

BIBLICAL CARE & DISCIPLESHIP TRAINING



FIRST COUNSELING
BIBLICAL COUNSELING OF FIRST BAPTIST CHURCH JACKSONVILLE

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Recommended Resources

CRUCIAL FOUNDATIONS

Introduction to ACBC Training

- I. The Process of ACBC Certification

- II. Training here at First Baptist Church of Jacksonville, FL - 4 C's
 - A. The Four C's
 1. Content
 2. Character
 3. Competency
 4. Community

 - B. Personal Growth Project
 1. Drawing Out to Purposes of the Heart
 2. Three Trees Diagram
 3. Plan for Change

A Crucial Foundation

I. The Need for Biblical Counseling

- A. The Call of All Christians to Counsel
 - 1. Romans 15:14
 - 2. Galatians 6:1-2
 - 3. Colossians 3:16
 - 4. The example of Christ (Isa 9:6; John 4)
 - 5. The ministry of the Holy Spirit (John 14; 1 Cor 6:19-20; Gal 5:16-26)
 - 6. The calling of the Local Church (1 Pet 5; Eph 4:15; "one anothers" in the NT)

- B. The Problem of Sin
 - 1. We live in a sin-cursed world
 - 2. We will be sinned against
 - 3. We will sin
 - 4. 2 Timothy 3

- C. The Sufficiency of Scripture
 - 1. Inspiration (2 Tim 3:16-17; 2 Pet 1:16-21)
 - 2. Inerrancy (John 17:17; Ps 12:6; 19:7)
 - 3. Necessity (Matt 4:4; 1 Pet 2:2)
 - 4. Clarity (Ps 19:7; 119:105, 130)
 - 5. Authority (2 Tim 3:16; Ps 138:2)
 - 6. Sufficiency (Prov 30:5-6; 2 Pet 1:3; 2 Tim 3:16-17)

- D. The Need to Guard against Worldly Explanations and Solutions
 - 1. Worldly views of man
 - 2. Worldly views of man's problem
 - 3. Worldly solutions
 - 4. The Biblical view

II. The Definition of Biblical Counseling

ACBC Definition of Biblical Counseling

Biblical counseling is the personal discipleship ministry of God's people to others under the oversight of God's church, dependent upon the authority and sufficiency of God's Word through the work of the Holy Spirit. Biblical counseling seeks to reorient disordered thoughts, desires, affections, behaviors, and worship toward God-designed anthropology in an effort to restore people to a right fellowship with God and others. This is accomplished by speaking the truth in love and applying Scripture to the need of the moment and by comforting the suffering and calling sinners to repentance thus working to make them mature as they abide in Jesus Christ.

A. The Nature of Biblical Counseling

B. The Goal of Biblical Counseling

Biblical View of Why We Do What We Do

- Mark 7:22-23
- Proverbs 4:23
- Jeremiah 17:9

General Definitions

1. Brown, Driver, Briggs, Gesenius Hebrew Lexicon

- a.
- b.
- c.
- d.
- e.
- f.
- g.

2. Theological Workbook of the Old Testament

3. A Greek-English Lexicon of the New Testament (Bauer, Arndt, and Gingrich)

- Thoughts on Hebrews 4:12
 - a. Your heart has "thoughts"

b. Your heart has "intentions" - what does this mean?

c. Secular theories of human motivation

d. Total Depravity (i.e., situation does not = reaction)

4. Conclusions

- Your "heart" is not basically good -
- Even as a Christian you struggle with unruly wants, sinful desires, wrong drives, "needs," sinful passions, misplaced expectations, "remnant sin"
- Your "heart" is alive, not empty or passive
- It takes work to understand - Proverbs 20:5

C. The Method of Biblical Counsel

I. It's All about Worship

A. Dual nature of man

1. Outer man

- a. Psalm 139
- b. Genesis 1:31; 2:7
- c. Romans 7:24 - Paul says we now have a body of death
- d. Genesis 3:19
- e. 2 Corinthians 5:1-2
- f. Romans 8:23
- g. 1 Corinthians 15

2. Inner man

- a. Some of the words Scripture uses to describe the inner aspect of man is:
 - 1) Soul, spirit, mind, will, conscience
 - 2) One of the most common terms is the heart
 - 3) Heart is used in both OT and NT to describe the disposition of a person, their essence, the reality of who they are, the core of personhood

- 4) One author says its the initiator of life
- 5) Another author says "This term captures the totality of the fundamental moral nature of a human being"
3. The Functions of the Heart - Three-dimensionally
 - a. Cognition - thinking, believing, interpreting
 - 1) Deuteronomy 15:9
 - 2) Psalm 139:23
 - 3) Matthew 9:4
 - 4) Ephesians 1:18
 - b. Affection - feeling, desire, emotion, value
 - 1) Psalm 20:4
 - 2) Ecclesiastes 2:10
 - 3) Matthew 6:21
 - 4) John 16:6, 22
 - c. Volition - acting, willing, commitments we do
 - 1) Psalm 119:36
 - 2) Matthew 15:8
 - 3) John 13:2
 - 4) Acts 5:3
 - d. Proverbs 4:23; 27:19
 - e. Matthew 12:33-35; 15:17-20

B. Worshipers

1. Worthship - giving value or honor to someone or something
2. Genesis 1:27
3. Genesis 3:1-6
4. Rom 1:24-25
5. Col 1 and 3
6. Rom 11:36 -All things are from him
 - a. All things are from him
 - b. All things are through him
 - c. All things are to him

An idol of the heart is *anything that rules more other than God* (his emphasis). As worshiping begins, human beings always worship someone or something. This is not a situation where some people worship and some people don't. If God isn't ruling my heart, someone or something will. It is the way we were made.

(Paul Tripp - *Instruments in the Redeemer's Hands*)

C. Proof that all humans, of all time, are "religious"

- Meanings of doing something "religiously"
- What are you "religious" about? What is your value system?

D. Understanding the first and second commandment (Ex. 20:1-6)

- cf. also Isaiah 42:5-13
- Isaiah 44:6-20

E. Psalm 18 - A template

- Rock
- Fortress
- Deliverer
- Refuge

"A god is that which we look for all good and in which we find refuge in every time of need. To have a god is nothing else than to trust and believe him with our whole heart. As I have often said, the trust and faith of the heart alone make both God and an idol . . . That to which our heart clings and entrusts itself is, I say, really your God."

Martin Luther

IV. Other Biblical Concepts Relating to Human Motivation

A. Broken "cisterns" (Jeremiah 2:9-11)

B. Wrong "treasure" (Matthew 6:19-24)

C. Serving and loving

- Luke 16:13
- 2 Timothy 3:1-4
- Galatians 1:10
- Romans 11:36
- Acts 17:28
- 1 Corinthians 10:31
- Colossians 3:23

"To make matters worse, this idolatry is hidden. It is deceptive; it exists underground. We can make this great exchange without forsaking our confessional theology or even our observance of the external duties of the faith. So we hold onto our beliefs, tithe, remain faithful in church attendance, and occasionally participate in ministry activity. Yet at the level of what we are really living for, we have forsaken God for something else. This is the silent cancer that weakens the church, robs individuals of their spiritual vitality, and leads to all kinds of difficulties in relationships and situations. At its core, sin is moral thievery. It steals the worship that rightly belongs to God and gives it to someone else. It robs the Trinity to purchase the creation. Every sinner is in some way a worship thief. At its center, sin is also spiritual adultery. It takes the love that belongs to God alone and gives it to someone or something else. It is a life shaped by satisfaction of cravings, rather than by heartfelt commitment and faithfulness. Every sinner is in some way a spiritual adulterer."

Paul Tripp - *Instruments in the Redeemer's Hands*

V. Suggested themes to explore for yourself

- A. Comfort
- B. Pleasure
- C. Sports
- D. Control
- E. Entertainment
- F. Food
- G. Education
- H. People
- I. Success

“The human heart is like a cauldron constantly bubbling forth idols.” (John Calvin)

The Origination of Sin and Suffering (Genesis 3)

Introduction:

I. The Cause of Sin and Suffering in Verses 1-6 (sowing).

- A. D
- B. D
- C. D
- D. D
- E. D
- F. D
- G. D

II. The Result of Sin Is Suffering in verses 7-24 (reaping).

A. Group project: In groups of 4-5 take turns reading out loud verses 7-24 and write down all the results of the fall that you see. In particular note any place where suffering is mentioned or implied.

B. Summary thoughts:

C. How Genesis 3 can be used to help sufferers.

1. Realism—we live in a “Genesis 3 world” and are suffering from a Genesis 3 “hangover.”
- 2.
- 3.

III. Contemporary Issues:

- A. Is Genesis 3 literal? Is it necessary to interpret it literally?
- B. Theodicy- "Theodicy must face the full reality of evil while affirming an orthodox view of God. It must affirm that God is both good and all powerful. Defending the existence of a good and all powerful God despite the existence of pain and evil is known as theodicy" (Brian Morley, *God in the Shadows*, page 33).
- C.
- D.
- E.

Conclusion:

What Is the Gospel and How Does It Relate to Motivations in Life?

Introduction:

I. Sovereign–

There is one true and living God and we are accountable to Him.

- A. Psalm 24:1-2
- B. Acts 17:28
- C. John 1:1-2

II. Sin–What Went Wrong? Let's Define Sin.

A. I John 3: 4, sin is _____ of the _____.

1. What have you heard?
2. Exodus 20: 1-17: How the Ten Commandments apply.
3. This characterizes the human heart. "We are not sinners because we sin. We sin because we are sinners." It's our _____.

Romans 3:10-11

Psalm 51: 5

B. Sin is _____.

There is a self-centered orientation to life—"It's my life!"

1. Jeremiah 2: 11-13
2. Isaiah 55:1- 3; 6-13
3. Romans 1: 23-28
4. Augustine: "O LORD, You made us for Yourself and our hearts are restless until they find their rest in You."

5. John Piper "The world has an inconsolable longing. It tries to satisfy the longing with scenic vacations, accomplishments of creativity, stunning cinematic productions, sexual exploits, sports extravaganzas, hallucinogenic drugs . . . But the longing remains. What does this mean?"
6. What about you? Psalm 18:1-3

III. Situation in God's Eyes

- Under ____, Romans 1:18;
- Condemned ____, Gal. 3:13; 4:5; Romans 6:13, 16-19.
- Guilty of _against the King of the universe!

IV. Our Savior!

The Gospel: 1 Corinthians 15:1-4. What are the basic ingredients of the Gospel?

- A. Regeneration: "...is an inner re-creating of fallen human nature by the gracious sovereign action of the Holy Spirit (Evangelical Dictionary of Theology - pg. 924) John 3:5-8
- B. Redemption: "denoting the act of purchase in the market, especially the slave market" (Evangelical Dictionary of Theology - pg. 918) Ephesians 1:7
- C. Justification: "The biblical meaning of 'justify' is to pronounce, accept, and treat as just, i.e., as, on the one hand, not penally liable, and, on the other, entitled to all the privileges due to those who have kept the law." (Evangelical Dictionary of Theology - pg. 593) II Corinthians 5:21
- D. Propitiation: "The turning away of wrath by an offering" (Evangelical Dictionary of Theology - pg. 888) I John 2: 1-2
- E. The Lamb: John 1:29
- F. The Satisfier: John 4: 7-19; 6:47-51

V. Switch of Loyalties—Lordship

- Phil. 3—Paul's _____

- Luke 18:18-27
- Matthew 13:44-46
- True saving Faith
 - Notitia
 - Assensus
 - Fiducia

A.W. Tozer: The cross of Roman times knew no compromise; it never made concessions. It won all arguments by killing its opponent and silencing him for good. It spared not Christ, but slew Him the same as the rest. He was alive when they hung Him on that cross and completely dead when they took Him down six hours later. That was the cross the first time it appeared in Christian history....

The cross effects its ends by destroying one established pattern, the victim's, and creating another pattern, its own. Thus it always has its way. It wins by defeating its opponent and imposing its will upon him. It always dominates. It never compromises, never dickers nor confers, never surrenders a point for the sake of peace. It cares not for peace; it cares only to end its opposition as fast as possible.

With perfect knowledge of all this, Christ said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." So the cross not only brings Christ's life to an end, it ends also the first life, the old life, of every one of His true followers. It destroys the old pattern, the Adam pattern, in the believer's life, and brings it to an end. Then the God who raised Christ from the dead raises the believer and a new life begins.

This, and nothing less, is true Christianity....

We must do something about the cross, and one of two things only we can do—flee it or die upon it (The Root of Righteousness, 1955).

Questions:

1. In what ways has your life reflected that you are a follower of Christ?
2. What do you tend to serve/ "follow" instead of being a follower of Christ?
3. In what ways is this presentation the same or different than what you have heard before?

BEING A SKILLED HELPER

METHODOLOGY

Love, Know, Speak, Do

A plan for being a loving discipler of others in a culture with many needs.

Introduction:

Are we going to curse the darkness of our culture or light candles?

Principle: "The darker the night the brighter the light of God's Word shines!"

I. Remember—Our God Is Sovereign! (Romans 8:28)

In other words—it is no mistake that all the situations you face have come to your attention or that you are being asked to handle them. All in life comes through the loving hand of our LORD.

You say, "I don't know what to do" or "I can't handle it." Good (see Psalm 28:7-8; Phil 4:13; I Cor. 10:13; 2 Cor. 12:9-10).

Why this is a wonderful situation for you to be in.

We need a plan, what would the Lord want us to do? God's Word gives the answer—in summary, "LOVE, KNOW, SPEAK, DO."

II. LOVE

- A. Christ's character (Matt. 9:36; Hebrews 4:14-15; Isa. 9:6)
- B. Initial step in following Christ's example—build a loving, helping relationship (I Thess. 2:1-12; Gal. 6:1-2; Eph. 4:11-13).
- C. Enter their world—incarnation, "connecting," "I'm listening."
- D. Give them hope (I Cor. 10:13). People won't have the motivation to change unless they feel some hope.
- E. Incarnate the love of Christ for the purpose of change (Col 3:12-17)

III. KNOW (Proverbs 20:5)

- A. Ask good questions (What's the difference between a good and bad question?)
 - 1. Do not assume, ask lots of questions
 - 2. Ask open-ended questions rather than closed questions
 - 3. Ask a combination of survey questions and focused questions

4. Certain questions reveal certain kinds of information (who, what, when, where, why, how type questions)
5. Ask a progressive line of questions

Example: "If you could press a magic button in your life and everything would be perfect, what would life be like?"

B. The HEART is the target (see box diagram in Appendix)

- Proverbs 4:23
- Jeremiah 17:9-10; they need to see their sin and turn to the Savior (instead of what they've been turning to as their "savior") before they can change at a deep level.
- Mark 7:21-22
- Matt. 12:33-37
- Mark 12:28-33 (What do I love, value more than Him? That's sin)

C. Key questions:

1. What is going on? What happened? Romans 8:28
2. What were you thinking? What do you dream about? What are your fantasies? Hebrews 4:12
3. What did you do? What are you pursuing? Living for? Luke 6:43-45—root leads to fruit
4. What did you want? What didn't you want? What was your goal? What did you desire?
5. What was the result? What did you get? The principle of sowing and reaping

IV. SPEAK (Eph. 4:15)

A. The authority is God, not my opinions, theories, scientific studies (We have **Truth** in a world of theory)!

1. II Timothy 3:16-17
2. Psalm 19:7-11
3. Psalm 23: 3
4. II Peter 1:3
5. In other words, a truly wise helper of people is one who speaks God's Word, not their opinions (Proverbs 1:7).
6. Think biblically—as you are listening, as they tell you their problems, think to yourself; "Where does this fit biblically?" What passages deal with this?" In what biblical categories does this fit?"

B. Speak comforting and lovingly confrontational words (I Thess. 5:14)

My personal guideline—the more resistant they are, the stronger I get (more confrontational, more emphatic). In other words, the closer they get to the danger of rejecting the truth, the stronger you get out of love for them (concern for their soul).

C. Salvation must be a chief concern. Is there fruit?

V. DO (James 1:22; Matt. 7:24; 28:19-20; Luke 11:27-28)

God's Word is designed to be practiced or we are not doing biblical counseling. We are not just listeners.

A. Our discipleship plan (We must work with the whole person in the proper, God- designed context, the local church).

- HEAD
- HEART
- HANDS
- HOME

B. Change into Christ likeness is the goal. God is concerned about holiness that leads to true satisfaction. Get commitment from them. (See page 104)

A _____

C _____

C _____

E _____

P _____

T _____

C. Homework (for example, come up with a "temptation plan" and who, in the body, is going to hold them accountable).

A _____

N _____

T _____

H _____

E _____

M _____

Love, Know, Speak Do Worksheet

LOVE	Involvement Establish a change-facilitating relationship.	
	Inspiration Inspire hope.	
KNOW	Inventory Secure info. to understand ce. and her problems.	
	Interpretation Analyze and organize info. to identify & explain problems to ce.	
SPEAK	Instruction Give appropriate instruction to solve problems.	
	Inducement Motivate ce. to obey God.	
DO	Implementation Help ce to plan new habits and patterns.	
	Integration Coach until ce. changes and is integrated into local church.	

How People Grow and Change

The Put Off; Be renewed in the mind; Put On process in Ephesians 4:17-32

Introduction:

I. Learning God's Word Is Foundational for Change (20-21)

- A. God's Word challenges us to be different "You have not so...."

Cf. 4:1

- B. God's Word is foundational because it teaches me to be a disciple of Jesus Christ (20-21; cf. Matt 28:19-20)

"Learner"= manthano

- C. God's Word is foundational because it teaches me to focus on Christ "Christ"—He is the goal (cf. 1:3)

Heb. 12:2

- D. This is the consistent teaching of the Word.

