - c. You will gain life.
      - d. You will be rewarded as a prophet-servant. (ex.) persecuted ones.
    5. Review the results.
      - a. Your counselee reports the results, Lk. 10:17.
      - b. You evaluate the results, Lk. 10:18-19.
      - c. You warn against false evaluations of the results to prevent pride, Lk. 10:20.
      - d. You and your counselee should praise God for the real



results, Lk. 10:21-22.

e. You should use the results to motivate more change, Lk. 10:23-4.

II. You must have a "training schedule" for your instruction.

You need a purpose in your homework.

1. Your overall or central purpose in using homework is seen in the principle of homework: Christian discipleship demands this, Mt. 28:16-20, Col. 1:28-29, I Tim. 1:5.

2. Your general purposes in using homework are outlined by Jay Adams.

a. See The Christian Counselor's Manual, p. 301-312 for 9 purposes.

b. See The Christian Counselor's New Testament, p. 713-714, for 10 similar purposes.

3. Your specific purposes in using homework are

a. to give yourself the counselor, knowledge of the real situation,

(1) Data-gathering

(2) Hypothesis testing

b. to aid yourself the counselor in disciplining your counselee into godliness, Mt. 11:29; II Tim. 3:15-17.

(1) Wisdom unto salvation

(2) Teaching

(3) Conviction-Commitment

(4) Correction

c. to aid your counselee in being disciple in righteousness.

(1) Training in righteousness

**Lesson #13**  
**The Cost of Commitment**  
**The Key Elements of Biblical Counseling - Intention**

Analysis Mk. 10:17-22!

What did the Counselor do? What was the counselee's response?

What did the Counselor do with that response?

"The road to hell is paved....."

Yet the way of holiness is paved with covenant commitments.

- I. You need to challenge the counselee with the need for a commitment to change: i.e., a covenant with God.
  - A. Belief is not enough - Jn. 2:23-5; Lk. 9:23.
  - B. Commitment is not a game - Lk. 14:25-34.
  - C. A commitment or covenant to change is:
    1. Jay's Christian Decision Making Heb. 11:24-26; 12:1-13
    2. Wayne's commitment to change covenant.
  
- II. You need to assure that faith IN CHRIST works.
  - A. He bore the curse of broken commitments.
  - B. Heb. 11:6; Rom. 6:1-4, esp. 11-13. Commitment to action is the key. II Cor. 5:11-21, II Cor 7:8-11; Repentance is central.
  - C. Yet a word about failure and forgiveness in Christ vs. self-effort must be given. I Jn. 1:4, Mk. 9:22-24.
  
- III. You need to press for a commitment.
  - A. You may not want to press directly; if not, then give as homework assignment. Ex. - R. C. background looks at priestly confession as necessary.
  - B. Avoid manipulation, yet be open to need.
  
- IV. You need to handle resistance; different sources of resistance need different treatment, I Thess. 5:14.
  - A. Ignorance: information and confrontation.
  - B. Doubts and fears: confront with Christ's sufficiency.
  - C. Unwillingness: Prov. 13:15; 29:1; end counseling if necessary and employ church discipline if warranted, Num. 15:30-31; Deut. 17:8-13; 29:14-21; Prov. 1:24-33; Heb. 10:26-31.
  
- V. Your counselee must be committed to the homework. Mt. 11:28-30 or you will fail in counseling.
  - A. Commitment is needed: Come to Christ as Lord.
  - B. Obedience is needed: Take up the yoke of instruction.
  - C. Learning comes from obedience. Learn of me.
  - D. Rest comes from learning: You will find rest for your souls.
  - E. Therefore, a commitment is crucial.

F. Failures in this area are touched upon in the C C's Manual.

**Lesson #14****Shepherd Those Sheep****Key Elements of Biblical Counseling - Implementation**

There is an old adage, "Plan your work and work your plan." The last lesson got us into this; now we want to finish this off.

**I. Plan your agenda.**

A. Definition: see column on Weekly Counseling Record.

B. Plan for total restructuring: a covenant commitment is never limited to just one compartment.

Realize that some cases won't be as extensive as others.

C. Share agenda with the counselee and get feed back (certain exceptions - e.g., some suspicions of lying, data needed first, then share). (Ex.) - sexual temptation.

1. Avoiding immediate temptation; facing failure.
2. Training thoughts.
3. Relationship to opposite sex and marriage.

**II. Plan for temptation.**

A. Get a concrete, step-by-step plan of action to face temptation.

(Ex.) - Fellow in Christian institution trying to overcome drunkenness and homosexuality.

B. Set up reminders (Bible says much concerning memorials or reminders)

(Ex.) - Bible verse of bed head.

C. Modify if necessary: help from Christian friends.

**III. Plan for failure.**

A. Teach I Jn. 1:9 living. Prov. 24:15-16; Micah 7:7-11.

B. Plan to pick up the pieces. (Ex.) Ds. failure to be calm, head in the refrigerator.

C. Oversight again.

**IV. Plan for realistic time expenditure.**

A. Lk. 9:23, show that daily dying is necessary.

B. Eph. 4:13-4, show time will tell - not overnight growth, though progress can come quickly.

C. II Cor. 3:17-8, show that there is a "level to level" growth pattern. Case # 59, pp. 118-9 CCC.

**Lesson #15**  
**Praise God Almighty - Free At Last**  
**The Key Elements of Biblical Counseling - Integration**

James says: Holiness or change must be a life style. **BIBLICAL COUNSELING IS A SUCCESS ONLY WHEN THE PERSON CONSISTENTLY IS ACTING LIKE CHRIST. DON'T STOP SHORT OF THIS GOAL.**

- I. You must integrate change into all of life: total restructuring.
  - A. Jesus Christ is Lord of all, or not Lord at all.
  - B. The change is to be total in scope (extensive) and progressively total in depth (intensively), II Cor. 5:17.
  - C. The counselee needs to know how to have "self-control" (a fruit of the Spirit). They must - like the psalmist - be able to counsel themselves, Pm. 42:5-11, 43:5. Self monitoring is a goal. (Ex.) - Homework of giving homework to self and developing responsibility for being followed up in a local church.
  