James 1:21-25

Other verses (Matt 7:24-27; c.f. Ps 19:7-11; 119:9-11; John 14-15; Tim 3:16-17)

Principle: Change will be no greater than your knowledge and acceptance of God's Word

II. We Must Make a Decision to "Put off" the Old Man (22)

- A. Take decisive action—"Put off" (aorist) Cf. mortification—"put to death" Col. 3:5

This means I must take personal responsibility (c.f. ACCEPT document in appendix)

- B. What am I wanting to rid myself of?"—"the old man"

Principle: God is in the business of change.

- C. Why should I rid myself? "it is being corrupted in accordance with lusts of deceit"

Deceitful lusts—e.g., promise peace and happiness and relief but deliver sadness, grief, pain (1 Tim 6:9-10; c.f. Gen 3:1-6).

III. Change Will Take Place as We Are Renewed in the Spirit of Our Minds (23)

- A. The action is renewal—new, mint condition, freshen up (2 Cor. 5:17)
- B. The timing—present tense, continual action (2 Cor. 4:16-18)
- C. The location—the spirit of the mind (the thinking, attitudes, desires of the inner person). This is equivalent to the heart.
- Definitions of the heart
 - Desires change/heart changes
 - Romans 12:1-2
- D. The facilitators of the renewal
- Victory in Christ already—Romans 6 (cf. 2:8-10)
 - The Word—John 8:31-32 (verse 32; "come to know")
 - The Spirit—2 Cor.3:18 (writing the Law on our hearts—Jer. 31:33; Ezk. 36:25- 27).
 - Principle: True freedom comes from the continual study of and obedience to the Word of God as the Spirit applies it to our minds.

IV. The Change Can Be Complete by Putting on the New Man (24 [the new man is Christ, cf. Col. 3:10-11]).

- A. Follow the process (follow the directions precisely—each step is crucial)
- Put off, be renewed, put on—new clothes do not fit well over old. New "armor" won't fit well over old clothes.
 - Be renewed—cannot skip it or else hypocrisy occurs (i.e. external change without internal change).
 - Put on—cannot stop with the other two or else you are not truly changed
 - Usually this is the opposite of whatever the "put off" is and addresses heart motivations (remember the two great commandments)

Loving God:

Loving others:

B. This takes discipline with the correct internal motives (I Tim. 4:7).

- Delight before duty; the general flow of my life is one of desiring the Lord above all else even though there are times I give into the flesh.
- Perseverance realizing it is a process (I Cor. 9:24-27)

This life, therefore, is not righteousness but growth in righteousness, not health but healing, not being but becoming, not rest but exercise. We are not yet what we shall be, but we are growing toward it; the process is not yet finished but is going on. This is not the end but it is the road. All does not yet gleam in glory but all is being purified (Martin Luther).

Jay Adams; "The Scriptures give the needed hope, directions, and goals, the Holy Spirit provides the power, and Christian discipline is the method."

V. Examples of the Whole Process (25-32)

A. Speaking truth (25)

B. Anger (26-27)

C. Stealing (28)

D. Unwholesome communication (29-30)

E. Bitterness, etc. (31-32).

Phillip Keller: The Christian's life is a dynamic demonstration of the divine and supernatural life of Christ Himself in the conduct and character of a common man or woman. It is the supernatural rebirth and recreation of a soul deep in darkness brought into the life and light and love of God our Father. It is the wonder and beauty of a spirit once enslaved to sin but now set free to follow Christ in lifelong loyalty. It is the person who in strength and serenity is led daily by God's gracious Spirit in the paths of righteousness (page 80; *The High Cost of Holiness*).

Sanctification–Becoming Like Christ Phil. 2:12-15

Introduction:

Defining “sanctification”: Holiness, to set apart (cf. I Peter 1: 13-19; 2: 9; Ephesians 1:3-4).

The term *hagiazō* is a derivative of *hagios*, which like the Hebrew *qadosh* expresses primarily the idea of separation (*Systematic Theology*, page 527, Berkhof).

“Sanctification is a progressive work of God and man that makes us more and more free from sin and like Christ in our actual lives.” (Grudem, *Systematic Theology*, page 746)

I. Growing As a Christian (sanctification) Is a Process and Has a Clear Product

A. This is clear from God’s Word–“work out your salvation”

- Not “work for” but...
“work out” what you already have
- Cf. a football game

B. This should be an encouragement–God does not expect perfection (yet) and He has a clear product in mind!

- Ephesians 2:8-10
- Phil. 1:6
- Romans 5-8 and in particular 8:30! “God does not call the qualified, He qualifies the called” (Dr. MacArthur). These verses and this statement reveal some profound theology! Embedded in Christ’s work on the cross is all that is necessary for our growth in righteousness and even more so, His work on the cross guarantees our growth.

- “The continuing work of God in the life of the believer...Sanctification is a process by which one’s moral condition is brought into conformity with one’s legal status before God.... It designates not merely the fact that believers are formally set apart, or belong to Christ, but that they are then to conduct themselves accordingly.” (Erickson, *Christian Theology*)
- This brings us to 2 Corinthians 3:18. We are being changed into the same image (cf. Phil 2:5, 8).

C. This reveals some wrong views of Christian growth

- “Zap” or “revival” view
- “Impatience”
- “secrets”—gifts of the Spirit or “praying through”
- “Plan B”—a perpetual state of carnality
- “The dedicated life”(but all Christians are called “disciples”; Acts 11:26)
- Practice your drawing skills

Martin Luther: “This life therefore, is not righteousness but growth in righteousness, not health but healing, not being but becoming, not rest but exercise. We are not yet what we shall be, but we are growing toward it; the process is not yet finished but it is going on; this is not the end but it is the road. All does not yet gleam in glory but all is being purified.”

What is this life like?

What promises does this hold out, both for the present and the future?

Is this your view of the Christian life? Where are you challenged?

II. Growing As a Christian Follows a Clear Procedure

A. Our part is clear:

- Salvation
- Obedience (verse 12—cf. verse 8)
- Struggle (Gal. 5:17; Romans 8:12-17). The principle in Scripture is that growth is through death (3:14).
- Concrete plan, (“work out”)
- John 17:17—God’s Word is key!
Cf. I Tim. 4:7 “...Discipline yourself for the purpose of godliness.” This results in concrete change (2:14)
- With a submissive/humble attitude (“fear and trembling”)

B. God's part is also:

- "God is at work"— continual
- "in you"— among you, in your midst
- "to will and to work"— motivation, desire (John 10: 27) and effectiveness

The Amplified Bible: "For it is God who is all the while effectually at work in you—energizing and creating in you the power and desire—both to will and work for His good pleasure...."

C. The balance: I Cor. 15: 9-10 (cf. farming)

D. Wrong Views: Quietism and Pietism; The mystical and the mechanical

Quietism: According to quietist teaching, the Christian must exert no energy or effort in the process whatsoever, for feeble human effort only hinders the working of God's power....Christians must simply surrender fully to the Holy Spirit (also called "yielding", "dying to self," crucifying oneself,"....). The Spirit then moves in and lives a life of victory through us, and Christ literally replaces us ("it is no longer I who lives, but Christ lives in me"— Gal. 2:20). (Our Sufficiency in Christ, Page 195, John MacArthur).

Pietism: "...Teaches that believers must work hard and practice extreme self- discipline to achieve personal piety. Pietism stresses aggressive Bible study, self- discipline, holy living through diligent obedience, and pursuit of Christian duty. Extreme pietism doesn't stop there but often adopts legalistic standards governing one's clothing, lifestyle..." (ibid).

Qualities of a Biblical Counselor

Introduction:

My father and World War II bootcamp. What does it take to train a soldier? Is classroom lecture enough?

Funnel illustration—what does it take to be a biblical counselor and to train a biblical counselor?

Romans 15:14 "And concerning you, my brethren, I myself also am convinced that you yourselves are full of **goodness**, filled with all **knowledge**, and **able** also to admonish **one another**."

- Content
 - Character
 - Competency
 - Community
- I. We must have counselors rigorously trained in **content** (Head).
- Ongoing education— Please remember, "Leaders are readers."

Recommendations:

With All Your Heart by A. Craig Troxel

Blame It on the Brain? by Ed Welch

Seeing with New Eyes by David Powlison

Passions of the Heart by John Street

Section 3 of *Counseling, How to Counsel Biblically* by John MacArthur/Wayne Mack

Trusting God by Jerry Bridges

When God Weeps by Joni Eareckson Tada

God, Marriage and Family by Andreas Kostenberger

Peacemaking for Families by Ken Sande

Help! Minibook series by Paul Tautges as general editor

- The necessity of continuing education hours.
- Commitment to Biblical faithfulness
 - Committed to the epistemological authority of the Bible but with a proper view of science (not scientism).

- This also means I need to be committed to Biblical authority not personal opinion. This also means counseling cannot become my personal pulpit to express my opinions or to counsel just out of my life experience.

Very important—Keep your Bible open during counseling and keep it central.

- Practices faithful hermeneutics—the science of Bible interpretation (2 Tim. 2:15).
 - A good example is 1 Corinthians 13. We call it the “love chapter.” But if chapter 12 is about spiritual gifts and chapter 14 is about spiritual gifts, then what is chapter 13 about? It is how to use your spiritual gift in love instead of selfishly.
 - Inductive Bible study (Observation, Interpretation, THEN application) instead of “proof texting.” What does it mean to do Inductive Bible Study?
 - Observations of the text
 - Interpretation
 - Application
 - It is vitally important to keep scripture in its proper context. As my friend John Street says, “A text without a context is pretext for a proof text.”
- II. We must have counselors rigorously trained in **character** (Heart).
- 1 Timothy 4:6-16
 - Ephesians 4:1-3 (these are Christlike character traits [cf. also Colossians 3:12-14]).
- We must be submitted to the Lordship of Christ.
- humility
 - gentleness
 - patience
 - forbearance
 - being diligent to preserve the unity of the Spirit in the bond of peace.
 - It is the opposite of these that can ruin relationships and ruin counseling!
- Commitment to excellence (1 Corinthians 10:31; Romans 6:13).
 - Romans 6:13: We are to yield ourselves as weapons of righteousness to the Lord. This means we need to sharpen ourselves to be the most useful weapon for the Lord.
 - Biblical counselors **must** understand their own heart tendencies and be committed to growth in godliness (Proverbs 4:23 “Above all keeping, keep your heart, for from it flow the issues of life” [Ernie’s translation]).
 - Growing in godliness (Ephesians 4:20-24). Have you ever come up with a “put off”; “be renewed in your mind”; “put on” plan for a specific issue in your life?

- Review of the heart–mind, will, emotions, desires, appetites, passions, treasures.
- Answer the heart questions for yourself and develop a plan for change (using the documents provided).
- Common heart themes and how they could impact the way a counselor does counseling: Comfort loving; desires for control; desires for respect/people pleasing.

How could each of these influence your counseling?

If you are a **people pleaser** and have temptations toward fear of man [Proverbs 29:25], how could that impact the way you counsel? Answer: You may be afraid of saying hard things to counselees.

If you have desires to stay in **control** of your life with your plans and agenda, how could that impact counseling? Answer: Your counseling sessions may sound like a lecture, and you may dominate the session. In addition, you may grow frustrated with counselees who do not do their homework because they are not cooperating with your plans for their change.

A **“comfort loving”** heart worship theme may lead to a counselor who does not prepare well or to not following up with counselees who seem to be dropping out of the process.

- Have you completed a three trees diagram on yourself? There is no better way to learn the diagram than to fill it in for your own life and think through what change will look like as you move to the superior worship side, the left side, and grow in Christ likeness.

III. We must have counselors trained in competencies (hands).

- Because we are committed to Christlikeness and excellence, we are committed to learning counseling methodology well and continuing to grow well.
- Out of love for people we learn to listen well, and we learn to ask good questions (again, counseling is not a personal lecture/Bible study).
- See the counselor self-evaluation questionnaire.

IV. We must have counselors committed to relational **community** (the local **church [home]**).

- Understands and is committed to local church authority (the N.T. emphasizes local churches with their own leaders). Even the great Apostle Paul recognized the authority of a local church (Acts 13:1-3 with Acts 14:26-28). God has designed His Church to be the main tool to impact the world.
- This means we plug counselees into the body because we recognize this brings life. They need the encouragement and accountability of life in the church family.

- This means the counselor is submitted to and cooperates with church leadership (Heb. 13:17).

Conclusion: People have been students of the sacred writings of Scripture for millennia and have seen its practical ramifications for counseling for millennia as well. My Geneva Bible is a good example of this.

Counselor Self-Evaluation

Counselor Name _____ Date _____

Use this form to self-evaluate yourself.

The scoring scale: 1 - needs improvement 2 - growing 3 - strong 4 - excellent

Quality or Skill Score

1. The Counselor is faithful to prepare for counseling. _____
2. The Counselor seems fully persuaded of the sufficiency of the Scriptures and is using it with the counselee, and enough in-session. _____
3. The Counselor is using biblical hermeneutics (especially keeping verses in context). _____
4. The Counselor is not just overloading the counselee with Bible verses but is using a few key passages that fit the situation. _____
5. The Counselor is compassionate and evidencing Christ-like love toward the counselee. _____
6. The Counselor is giving hope as a regular agenda item to the counselee. _____
7. The Counselor is able to see key problems and discover biblical answers. _____
8. The Counselor is exhibiting the priority of Christ and the gospel in his or her counseling. _____
9. The Counselor is understanding the concept of dealing with heart issues, why it is about worship, and how superior worship defeats inferior worship. _____
10. The Counselor is able to see where repentance and faith are needed. _____
11. The Counselor is teaching and using the put-off/be renewed in the mind/ put on principle appropriately (not just put off/put on). _____
12. The Counselor is learning to manage time and guide the counselee in session. _____
13. The Counselor is able to design and assign specific and appropriate homework. _____

14. The Counselor is valuing/utilizing the church as a key element in growth and change. _____
15. The Counselor understands a counseling methodology of:
- a. The basic phases of biblical counseling - connect & care, understand, speak and apply, transition out, and graduate to regular community. _____
 - b. The key elements of a biblical counseling session _____
(the 8 I's: involvement, inspiration, inventory, interpretation, instruction, Inducement, implementation, integration)
16. The Counselor is lovingly pursuing counselees who are inconsistent and negligent. _____
17. The Counselor is asking precise, open-ended questions and avoiding yes or no questions as much as possible. _____
18. The Counselor is aware of his or her own heart tendencies and how they could impact ministry to others. _____

Discerning What a Counseling System Really Believes

Introduction: "All truth is God's Truth"

- General Revelation

- Special Revelation

I. Counseling Systems Have a Source of Authority

(The "six S's" outline originated with Dr. David Powlison, of Westminster Theological Seminary, and has been adapted and expanded by Dr. Ernie Baker.)

A. Behaviorism's (cognitive behavioral) source of authority.

- Skinner
- DSM-IV

B. The medical model's source of authority.

C. Biblical counseling's source of authority:

- Psalm 19:7
- 2 Timothy 3:16-17

The Bible, then, is the only source of tangible, eternal Truth on earth (Isa. 40:8). This understanding ensures the total sufficiency of Scripture when applied to every issue addressed therein (Psalm 19:7-14). Having embraced this view, a scientist looking at the universe recognizes that the entire creation is the handiwork of a sovereign God (John 1:3). His/her subsequent observations and explanations will be consistent with this perspective. Any observations that appear to be at odds with this declaration of the origin of creation will be reassessed in a way that does not deny the Truth of what God has clearly and unambiguously said He has done (Dr. Taylor Jones, *Think Biblically!*, page 236).

II. Counseling Systems Have a View of What's Wrong with Humans–Sin.

What's the problem with humans?

A. Behaviorism's view of what's wrong.

- We have been conditioned wrongly by our environment to respond poorly.
- The problem is externally found in how we have been conditioned.

The "Sin" in behaviorism would be a person's poor conditioning. Everyone is conditioned or trained by their environment to learn how to respond (or behave). When a person is taught wrong responses in any given situation (as opposed to what the social norm for responses in those situations), they have been poorly conditioned. This is the major problem to be fixed (or the sin).

(The comments under Behaviorism's view for each point are from a graduate of MABC [the Master of Arts in Biblical Counseling] program who also holds a graduate degree in Behavioral Counseling.)

B. The medical model's view of what's wrong—your brain made you do it.

- Humans are biological machines.
- Genetics and brain chemistry is where the problem is to be found.
- A big debate in the counseling world, is it nature or nurture?

C. The Biblical counseling view of what is wrong:

1. Image bearers—Genesis 1:26-27
2. Worshipers, religious by nature
3. The fall changes everything! Genesis 3; Romans 1:25 (We live in a fallen world, with fallen bodies, we sin and are sinned against)
 - "Radical Corruption," "Total Depravity"
4. We live out of our "hearts" (Proverbs 4:23) but the heart has been shaped by sin (Jer. 17:9).

III. Every Counseling System Proposes Solutions—a Way of Salvation.

"Jungian psychotherapy is...a way of healing and a way of salvation. It has the power to cure....in addition it knows the way and has the means to lead the individual to his 'salvation,' to the knowledge of a fulfillment of his personality, which have always been the aim of spiritual striving....Apart from its medical aspect, Jungian psychotherapy is thus a system of education and spiritual guidance" (Jacobi, *The Psychology of C. G. Jung*).

A. Behaviorism's solution:

Behaviorism's salvation is reconditioning/reprogramming. This is a process of using behavioral principles to re-train a person to make correct responses to situations they have previously learned incorrect responses to.

B. The medical model's solution—correct brain chemistry, help brain chemistry through the use of medicine.

C. Biblical counseling's solution:

- The Cross changes everything!
- Imbedded in the gospel is the power to change lives from the inside out
- Isa. 61:1-2a
- Matt 11:28-30
- Titus 3:3-7
- I Cor. 6:9-11

IV. Every Counseling System Has a View of How People Change and How to Help Them Change (methods) - Sanctification.

A. Behaviorism's methodology

- People can be changed through a system of conditioning through rewards and punishments

Behaviorism's sanctification is operant and classical conditioning. These are methods to train people how to make responses. Operant and classical conditioning is the use of reinforcement, punishment, and pairing principles to teach responses. This happens naturally in the environment and can also be used systematically to train desired responses.

B. The medical model's "sanctification"—tests and take your pills, and let the medicine do its work

C. Biblical counseling's sanctification-

- 2 Cor. 3:18
- Romans 8:28-29
- Phil 1:6

V. Every Counseling System Has Support Systems

Institutions that teach the worldview, support groups, mental hospitals, etc.

A. Behaviorism's support system

Behaviorism has support systems as well. These are the trained professionals and schools that teach behavioral principles, as well as group therapies designed to provide support to people.

- B. The medical model's support system
- C. Biblical counseling's support system is God's design—the local church (His incubator for growth)
 - Romans 15:14
 - The "one anothers"
 - Shepherding

VI. Every Counseling System Has Servants

- A. What is the role of the counselor/therapist?
- B. How are counselors approved /trusted to handle the approach to counseling?

VII. Every Counseling System Does Sparring (apologetics—defense of the system)

- A. The Journal of Applied Behavior Analysis
- B. The Journal of the American Medical Association
- C. The Journal of Biblical Counseling

VIII. Applications of This Material (discernment with truth claims)

- A. Discernment with literature
- B. Discernment with counseling theories/therapies
- C. Discernment with science

Conclusion: Is biblical counseling **sufficient** to handle the "hard cases"?

MARRIAGE & FAMILY

Introduction:

The LORD's Grand Design for Marriage Genesis 1-2

I. Coworkers for God's glory (1:26-27)

A. Significant phrase—"image bearers, male and female"

B. Husband

C. Wife

Principle:

II. Children for God's Glory

A. Significant phrase—"fill the earth"

B. Husband

C. Wife

Principle:

III. Completer for God's Glory

A. Significant phrase—"helper suitable"

B. Husband

C. Wife

Principle:

IV. Companionship for God's Glory

A. Significant phrase—"not good for man to be alone"

B. Husband

C. Wife

Principle:

IV. Covenant Relationship for God's Glory

- A. Significant phrase—"this is now bone of my bone and flesh of my flesh"
- B. Husband
- C. Wife
- D. Principle:

V. Caution! The fall distorts everything.

- A. Significant phrases
- B. Husband
- C. Wife
- D. Principle:

Conclusion:

- What were the two most significant points from your perspective?
- Why were those the most significant?
- What should you do based upon what you heard?
- Write a prayer of commitment to the Lord.

Husbands Who Are Like Christ (Biblical Manhood)

(Special thanks to Dr. Stuart Scott of The Master's University)

"At the heart of mature masculinity is a sense of benevolent responsibility to lead, provide for and protect women in ways appropriate to a man's differing relationships."

(John Piper – *Recovering Biblical Manhood and Womanhood*, pg. 36)

I. A Christ-like husband is a LOVER

"Husbands, love your wives, just as Christ also loved the church and gave Himself up for her" (Eph. 5:25ff)

A. Love Defined

1. Popular views
2. Biblical view

B. Love Described

1. As Christ loved the church

a. In principle:

1) Initiatory

"We love, because He first loved us." 1 John 4:19

2) Sacrificial

"Husbands, love your wives, just as Christ also loved the church and gave Himself up for her." Eph. 5:25

3) Humble

"Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; do not merely look out for your own personal interest but also for the interests of others." Phil. 2:3-4

4) Volitional

"You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain, that whatever you ask of the Father in My name, He may give to you." John 15:16

- 5) Contra-conditional
 "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us." Rom. 5:8
- 6) Eternal and Committed
 "Nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:39
- 7) Forgiving
 "Bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you." Col. 3:13
- 8) Purifying and Constructive
 "That He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless." Eph. 5:26-27
- 9) Practical
 "Little children, let us not love with word or with tongue, but in deed and truth." 1 John 3:18

b. In actual practice: Christ loved us in ways we can understand

- 1) Telling her (verbal & non-verbal)
- 2) Appreciating her
 - a) Praising her generously
 - b) For her character qualities as well as for what you receive from her
- 3) Making time for her—requires scheduling
- 4) Communicating
 - a) Listening to her to hear what she says
 - b) Not assuming that she can read your mind
- 5) Sharing

- a) Share every area of your life with her
 - b) Treat her as a complete partner
- 6) Providing for her (Eph. 5:29; 1 Tim. 5:8)
 - 7) Promoting her growth and development
 - 8) Treating her as priority—Your love for her should supersede all other loves in your life (except love for God)
 - 9) Initiating love—You don't wait, but take the lead
 "When there is not enough love in the marriage, one place for a husband to look—in the mirror." - Wayne Mack
 - 10) As you love yourself
 "So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church." Eph. 5:28-29
 - 11) Includes cherishing and nourishing

II. A Christ-like husband is a LEARNER

"You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow heir of the grace of life, so that your prayers may not be hindered." 1 Pet. 3:7

- A. The Command—Our culture says you can't understand a woman. Yet God says not only that you can, but that you must.
 1. Takes time—If God says to do it, you have the time; you must prioritize it
 2. Takes effort
 - a. Study godly women in the Bible
 - b. Study your wife continuously
- B. The Result
 1. The Effect—Your wife's problem is your problem. If it's important to her it must be to you as well.

III. A Christ-like husband is a SERVANT-LEADER

- A. What Godly Leadership Is Not

1. A dictatorship–Matt.20:25
Pagans exercise dominion and want to control (Mark 10:45)
 - a. He doesn't demand submission.
 - b. His home is not his castle.
 - c. He doesn't expect his wife to serve him
 - d. He doesn't force his wife to accept his opinion or preference
2. Making all the decisions
 - a. Not enough time to make all of them
 - b. Not his responsibility to make them alone–He's the team leader
 - c. He needs her insights
 - d. She will be his best counselor
 - e. He will listen to his wife but check out what she says with the Word of God.
3. Following your wife
 - a. 1 Cor. 11:3, 7-9–“But I want you to understand that Christ is the head of every man, and the man is the head of woman, and God is the head of Christ. For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man. For man does not originate from woman, but woman from man; for indeed man was not created for the woman's sake, but woman for the man's sake.”
 - b. Eph. 5:23–God did not intend for the husband to follow his wife's lead, but vice-versa.

B. What Godly Leadership Is

“Biblical headship is a divine calling of a husband to take primary responsibility for Christ-like servant leadership, protection, and provision in the home.” (John Piper, “A Vision of Complementarity: Manhood and Womanhood Defined According to the Bible: A Response to Evangelical Feminism,” eds. John Piper and Wayne Grudem [Wheaton: Crossway Books, 1991], 52-53)

1. Christ's example

- a. Husbands should want their wives to be excited about their plans.
- b. He doesn't drive her ("Cowboy"), but leads her ("Shepherd").
"My sheep hear My voice, and I know them, and they follow Me."
John 10:27
- c. Phil. 2:5-8
- d. John 4:34; 6:38; 1 Cor. 11:3
- e. Luke 22:26
- f. John 13:5ff

2. Practically

- a. Other-oriented = his concern is for her needs and desires
- b. Goal-oriented = he knows where he is leading his wife and family
- c. Sets an example of control—Phil. 4:9; Prov. 23:36
- d. Solves problems biblically = solution-oriented
- e. Instructs not as her father but as a team leader
- f. Motivates—helps her grow in her walk with the Lord and in her God-given responsibilities
- g. Coaching—encouraging her as he comes alongside of her
- h. Managing—1 Tim. 3:4, 5, 12—sees his wife as his team mate
- i. Pleasantness—Eccles. 9:9—He lives joyfully with his wife, and he is fun to live with and have around

Recommended Resources:

- *The Exemplary Husband* - Stuart Scott
- *The Complete Husband* - Lou Priolo
- *Rediscovering Biblical Manhood and Womanhood* - John Piper and Wayne Grudem
- *A Man after God's Own Heart* - Jim George
- *Disciplines of a Godly Man* - R. Kent Hughes
- *Homework Manual for Biblical Living* - Wayne Mack
- *Strengthening Your Marriage* - Wayne Mack
- *Your Family God's Way* - Wayne Mack
- *Being a Dad Who Leads* - John MacArthur

Wives Who Are Like the Church

Introduction

"At the heart of mature femininity is a freeing disposition to affirm, receive and nurture strength and leadership from worthy men in ways appropriate to a woman's differing relationships." (John Piper- *Recovering Biblical Manhood and Womanhood*, pg. 36)

"The question has never been whether a woman wants the best for her husband and children and even for herself. Rather the real question is this: Is being someone's wife and another's mother really worth the investment of a life? Does it take preparation of skills, concentration of energies, and the commitment of both to keep a home? The secular presuppositions of the present age, as well as one's own assumptions and priorities, must continually be tested against the sure written Word of God, which warns us, "...but test the spirits to see whether they are from God, because many false prophets have gone out into the world" (1 John 4:1). (Dorothy Patterson, *Recovering Biblical Manhood and Womanhood*, pg. 366)

"This is what I understand to be the essence of femininity. It means surrender. Think of a bride. She surrenders her independence, her name, her destiny, her will, herself to the bridegroom in marriage. This is a public ceremony, before God and witnesses. Then, in the marriage chamber, she surrenders her body, her priceless gift of virginity, all that has been hidden. As a mother she makes a new surrender—it is her life for the life of the child. This is most profoundly what women were made for, married or single (and the special vocation of the virgin is to surrender herself for service to her Lord and for the life of the world)." (Elisabeth Elliot, *Recovering Biblical Manhood and Womanhood*, pg. 398)

- I. The present problem concerning the wife's role—This doctrine is disliked for at least these two reasons:
 - A. Sinful rebelliousness of the human heart to authority
 - B. People misunderstand what the headship of the husband means and misunderstand what submission of the wife means. For example:
 1. People think the wife will be relegated to do all the dirty work
 2. People think that if the wife submits, she is doomed to a life of misery and unfulfillment.

3. People think that true fulfillment and happiness is found in being free to do whatever you want to do.

II. In contrast, we find the biblical picture of the wife's role (Eph. 5:22-24)

A. She is an **HONORER** (through loving submission) - Eph. 5:33 cf. 5:22

"But as the church is subject to Christ, so also the wives ought to be to their husbands in everything." Eph. 5:24

"...and let the wife see to it that she respect (fear, honor) her husband."
Eph. 5:33

"...being subject to their own husbands that the Word of God may not be dishonored." Titus 2:5

1. What Submission Is **Not**

a. Isn't to be equated with putting the husband in the place of Christ.

1) Colossians 1:18 - "He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything."

2) 1 Peter 2:13

3) 1 John 5:21

b. Submission isn't to be equated with giving up independent thought and becoming intellectually stagnant.

1) Colossians 3:16 - "Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God."

2) Judges 13:21-23

3) Proverbs 31:26

4) Proverbs 1:8

c. Submission isn't giving up all efforts to influence her husband.

1) 1 Peter 3:1-2 - "In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient

to the word, they may be won without a word by the behavior of their wives, as they observe your chaste and respectful behavior.”

2) Proverbs 31:26

3) Spiritual weapons to influence her husband:

a) Armor of God - Eph. 6:10-18

b) Prayer

c) Godly friends - Prov. 27:5-6

d) Quietness, purity, fear of God - 1 Pet. 3:1-2

e) Overcome evil with good - Rom. 12:17-21

f) Soft answer - Prov. 15:1; 25:15

g) Speaking the truth in love - Eph. 4:15

h) Reprove him - Matt. 18:16

i) Patience - Eccl. 10:4; Prov. 15:18

j) Church discipline - Matt. 18:17

k) There is no authority but God - Rom. 13:1ff

l) Sweetness of speech, godly appeal - Prov. 16:21 -

(1) The appeal process

(2) Right motive

(3) Respectful forms of communication

(4) Appeal should consider using other means to achieve the husband's stated objective or desires

(5) As long as you don't violate God's Word

(6) Proper time

(7) Aim for one appeal

(8) Spirit of submission

d. Isn't to be equated with giving in to every demand of the husband.

1) Biblical support

- a) "But Peter and the apostles answered and said, 'We must obey God rather than men.'" Acts 5:29
 - b) Ex. 1:17
 - c) Dan. 3
- 2) A wife should refuse to submit to her husband when he:
- a) Forbids her to go to church - Heb. 10:25
 - b) Forbids her from talking to the children about the Lord - Eph. 6:1-4; Prov. 1:8
 - c) Asks her to commit immorality - I Cor. 6:20
 - d) Asks her to lie or cheat - Eph. 4:25; Prov. 6:17
 - e) Forbids her to reprove him (Christian) when he is sinning - Gal 6:1
 - f) Asks her to cover up for him - Eph. 5:11-12; Prov. 6:19
 - g) Asks her to violate her conscience (Rom. 14)
- e. Submission isn't the same as being fearful or timid.
- 1) Proverbs 29:25 - "The fear of man brings a snare, but he who trusts in the Lord will be exalted."
 - 2) 1 Peter 3:6
 - 3) "Fear" may mean:
 - (a) refusing to submit because my husband will take advantage of me
 - (b) submitting because I'm afraid of the consequences if I don't do as he says
 - 4) A woman should be motivated to submit because she trusts God (Prov. 3:5-6).
 - 5) When we say women should trust God and submit without fear, we don't mean that a woman should do nothing to protect herself from an unreasonable husband.

- d. Submission isn't letting her gifts lie dormant and becoming immobile.
 - 1) "An excellent wife, who can find? For her worth is far above jewels." Prov. 31:10ff
 - 2) Romans 12:6ff
 - 3) 1 Peter 4:10
- e. Submission isn't believing her husband is infallible.
 - 1) Luke 2:51 - "And He went down with them, and came to Nazareth; and He continued in subjection to them; and His mother treasured all these things in her heart."
 - 2) Hebrews 13:17
- f. Submission isn't based on a wife's inferiority to her husband.
 - 1) Galatians 3:28 - "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus."
 - 2) 1 Cor. 11:3
 - 3) Gen. 1:26-27; 2:23

2. What Submission Is

- a. Biblical definition of the word
 - 1) The word submission is a translation of two Greek words *hupo*=under; *tasso*=to place, order or station; together mean - to arrange or place yourself in order under
 - 2) "Submission is a divine calling of the wife to honor, affirm, and nurture her husband's leadership and to help carry it through according to her gifts." (Piper, 53)
- b. Submission is God's way (perfect, all wise, all loving) of attaining and maintaining function and order in the home.
 - 1) True in government - Rom. 13:1

- 2) True in the church - 1 Tim. 3 & 1 Pet. 5
 - 3) Also true in the home - Eph. 5; 1 Cor. 11:3
- c. Submission is a way of life for all believers
- 1) Eph. 6:1 - children
 - 2) 1 Pet. 5:5-6 - young people
 - 3) Eph. 6 & Col. 3 - 4 - for employers and employees
 - 4) Rom. 13 - all people
 - 5) James 4 - all believers to God
 - 6) Heb. 13:17 - all believers
 - 7) Eph. 5:22 - wives
 - 8) Eph. 5:21 - all believers in different ways - Phil. 2:3,4; Prov. 15:1ff.
 - 9) Understanding the context of Eph. 5:18
- d. Submission includes reverence and dedication toward her husband.
- 1) Functioning as her husband's teammate
 - 2) Means that she does all she can to help her husband look good as leader
 - 3) Genesis 2:18 - husband's helper
 - 4) Not based on his worthiness but upon his God-given role - Eph. 5:24
- e. The wife's submission is a spiritual matter for a wife in three senses
- 1) Ephesians 5:22 - "as unto the Lord" = the manner
 - 2) Ephesians 5:24, 32 - "as the church is subject to Christ" = the model
 - 3) Ephesians 5:18 - "Be filled with the Spirit..." = the means
- f. Submission is a personal matter - Ephesians 5:22
- g. Submission is a comprehensive matter
- 1) Ephesians 5:22 - as to the Lord

2) Ephesians 5:24 - in everything (but sin)

h. Submission is a volitional matter: you must choose to be submissive.

1) Gen. 22 - God commanded Abraham

2) Phil. 2:8; Matt. 26:36-44 - Jesus didn't go to the Cross because He felt like going

3) Psalm 34:1; Psalm 57:7 - Psalmist determined to praise God...

4) Ephesians 5:22 - A command to submit

i. Submission is a practical matter.

1) Actions - 1 Peter 3:1-2; Proverbs 31:10-12; Genesis 2:18

2) Attitudes - Ephesians 5:33; 1 Peter 3:1-6; Proverbs 21:9,19; Proverbs 31:10-12, 12:4, 14:1; 2 Cor. 5:9

3) Submission is not always "fair." 1 Pet. 2:19-23

B. She is a HELPER (through faithful companionship)

"Then the Lord God said, "It is not good for the man to be alone; I will make him a helper suitable for him." Gen. 2:18

1. She compliments her husband as his companion.

2. She uses her many gifts and abilities to assist her husband and for ministry. - Prov. 31:10-31 (Reliability)

3. She finds fulfillment in helping her husband in his service for God. 1 Cor. 11:7-9

a. Communicating in submission.

b. Showing confidence in his decisions - 1 Cor. 13:4-8

c. Being grateful to him - Rom. 13:7

d. Maintaining a good spiritual life - 1 Pet. 2:2

e. Offering suggestions, advice, and corrections when needed in a loving fashion - Prov. 31:26

C. She is a QUALIFIED HOMEMAKER (through active service)

1. In Home Ministry (Titus 2:4-5; Prov. 1:8; Eph. 6:1)

- a. Walking with God
- b. Walking and working with Husband
- c. Walking and working with children (if any)
- d. The biblical word - *oikourgos* - *oikos* = home; *ergon* = work or employment
- e. The home is the primary sphere in which she fulfills her God-given responsibilities
- f. Proverbs 31 Model:
 - (1) She makes the home a safe place - Prov. 31:10-31
 - (2) She is trustworthy and dependable - Prov. 31:11-12
 - (3) She is organized and productive - Prov. 31:13-14
 - (4) She is enterprising - Prov. 31:16-19
 - (5) She is generous as a neighbor - Prov. 31:20
 - (6) She is a teacher - Prov. 31:25-26
 - (7) She is blessed as a mother - Prov. 31:27-31

2. Outside Home Ministry (Prov. 31)

- a. Ministry
- b. Evangelism
- c. Employment (qualified)

D. For Further Study

1. Key verses to study

- a. 1 Cor. 7:1-34
- b. 1 Cor. 11:1-12
- c. 1 Tim. 2:9-15
- d. 1 Tim. 3:11
- e. 1 Tim. 5:8,14
- f. Titus 2:3-5
- g. 1 Pet. 3:1-6

2. Helpful supplemental material

- Linda Dillow, *Creative Counterpart* (Nashville: Nelson, 1986).
- John MacArthur, Jr., *Different by Design* (Wheaton: Victor Books, 1994).
- John MacArthur, Jr., *The Family* (Chicago: Moody Press, 1982).
- Martha Peace, *The Excellent Wife: A Biblical Perspective* (Bemidji, MN: Focus, 1995).
- The Excellent Wife Study Guide (Bemidji, MN: Focus, 1995).
- The Excellent Wife Teacher's Guide (Bemidji, MN: Focus, 1995).
- Martha Peace, *Becoming a Titus 2 Woman* (Bemidji, MN: Focus, 1997).