- II. You must have them integrate themselves into Christ's body.
  - A. They need local shepherding.
  - B. They need local fellowship.
  - C. They need local service.
  - D. They need to counsel (teach) others.
  
- III. You must assure that the follow-up is following up! Gal. 6:6.  
(Ex.) - M. and wife! III Jn. 4.
  - A. Check up session - 6 weeks or so. More if necessary.
  - B. Self evaluation - periodically.
  - C. Reports to an authority structure in a local church.

Part III

**How to Apply Biblical Counseling to Particular  
Problems**

## Lesson #16

### Anger

I. You need to know with what you are dealing.

A. It is an emotion.

In the Old Testament it is  $\text{אף} \text{אף}$  = (1)nose, (2)snorting, hard breathing, i.e., physical state. In the New Testament, it is  $\text{οργισθαι, οργη}$ , anger, indignation, wrath. This is a physical state arising from indignation over something.

B. It is not sinful per se.

God gets angry - e.g.

- (1) Ex. 4:14 - with Moses His servant;
- (2) Num. 11:1 with Israel's complaints;
- (3) Num. 25:4 with Israel's immorality.
- (4) Deut., Josh., Judg., Sam., Prophets are full of His anger.
- (5) Pm. 5:4-5 - God takes no pleasure in wickedness.
- (6) Pm. 7:11 - God is a righteous judge: He has (lit. (1)curse, scold, (2)condemn, sentence) indignation daily.
- (7) Pm. 50:22 - God will tear the wicked to pieces.
- (8) Pm. 90:7-9 - Moses says we are consumed in God's anger  $\text{אף}$ , terrified by God's rage  $\text{אף}$   
 (1)heat, rage (2) poison, venom (3) rage, wrath; we decline in God's anger  $\text{אף}$  (1)excess, arrogance (2) anger.

C. It is to be righteous - Pm. 9:8; Deut. 10:17; we are to judge as He does and then be angry at what angers Him ONLY. Deut. 1:17; Deut. 16:18-20.

D. It is to be controlled -

Ex. 34:6-7

Rom. 12:12-17 (18-21)

Ja. 1:19-20

(Ex.) Tit. 1:7 says elders are to be slow to anger. Thus Christian maturity demands this.

If not, evil comes, Ecc. 7:9.

II. You need to know how not to use anger.

A. Ventilation: "blow-up" - Herod and Bethlehem.

B. Displacement: Ahithophel - angry at Hushai, Absalom, and David. He takes it out on himself.

C. Internalize: Ahab's sulking over not getting Naboth's vineyard.

D. Denial: Cain in Genesis avoids dealing with anger.

III. You need to know how to deal with anger God's way.

## A. Genesis 4:6-7

1. Cain is angry at God and at Abel's righteousness: He becomes  $\pi\gamma\mu$  (1) to become hot, burning (2) angry or heated. His face falls (halo data), and he sulks.
2. Sin is like a crouching animal at the door ready to pounce on him.
3. He must RULE OVER IT. Principle #1 - mastery by wrestling to death.

## B. Psalm 4

1. David rescued from uncontrolled anger with Nabal, Uzzah, Nathan, now Absalom's rebellion.
2. Men are sinfully angry with David "Be angry, but don't sin."  
PRINCIPLE #2 - Meditate in heart - think, calm down.  
PRINCIPLE #3 - Obey God's rules.  
PRINCIPLE #4 - Trust in God's mercy.

## C. Psalm 37:1-6 (7-11)

Put off anger vs. 1 ( $\pi\gamma\mu$ ) same root as Gen. 4) also v. 8

Put off envy vs. 1

Truths #1 trust  $\mu\omega\lambda$  (1) be reliant  
(2) trust

parallel thought

vs. 7  $\omega\tau\tau$

(1) be motionless

(2) be silent, wait patiently in hope.

#2 Do good - vs. 3 - note the action involved.

#3 Cultivate or shepherd faithfulness to the covenant, vs. 3

$\pi\lambda\gamma$  (1) feed, graze (2) tend sheep

#4 Delight in the Lord, vs. 4, (rare form  $\lambda\lambda\lambda$  take exquisite delight, pleasure.)

#5 Commit your way to God ( $\lambda\lambda\lambda$  roll onto, roll away.) vs. 5

PRINCIPLE #5

(1) love God

(2) active commitment to Him and work at loving enemies

(3) trust

(4) obey

D. Mt. 5:21-26 - Anger can arise from murder that needs cleansing even before worship.

E. Eph. 4:26-7

Daily habit of dealing with anger is a must. Evil comes from failing to do so, and giving Satan a foot in the door.

F. James 1:19-20

(1) Active listening PRINCIPLE #6

(2) Think of righteousness and carry it out.

Steps: (1) Confess anger as murder - Mt. 5:21-26

(2) Commitment to daily work - Eph. 4:26-7

(3) Develop listening and meditating

(4) Develop trust in God's control



- (5) Obey - by doing good.
- (6) Develop righteous indignation.

## Lesson #17

### Depression

Prov. 18:14 - The crushed spirit is worse than sickness. If you have dealt with a depressed person, you know it is almost contagious!

#### I. You need to know with what you are dealing.

A. This is a real physiological state.

B. There can be two causes:

##### 1. Physical

a. brain tumor - (Ex.) Dr. West's autopsy of a young man, solid Christian, only indication was an appointment to see an eye doctor - suicide.

b. drugs - (Ex.) people on certain medicine lose their desire to work.

c. bodily exhaustion (Ex.) - Elijah - kills 450 prophets, out runs Jezebel to Jezreel - I Kings 18-19.

##### 2. Spiritual

a. discouragement, hopelessness - Elijah, I Kings 19, no more resources.

b. Guilt - David - Pm. 32, 38, 51 - a Godly man.