Biblical Sexuality

Introduction: See "The Danvers Statement" and "The Nashville Statement" in the Appendix

I. Sex in marriage is pure and holy.

- A. Created by God before sin (Gen.2)
- B. Still called honorable after the Fall (Heb 13:4)
- C. Any other view is sinful.
- D. Do you view sexual relations in marriage to be as holy as . . . (1 Cor 10:31)
 - Praying?
 - Reading the Bible?
 - Giving?
 - Teaching a Sunday School class?

II. Sex is not the basis of marriage. Marriage is not first and foremost a physical union. Principle: sex is at the end of the intimacy chain.

- A. Jesus settled this issue. (Jn. 4 - just because they were)
- B. Unity in marriage is more than sex.
- C. But it is still very important. (cf. Ed Wheat's book, *Intended for Pleasure*, and C. J. and Carolyn Mahaney's, *Sex, Romance and the Glory of God*, also Song of Solomon)

III. The primary goal of sexual relationship is giving - providing sexual satisfaction for one's spouse. (Phil. 2-cf. Christian worldview)

- A. Taught by 1 Cor. 7:3-"Let the husband fulfill his duty to his wife, and likewise also the wife to her husband."
 - 1. Context
 - 2. "fulfill" - is a command to give fully, completely, without reluctance, hesitation, or inhibition
 - 3. "duty" - a responsibility with the idea of doing good to the other person
 - 4. Wife has the same command.

B. Taught by definition of love - GIVING.

1. Giving to get can be selfish.
2. Greatest pleasure is giving.
May or may not include climax.

C. How do I know what pleases my mate? Talk about it.

IV. God has created both husband and wife with equal ability to satisfy each other.

1 Cor. 7:4 - "The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does."

A. "Authority" - means control

B. Both husband and wife have the same command. Wife is also to be aggressive in the sexual relationship.

C. What about different levels of desire?

1. God's Word teaches you to sexually satisfy your mate, not to focus on your own level of desire
2. To refuse to aggressively use your body to sexually satisfy your mate is rebellion against God.
3. Sexual relationships are to be equal and reciprocal.

V. Pleasure in sex is not sinful and forbidden but rather assured and encouraged (Prov. 5:8-19).

A. Delight in the person

1. "*wife*" - principle applies to either mate
2. "*loving hind and graceful doe*"
3. Picture the pleasantness of your mate

B. Delight in the sexual relationship

1. "breast" - signifies sex

2. Restricted to marriage
3. "satisfy" - thirst quenched
 - Completely satisfied
4. "exhilarated" - intoxicated
 - Overwhelmed with satisfaction
5. 1 Cor. 7:3-4 - Each is to provide this kind of satisfaction for each other. And it is to be considered a delightful task.

VI. Sexual relations are to be regular and continuous.

1 Cor. 7:5 - "Stop depriving one another, except by agreement for a time that you may devote yourselves to prayer, and come together again lest Satan tempt you because of your lack of self-control."

- A. "*Depriving*" - failure to "fulfill duty" for selfish reasons
- B. Abstinence is by mutual consent. Guidelines for refraining:
 1. Both agree
 2. Specific period of time
 3. Specific reason
 4. Terminated by sexual relations
- C. Frequency of sex
 1. Enough to satisfy each other (1 Cor. 7:4; Prov. 5:19)
 2. Enough to avoid temptation (1 Cor. 7:5)
 3. Be considerate of each other (Phil. 2:3-4)
- D. Limitation on sexual activity
 1. Unselfish love must be the motive (1 Cor. 13:4-7)
 2. Must be based on mutual agreement (Phil. 2:1-4)
 3. Apply the principle of mutual authority (1 Cor. 7:2-3)
 4. Do not cause your spouse to violate his/her conscience (Rom. 14:23)
 5. Self-control in between - no self-fulfillment
 6. Why masturbation is not biblically allowed

Parental Discipline

Introduction:

Thesis: Scripture gives clear guidance on the discipline of children either through direct precepts/commands or through principles that shape our thinking.

I. The Biblical Basis for Disciplining Children That Leads to a Philosophy of Discipline

A. General biblical principles:

1. Psalm 24:1-2

2. Psalm 127:1

3. Titus 3:3; Why do children turn out the way they do? Is it "nature?" Is it "nurture?" Is it a combination of both or is there another option?

Principle: children have a natural bent toward self, away from God and putting others first.

4. Matthew 28:18-20

Principle: Maturity toward Christ likeness is the goal, not just outward conformity.

B. Proverbs gives much guidance (precepts) on the discipline of children.

1. 13:24—What is the "rod?" (*Shebet*, pronounced Shaybet)

Principle: Discipline is a parental responsibility and to not do so is disobedience to the Lord.

2. 22:6 (Understanding the genre of Proverbs is absolute crucial)

3. 22:15—What is "foolishness?" (*ivveleth*)

Principle: Children are not naturally wise but are actually the simple minded, a fool or scoffer.

4. 23:13-14 (guidelines for controlled spanking will be given later)
Principle: Discipline is an act of love.

5. 29:15

C. Ephesians 6 is the next key passage.

1. Context
2. Verse 1
3. Verse 4: "bring them

up" "nurture and admonition"

"do not exasperate" (see also Col. 3:21)

Ways to exasperate your children (many of these come from John MacArthur's book *Successful Christian Parenting*)

1. Favoritism
2. Anger
3. Unrealistic expectations
4. Over protection
5. Excessive discipline
6. Neglect
7. Usually criticize (can't ever make you happy)
8. Withdraw love

II Discipline and the Heart of a Parent

A. Review of heart (Prov. 4:23; Heb. 4:12)

B. Extremes to avoid (overly permissive versus overly controlling, same as overly indulgent versus overly protective).

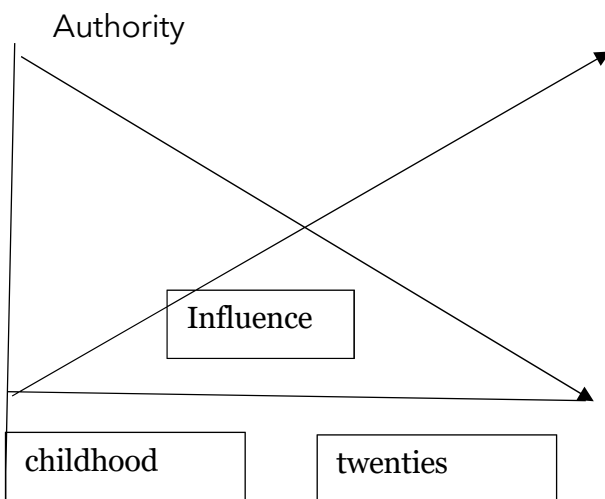
C. Common heart themes (the "thoughts and intentions of the heart" say...)

1. A comfort loving heart says, "I'll pretend like I don't see that." Or, "I really don't feel like dealing with that now."
2. A controlling heart says, "You will do what I want you to do even if I have to force you." "I'll beat you into submission."
3. A people pleasing heart says, "I want my children to like me." Or, "I'm afraid my children won't like me." "I view my children mainly as friends."
4. The pleasure loving heart says, "This is no fun. I want to ignore this."

III. General Guidelines for All Forms of Discipline

- A. Never in anger.
- B. Remember Eph. 4:29.
- C. The goal is always the Gospel.
We want our children to know/realize, be desperate for a Savior!
- D. Not everything is a major issue.
In other words, don't take your frustrations with life out on your children.
- E. Discipline issues are discipleship opportunities with the heart as the target (active parenthood not passive parenthood).
- F. Rules without relationship leads to rebellion.
- G. What is equitable punishment? Remember the scales of justice.
- H. Deal with issues as quickly as possible.
- I. Forgiveness and reconciliation should always happen (at least from the parent's perspective).
- J. Appeal to the conscience (e.g. "What would Jesus want you to do?")
- K. Questions to turn moments of discipline into discipleship:
 - What did you do? Get the facts
 - What did you want? What is it you didn't want?
 - What should you have done?
 - What do you deserve?
 - What should you do next time?

IV. The Difference between the Authoritarian and the Authoritative Home



V. Guidelines for and Questions about "Conditional Spanking"

- A. Legality?
- B. Do we always spank?
My principle: "direct disobedience"
- C. Hand or other instrument (a "rod")?
- D. How old? How young?
- E. Do we have to spank?

We do not employ the rod of correction because we (emphasis in original) looked at our child and decided, "What this child needs is a good spanking." We use the rod of correction because God (emphasis in original) reveals truth to parents and says, "What your child needs is a good spanking." The rod of correction is a response of obedience and faith on the part of a parent. The parent is trusting God who has said that the rod of correction will be the means through which children will escape the folly that is bound up in their hearts (Tedd Tripp, *Shepherding Your Child's Heart Parental Handbook*, page 91).

F. Guidelines:

- It is never just about a spanking.
- Stay controlled (go cool down if necessary).
- In private so you are not humiliating the child in front of others (if you are in a public place you should go home to take care of the discipline).
- Make sure reasons are clear (see the questions suggested above).
- Swats that sting the rear end so that he/she cries (we want to associate sin with pain).
- Reassure/hug/pray with (ask the Lord's forgiveness).

Conclusion: James 1:5!

Recommended reading:

- *Shepherding Your Child's Heart* (Tedd Tripp)
- *Age of Opportunity* (Paul David Tripp)

COMMON COUNSELING ISSUES

Principles of Communication Based on Ephesians 4:1-32.

The Definition of Communication:

Dr. Wayne Mack:

1. A process of sharing information with another person in such a way that the sender's message is understood in the way he intended it to be understood.
2. The art of conveying information and meaning in order to come to a common understanding.
3. A process of sharing information with another person in such a way that the people involved are mutually strengthened, enriched, and encouraged, and thus experience harmony, unity, and emotional closeness.

Dr. Stuart Scott: Good communication from God's perspective is sending a message that is holy, purposeful, clear, and timely.

When is a yeller no longer a yeller?

When is a "clammer upper" no longer a "clammer upper"?

When is a gossip/slanderer no longer a gossip/slanderer?

PRINCIPLE 1 - Listen Humbly (vv. 1-6)

A. We are to maintain the bond of peace through humility, gentleness, and patience

Cf. 1 Cor 13:4 - Love is patient

B. James 1:19-20 - Quick to listen, slow to speak

C. Humble Listening Techniques

- a. Focus on what the other person is saying, not what you are going to say
- b. Wisely use non-verbal forms of communication
- c. Show interest and concern
- d. Clarify and paraphrase
- e. Do not use personal attacks

PRINCIPLE 2–Be honest (vv. 15, 25)

A. Speak

1. A Greek imperative (i.e., a command): “You speak”
2. Why? People cannot read our minds.
3. Clamming up is not an option for the Christian. This includes avoiding and evading.

B. Speak Truth

1. The verb is present tense–continuous action. (Also see Eph. 4:15; Col. 3:9)
2. Honesty is more than not lying. Other examples of dishonesty include:
 - a. Exaggeration
 - b. Evasion
 - c. Half-truth

C. Speak truth lovingly (Eph. 4:15)

1. Be concerned with what you say
2. Be concerned with how you say it.
3. Be concerned with how much you say.
4. Be concerned with when you say it.
5. Become a skilled listener

PRINCIPLE 3–Keep current (vv. 26, 27)

A. Failure in attempting to solve each day’s problems quickly is sin.

Don’t carry them over into tomorrow. (See Matt. 6:34)

B. Failure to solve problems quickly:

1. Opens way to resentment, hatred, and bitterness

2. Distorts subsequent problems
3. Endangers the sexual relationship
4. Sets the stage for spiritual discouragement

C. Questions to ask before bringing up an issue:

1. Prov. 18:13,15
2. Prov. 27:6; Matt. 12:34b
3. Matt. 7:1-5
4. Eph. 4:15; Prov. 15:1
5. Prov. 15:23b; 25:11
6. Prov. 3:5; Phil. 4:6,7; I Thes. 5:17

PRINCIPLE 4—Attack the Problem, not the Person (vv. 29, 30)

A. “Unwholesome word” Words that will tear down

1. Words that bypass the conflict
2. Words that grieve the Holy Spirit

Principle in a question form: Will it move them down the path of sanctification?

B. Edifying words

1. Words that edify or build up
2. Words that deal with what the person says or does
3. Words that help reach a solution

PRINCIPLE 5—Act, Don’t React (vv. 31,32)

A. Reactions (v. 31)

1. Attitudes and actions that must be put off:
 - a. Bitterness

- b. Wrath
- c. Anger
- d. Clamor
- e. Slander
- f. Malice

2. The natural tendency of our sin nature is to be defensive about dealing with our own sins (shift blame, run, react, etc.)

B. Actions (v. 32)

1. Attitudes and actions that must be put on:

- a. Kindness
- b. Tender-heartedness

2. Forgiveness It is only through God's Spirit that we can learn to be this way.

C. Conflicts are resolved when we act and don't react.

Conclusion:

Based upon what you have heard, name five things you need to work on.

- What are the top two things?
- How will you work these?
- When will you start?

Now—write a prayer of commitment to the Lord based upon what you just decided.

The Goals of Conflict Resolution ***Dealing with Everyday Conflict***

I. First G – Glorify God (everything in life is to be done as an act of worship).

A. Key Questions:

How can I glorify God in this conflict?

How can I approach this conflict as an act of worship? I Cor. 10:31
Rom. 11:36

Psalm 28:7

B. Understanding the source of conflict.

1. Definition of conflict—“A difference in opinion or purpose that frustrates someone’s goals or desires.”

2. In a fallen world conflict is inevitable and should be expected.

Dr. George Zemek, “We all live with a Genesis 3 hangover.”

3. Conflict comes from a sin bent, worshiping heart.

a. Proverbs 4:23

b. Hebrews 4:12

c. James 4:1-2

d. Pleasures =

e. Wage =

f. Desires =

Definitions of the heart from Brown, Driver and Briggs Hebrew Lexicon.

C. It’s really all about worship (Romans 11:36).

1. Source (He is sovereign over everything—there are no accidents).

2. Sustainer

3. Specific purpose

Matthew 12:33-35—Let's tie together that the heart is about worship!

Treasure = something we value

D. Discerning the heart (Proverbs 20:5; Psalm 18:1-3))

1. Heart questions:

When do you tend to experience fear, worry or anxiety?

2. The fruit of the Spirit test: When do you struggle with loving others?

What robs you of your joy?

When are you harsh?

3. Discerning if a good desire has turned idolatrous:

DESIRES - DEMANDS - JUDGING - PUNISHING

Are you willing to sin to get it?

from **THE PEACEMAKER'S PLEDGE**

GLORIFY GOD --Instead of focusing on our own desires or dwelling on what others may do, we will seek to please and honor God -- by depending on His wisdom, power, and love; by faithfully obeying His commands; and by seeking to maintain a loving, merciful, and forgiving attitude.

II. Second G—Get the Log out of Your Own Eye First

KEY QUESTIONS: What have I done to contribute to this conflict and what do I need to do to make things right?

- Matt.7:1-5

A. Types of logs to remove

1. Sinful attitudes (Matthew 15:19; James 3:13-4:12; 1 John 2:15-17)

- Cravings (desires that have grown into demands)
- Judgments (condemning others or speculation on their motives)
(See Ken Sande's "Getting to the Heart of Conflict" workshop tape set and study guide)

2. Sinful words

- Harsh or reckless words (Proverbs 12:18; 15:1)
- Grumbling and complaining (Phil. 2:14; James 5:9)
- Falsehood -- any deception or twisting of the truth (Ex. 20:16; Proverbs 24:28)
- Gossip -- revealing or discussing personal information about others with people who are not part of the problem or the solution (Proverbs 11:13; 16:28; 20:19; 26:20; 1 Tim 5:13)
- Slander -- speaking false and malicious words (Lev. 19:16; 2 Timothy 3:3; Titus 2:3)
- Any "worthless" talk (Ephesians 4:29)

3. Sinful actions

- Not keeping your word (Matthew 5:37; Ps. 15:1,4).
- Not respecting authority (Mark 10:42-45; Romans 13:1-7, 1 Pet. 2:18-25)
- Not treating others as you want to be treated (Matthew 7:12).

B. Overlook minor offenses (Proverbs 19:11; Luke 7:36; Eph. 4:1-3).

1. Learn not to have such "big toes."

C. Count the cost

1. Is this really worth fighting over?
2. What will this cost emotionally, physically, spiritually, or financially?

D. Learn that rights are privileges given by God.

1. If you are practicing the "3 opportunities," what happens to "rights?"
2. A Philippians 2:1-16 attitude is key here.

E. Examine yourself and get your attitude/perspective right (Psalm 139:23-24).

The LORD has sanctification/refining purposes for this conflict in your life (Romans 8:28; James 1:2-5)

- ✓ Suggested homework: The Peacemaker, chapter 5.
Do all of the questions at the end of the chapter related to your specific conflict.

from **THE PEACEMAKER'S PLEDGE**

GET THE LOG OUT OF YOUR OWN EYE Instead of attacking others or dwelling on their wrongs, we will take responsibility for our own contribution to conflicts -- confessing our sins, asking God to help us change any attitudes and habits that lead to conflict, and seeking to repair any harm we have caused.

III. Gently Restore (Go and show your brother his fault)– Pursuing others toward reconciliation.

>>> How can I help others understand what they have contributed to this conflict?

- A. Why go? (Gal. 6:1) Confrontation is needed when someone is "caught" (*prolambano*) in a sin.
1. "If your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother" [Matthew 18:15].
 2. You may be able to clarify a _____.
 3. You may learn that you were _____.
 4. You may help to deliver the other person from the _____ of unforgiveness.
- B. When someone's sins are too serious to overlook
"If your brother sins against you, go and tell him his fault between you and him alone . . ." [Matthew 18:15].
1. Is it _____ God? [Romans 2:21-24]
 2. Has it _____ your relationship?
 3. Is it hurting _____ (including yourself)? [Luke 17:2-3; 1 Corinthians 5:6]
 4. Is it hurting the _____?

"Brethren, if anyone among you wanders from the truth, and someone turns him back, let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins" [James 5:19-20; see Leviticus 19:17; Proverbs 9:8; 19:25; 24:11-12; 27:5-6; 28:23; Luke 17:3; Galatians 6:1].

>>> Two summary statements:

5. Not to be a "busybody" [2 Thessalonians 3:11; 1 Timothy 5:13; 2 Timothy 2:23].
6. Excuses not to confront:
"Judge not, that you be not judged" [see Matthew 7:1-5].

C. Communication principles:

1. Speak only to build others up.

"Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers"
[Eph. 4:29].
2. Listen carefully
3. Waiting [Proverbs 18:13; Matthew 7:12]
4. Concentrating
5. Clarifying
 - a. "Are you saying...?"
 - b. "Would you give me an example...?"
6. Reflecting
 - a. "From your perspective, I was wrong when . . ."
 - b. You really care about . . ."
7. Agreeing [Psalm 141:5; Proverbs 28:13]
 - a. "You're right. I should not have. . ."
 - b. A lot of what you say is true."

c. "I can understand why you feel that way."

>>> Let's practice:

D. The elements of an effective confrontation [Proverbs 12:18]

1. Pray
2. Choose the right time and place
3. Believe the best about others until you have facts to prove otherwise.

1 Corinthians 13:7

4. Talk in person whenever possible

Matthew 18:15

5. Plan your words.
6. Use a gracious tone of voice and friendly body language.
7. Be objective (facts vs. personal opinions or conclusions).
8. Use the Bible carefully.

How can Scripture be used incorrectly?

9. Ask for feedback

E. Recognize your limits [Romans 12:18; 2 Timothy 2:24-26].

1. Your job >> to _the truth in love as clearly and persuasively as possible. God's job >> to _____people.

F. When and How Should You Involve Other People?

>> "But if he will not hear, take with you one or two more, that by the mouth of two or three witnesses every word may be established" [Matthew 18:16].

from THE PEACEMAKER'S PLEDGE

Gently Restore -- Instead of pretending that conflict doesn't exist or talking about others behind their backs, we will choose to overlook minor offenses, or we will talk directly and graciously with those whose offenses seem too serious to overlook. When a conflict with another Christian cannot be resolved in private, we will ask others in the body of Christ to help us settle the matter in a biblical manner.

IV. GO AND BE RECONCILED--The Beauty of Reconciliation

>>How can I demonstrate forgiveness and encourage a reasonable solution to this conflict?

>> *First go and be reconciled to your brother; then come and offer your gift*
(Matthew 5:24).

- A. Why is reconciliation so important? (see 2 Cor. 5)
- B. You will need to forgive (Eph. 4:31-32)
- C. Reconciliation and replacement principle
 1. Reconciliation means that your relationship is restored at least to its condition before the conflict arose [Matthew 5:23-24; 6:12; 2 Corinthians 2:5-11; 5:18-21]
 2. Or, maybe a more realistic, healthy relationship
 3. Reconciliation usually takes deliberate work (consider how much God sacrificed)
 4. The replacement principle

"But I say to you who hear: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who spitefully use you" [Luke 6:27- 28; see Leviticus 19:18; Ephesians 4:22-24].

- In _____ (Philippians 4:8)

- In _____ (Romans 12:14)

- In _____ (Romans 12:20)

from THE PEACEMAKER'S PLEDGE

AND BE RECONCILED >> Instead of accepting premature compromise or allowing relationships to wither, we will actively pursue genuine peace and reconciliation, forgiving others as God, for Christ's sake has forgiven us, and seeking just and mutually beneficial solutions to our differences.

Conclusion: Of the four points you have heard which do you need to work on the most?

Forgiveness

Introduction:

Review of the 4 G's of Conflict Resolution

Under the third G, use the P-A-U-S-E principle:

P

A

U

S

E

I. The 7 A's of Confession (see *The Peacemaker*, by Ken Sande)

1. A _____

2. A _____

3. A _____

4. A _____

5. A _____

6. A _____

7. A _____

II. The Biblical Call to Repentance

A. 2 Corinthians 7:10-11

- Godly Sorrow
- Earnestness
- Eagerness
- Indignation

- Fear
- Longing
- Zeal
- Punishment
- Worldly Sorrow

B. Luke 3:8 - The Fruit of Repentance

III. The Biblical Basis of Forgiveness

Ephesians 4:31-32

A. Context of the book - chapter 1

Theologically: The major penalty of sin is separation from our God. Forgiveness releases us from this penalty - Eph 2:13; Jer 31:34; Isa 59:2.

B. Immediate context: "Put off the old man, be renewed in the spirit of your mind, put on the new man."

C. What does it mean "to forgive even as God for Christ's sake has forgiven us"?

D. Promises of forgiveness

1. I will not **dwell** on this incident.
2. I will not **bring this incident up** and use it against you
3. I will not **talk** to others about this incident.
4. I will not **allow this incident to** stand between us or **hinder** our personal relationship (from the Peacemaker Ministries pamphlet *Peacemaking Principles: Responding to Conflict Biblically*)

For children:

- Good thought
- Hurt you not
- Gossip never
- Friends forever

("The Four Promises of Forgiveness" from *The Young Peacemaker* by Corlette Sande)

IV. Broader Biblical Teaching on Forgiveness

- A. *aphiēmi* – Mark 11:25; Matt 6:12; 1 John 1:9.
- B. *charidzomai* – Col 3:13; Rom 8:32; 2 Cor 2:10-11
- C. *apoluō* – Luke 6:37
- D. Principle: forgiveness is not a feeling, nor forgetting, or excusing. It is a decision, an act of the will.

V. When Should You Forgive?

- A. Luke 17:3
- B. Mark 11:25
- C. The issues related to these two passages:

John MacArthur:

“It is a mistake to assume that verses like Luke 17:3 (“If your brother sins, rebuke him”) and Matthew 18:15 (“If your brother sins against you, go and show him his fault,” NIV) are absolute prescriptions for every kind of transgression. If we were obligated to confront one another for every paltry misdeed, we would be doing little else.

“Indeed, Scripture gives us another principle for dealing with vast majority of petty infractions: overlook the offense. Forgive unilaterally, unconditionally. Grant pardon freely and unceremoniously. Love demands this. “Keep fervent in your love for one another, because love covers a multitude of sins” (1 Pet. 4:8). “Hatred stirs up strife, but love covers all transgressions” (Prov. 10:12). “He who covers a transgression seeks love” (Prov. 17:9). Love “does not take into account a wrong suffered ... [but] bears all things, believes all things, hopes all things, endures all things” (1 Cor. 13:5-7). The New International Version renders 1 Corinthians 13:5 this way: “[Love] keeps no record of wrongs.” (*The Freedom and Power of Forgiveness*, Wheaton, IL: Crossway Books, 1998, 120)

Jay Adams:

“It is clear that forgiveness—promising another never to bring up his offense again to use it against him—is conditioned on the offender’s willingness to confess it as sin and to seek forgiveness. You are not obligated to forgive an unrepentant sinner, but you are obligated to try to bring him to repentance. All the while you must entertain a genuine hope and willingness to forgive the other and a desire to be reconciled to him or her. Because this teaching runs

counter to much teaching in the modern church, it is important to understand it. Such forgiveness is modeled after God's forgiveness which is unmistakably conditioned on repentance and faith." (*From Forgiven to Forgiving One Another God's Way*, Amityville, NY: Calvary Press, 1994, 36)

VI. What about the Consequences?

- A. There is a time for mercy (Matt 18:21)
- B. There is a time for consequences (Ps 99:8; Prov 19:19; Num 14:20-23)

Principle: Sin always has consequences (Rom 6:23).

VII. Overcoming Unforgiveness and Rebuilding Relationships

- A. Realize that unforgiveness will separate you from God and could state something about your salvation (Matt 18:35).

Suggested homework assignment:

- B. Renounce sinful attitudes and unrealistic expectations
 - 1. Expecting the offender to earn or deserve forgiveness
 - 2. Desiring to punish the offender
 - 3. Demanding a guarantee that this won't happen again.

Counseling hint: Could there be a control worship heart theme going on?

- C. Draw on God's strength (Phil 4:13)
- D. The reconciliation and replacement principle
 - 1. Reconciliation would mean that:
 - a. The relationship is restored at least to its condition before the conflict arose (if not better)
 - b. Or, you sense the barriers are gone

- c. Or, a deeper, more realistic relationship
- 2. The replacement principle—"put off, be renewed in the spirit of your mind, put on the new man"

In thought (Phil 4:8)

In word (Rom 12:14)

In deed (Rom 12:20-21)

In desire/motive/inner person

"By thought, word, and deed, you can demonstrate forgiveness and rebuild relationships with people who have offended you. No matter how painful the offense, with God's help, you can make four promises and imitate the forgiveness and reconciliation that was demonstrated on the cross. By the grace of God, you can forgive as the Lord forgave you."

(Ken Sande, *The Peacemaker*, Grand Rapids, MI, Baker Book House, 2009, 223)

- 3. So, we forgive **to** forget **NOT** forgive and forget Expect a battle!

Physical Illness and Biblical Counseling

Introduction

I. The Body, the Body, the Bible and Counseling

How does the Bible think about the body?

- Created by God (Genesis 2:7) in the “image of God (Gen. 1:27-28)– material and immaterial; body/soul; inner/outer; root/fruit. We’re not animals! We are bipartite not monistic and it is all interwoven.
- 2 Cor. 5:1-9 (implications of these verses)
- “The Fall” is significant for the body (Gen. 2:17, “...You shall surely die....”). We have the most realistic worldview! The secular psychologies don’t believe in Gen 3. Our worldview explains pain, illness, and suffering. Rom 8: 22-23 (all creation groans, including us!)
Ecc. 2:23

Principle: We’re all experiencing a Genesis 3 hangover.

- The body becomes the “temple of the Holy Spirit” at conversion (I Cor. 6:19).
- The inner person (heart/soul) expresses itself through the body (Prov. 4:23).
- The body will be glorified (I Cor. 15:49-58) and in heaven all pain/suffering will be gone (Revelation 21:4; 22:3). This is all part of Christ’s redemption!

II. Current Issues and Questions (The importance of our worldview)

A. Does the brain (part of the body) make you sin? Can the brain make you sin?

The biblical principle that the brain cannot make us sin may seem harsh and unsympathetic at first, but it actually is humanizing. It shows respect. It leads us to treat each other as people created in God’s image. It also offers hope. True, there are some symptoms of PMS and other problems that are distinctly physical and may not improve. However, if these symptoms are accompanied by spiritual problems, then, by God’s grace, we can expect that these spiritual problems will change (Ed Welch, *Blame it on the Brain*, page 51).

B. How do the body and the soul impact each other?

Monism - The world would (generally speaking) see everything as a physical.

Ps 32:1-4 as an example of the psychosomatic (see also Psalm 38: 3-8).

Placebo effect and antidepressants

C. What about genetic issues?

Principle: Everyone is genetically flawed because of Gen. 3. We all have handicaps.

D. What is "mental illness?"

E. What about faith healing?

Principle: Our Lord's miracles were ALWAYS permanent and total (not partial).

III. How to Counsel/Minister to Those with Physical Issues

A. Compassionately minister the doctrine of the sovereignty of God and trusting Him (Psalm 24:1-2; Rom. 11:36).

Trust is not a passive state of mind. It is a vigorous act of the soul by which we choose to lay hold on the promises of God and cling to them despite the adversity that at times seeks to overwhelm us (Jerry Bridges, *Trusting God*, page 200).

"Don't let your experience dictate to you what is true about God and his character. Instead let what is true about God and his purposes, as laid out in the Bible, reframe and reinterpret your painful experience" (Mike Emler, *Chronic Pain*, page 10).

B. Warn about letting illness dictate how they respond to others (I Cor. 9:27).

Can a person who is physically ill exhibit self-control?

"by God's grace we can have strong spirits even if we have decrepit bodies" (Ed Welch, *Blame It on the Brain*, page 51).

What is this illness revealing about the heart (inner motives, drives and desires)?

- Cf. tea bag illustration

- C. Teach the sufferer how to properly express suffering to the LORD (Ps. 42-43).
 - Cf. the genre of Psalms called “Lament Psalms”
- D. Remind him or her that his or her Lord can relate to a broken body (Hebrews 4:14-16).
- E. All trials/circumstances of life are OPPORTUNITIES to grow in Christlikeness (Rom. 8:28-29; 2 Cor. 4:16-18).
- F. Teach and encourage sufferers to still minister to others (Matt. 22:34-40).

Chronic pain, like all suffering, tempts us to withdraw, to turn inward, and to place our needs above the needs of others. Even as a chronic pain sufferer, the second great commandment—“Love your neighbor as yourself”—still applies to you (Matthew 22:39; Mark 12:31). God still calls you (and equips you!) to be an instrument of his truth, grace, and love in the lives of people around you. The actions prompted by this love will be different for you as you deal with chronic pain, but that doesn’t mean you can’t love others. Ask God to give you a vision for loving those around you in specific ways, even if the acts of love seem like small steps (Mike Emlet, *Chronic Pain, Living by Faith When Your Body Hurts*, pages 16-17).
- G. Physical illness reminds us that this world is not ultimate. We are really eternal people, pilgrims passing through (Phil. 3:18-21).
- H. Everything in life is to be done/handled as an act of worship (I Cor. 10:31; Rom. 11:36).
- I. Remember the inherent power of the Word of God (Hebrews 4:12) even with mental handicaps or those in a coma.

IV. Don’t Miss These Great Opportunities to Minister the Word and Love of Christ!

Principle: Counseling is not restricted to an office in a well-rounded local church ministry.

- A. Do minister to the family also. Develop a shepherding plan.
- B. Do minister to those with physical handicaps.
- C. Do minister to body and soul (Matt. 25:34-40).
- D. Hospital visits as counseling opportunities—minister the Word!

- A few simple questions can change the way you do visitation. For example, "what is your greatest fear related to this upcoming surgery?"

E. Shut-ins/nursing homes (James 1:27).

- Same principle as above
- Have communion

Recommended Resources

- Joni Eareckson Tada and Steve Estes, *When God Weeps: Why Our Sufferings Matter to the Almighty* (Grand Rapids: Zondervan, 2000). ISBN 9780310238355.
- Joni and Friends website: <http://www.joniandfriends.org/>
- James Halla, *Pain: The Plight of Fallen Man* (Stanley, NC: Timeless Texts, 2004). ISBN 9781889032313.
- Edward T. Welch, *Blame It on the Brain? Distinguishing Chemical Imbalances, Brain Disorders, and Disobedience, Resources for Changing Lives* (Phillipsburg, NJ: P&R Publishing, 1998). ISBN 9780875526027.
- Michael R. Emler, *Chronic Pain: Living by Faith When Your Body Hurts* (Greensboro, NC: New Growth Press, 2010). ISBN 9781935273646.

Depression—There's a Biblical Diagnosis and Hope

I. Foundations—a biblical view of humans gives us hope.

- A. We are more than a single part being (you are not just a biological machine).
- B. The most used word in the Bible for the inner person is _____.
- It's a famous word—Proverbs 4:23; Matthew 12:34-35.
 - Definitions of the word (mind, will, emotions, desires)

"One's inner self, seat of feeling and emotions, inclination, disposition, will, reason, the mind in general" (Kohler, Baumgardner).

"As the seat of the appetites and passions"(Brown, driver, Briggs, Gesenius).

- Significance of this word for depression. Since it is an emotion then something is going on in the heart. Let's learn how to diagnose potential heart themes.
 - When do you tend to experience fear?
 - When do you tend to worry or feel anxiety?
 - What do you find yourself seeking to avoid?
 - What stirs your anger or frustrates you?
 - What do you turn to for dealing with the pressures of life?
 - What thoughts tend to consume you?

Options to consider:

- Is this a control theme?
- Is this a comfort-loving theme?
- Could this be a people-pleasing theme?
- Is it possible that you are being driven by success?
- What would you call the theme?

II. Godly people can feel depressed (Psalms 42-43). This gives hope.

Myth: If you were godly then you would never feel depressed.

III. Common issues that stir depression and rob hope.

- A. Guilt/shame—Psalm 32 "I can't be forgiven."
- B. Hope's disappointed—**expectations** not met (for example, marriage).

"Hope deferred makes the heart sick" (Proverbs 13:12).

- A proper view of other humans—no other human can be your chief security/hope/desire/rock/refuge (Psalm 18:1-3).