Judas - Mt. 27:3 (1)self centered thief

(2)guilt over betrayal

c. pride - failure - 2 Sam. 15-17 - Ahithophel

2 Sam. 16:23; 17:14.

3. Depression can stem from a combination of the two.

#### II. You need to know how not to deal with depression.

A. You must not fail to nail down cause(s).

B. You must not give in to self-pity. Compassion mixed with hope is acceptable.

C. You must not minimize sin that does exist or that did exist.

D. You must not treat symptoms. (Ex.) - drugs

#### III. You need to know how God deals with depression.

##### A. David

Psalm 32:5 (1) Confession  
(2) Renewed trust in forgiveness (vs.10)  
(3) Rejoicing (vs. 11)

Psalm 38:4 (1) No excuse - true repentance  
(2) Confess (vs. 18)

(3) Wait for forgiveness (vs. 15)

Psalm 51 (1) Confession of sinfulness and sin (vs. 1-6)

(2) Plea for divine restoration (vs. 7-13)

## Lesson #18

## Worry

- I. You need to know your foe.
- A. This is a "mental" problem, or problem of the mind.
    1.  $\mu\epsilon\rho\iota\mu\nu\alpha\omega$  anxious, overly concerned, have anxiety, be divided up, torn up.
    2.  $\mu\epsilon\rho\iota\mu\nu\alpha$  :distractions, divisions, e.g., I Cor. 7:32-34.  
This can trigger bodily responses, ulcers, colitis, etc.
  - B. This is unbelief.
    1. This is pre-empting God's sovereignty.
    2. This is a lack of trust, Mt. 6:30, in Him.
  - C. This can be addicting - i.e. - life dominating. James 1:6-8 - double minded or divided mind. It can parallel addiction to :
    - alcohol - Luke 21:34-8
    - materialism - Mt. 13:22
    - hedonism - Lk. 8:14
    - desire oriented living - Mk. 4:19
    - cultural and religious fadism - Mk. 13:22 and can open people up to these and other addictions.
- II. You need to know how NOT to deal with it.
- A. You cannot excuse it away or redefine it as non-sinful.
  - B. You cannot mask it with drugs, alcohol, (dealing with symptoms may result in replacing one addiction with another).
  - C. You cannot wish or pray it away; it is a way of life, temporary or permanent depending upon the individual.
- III. You need to deal with it as God does.
- A. You need to be on guard against this sinister sin - Lk. 21:34.
    1. Be aware of the danger's existence.
    2. Look for it. "Eternal vigilance is the price of freedom."  
Pract. app. - Check up schedule where there is regular investigation into this area.
  - B. You need to have a single heart, Mt. 6:19-34.
    1. God's glory comes first - I Cor. 7:32, be concerned for the Lord's things.
    2. Personal holiness comes next.  
Pract. app. - (1) set priorities  
(2) covenant commitment
  - C. You need to pray with thanksgiving, Phil 4:4-7.
    1. Pray for strength to escape worry's grip, Lk. 21:36
    2. Pray about the problem (short), I Pet. 5:7.
    3. Petition - Phil. 4:4-7

4. THANK God for the situation, in that He is in charge.

Pract. app. (1) prayer and praise list  
(2) conference to work on problem

D. You need to have proper thoughts - Phil. 4:8.

Develop discipline - I Jn. 1:9 for failure over and over again.

1. Dwell on the Father's love, Mt. 6:26.
2. Laugh at your impotence, Mt. 6:27 (Lk. 12:25-36), Pm. 8.
3. Dwell on fine things.

Pract. app. - a mark of excellence list.

E. You need to have a PRACTICED disciplined life.

1. Do right.
2. Have a schedule and follow regardless of feelings.
3. Give sacrificially to others (esp. in need). Lk. 12:32, 34.

Pract. app. (1) short list of small things to do.  
(2) overall schedule and discipline.

## Lesson #19

### Fear

#### I. You must know your opponent.

##### A. You need to define it.

1. φόβος = (1)fear, be afraid of  
(2)fear, stand in awe of
- φόβος = (1)fear, alarm, fright  
(2)reverence, respect
- δειλιώ = (1)act the coward, be fearful
- δειός = (1)cowardly, timid

2. Descriptions - Deut. 2:25 - tremble, anguish. Is. 21:3-4, pain in loins, shuddering resulting in bewilderment, can't see or hear! (Ex. 15:16 - motionless as a stone). Is. 35:3,4 - limp hands, tottering knees, palpitating heart. Lev. 26:36 - jumpy.

##### B. This emotion is not sinful per se, and is necessary.

1. We are to fear God, Pm. 90:11; fear is due Him!

Ex. 20:20 - not a panic fear but respect in awe so as not to sin.

Prov. 16:6.

2. The lack of this fear leads to sin.

Gen. 20:11 - Abraham thought that no fear of God leads to murder.

Pm. 36:1 (Rom. 3:18)

Mt. 8:26 - Root cause of sinful fear is the sin of unbelief.

Dynamic: unbelief > fear > more sin > guilt > feeling worse > unbelief > etc.

3. The fear of the Lord can be taught.

##### a. The fear of the Lord can be defined.

1. Deut. 10:12-22; walk in all His ways, love Him, serve Him with whole heart and soul.

2. Prov. 8:13; hate evil, pride, arrogance, evil behavior, perverse speech.

3. Prov. 9:10; this fear is the beginning of wisdom.

4. Prov. 14:26-7; this fear is protection and life.

5. Rev. 14:7: this fear equals worship, giving glory to Him.

##### b. The fear of the Lord can be learned - Deut. 4:10, Pm. 34:11-14, Pm. 111:10.

1. The Holy Spirit teaches - Is. 11:2; Rom. 8:15.

2. The Holy Spirit teaches via the WORD - Pm. 119:38; meditation and obedience, Josh. 1:6-9; I Pet. 3:10-15, do not fear man, but King Jesus (Is. 8:12ff the command to the prophet is to be faithful).

##### C. The lack of the fear of the Lord leads to other improper fears and enslavement by them.

1. Man-centered fears enslave - Prov. 29:25; Is. 29:13; man's rules do

not please God or free, but lead to irrational fears - Prov. 28:1.

2. These fears are terrors (אִשָּׁרָא) that will be realized upon the wicked. Prov. 10:24. Mt. 25:25-30 - The fearful, lazy slave is called wicked!

Rev. 21:8 - The cowardly are listed with, and punished with unbelievers, the vile, murderers, the sexually immoral, occultists, idolaters, liars, etc.

3. These fears dominate and enslave.

Heb. 2:14-15 - Fears stem from the basic fear of eternal capital punishment for the guilt of sin.

I Jn. 4:18 - Fear has to do with punishment.

## II. You must know how to deal with your opponent.

Preliminary remarks:

MOTIVATION of a fearful person is KEY.

Isa. 66:1-6 - fear of God's word alone is acceptable. Therefore "I'll do anything to get rid of the fear and get peace" is wrong!

Answer: (1) greater fear of God  
(2) trust in God's loving salvation  
(3) biblical action

A. Is. 8:11-22 - fear of man vs (1) fear of God  
(2) God's presence is a sanctuary  
(3) to law and testimonies we must go.

B. Hag. 2:5 - The Holy Spirit is the source of power; no need to fear on the basis of the covenant - i.e., Christ's work.

C. Mt. 10:24-31 (Lk. 12:1-12)  
(1) fear of God vs. fear of man.  
(2) trust in His loving providential care.  
(3) confess, trust openly and doing your ministry (here preaching)

D. Rom. 8:12-17 - (1) context of submission to God, vs. 7  
(2) Abba Father cries the one lead by the Spirit.  
(3) The Holy Spirit leads to spiritual warfare with flesh!  
i.e., obedience through crucifixion.

E. II Tim 1:7 - timidity and cowardice vs.  
(1) power: source of victory  
(2) love: motive for victory  
(3) discipline: key to victory.

F. I Jn. 4:18 - (1) God is light vs. sin  
(2) God is love vs. fear of punishment - guilt over sin  
(3) Obedience in love vs. disobedience - lack of love for brothers.

A key to overcoming fear is to center on loving Christ's body which is visible.

Overall principles:

- (1)shock of greater fear - i.e., fear of God vs fear of man, therefore the cycle stops.
- (2)safety of God's love motivates change.
- (3)sanctification of service: obedience (regardless of feelings) in loving others.

## Lesson #20 Emergencies

You need to face emergencies as GOD'S SERVANT, just as the apostles did, Acts 4. Your goal is to calm the person and to get him (her) into counseling.

- I. You need to ANALYZE the problem precisely, Acts 4:6-20.
  - A. The Sanhedrin had one analysis, plus solutions.
  - B. Peter had a precise and accurate analysis.
  
- II. You need to INTERPRET the problem(s) in agreement with God, 4:21-28.
  - A. He is the Creator - vs. 24.
  - B. He is the interpreter of History, vs. 25-6.
  - C. He is the CONTROLLING Lord of History, vs. 27,8.
  
- III. You need to DIRECT people in God's ways, 4:29-30.
  - A. Obey in faith.
  - B. Rejoice in the Holy Spirit's power.  
(Ex.) - Mt. 8:23-27 - Jesus' response vs. the apostles' response.  
What is the difference?  
(Ex.) - John 10:31-39 - The key to His boldness and calmness is not Kingly image, but self image as God's servant; (1) close to the Father, (2) doing the job assigned to Him.

Class exercise: Christian Counselor's Casebook Part One: Cases #4, #35, #36, #55.



## Lesson #21

### Life Dominating Problems

1. There are problems and sins that dominate a life. e.g. alcohol, drugs, sex, etc.
2. In fact, I believe all unregenerate men are sin dominated. Any unconfessed and uncleansed sin can dominate. cf. Rom. 6:16. Change comes from the conversion that flows out of union with Christ.

We see a few keys in II Cor. 5:11-21, esp. verse 17. The context is the old covenant vs. the power of the new covenant. In 5:17 we see:

*καιρος* = (1) unused, (2) unknown, strange, remarkable (3) new vs. old.

*παρεχομαι* = (1) go by, pass by, lit. or fig. (2) passing away, disappearing.

Therefore, total restructuring is necessary under Christ's lordship. This is not just adding the spiritual dimension (this is Arminianism, 2nd blessing baptism of Holy Spirit, higher life, etc.) The ALL of Total Restructuring.

I. ALL MOTIVES must be pure, vs. 15. God is judge, God is Savior. All must be for Jesus Christ out of filial fear and gratitude - vs. 11.

II. ALL THOUGHTS must conform to God's thoughts, vs. 16. Nothing can be interpreted the old way or neutrally. Now God's way is the bottom line. I Tim. 4:4-5; Phil. 4:4-9, discipline of the mind.

III. ALL ASPECTS of man's life are included, vs. 17.

"Christ is either Lord of all or not Lord at all."

Systematic work is needed. The following are suggestive not exhaustive areas.

- A. God: commitment, faith vs. feelings. I Jn. 1:9 living, personal and corporate worship, commitment to a local body of Christians.
- B. Discipline: I Tim. 4:7-8 - priorities - schedule.
- C. Family: birth family, husband-wife, children, in-laws.
- D. Calling: work, talents, spiritual gifts, work-ethic, purpose in life, response to authority.
- E. Finances: debt, budget, tithing, financial goals and planning.
- F. Social life: relations with the society as a whole, citizenship, cultural mandate.
- G. Physical: diet, exercise, recreation, sleep.
- H. Evangelism: spreading the gospel, good deeds.

IV. ALL GOALS in life are OTHER ORIENTED, vs. 18-21.

Reconciliation of men to God.

Reconciliation of men to other men - seeing that their call is to a ministry of reconciliation and peace.

Case #52 p. 104-105 in Christian Counselor's Casebook.

## Lesson #22

### Marriage

This is a vast area of need. The divorce rate shows it. You'll need to train others to help since the job is too great for one person. You may have to straighten out lives to get helpers!

- I. You need to do premarital counseling.
    - A. You need to correct problems.
    - B. You need to build Biblical roles.
      1. The husband is to be a loving leader. (a)equality - Gen. 1:27
      2. The wife is to be a submissive partner - partner - Gen. 2:18-25  
Eph. 6:22-33.
    - C. You need to touch certain critical areas.
      1. Motivation for marriage - Kingdom oriented - Mt. 6:33; other oriented, I Cor. 7:4, 13.
      2. Communication (Eph. 4:25-32) and forgiveness (Mt. 7:1-5, Mt. 5:21-26, Mt. 18:15-35, Lk. 17:1-10)
      3. Problem solving.
      4. Financial planning, budget, etc.
      5. Children: OB-GYN, birth control, general discipline.
      6. In-laws.
      7. Goal setting.
      8. Sexuality - Ed Wheat's Intended for Pleasure.
- RULES:
1. You must never marry a Christian and non-Christian,.
  2. You don't have to marry anyone.
  3. Involve your other elders.
  4. Have a set policy.
  5. Don't give a word to marry them until counseling is completed satisfactorily.
- II. You'll need to do remedial counseling - I Peter 3:1-7.
    - A. You need to teach conviction, forgiveness, communication, etc. see above.
    - B. You'll need to build hope.
    - C. You'll need support from solid marriages.

in Training).