C. Grief/loss

D. Goals/dreams crushed—"By this time I thought I would be here in life."

E. Exhaustion/mixed with the desires of the heart.

IV. Practical help that gives hope

A. Jerry Bridges' definition of trust and your thought life (let's look at the sheet on trusting God).

- Philippians 4:8
- Worship—sing aloud. This accomplishes three purposes. You are worshiping. You are thinking on truth. You are drowning out other voices in your head.
- Martyn Lloyd-Jones "The problem with most Christians is that they believe what self is saying rather than telling themselves what to believe." *Spiritual Depression*

B. A BIG and growing bigger view of God—Isaiah 40. Stop grumbling.

C. Recognize and trust in the sovereign hand of God—Romans 11:36. Nothing comes into my life unless it comes through the hand of God first.

D. Recognize the nature of scripture—2 Timothy 3:16-17. What voice will you listen to? What voice (or voices) has the most authority when condemning voices come?

E. What do you tend to serve in your heart?—Repent and turn to superior worship

F. Relish the gospel—Colossians 2:11-15

G. Deal with your anger. Depression can be internalized anger. What do you want that you're not getting and getting that you're not wanting? How is pride feeding this?

H. The importance of sleep

I. Don't complicate things (drinking or other substances, adultery). This causes more of a downward spiral.

- J. Lament—please read the article.
- K. Persevere—endurance (James 1:2-4). You're in a battle. FIGHT for joy! If you don't carry out responsibilities, you just complicate things.
- L. Love God, Love others (Matthew 22:36-40). Depressed people get consumed with self. Repent and change your focus.
- M. Suicide Risk Assessment
- N. What should I do about medicines? Talk to your doctor.
- O. Resources:
- *Depression A Stubborn Darkness: Light for the Path* (Edward Welch, New Growth Press)
 - *If I'm a Christian, Why Am I Depressed?* (Robert Somerville, Xulon Press)
 - *Help! I'm Depressed* (Carol Trahan, Shepherd Press)
 - *Depression, The Way Up When You Are Down* (Edward Welch, P & R Publishing)
 - *Uprooting Anger* (Robert Jones, P & R Publishing)
 - *Help! My Anger Is Out of Control* (Jim Newheiser, Shepherd Press)
 - *Help! I'm in a Conflict* (Ernie Baker, Shepherd Press)

A Biblical Approach to Counseling Sinfully Angry People

Introduction: "road rage"

I. Sinful Anger Displeases God

A. Psalm 37:8

B. Proverbs 14:29

II. Definition

A. Definition from *Uprooting Anger* (Robert Jones, page 14): "Our anger is our whole-personed active response of negative moral judgment against perceived evil."

- Whole-personed
- Active response
- Negative moral judgment
- Against perceived evil

B. Righteous anger (Mark 11:15-18)

C. Unrighteous anger

- Vented Anger (Prov. 29:11 versus 19:11)
- The Slow Burn

Vented Anger

Yelling/screaming
Slamming things around
Cursing
Telling someone off
Attacking verbally/name-calling
Hitting

The Slow Burn

Clamming up/moodiness
Being Frustrated
Being Irritated
Glaring
Huffing/snorting
Seething

1. Identifying Sinful Anger (let's pull the cover back)

Eph. 5: 11, "And do not participate in the unfruitful deeds of darkness, but instead even expose them."

- a. It is a deed of the flesh (Gal. 5:19-20)
- b. Anger is natural to the human heart (Gen. 6:5; Matt. 15:18-19; Titus 3:3).

- c. Anger always involves thoughts and intentions (Prov. 4:23; Eph. 4:17-18).
- d. Anger is caused by not being able to attain our prideful and/or selfish goals (James 4:1-3). See also the box diagram.
- e. Anger never accomplishes God's righteous ends (Proverbs 11:23; James 1:20).
- f. Anger is expressed in our thoughts, body language, speech, and actions (Psalm 19:14; Romans 6:12-13).
- g. Anger involves a lack of self-control (Proverbs 17:27; 25:8; 29:11, 2 Peter 1:6).
- h. Anger is always accompanied by other sins when it is tolerated (Prov. 29:22).
- i. If not dealt with, anger will turn into something worse (Job 4:8, Ezek. 18:30).

III. Examination/ Becoming More Self-Aware (Psalm 139:23-24)

- A. Is there anyone I am presently angry or frustrated with?
- B. What am I angry with them about?
- C. How have I dealt with and responded to that person (or those persons)?
- D. What do I typically do when I am angry? How might God be trying to reveal an anger problem to me?
- E. What have been some results of my anger?
- F. Do others see me as a critical or impatient person? (Be brave: Ask them!)
- G. When were the last five times I was angry?
- H. What was my thinking at the time?
- I. What kinds of things provoke me to anger? Homework: Look at the "fruit of the Spirit" list and see where you are weak and trace them back to the roots.
- J. Do I need to keep track in the next few weeks of when and why I become

angry? (When you feel irritated and frustrate, as if you are churning inside or ready to blow up, write down what you are thinking and wanting). See also the "Getting the Big Picture" homework assignment.

- K. How many of these situations are precipitated by something else I am doing wrong? (My irresponsibility, laziness, poor time or money management, wrong treatment of others, etc.)
- L. Are there "rights" I believe I deserve? (eg. "I deserve peace and quiet." "I deserve respect." "I deserve an orderly home.")

IV. Transformation

- A. Before - Before anger hits again
 - 1. Confess past sins of anger to God and others (Matthew 5:23-24).
 - 2. Pray for God's help (2 Corinthians 9:8).
 - 3. Write out the biblical thoughts to replace wrong thoughts (Romans 12:2).
 - 4. Memorize appropriate verse (Ephesians 4:23).
 - 5. Seek to put on loving and humble thoughts and actions (John 13:35; 1 Corinthians 14:4-7; 1 Peter 5:5).
 - a. Make a list of times and ways you can show love and humility
 - 6. Determine godly desires and goals to be fixed upon (Psalm 40:8; 1 Corinthians 10:31)
 - 7. Study God's patience and long-suffering (Numbers 14:18; Psalm 145:8; 2 Timothy 2:15; The MacArthur Topical Bible under God's patience, longsuffering, and grace).
 - 8. Be alert, ready to exercise self-control and to change your thinking. Watch out for the situations and thoughts you have discovered. Make a concise list of each one (1 Peter 1:13).
 - 9. Ask others to hold you accountable for your anger (Galatians 6:1-2; Hebrews 10:24-25).
 - 10. Do not associate with angry individuals, unless they are seeking to change (Proverbs 22:24-25).

11. Learn to handle relationship issues biblically. (For example, learn to use the PAUSE principle from Peacemaker Ministries. Phil. 2:3-4)

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B. During-At the time you are tempted to become angry or are beginning to become angry. **(Homework: develop a temptation plan using ANTHEM by John Piper)**

1. Pray for God's help (Hebrews 4:16) and focus on true worship.
2. Put off being angry (Proverbs 14:17). Repent of false worship (eg. LORD, forgive me for trying to control my own world." Or, "I have been wrong to view others as interruptions or view responsibilities as a hassle."
 - a. Ask yourself, "What is it I am wanting so badly?" Let go of it as something you must have. The only desire you must have is to glorify God!
 - B Ask yourself, "What am I thinking that is wrong?"
3. Put on proper worship that will lead to gentleness, patience, and humility (Proverbs 16:32; James 1:19)
 - a. Ask yourself, "What should I be thinking?" Use your new thoughts and Scripture
 - b. Ask yourself, "What is the right goal?"
 - c. Ask yourself, "How can I be patient and think of others?"
 - d. Ask yourself, "What do God and others want?" And "How can I serve them?"
 - e. Ask yourself, "Is there something right that I should do about the problem or issue?" (Address someone's sin in the right way, plan a solution, get counsel, etc.)

C. After- If you fail and become sinfully angry.

1. Ask yourself, "How did I sin?" be specific.

2. Ask yourself, 'If I had this to do over again, what should I think and do differently?'
3. Take care of your sin of anger as soon as possible (Ephesians 4:26).
4. Confess and ask forgiveness of God and anyone else who may have been aware of or the recipient of our sinful anger. Be specific about how you were sinfully angry; wrong thinking, wrong actions, lack of love, etc. (Psalms 32:5; James 5:16). Use the 7A's of confession from Peacemaker Ministries.

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5. Tell God and others what you can do in the future instead of becoming sinfully angry (Psalm 119:59-60).

Be on guard once again (1 Peter 5:8). Use your "temptation plan."

Recommended Resources

- Lou Priolo, *The Heart of Anger* (Amityville, New York, 1997)
- Robert D. Jones, *Uprooting Anger* (Phillipsburg, New Jersey, 2005)
- Robert D. Jones, *Angry at God* (Phillipsburg, New Jersey, 2003)
- Edward T. Welch, *Just One More, When Desires Don't Take No for an Answer* (Phillipsburg, New Jersey, 2002)
- Edward T. Welch, *Motives, Why Do I Do the Things I Do?* (Phillipsburg, New Jersey, 2003)
- David Powlison, *Anger, Escaping the Maze* (Phillipsburg, New Jersey)
- David Powlison, *Good and Angry*

Psalm 42-43 [Trusting God in Trials]

Suffering

Introduction:

I. The Reasons for His Suffering

- A. I'm not able to worship as I would like (vss. 3-4)
- B. The enemy is after me (attack) (vss. 9-10)
- C. I have ungodly enemies (43:1)

What is the pressure you are facing? How can you relate to these verses?

II. Realize Who God Is in These Psalms (14 Truths)

God is the hero of the story

1. God of truth
2. God of presence
3. God of hope
4. God of lovingkindness
5. God of light
6. God who helps my countenance
7. Personal God ("my" God)
8. Living God (as opposed to idols)
9. God who ministers to His people (He gives songs in the night)
10. God of Justice
11. Holy God
12. God who deserves joyful worship
13. God who plans suffering, not just allows it
14. God who is in control when things seem out of control

Principles: What you really believe about God will come out under pressure.

How do you handle life? Answer: Live a God-saturated life.

- The depth of your beliefs will be revealed during suffering.
- Your success during suffering will be in proportion to the depth of your belief system.

III. Responses to Suffering (the entire person responds)

This is a model of how a godly person responds to suffering. What does a godly person do with suffering?

A. Emotional response

Myth #1: Godly people don't have negative emotions (depressions, anxiety) or Godly people only feel good emotions.

Truth: That's like saying godly people aren't human! Reality - godly people know what to do with their emotions.

Principle: It is not human to pretend you don't have emotions.

B. Physical response

C. Intellectual response

Principle: It is OK to talk to yourself and to answer.

Myth #2: It is improper to question God; to ask why.

Truth: The godly person knows what to do with their questions.

"Faith is allowed to enquire of her God the causes of his displeasure, and she is even permitted to expostulate with him and put him in mind of his promises, and ask why apparently they are not fulfilled. If the Lord be indeed our refuge, when we find no refuge, it is time to be raising the question, 'Why is this?'" (Spurgeon, *The Treasury of David*, Psalm 43)

D. Remember the doctrine of sufficiency of Scripture - 2 Peter 1:3

IV. Spiritual Responses

A. Pursuing the Lord

- B. Believing His presence
- C. Passion, honest prayer
- D. Practicing promises/truth (cf. Jerry Bridges' definition of trusting God)
- E. Summary: this is practicing personal relationship

"Trust is not a passive state of mind. It is a vigorous act of the soul by which we choose to lay hold on the promises of God and cling to them despite the adversity that at times seeks to overwhelm us."

Jerry Bridges (*Trusting God*)

Dealing with Our Passions

Introduction:

We live in a sex-crazed culture!

Isaiah 61:1 The Spirit of the LORD God is upon me, because the LORD has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives, and freedom to prisoners."

I. Understanding Our Historic Moment–

Let's set the stage, understand our context and uncover some lies.

- A. Pleasure—"If it feels good do it"
- B. My body made me do it—"I'm just wired this way."
- C. Psychological neediness—"I need sex"
- D. Inaccurate theology—"I can be sure of my salvation even if I continue habitual sexual sin without attempting to have victory." Or, "Just stop it"!
- E. Women don't struggle with this—"I can enjoy romance novels and it's okay" Or, "it's okay to dress to bring attention to my body."
- F. Potential for ministry—"The darker the night, the brighter the principles of Scripture shine."

II. Let's Get to the Heart of the Matter

- A. Doing a "bibliocardigram"

Proverbs 4:23 "Watch over your heart with all diligence, for from it flow the springs of life."

Matthew 5: 28 "but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart."

1. Understanding the term (from the Theological Wordbook of the Old Testament and others).

2. Understanding the “three trees” handout

Romans 1: 25 “For they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen.

The world has an inconsolable longing. It tries to satisfy the longing with scenic vacations, accomplishments of creativity, stunning cinematic productions, sexual exploits, sports extravaganzas, hallucinogenic drugs....But the longing remains.
What does this mean? (John Piper)

3. Figuring out your heart

Proverbs 20:5 “A plan in the heart of man is like deep water, **but a man of understanding draws it out.**”

- Psalm 18:1-3 Remember the religious nature of all mankind
If we say someone does something “religiously” what do we mean?
- Let’s take a look at some other “x-ray” questions (see handout).

B. The nature of lust

James 1:14 “But each one is tempted when he is carried away and enticed **by his own lust.**”

Enslaving, selfish, unruly/rebellious, insane/illogical, driven, passionate, full of folly/stupid, blinding, prone to fantasy and fed by fantasy, short memory of pain, willing to abuse grace, feeling oriented, prone to excess, prone to excuse, feels like a need, never truly satisfied, controls, temporally oriented, resists change because habits become deeply engrained, alive, fed by the external (e.g. entertainment), good things gone bad, prone to perversion, progresses, wreaks havoc, violent, desensitizing, deceitful/camouflages, bold, self-destructive, lazy, **leads to death.**

B. The solution is a drivenness and passion for the Lord—a superior satisfaction.

“We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased” (C. S. Lewis).

1. Jeremiah 31:33

2. Psalm 51:10
3. Ezekiel 14
4. Mark 12:30-31
5. Isaiah 55:1-3
6. Matthew 5:6
7. Psalm 63
8. Philippians 3
9. Psalm 16:11

“O Lord, You made us for Yourself, and our hearts are restless until they find their rest in You” (Augustine).

II. Understand How to Deal with Sin and This Sin in Particular

- A. Murder it! “It [sin] is never quiet, [whether it is] conquering or conquered...Do you mortify; do you make it your daily work; be killing sin or it will be killing you.” (John Owen)

We should deal with our sin courageously, striking at its head. Subduing it a little is not enough. We need to exterminate it, hack it to pieces—seek by the means of grace and the power of the Spirit to wring the deadly life from it”
(The Vanishing Conscience, John MacArthur).

- B. Build new walls both internally and externally

Proverbs 25:28 “Like a city that is broken into and without walls is a man who has no control over his spirit.”

Here’s where you get to try out your art skills:

- C. Understand Scripture’s commands concerning lust and the appetites of the body.

1. 2 Timothy 2:22
2. 1 Peter 2:11
3. Eph. 4:22-24
4. 1 Peter 1:14
5. 1 John 2:17; 1 Peter 4:1-3
6. Col. 3:5
7. Titus 2:12
8. Romans 13:14
9. 1 Cor. 9:27
10. Phil. 4:8

- D. Grow in the fear of God.

We need to understand that this person is revealing his/her theology.

1. Proverbs 5:18-21
 2. 2 Chronicles 16:9
 3. Hebrews 4:12-13
 4. Isa. 40:26-27
- E. Develop deep, meaningful relationships
1. Wants cheap intimacy—intimacy without work “one flesh”
 2. Revealing a poor relationship with spouse (don’t forget the spouse!)
 3. He or she needs to work on serving others (especially spouse) because he or she is selfish.

“Man’s basic problem is preoccupation with self. He is innately beset with narcissism.... In the final analysis, every sin results from preoccupation with self. We sin because we are totally selfish, totally devoted to ourselves, rather than to God and to others...”

(MacArthur, Matthew 1-7, Page 447).

4. Needs accountability (Hebrews 3:13)
5. Summary: The two great commandments

III. A-N-T-H-E-M (from John Piper)

A _____

N _____

T _____

H _____

E _____

M _____

**Living by Proper Hopes
(Finding Hope Again)
One possible source of depression**

Introduction:

I. Understanding Proper Hope.

A. Batach

1. Psalm 21:7

Hope can be no more stable than the trustworthiness, reliability or the object.

2. Psalm 28:7-9

3. Isaiah 26:3

4. Benefits from the life of Batach (Proverbs 1:33; 3:5, Ps. 16:8-9)

B. Qawah

1. Psalm 62:5-8

2. Psalm 27:14 (cf. Isaiah 8:17)

3. Isaiah 40:31

C. Elpis

1. 1 Thessalonians 1:3

2. Romans 15:4 (cf. Psalm 119:81, 114)

3. Romans 15:3

II. Warning about False Hopes

- A. What they are- for instance list (military strength, political power, people, money).

1. Psalm 52:7-8

2. Psalm 118:8

3. Psalm 146:3-6

B. What they represent: false hopes = false religions.

III. Finding Hope Again

A. Be weaning yourself from false hopes.

B. Dwell on and choose to believe the promises.

C. Let your gaze break through to eternity.

D. Persevere-fight for this, your joy depends on it.

E. Rest in/believe the sovereignty of God.

Medical Issues and Psychotropic Drugs

How Biblical Counselors Should Think About Psychiatric Medications-Student Notes Daniel Dionne, MD, ACBC

I. Intro:

II. Goal: My goal in this session is to help you to have a framework for how to think when you hear that a counselee, a family member, or a friend is taking psychiatric medication.

III. How Doctors Think

IV. Pathology

V. Disorders

VI. Psychiatry

VII. Medications for Depression:

VIII. Do the Medications work?

IX. Medication List:

See List Below

X. Biblical counseling

XI. Dr. Dan's Put Offs and Put Ons

1. Put off

Don't judge them if they are on medication.

Don't make them feel like they have inferior faith if they are on medication.

Don't tell them that it is a sin to be on medication.

2. Put on

Ask what was going on at the time they started meds and what they were hoping the meds would do?

Ask why their doctor prescribed this medication and were there other medications that have been tried.

Ask about side effects of the medication.