B. Teach forgiveness - communication.

C. Teach problem solving.

D. You must insist on Biblical rules only - F. Schaeffer's comment about God's authority being destroyed by man made absolutes.

E. You must enforce order, Deut. 21:18-21; Rom. 1:30.

### Final Exam

1. What is the goal of Biblical Counseling?
2. Name and briefly describe the key elements of Biblical Counseling.
3. What are some of the important needs in the first session?
4. Describe how to develop involvement with a counselee.
5. Explain the need for concrete homework.
6. Delineate the difference between true and false guilt.
7. Using a personal case history, show the need for moving from the presentation level to the performance level.
8. Using a personal case history, show the need for moving from the performance level to the preconditioning level.
9. Define "halo data" and give some examples of halo data for depression.
10. Describe the importance of language in counseling. Give examples.
11. Explain the significance of Eph. 4:17-25, and similar passages for Biblical counseling.
12. Describe and diagram how depression develops and is to be alleviated.
13. Describe 5 ways of handling anger (both correct and incorrect).
14. Give some typical assignments for a person who is depressed; worries; has fears
15. Outline a program to help a couple develop good communication.
16. Using the example of homosexuality, describe how total restructuring works.
17. Develop a Biblical view of emotions.
18. Describe how to handle resistance in counseling.
19. How do you secure a commitment to change?
20. Beyond total restructuring, describe what long range steps to take to prevent a counselee from returning to old patterns?

Counseling Orientation

PT 261

George C. Scipione

## PT 261 COUNSELING ORIENTATION

### I. Course Requirements

A. Reading: You should read two books by Jay Adams: Competent to Counsel; The Christian Counselor's Manual. You write a brief interaction paper for each. These are not book reports. (I have read them). Interact with the teaching, as if you were interacting with Dr. Adams. Do you agree, disagree? Are there issues that need clarification? Interact both with the content and method of teaching.

B. Position Paper: You must prepare a paper stating your understanding of the Biblical position on the relationship between the Scriptures and psychology. The paper must be at least 8-10 typewritten pages.

C. Case Studies: You must do two case studies taken from The Christian Counselor's Casebook. One must be from Part One: Opening Sessions. The other must be from Part Two: Sessions in Process. Do not use any cases covered in class. The following format is to be used:

- I. Significant Data: what do you have and why it is significant
- II. Data Needed
- III. Problems: answer the questions under this section
- IV. Homework: give actual assignments

D. Final: You answer the twenty essay questions. The answers need not be very long. However, you must display an understanding of the questions, not just give factual statements. This exam is the entrance exam for the National Association of Nouthetic counselors. This is the main reason for such a long examination for an introductory two-hour lecture course. This class will be accepted towards work in the Christian Counseling and Educational Foundation's certification program.

### II. Grading

A. Attendance, participation, required reading	25%
B. Position paper	25%
C. Case studies	25%
D. Final	25%

<u>Grade</u>	<u>Points</u>	<u>Grade</u>	<u>Points</u>
A+	100	C+	76-79
A	96-99	C	74-78
A-	92-95	C-	72-75
B+	88-91	D+	68-71
B	84-87	D	64-67
B-	80-83		

## Bibliography of Biblical Counseling

### I. What is Biblical Counseling?

#### A. Secular Psychology and the Bible

1. Competent to Counsel, Jay Adams, 1970 Presbyterian & Reformed Pub. Co., Phillipsburg, NJ (P & R)
2. The Psychological Way, The Spiritual Way, Martin & Diedre Bobgan,
3. Psychoheresy, Martin & Diedre Bobgan, 1987 EastGate Publishers, Santa Barbara, CA
4. Psychological Seduction, William Kirk Kilpatrick, 1983 Nelson Publishing, Nashville, TN
5. Psychology as Religion, Paul Vitz, 1977 Eerdmans' Pub. Co., Grand Rapids, MI
6. The Emperor's New Clothes, William Kirk Kilpatrick, 1985 Crossway Books, Westchester, IL
7. The Myth of Mental Illness, Thomas Szasz, 1984 Harper & Rowe, San Francisco, CA
8. The Myth of Psychotherapy, Thomas Szasz, 1979 Oxford University Press, Oxford, Melbourne.
9. Prophets of Psychoheresy, I & II, Martin & Diedre Bobgan, EastGate Publishers, Santa Barbara, CA.
10. The Sufficiency of Scripture, Noel Weeks, 1988 Banner of Truth Trust, Carlisle, PA.
11. Our Sufficiency in Christ, John MacArthur, 1991 Word Publishers, Waco, TX.

#### B. Definition of Biblical Counseling

1. Lectures on Counseling, Jay Adams, 1973 P & R.
2. The Theology of Christian Counseling; More than Redemption, Jay Adams, 1979 P & R.
3. The Big Umbrella, Jay Adams, 1977 P & R.

### II. How to do Biblical Counseling

- A. The Christian Counselor's Manual, Jay Adams, 1973 P & R
- B. How to Help People Change, Jay Adams, 1986 Zondervan, Grand Rapids, MI.
- C. Ready to Restore, Jay Adams, 1981 P & R.
- D. The Handbook of Church Discipline Jay Adams 1986, Zondervan, Grand Rapids, MI.
- E. A Call to Discernment, Jay Adams 1987, Harvest House Publishers, Eugene, OR.

### III. Tools for Biblical Counseling

#### A. Evangelism

1. Right with God, John Blanchard, 1971 The Banner of Truth Trust, Carlisle, PA.
2. Repentance and the 20th Century Man, C. John Miller, Christian Literature

Crusade.

B. General tools to help counselors

1. Quick Scriptures Reference for Biblical Counseling, John Kruis, Baker Book House.
2. A Homework Manual for Biblical Counseling, Vol. 1, Wayne Mack, 1979 P & R.
3. What About Nouthetic Counseling, Jay Adams, 1976 P & R.
4. Update on Christian Counseling, #1, Jay Adams, 1979 P & R.
5. Update on Christian Counseling, #2, Jay Adams, 1981 P & R.

C. Specific Topics: (All by Jay Adams)

(except when otherwise noted all pamphlets are P & R Publishing Co.)

1. Anger: What do you do when anger gets the upper hand?
2. Bible Study: Four Weeks with God and Your Neighbor  
A Thirst for Wholeness 1988, Victor Books
3. Depression: What do you do when you become depressed?
4. Drugs: What do you do when you know that you're hooked?
5. Fear: What do you do when fear overcomes you?
6. Forgiveness: From Forgiven to Forgiving, 1989 Scripture Press Pub.
7. Godliness: a. Godliness Through Discipline  
b. The War Within 1989, Harvest House Pub., Eugene, OR  
c. How to Grow in Christ Jack Kineer
8. Hope: Christ and Your Problems
9. Persecution: How to Overcome Evil
10. Self-Esteem: The Biblical View of Self-Esteem, Self Love, Self Image, 1986 Harvest House, Eugene OR
11. Worry: What do you do when you worry all the time?



**Appendix 1**

**FORMS USED**

**Appendix 2**

**BIBLIOGRAPHY OF BIBLICAL COUNSELING**

**Christian Counseling & Educational Foundation**

3495 College Avenue, San Diego, CA 92115  
(619) 582-5554

George C. Scipione, Th.M., M.A., Director

**Due to our unique fee policy, it is most important for our planning purposes to know by what manner you intend to pay for each counseling session.**

Please check one:                       By Check  
    By Cash  
    Difficulty in Paying

**If you have a financial problem, your counselor will seek a mutually satisfactory financial agreement with you today.**

You make a proposed agreement: \_\_\_\_\_

Amount per session agreed upon by counselor & counselee: \_\_\_\_\_

\_\_\_\_\_  
Signature of Counselee

\_\_\_\_\_  
Signature of Counselor

**PASTORAL INFORMATION:**

Pastor's Name \_\_\_\_\_ Phone \_\_\_\_\_

Church Name \_\_\_\_\_ Phone \_\_\_\_\_

Church Address (inc zip) \_\_\_\_\_

Permission to consult with pastor as deemed helpful by counselor:

Yes     No

## PERSONAL DATA INVENTORY

### IDENTIFICATION DATA:

Name \_\_\_\_\_ Home Phone( ) \_\_\_\_\_  
Address (inc zip) \_\_\_\_\_  
Place of employment \_\_\_\_\_  
Work Phone \_\_\_\_\_ Sex \_\_\_\_\_ Birth Date \_\_\_\_\_ Age \_\_\_\_\_  
Marital Status: Single \_\_\_\_\_ Married \_\_\_\_\_ Going Steady \_\_\_\_\_ Separated \_\_\_\_\_  
Widowed \_\_\_\_\_ Divorced \_\_\_\_\_  
Education (last year completed): \_\_\_\_\_ Degrees or certificates: \_\_\_\_\_  
Other training: \_\_\_\_\_  
Referred here by: \_\_\_\_\_

### HEALTH INFORMATION:

Rate your health (check): Very good \_\_\_\_\_ Good \_\_\_\_\_ Average \_\_\_\_\_ Declining \_\_\_\_\_ Other \_\_\_\_\_  
Weight changes recently: Lost \_\_\_\_\_ Gained \_\_\_\_\_ (number of pounds)  
List all important present or past illnesses or injuries or handicaps:  
\_\_\_\_\_  
\_\_\_\_\_

Date of last medical examination: \_\_\_\_\_  
Report: \_\_\_\_\_  
Physician's name and address: \_\_\_\_\_

Are you presently taking medication? Yes \_\_\_\_\_ No \_\_\_\_\_ If yes, list \_\_\_\_\_  
\_\_\_\_\_

Have you ever been arrested? Yes \_\_\_\_\_ No \_\_\_\_\_  
State circumstances: \_\_\_\_\_  
Are you willing to sign a release of information form so that your counselor may write for social, psychiatric, or medical report? Yes \_\_\_\_\_ No \_\_\_\_\_

### RELIGIOUS BACKGROUND:

Denominational preference: \_\_\_\_\_  
Membership: \_\_\_\_\_  
Church attendance per month (circle): 0 1 2 3 4 5 6 7 8 9 10+  
Church attended in childhood \_\_\_\_\_ Baptized? Yes \_\_\_\_\_ No \_\_\_\_\_  
Religious background of spouse (if married) \_\_\_\_\_  
Do you consider yourself a religious person? Yes \_\_\_\_\_ No \_\_\_\_\_ Uncertain \_\_\_\_\_  
Do you believe in God? Yes \_\_\_\_\_ No \_\_\_\_\_ Uncertain \_\_\_\_\_

Do you pray to God? Never\_\_ Occasionally\_\_ Often\_\_  
 Are you saved? Yes\_\_ No\_\_ Not sure what you mean\_\_  
 How frequently do you read the Bible? Never\_\_ Occasionally\_\_ Often\_\_  
 Do you have regular family devotions? Yes\_\_ No\_\_  
 Explain any recent changes in your religious life: \_\_\_\_\_

**MARRIAGE AND FAMILY INFORMATION:**

Name of spouse: \_\_\_\_\_  
 Address (if different) \_\_\_\_\_  
 Phone \_\_\_\_\_ Occupation \_\_\_\_\_ Business phone \_\_\_\_\_  
 Spouse's age\_\_ Education (in years)\_\_\_\_ Religion\_\_\_\_  
 Is your spouse willing to come for counseling? Yes\_\_ No\_\_ Uncertain\_\_\_\_  
 Have you ever been separated? Yes\_\_ No\_\_ When?\_\_\_\_  
 Has either of you ever filed for divorce? Yes\_\_ No\_\_ When?\_\_\_\_  
 Date of marriage \_\_\_\_\_  
 Your ages when married: Husband\_\_ Wife\_\_  
 How long did you know your spouse before marriage? \_\_\_\_\_  
 Length of dating with spouse: \_\_\_\_\_ Length of engagement: \_\_\_\_\_  
 Give brief information about any previous marriages: \_\_\_\_\_

Information about children:

PM*	Name	Age	Sex	Living?	Education	Marital Status

\*Check this column if child is by a previous marriage.