Ask how well the medication has worked for them.

Get to work talking about heart issues.

XII. Wrapping Up

Schizophrenia

Bipolar 1

Bipolar 2

Anxiety

PTSD

OCD

XIII. Final Exam

Helpful Resources:

Good Mood Bad Mood, Charles Hodges

Comparative Benefits and Harms of Antidepressants, Psychological, Complementary and Exercise Treatments for Major Depression: an Evidence Report for a Clinical Practice Guideline from the American College of Physicians. Annals of Internal Medicine, February 9, 2016

Out of the Blues, Wayne Mack

Depression: Looking Up from the Stubborn Darkness, Ed Welch

A Gospel Primer, Milton Vincent

Medication List

Antidepressants

SSRIs

Citalopram (A, OCD)
Escitalopram (A, OCD)
Fluoxetine (A, OCD)
Fluvoxamine (A, OCD)
Paroxetine (A, OCD)
Sertraline (A, OCD)

SNRIs

Desvenlafaxine
Duloxetine (A)
Levomilnacipran
Milnacipram
Venlafaxine (A, OCD)

Atypical Agents

Bupropion (A)

Serotonin Modulators

Nefazodone
Trazodone
Vilazodone

Tricyclics and Tetracyclics

Amitriptyline
Amoxapine
Clomipramine
Desipramine
Doxepin
Imipramine

Maprotiline
Nortryptiline
Protryptiline
Trimipramine

MAOIs

Isocarboxazid
Phenelzine
Selegeline Transdermal
Tranlycypromine

Anti-Anxiety Medications

Pregabalin
Mirtazepine
Quetiapine (AP)
Hydroxyzine
Imipramine

Sedating Anxiety Medications

Bupirone

Benzodiazepines

Alprazolam
Bromazepam
Diazepam
Chlordiazepoxide
Clonazepam
Clorazepate
Lorazepam
Prazepam

Benzodiazepines for Sleep

Estazolam
Flurazepam
Nitrazepam
Temazepam
Triazolam
Quazepam

Anti-Psychotic Medications

First Generation Anti-psychotic Medications

Chlorpromazine
Fluphenazine
Haloperidol
Loxapine
Perphenazine
Pimozide
Thioridazine
Thiothixene
Trifluoperazine

Second Generation Agents

Aripiprazole
Asenapine
Brexipiprazole
Cariprazine
Clozapine
Iloperidone
Lurasidone
Olanzapine
Paliperidone
Quetiapine (A)
Risperidone
Ziprasidone

Bipolar Medications

Lithium
Valproic acid
Carbamazepine
Lamotrigine
Gabapentin
Topiramate

OCD Medications

Clomipramine
See Above List

SAMPLE

HOMEWORK

AND

DIAGRAMS

Developing Commitment in Discipleship

Proverbs 14:23 states "In all labor there is profit, but mere talk leads only to poverty."

As a disciple of Christ do I desire to:

1. Accept personal responsibility for my desires, motivations, thoughts, attitudes, feelings, words, and actions. Stop blaming circumstances and people for my problems. I believe that change is possible through Christ Jesus.
2. Agree that Biblical change involves personal choice. Do I want to change? "I can't" means "I won't."
3. Grow in my desire to change my ways to God's ways? Thoughts, attitudes, desires, motives, and intentions: what do mine look like? Nothing less than genuine Biblical heart repentance and heart change will please God and produce genuine and lasting change.
4. Be committed to put off wrong desires, thoughts, words, and actions that hinder my Biblical change? Continuously be committed to putting on Christ-like thoughts, words, actions, and desires daily?

In light of these points, commitment looks like:

A: Acknowledge personal responsibility. Hebrews 12:1-2, 14; James 1:13-15.

C: Choose to look at all circumstances from a Biblical point of view.
I Peter 1:6-7; 4:12-13; 3:8-9.

C: Commit to begin to eliminate ALL that hinders biblical change. Ephesians 4:15, 17, 22-27. Progressive sanctification.

E: Exert energy to the goal. Romans 13:14; I Timothy 4:7.

P: Persevere in obedience. Romans 5:3-5; James 1:2-4; Hebrews 10:36.

T: Trust God for the strength and resources to change, i.e.: the Holy Spirit.
Philippians 2:12-13, John 14:26, I Thessalonians 5:23-24.

Drawing out the Purposes of the Heart

"The purposes of a man's heart are deep waters, but a man of understanding draws them out." *Proverbs 20:5*

Instructions: The Scriptures give us many windows into the heart and what functionally rules it. Here are a few examples. These questions are meant to help you examine personal heart themes of thought, motive, and desire so that you can begin to understand the true treasures of your heart. They will also help you to begin to see how these desires have shaped the way you have responded to God, others, and the situations of life.

Please answer the questions as thoroughly as possible. A paragraph on each question would be ideal. Include some illustrations of how this is true in your life. We will be looking for themes and patterns that define your heart tendencies. You will find it to be a liberating experience as the Lord helps you understand your heart and helps you to grow.

1. When do you tend to experience fear, worry, or anxiety (Matthew 6:19-34)?
2. Where have you struggled with disappointment (Proverbs 13:12, 19)?
3. In what situations do you struggle with anger (James 4:1, 2; Proverbs 11:23)?
4. Where do you encounter problems in relationships (James 4:1-10)?
5. What are the situations of life that you find particularly difficult (I Corinthians 10:13, 14)?
6. What things do you find yourself seeking to avoid?
7. Where have you experienced regular problems in your relationship to the Lord? In what situations do you tend to doubt the truths of Scriptures?
8. What is a good relationship? What do you expect of others?
9. In what type of situations do you struggle with bitterness?
10. Where have you struggled with regret, being tempted to say, "If only...?"

11. In what experiences from the past do you have a hard time letting go?

12. Where do you tend to struggle with envy? What do you find yourself wanting that others have and you don't?

13. Whose opinion really matters to you?

Fill in the blanks:

1. Life would be all right if _____?

2. I really wish I had _____?

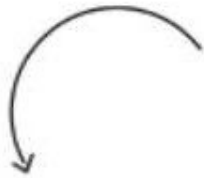
3. I need _____?

Three Trees Diagram

Name: _____



_____ and _____



Synonyms for the word "heart"



1. _____
 2. _____
 3. _____
 1. _____
 2. _____
 3. _____

_____ of _____
 [what this whole side represents]

_____ of _____
 [what this whole side represents]

God-given resources for change:
 1. _____
 2. _____
 3. _____

Key references for the heart given in class



[the gospel and all its implications]

A Plan for Change

1. Describe the problem in detail—be specific. How does the problem show up in your behavior, words, thoughts, attitudes, emotions? When, where and with whom does it appear? How often is it a problem? How intense? How long-standing? What was the starting point? What has helped in the past? What has hindered change?

2. Identify your goals for working on this problem.

3. This behavior or attitude comes from what heart idolatry? Please be specific. For example, "I desire and live to keep things under control." Or, "I make people my refuge."

4. Have you asked the Lord's forgiveness? When will you?

5. Have you asked the forgiveness of anyone who has been impacted by this? If not, when will you?

6. In what ways do you need to die to this idolatry? What behavior or attitude needs to be "put off"? How could you or should you practice the principle of "radical amputation," demonstrating your sincere desire to change (Matt 5:28-30; Col 3:5)?

7. What behavior or attitude needs to be "put on"?

8. How will you do this and when?

9. How do you need to grow in your love for or trust in the Lord related to

this/these areas?

10. How will you do this and when?

11. Who will you ask to hold you accountable, and how will they do it?
Ideally, this should be someone in your local church or a close brother or sister in Christ.

12. What literature do you need to read that addresses this subject?

13. What verses do you need to memorize, meditate on or study?

A N T H E M Strategies for Fighting Lust

by John Piper November 5, 2001

I have in mind men and women. For men it's obvious. The need for warfare against the bombardment of visual temptation to fixate on sexual images is urgent. For women it is less obvious, but just as great if we broaden the scope of temptation to food or figure or relational fantasies. When I say "lust" I mean the realm of thought, imagination, and desire that leads to sexual misconduct. So here is one set of strategies in the war against wrong desires. I put it in the form of an acronym, A N T H E M.

A - AVOID as much as is possible and reasonable the sights and situations that arouse unfitting desire. I say "possible and reasonable" because some exposure to temptation is inevitable. And I say "unfitting desire" because not all desires for sex, food, and family are bad. We know when they are unfitting and unhelpful and on their way to becoming enslaving. We know our weaknesses and what triggers them. "Avoiding" is a Biblical strategy. "Flee youthful passions and pursue righteousness" (2 Timothy 2:22). "Make no provision for the flesh, to gratify its desires" (Romans 13:14).

N - Say NO to every lustful thought within five seconds. And say it with the authority of Jesus Christ. "In the name of Jesus, NO!" You don't have much more than five seconds. Give it more unopposed time than that, and it will lodge itself with such force as to be almost immovable. Say it out loud if you dare. Be tough and warlike. As John Owen said, "Be killing sin or it will be killing you." Strike fast and strike hard. "Resist the devil, and he will flee from you" (James 4:7).

T - TURN the mind forcefully toward Christ as a superior satisfaction. Saying "no" will not suffice. You must move from defense to offense. Fight fire with fire. Attack the promises of sin with the promises of Christ. The Bible calls lusts "deceitful desires" (Ephesians 4:22). They lie. They promise more than they can deliver. The Bible calls them "passions of your former ignorance" (1 Peter 1:14). Only fools yield. "All at once he follows her, as an ox goes to the slaughter" (Proverbs 7:22). Deceit is defeated by truth. Ignorance is defeated by knowledge. It must be glorious truth and beautiful knowledge. This is why I wrote Seeing and Savoring Jesus Christ. We must stock our minds with the superior promises and pleasures of Jesus. Then we must turn to them immediately after saying, "NO!"

H - HOLD the promise and the pleasure of Christ firmly in your mind until it pushes the other images out. "Fix your eyes on Jesus" (Hebrews 3:1). Here is where many fail. They give in too soon. They say, "I tried to push it out, and it didn't work." I ask, "How long did you try?" How hard did you exert your mind? The mind is a muscle. You can flex it with vehemence. Take the kingdom violently (Matthew 11:12). Be brutal. Hold the promise of Christ before your eyes. Hold it. Hold it! Don't let it go! Keep holding it! How long? As long as it takes. Fight! For Christ's sake, fight till you win! If an electric garage door were about to crush your child you would hold it up with all our might and holler for help, and hold it and hold it and hold it and hold it.

E - ENJOY a superior satisfaction. Cultivate the capacities for pleasure in Christ. One reason lust reigns in so many is that Christ has so little appeal. We default to deceit because we have little delight in Christ. Don't say, "That's just not me." What steps have you taken to waken affection for Jesus? Have you fought for joy? Don't be fatalistic. You were created to treasure Christ with all your heart - more than you treasure sex or sugar. If you have little taste for Jesus, competing pleasures will triumph. Plead with God for the satisfaction you don't have: "Satisfy us in the morning with your steadfast love, that we may rejoice and be glad all our days" (Psalm 90:14). Then look, look, look at the most magnificent Person in the universe until you see him the way he is.

M - MOVE into a useful activity away from idleness and other vulnerable behaviors. Lust grows fast in the garden of leisure. Find a good work to do, and do it with all your might. "Do not be slothful in zeal, be fervent in spirit, serve the Lord" (Romans 12:11). "Be steadfast, immovable, always abounding in the work of the Lord" (1 Corinthians 15:58). Abound in work. Get up and do something. Sweep a room. Hammer a nail. Write a letter. Fix a faucet. And do it for Jesus' sake. You were made to manage and create. Christ died to make you "zealous for good deeds" (Titus 2:14). Displace deceitful lusts with a passion for good deeds.

*By John Piper. © Desiring God. Website:
www.desiringGod.org. Email: mail@desiringGod.org.
Toll Free: 1.888.346.4700.*

"STOREE"

I am grateful to the LORD for the opportunity to meet with you and sincerely desire to understand what is happening or has happened in your life. To get started could you tell me your "storee?" "Storee" is a way for me to get some general information about what is going on. Your answers can be as long as you like but please give me at least a few sentences for each letter. Thank you for your help and I will be prayerfully anticipating our meeting.

S - Situation: What are the circumstances? How old are you? What's going on in your life? What are the names of family members? What seems to be the main problem? How do you hope I can help you?

T - Thinking: What is your typical thinking about this situation (what goes through your mind regularly)? What do you think or wonder about yourself in relation to the situation? What do you think of others in relation to the situation? What do you like to think about in general? What do you do to occupy your mind?

O - Others: How are others involved? How does this issue impact others? What have others done to compound or alleviate the problem?

R - Response: What are you doing about this issue? What have you done to try to address this issue in the past? How do you react when this issue is a problem? What are your typical actions or reactions to this problem (e.g. "I get angry and go for a drive")?

When you are feeling pressure in life how does it come out? How are you sleeping?

E - Emotions: What are your typical emotions? What do you fear? What makes you feel anxious? What makes you angry? What would make you happy, related to this situation? What would give you peace, related to this situation?

E - Expectations: What do you desire related to the situation? What would you like? What are you getting that you don't want? What do you want that you aren't getting? What do you think you need (e.g. "I need respect")? What are you hoping will happen through counseling? What do you think others are desiring/wanting in relation to this situation?

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The Life of Trust

"Trust is not a passive state of mind. It is a vigorous act of the soul whereby we choose to lay hold on the promises of God and cling to them despite the adversity that at times seeks to overwhelm us." Jerry Bridges—*Trusting God*

1. Underline what you believe is significant.
2. Please read Psalm 28:6-7 and write out how David practiced this definition of trust.
3. Please read Isaiah 26:3-4. How is this definition of trust demonstrated? What are the implications of this for your thinking? What are the implications for your worship?
4. Please write two ways this applies to your situation.
5. What do you need to do to practice this type of trust? What could you do to start?
6. Write out a prayer of commitment to the LORD to do this.

Psalm 18:1-3
WHO OR WHAT IS GOD IN MY LIFE?

Read the verses and read the explanations given below for each of the metaphors used to describe God. The New American Standard was used as the basis of the metaphors. The purpose of this study is twofold to help you develop the same type of testimony David has and to reveal to you who or what is taking the place of God in your life now.

Verse One: "strength" - means "to bind fast"(for example with nails); "support," like a retaining wall or buttress. Used over 30 times in Nehemiah for the rebuilding/repairing of the walls of Jerusalem.

David describes God as his strength. In other words, God is his support, his buttress.

What is my support? What is it that I rely upon to make me strong? What gives me strength to get through life? What do I lean upon when life is tough? Who do I turn to?

Answers

Verse Two: "Rock" - also translated by a "cliff," a "place to hide" (a cleft in the rock)

David says that the LORD is his place to hide. What do I hide in? What do I find shelter in and derive comfort from?

"Fortress" - "stronghold," a castle on a mountain (for example, Herod's famous Masada near the Dead Sea)

David flees to the LORD as his fortress; he takes refuge from the pressures of life in Him.

Who or what do I typically flee to in the storms of life? What is my refuge? Who do I run to for help?

"Deliverer" - the One who helps me escape or rescues me (used of survivors from battle). Who or what am I turning to for help in escaping the pressures of life, the battles of life? What are my escapes? Who is my rescuer?

"Rock" is a different word than above meaning boulder. In Psalm 62:1-3 (also 6-7) it is used of the person who is confident because their faith/trust is in the LORD. Their trust is in Him so therefore they will not be "greatly shaken." Who or what is my confidence that leads me to believe that I will not be greatly shaken?

"Shield" - small, maneuverable shield (see also verses 30 and 35 and Psalm 28:7). What are my shields in life? What am I hiding behind? Who or what am I trusting in to protect me? What are my defense mechanisms?

"Horn of my salvation" - Horn, representing strength (Used of the horns of the altar representing the power and presence of the LORD; also of horns in battle). What do I cling to when I'm attacked? What trumpet do I start blowing? What would victory be to me? What would win the battle for me so that I could have peace? What is my salvation that makes life livable? What do I turn to as a weapon to win peace in my life? What power do I use to deal with enemies/pressures?

"Stronghold" - "fort on high ground"(Psalm 46:7 is the next place where it used). What walls do I hide behind? What do I bury myself in? What do you immerse yourself in when the pressure is on? What do I count on to have an advantage over others?

Verse three: "And I am saved from my enemies." What is causing pressure? What are my enemies? Am I doing what David did under pressure? What are the giants or enemies in my life (people, emotions, habits)?

The following questions are designed to help you change:

David says that God is all these things to him.

- Is God these things to me?
- What is taking God's rightful place?
- Do I give more devotion, zeal, energy or passion to these than my relationship with the LORD? What can I do to put the LORD in His rightful place?
- What thinking do I need to change?
- What verses should I memorize to help with my thinking?
- Who can hold me accountable?

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STUDY OF ROMANS 11:36

Read Romans 11:36. Write this verse in your own words.

In the context of this passage, explain the meaning of each of these phrases:

- From Him -
- Through Him -
- To Him -

Read 1 Corinthians 8:6, 1 Corinthians 10:31, and Colossians 1:16. How do these passages relate to Romans 11:36?

What do these passages tell me about why am I here? What is my purpose in life?

What do these passages tell me about God and Who He is in my life?

What should be our focus in life? (Why do we do what we do?) What are the things in my life (thoughts, attitudes, desires, thoughts) that do not reflect this purpose and focus?

Practical Application:

- Write Romans 11:36 on an index card and carry it with you. Meditate on this passage when you become overwhelmed or find your focus slipping from what it should be. Begin to memorize this passage.
- Use this passage as a foundation to pray through the situations and problems in your life, even down to the smallest detail. Spend at least five minutes a day praying through the issues in your life and drawing them back to this passage. Ask God to help you reflect His purpose for you in these situations. Recognize His control over your life and His purpose to be glorified in everything.

What Is the Christian Life?