If you were reared by anyone other than your parents, briefly explain:

How many older brothers\_\_ Sisters\_\_ do you have?  
 How many younger brothers\_\_ Sisters\_\_ do you have?  
 Have there been any deaths in the family during the last year? Yes\_\_ No\_\_  
 Who and when: \_\_\_\_\_

**PERSONALITY INFORMATION:**

Have you ever used drugs for other than medical purposes? Yes\_\_ No\_\_  
 What: \_\_\_\_\_  
 Have you ever had a severe emotional upset? Yes\_\_ No\_\_  
 Explain: \_\_\_\_\_

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Have you ever had any psychotherapy or counseling before? Yes\_\_ No\_\_  
If yes, list counselor or therapist and dates:

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What was the outcome? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Circle any of the following words that best describe you now:**

active ambitious self-confident persistent nervous hardworking impatient  
impulsive moody often-blue excitable imaginative calm serious easy-going  
shy good-natured introvert extrovert likable leader quiet hard-boiled  
submissive self-conscious lonely sensitive other \_\_\_\_\_

Have you ever felt people watching you? Yes\_\_ No\_\_  
Do people's faces ever seem distorted? Yes\_\_ No\_\_  
Do you ever have difficulty distinguishing faces? Yes\_\_ No\_\_  
Do colors ever seem too bright? Yes\_\_ No\_\_  
Are you sometimes unable to judge distance? Yes\_\_ No\_\_  
Have you ever had hallucinations? Yes\_\_ No\_\_  
Is your hearing exceptionally good? Yes\_\_ No\_\_  
Do you have problems sleeping? Yes\_\_ No\_\_  
How many hours of sleep do you average each night? \_\_\_\_\_

**BRIEFLY ANSWER THE FOLLOWING QUESTIONS**

1. What is your problem? (What brings you here?)
2. What have you done about it?
3. What do you want us to do? (What are your expectations in coming here?)
4. What brings you here **at this time**?
5. Is there any other information we should know?

## INFORMATION ABOUT FEES

The charge for your counseling is \$50.00 for each one hour session (plus an additional one-time in-take fee of \$10.00 for the initial interview.) This is a standard fee **payable at the conclusion of each appointment.**

Although this is a substantial expense for many of you, please note that it is considerably lower (by approximately one-half) than the average fee for similar services in this area. Also, it is around \$35.00 less than the actual expense to CCEF for your hourly session. Your fee pays for utilities and administrative expenses but hardly begins to pay for the counselor's time. He regards this as a Christian ministry to people who need help and depends upon the generous support of Christian people who make CCEF part of their regular giving.

We ask you to consider becoming one of this growing body of supporters. Anything you can pay above the \$50.00 fee will be receipted as a contribution, which is tax deductible. In this way you are not only helping us and yourself, but many others for whom even the standard fee is a hardship.

If the standard fee is too high for you, please speak to your counselor about the possibility of receiving assistance.

If you become three (3) weeks in arrears in your payments, your situation will be reviewed by the counselor and the possibility of termination will be considered until payment has been made. The first week charge will be \$60.00 if an agreement is not worked out.

**Thank you for your help!**



**Christian Counseling & Educational Foundation**  
3495 College Avenue, San Diego, CA 92115  
(619) 582-5554  
**George C. Scipione, Th.M., M.A., Director**

### Cancellation Policy

Because we consider our counseling to be a ministry of the church, our fee structure is much less than that charged by other pastoral counselors. As you might expect, our operating margin is very, very thin. Accordingly, each canceled hour has a dramatic effect upon our entire operation. In addition, and of far greater significance, is the waste of the counselor's time caused by unnecessary cancellations. Our waiting list is such that often many people have to wait before they can schedule an appointment. For a counselor to sit idle while there are many people who need help is an intolerable situation which we must make every attempt to avoid.

Because of these factors, the following policies regarding cancellations must be enforced:

- (1) Each counselee is allowed only one cancellation for emergency reasons without a charge, **provided** notification is given to CCEF 24 hours in advance. (A fee of equal to your normal session charge **will be assessed** for cancellations received less than 24 hours before the scheduled appointment.)
- (2) Subsequent cancellations, regardless of reason and time of notification will be charged the normal rate per session.
- (3) No further sessions will be scheduled until the outstanding balance for canceled sessions has been paid. Your regularly scheduled time will be given to another counselee.
- (4) After the third cancellation, regardless of reason, the counselor will consider terminating counseling.

It is understood that unforeseen emergencies of a legitimate nature occur, and we will seriously consider these as we implement the above policies.

We also wish that the concern about payment of any nature could be eliminated, but it is necessary to charge something in order to pay overheads, as well as to hold counselees responsible for their counseling. We hope you will cooperate with these policies so that the wisest and most efficient use of your and the counselor's time will result.

## HOW TO GET THE MOST OUT OF YOUR COUNSELING

(Please read this right away and keep it for future reference)

The counseling you have begun is Christian counseling. Let us explain what we mean by that. First, your counselor is a Christian. He is committed to the Word of God and the God of that Word. He has had special training in the Scriptures and their application to life. He is a man who knows the Bible. Second, he will base his counseling on the Scriptures. What he does and says does not stem from the systems of men, nor will he counsel according to his own ideas. He is willing and happy to justify everything that he does from the Scriptures. At times he will apply the broader principles of the Scriptures concretely to your specific situation. But always at the base of what he is doing will be biblical principles along with direct application of those principles to the particular problems with which you are struggling. This will not only help you with your present problems, but leave you with biblical guidelines for problem-solving for the rest of your life. If the counselor does not point out these principles to you immediately, it may mean that he does not think you are ready to understand or discuss them. But at some point during counseling he will be most desirous of teaching you those principles of Scriptures which apply to your situation.

As Christians we want to serve all who need and desire help. So, please do not conclude that you must personally be a Christian to benefit from Christian counseling. The principles of life found in the Bible cross over all religious and creedal boundaries. But regardless of your particular faith commitment, we do want you to know that your counseling will be based on the Christian value system.

Christian counseling is not done in a corner. We have no esoteric ideas or procedures. Everything we do and say is open for inspection. This openness and indeed desire to teach you about what is happening is appropriate to our two-fold concern. First, we are concerned that there be no necessity to return for counseling once you have been dismissed and have had a six week check-up following your last session. When we say "goodbye" to someone, we hope not only to have helped them for this time, but for the rest of their lives. Second, because we want to teach what the Scriptures say, we want you to understand thoroughly what it was that brought about the problems that you had when you come for counseling, and we want you to leave counseling knowing precisely what it was from the Scriptures that made the difference that changed your life. We do not want you to come running back here for further help because you have fallen into the same difficulty. Rather, we want you to understand clearly what to do yourself to avoid such difficulties, and if you should become involved in future failure what God wants you to do to get out of it.

We counsel persons who are having difficulty other than those that have organic origins (such as toxic problems, malfunctions in the chemistry of the body, brain damage, brain tumors, and other physiological injuries). And, even then, we often counsel such persons in conjunction with a physician. Of course, if you have any question whatever about whether you might be suffering from some such organic difficulty in your life, you should have a medical examination right away to make sure that the question is settled. If you wish to discuss this matter further, speak to your counselor about it and he will be happy to do so. He may wish to make a recommendation to you about the kind of physical examination you should have, or perhaps point

you to a physician examination you should have, or perhaps point you to a physician who will be able to give you such an examination if you do not know one.

But the problems that people have, apart from organic difficulties, is usually with persons. These persons are God, The Person, and one's neighbor. One's relationship to God is the most important and most significant relationship in all of life. Unless there is this proper relationship nothing else in life can be altogether right. And that relationship cannot be proper until a person becomes a Christian, trusting in Jesus Christ as his Savior. This happens when he depends on Him as the One who died on the cross in his place and bore the guilt and wrath of God for his sins. As a matter of fact, if he does not submit to the authority of Christ, he does not know how to live in this world and does not have the power that Jesus Christ provides through His Spirit to make the changes He requires of us. The most vital relationship, therefore, is your relationship to Him. If you are uncertain about your relationship to Jesus Christ, your counselor will be glad to speak to you about it. Simply indicate that fact at the next counseling session.

The other problem that counselees have with persons is with what the Bible calls their "neighbor". A neighbor is any human being toward whom we must exert a responsible relationship. Just as we have a problem relating to God, we also have problems relating to our neighbors. Sin is at the bottom of both areas of difficulty. But the Scriptures were given for this purpose: to teach us how God can help us relate properly to Himself and to our neighbors. The Scriptures command us to love God with all our heart, mind, soul and strength, and to love our neighbors as ourselves. They also tell us of the salvation in Christ by which such love becomes realized. These two realities and these two commands flow together in the Scriptures. That is why the Scriptures have the answers to all human problems with persons. That is why we use the Scriptures as our foundation for all that we say, do and teach in counseling sessions.

We suggest that because they are foundational to all that is being done, that you take time every day to read a portion of the Scriptures. Read with your wife/husband, your children, or whomever else may be involved in the problem with you. Of course, if you are coming alone to counseling and your problem is strictly between you and God, then you may read the Scriptures alone. But there is help in reading the Bible with another because discussions may develop from those questions that may help stimulate you to apply what you read to your specific situation.

Read the Scriptures not in a magical fashion, read them for content. Try to understand the purpose of each passage, asking yourself questions like these: Why did the Holy Spirit put this passage here? What is its purpose? What does He intend to do in my life if I understand, and do and believe and act in the way that this passage instructs me? What does it mean for me today? Do not just read the Scriptures for facts. Facts are important but always go beyond mere facts to discover their intent. That is, always determine what the Holy Spirit intends to do to change you through this passage. Having determined this, obediently move in the direction that the passage points. By faith, step out on what it says.

We suggest also that you not read large portions of the Bible that you do not understand, but read on until something strikes you that you do understand clearly and then stop. Think about your life in relationship to the truth you have uncovered. If there is someone reading the

Scriptures with you, discuss it with him. Discuss the passage in relationship to daily living. Try to discover what it will mean to you in some specific practice or practices of life.

Counseling, under most circumstances, should not take longer than twelve weeks. As a matter of fact, we find that people who counsel with us often solve their problems in eight weeks or less. So we want you to understand from the outset that counseling is not a long, interminable process. Indeed, in six weeks or so your counselor is going to look for a definite change. If he doesn't see some breakthrough (not necessarily dramatic, but a real turnaround) in at least six weeks, probably he will want to examine what has been occurring in the counseling sessions. In such cases we usually find that either you or he, or both of you, are failing in some respect. He will want to re-evaluate what has been happening and correct that failure.

Now, let us consider briefly the questions of how to deal with difficulties that might possibly arise between counseling sessions. If at any given point you do not know what to do, follow these directions:

1. Do not panic!
2. Do not call the counselor.
3. Write down what the problem is, specifically but crisply.
4. Write down what it is that you have done about it.
5. Write down what the outcome was.
6. Write down what led to that outcome.

If, for example, you failed to complete a particular homework assignment because you ran into a roadblock, but you made an attempt to do what the assignment said, then write down simply (step by step) just what happened. Bring this with you to your next counseling session. If you have written down in your homework book an explanation of what took place, this could be most valuable for your counseling.

Only in real emergencies should you phone for help between counseling sessions. Counselors do not customarily counsel on the telephone. We have found that usually in such situations the advice we might give over the phone without full consideration of all the circumstances can be misleading. You need to take the time to sit down at a full session to discuss the subject fully so that we can help you to reach biblical decisions. Often counselees in the midst of a problem tend to give emotionally distorted data. Taking the time to pray, think and write about the problem as well as sleep on it until the next counseling session, is often precisely what is needed. So, unless there is a truly great emergency, simply write down the problem together with your written explanation of it and bring it with you to the next session. Then it will be thoroughly discussed by your counselor.

In a real emergency, phone the secretary. The counseling number is located on the cover.