1. The following are different views of the Christian life:
 - a. Do you think that there is a "secret" to the Christian life that ends the struggle and makes life easy sailing?
 - b. Have you resigned yourself to failure as a Christian because it seems too hard to change?
 - c. Have you ever become a "disciple of Christ," someone consciously changing, learning how to think and act like Jesus Christ in every situation in life?
 - d. When you become aware of a shortcoming in your life, do you treat it as a great crisis, either to excuse or to despair over or to seek instantaneous perfection and deliverance?

2. Read this description of the normal Christian life:

"This life, therefore, is not righteousness but growth in righteousness, not health by healing, not being but becoming, not rest but exercise.

"We are not yet what we shall be, but we are growing toward it;
The process is not yet finished but it is going on;
This is not the end but it is the road.
All does not yet gleam in glory but all is being purified."

-Martin Luther

- a. According to Luther, what is this life like?
- b. What promises does this hold out, both for the present and the future?
- c. Is Luther's view also your view of the Christian life? Where are you challenged? How are you encouraged?
- d. How specifically do you need to change?

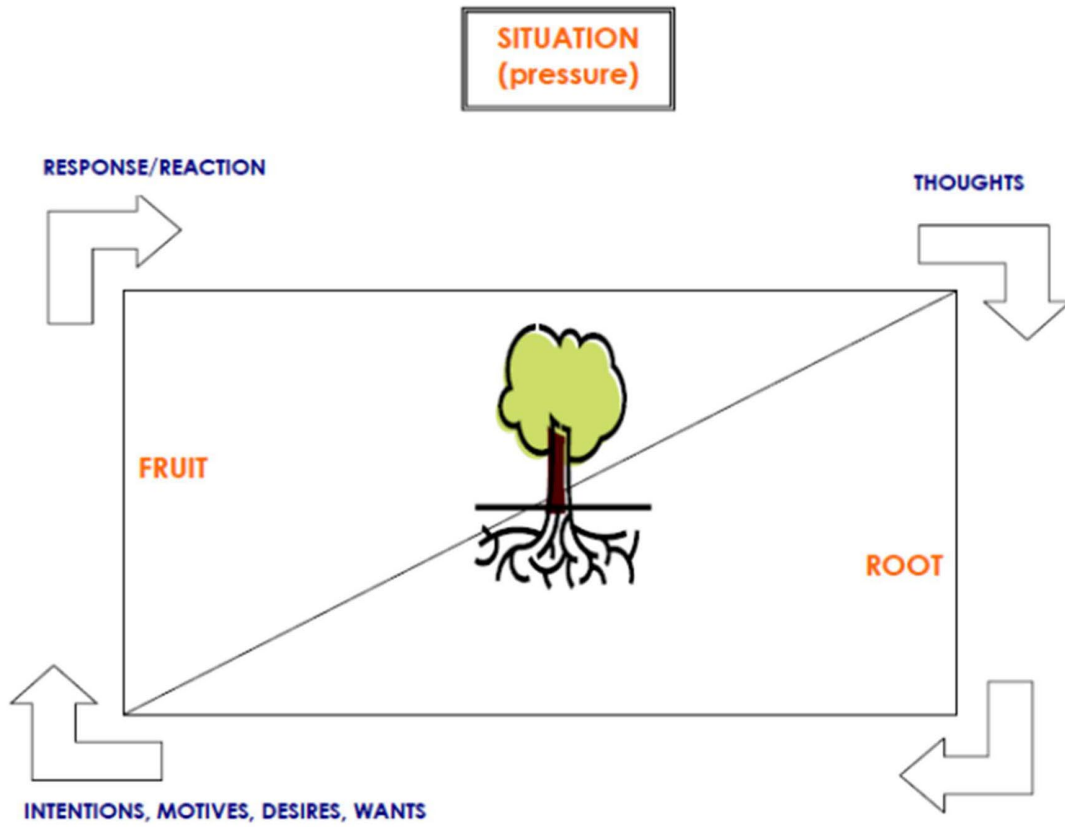
3. Luther wrote what he wrote because he had studied the Bible. Read the following passages of Scripture: James 1:2-5; Philippians 1:6, 1:9-11, 2:12-13; 2 Peter 1:3-11. Ask of each passage the same questions you asked of Luther's quotation.
 - a. What is this life like?

 - b. What promises does this hold out, both for the present and the future?

 - c. Is this your view of the Christian life? Where are you challenged? How are you encouraged?

 - d. How specifically do you need to change?

THE BOX DIAGRAM



Luke 6:43ff
Getting the Big Picture

SITUATION:

WHAT IS GOING ON? (Circumstances, behavior of others)

FRUIT:

HOW ARE YOU RESPONDING TO WHAT IS GOING ON? (Emotions, actions, reactions)

ROOTS:

WHAT DO YOU THINK ABOUT WHAT IS GOING ON? (God, myself, others, life)

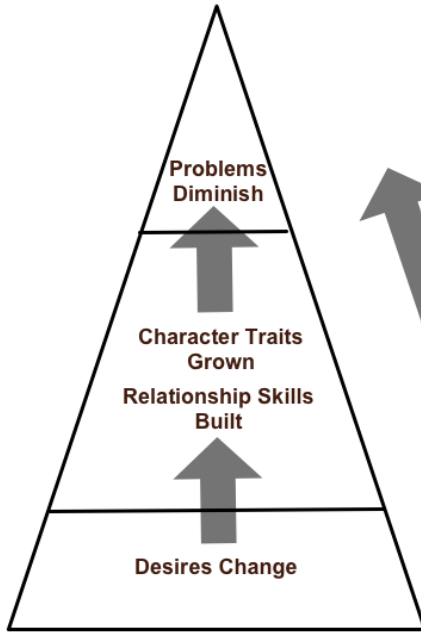
WHAT DO YOU WANT? (Goals, desires, wants, demands)

Love, Know, Speak, Do

LOVE	Involvement	
	Establish a change-facilitating relationship.	
	Inspiration	
	Inspire hope.	
KNOW	Inventory	
	Secure info. to understand ce. and her problems.	
	Interpretation	
	Analyze and organize info. to identify & explain problems to ce.	
SPEAK	Instruction	
	Give appropriate instruction to solve problems.	
	Inducement	
	Motivate ce. to obey God.	
DO	Implementation	
	Help ce to plan new habits and patterns.	
	Integration	
	Coach until ce. changes and is integrated into local church.	

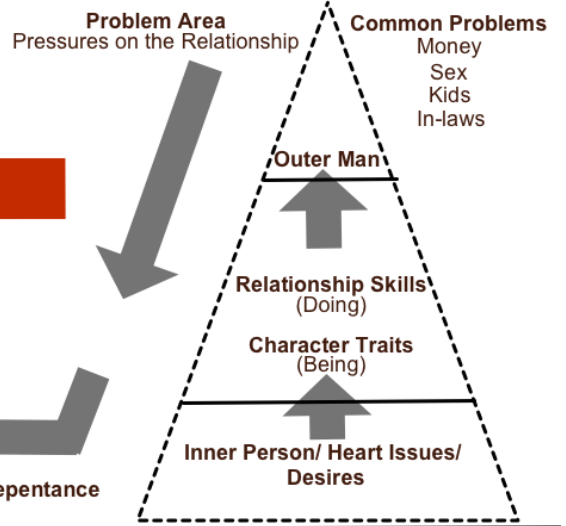
True Worship

Spirit/ Godly Desires



False Worship

Flesh/ Evil Desires
Gal 5:16-17/ James 4:1-4



Situation
Thinking
Others
Responding
Emotions
Expectations



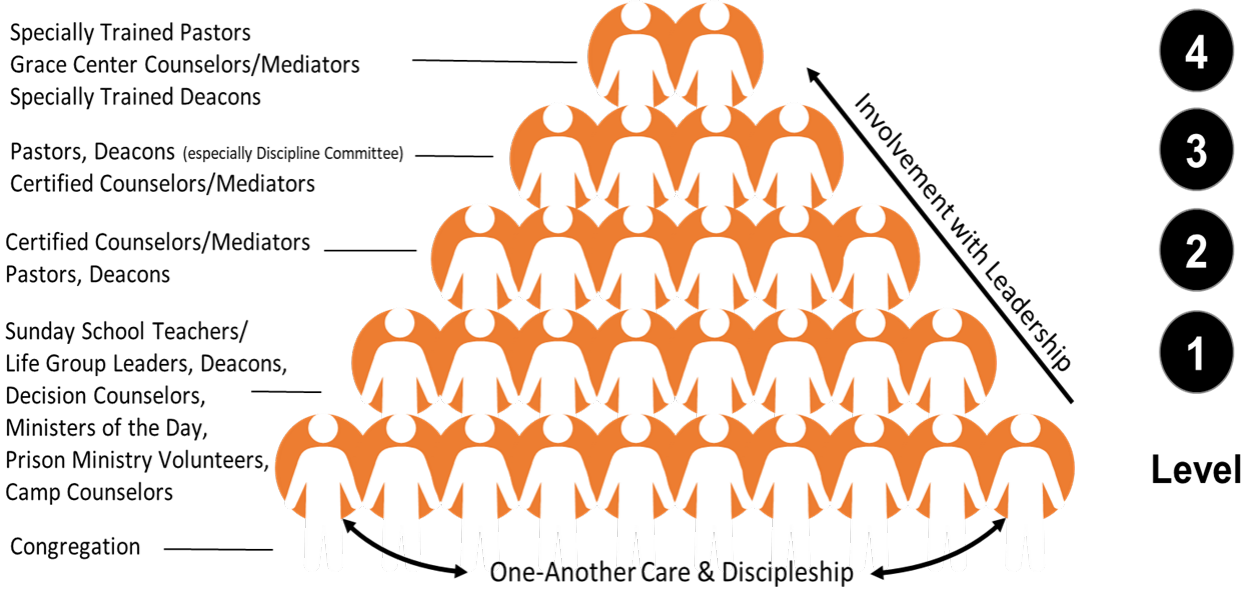
Character Traits

1. Humility
2. Gentleness
3. Patience/ self-control
4. Heart of compassion
5. Kindness
6. Tolerance
7. Commitment

Relationship Skills

1. Communication (Eph 4:20-32; Prov 18)
2. Conflict Resolution (Eph 4:26; Matt 5:9)
3. Understanding/ fulfilling roles (Eph 5:21-6:9)
4. Worship-Walking with the Lord together (Col 3:16-17)
5. Time (Acts 2:46)
6. Honoring/ serving (Phil 2:1-14)

Pyramid of Care



CASE STUDIES

Larry's "STOREE"

Situation: Larry, a new believer in your church, has a desire to grow in Christ likeness. The Lord used very difficult circumstances in his life to provoke him to search for answers. He has come to Christ out of a background of alcohol and drugs and a very dysfunctional family. He is divorced and his wife is a drug addict so he has custody of their 10-year-old son. The family he grew up in was also difficult. He had a father who was a yeller and a mother who was not really tuned into caring for him.

Larry does not have a regular job and has lived with a number of families in the church in the last year. He tries to pay rent but isn't always consistent. He also isn't very energetic about finding a job.

Since coming to Christ and being baptized he has been faithful to church, Bible studies, and has his son in AWANA. Until recently . . . he has started to struggle with drinking again after a failed relationship with a woman.

Thinking: Larry regularly thinks about himself as a failure. He also dwells on how it seems like no one cares for him and says to himself, "I need people to love me." He daydreams about his "big check" coming. In recent weeks he has thought that life is "out of control" and "I just need stability." He has also thought that the church isn't doing what it's supposed to do to help him with all his needs. He also wonders if God is punishing him since he can't seem to find a stable job and has to move from house to house.

Others: He is starting to offend others in the church because of his seeming poor work ethic and they are beginning to wonder if he is just taking advantage of the church. His relationship with the church is getting shaky especially since he seems to be making accusations against the church.

Responses/reactions: Highly emotional outbursts, crying and drinking are the ways he seems to be responding recently. He also has become a bit more inconsistent in church attendance and has at times seemed to want to leave.

Emotions: Panic would be a good way to describe him recently, especially as there has been more financial pressure and pressure from the church to be more diligent in finding a job. He worries regularly about the future and what people are thinking of him. He has a lot of fear that people will reject him and he yearns for stability and some "peace and quiet."

Expectations/hopes/wants: "I just want someone to love me." I need a job but it has to be one that fits my schedule. I really want a relationship with a woman. I don't want to be pushed.

John and Misty's STOREE

Situation: John and Misty were married for fifteen years when she came to talk. She was miserable. She knew her attitudes about John were wrong but didn't know what to do. Both John and Misty are former military—in fact they met in the military. They both grew up in Christian homes and his father was a pastor. They are the parents of 8 children and have homeschooled for years. They live in a less than adequate home for their size family and John has not had the income to buy a larger home. At church they portray themselves as the family that has their act together but at home there is fighting and even more generally a “cold war.” She sings in the choir and has a beautiful solo voice. They are very faithful to church and talk about discipling their children.

The kids seem obedient and well mannered. He speaks of family worship and they pulled their children from the AWANA ministry so they could spend that time discipling their own children. He has taken another job which means another move. She is tired of moving, tired of her marriage, and the move is only four weeks away so she knows she needs to come and talk.

Thinking: She meditates regularly on beautiful log homes in “Southern Living” magazine. She also thinks about how much of a loser she married who can't even provide for their family.

She dreams about the day she will be free from this man and makes plans in her mind to get her nursing degree so she can support her children on her own. She dwells on hopeless thoughts many days. She also is consumed with bitter thoughts toward him and calls him a liar and hypocrite in her mind regularly. He makes so many promises that he doesn't keep and portrays himself to others in ways that aren't true. She is so embarrassed of their house and property. She also thinks, “Maybe if I keep putting pressure on him I can get him to change.” It has become painfully obvious that this doesn't work.

When he finally did come to counseling two weeks before they moved I found out that he dwells on being able to relax and does admit to making promises that he has no intention of keeping. When asked what goes through his mind when he knows he is lying to her he says, “I just want her to stop nagging me.” Many days as he drives home from work he dreams about the movie he is going to watch and the nice big cold glass of southern iced tea he will enjoy. He didn't want to come to counseling earlier for fear of what others would think of him.

Others: The kids are obviously impacted-especially their education. She is feeling so overwhelmed and hopeless that she hardly does any schooling. Their creditors are also impacted and they get letters or calls regularly demanding payment.

Responses: He likes to come home and just relax but that has become next to impossible because she has neglected the house so much he has to get the kids mobilized to do cleaning. She is so depressed now that she closes herself in her¹³²

room many days and cries and dreams of being set free. She also has not been paying bills and their checkbook is "a mess."

He says he is discipling the kids but they don't even pray together. He has promised to lead family devotions many times but never does. He also promises to mow the lawn but doesn't do that either. She is so embarrassed that their lawn is 12" long.

Emotions: Depression, anger, fear, and anxiety are all characteristic of her life. The biggest emotion being expressed though at the time of counseling was hate. She said, "I hate his guts and can't wait to be free from him."

The main emotion he is feeling is fear—fear of what others will think when they find out what is truly happening in his home. He is also angry, angry with all her nagging.

Expectations: She expects him to find a job that provides enough of an income that they can have a bigger home. It would be really great if it was one like those in the magazine!

She expects him to be the spiritual leader and she lets him know it!

She wants him to do what he promises, especially keeping the yard neater and the house repaired.

He just wants some peace and quiet. He wants to be able to relax. He doesn't want people to find out what is happening.

Where do you start?

How do you sort out all the information?

What passages of Scripture apply?

What are they serving, wanting, worshipping, living for?

Your Teachers

Dr. Ernie Baker

Ernie has the privilege of serving as Pastor of Counseling Supervision and Equipping at First Baptist of Jacksonville where he helps oversee First Counseling. He received his M.Div. from Capital Bible Seminary, and his D.Min. in Pastoral Counseling from Westminster Theological Seminary. Dr. Baker has been in ministry since 1980. Twenty-five of these years were spent in pastoral ministry which included training and equipping pastors and laymen in the skills of discipleship counseling and conciliation before serving as Professor of Biblical Counseling at The Master's University and Seminary. He is thankful to return to pastoral ministry now. He is a Certified Conciliator with The Institute for Christian Conciliation and teaches a number of conflict resolution courses along with doing conciliation. He is also a Fellow with the Association of Certified Biblical Counselors, a Council Board member of the Biblical Counseling Coalition. At The Master's University and Seminary, he oversees the on-line Bachelor of Arts in Biblical Counseling degree and serves as an adjunct professor in the graduate degrees at the University and Seminary. It has been his privilege to teach biblical counseling and conciliation in numerous foreign countries. He and Rose have three sons and three daughters (five of whom are married, and nine "and-counting" grandchildren).

Ernie is the author of: *Marry Wisely, Marry Well*; a blueprint for personal preparation (Shepherd Press); *Help! I'm in a Conflict* (Shepherd Press); Contributing author to *Christ-Centered Biblical Counseling* (Harvest House); *Scripture and Counseling, God's Word for Life in a Broken World* (Zondervan); *Men Counseling Men* (Harvest House); *Biblical Counseling and the Church, God's Help Through God's People* (Zondervan); *What Happened in the Garden, the Reality and Ramifications of the Fall* (Kregel) and numerous journal and magazine articles. Along with enjoying relationship with the Lord and his family, Ernie enjoys gardening, hunting and studying the American Civil War. His favorite verse is Romans 11:36.

Dr. Ryan Trzeciak

Ryan (D.Min., The Southern Baptist Theological Seminary) serves as the Pastor of Counseling and Discipleship at First Counseling and director of First Counseling, the biblical counseling ministry of First Baptist. A native of Southern California, he spent his formative years in church, serving in ministries, and working at youth camps. He married Jennifer in 2001, where they continued together in ministry in Southern California, the San Francisco Bay Area, and Seattle. Ryan loves serving First Baptist because of the church's devotion to Christ, its commitment to discipleship, and its passion to obey the two greatest commandments: to love God and love others.

Ryan and Jennifer have been blessed with five wonderful children: Jacob, Warren, Aubrey, Daniel, and Elise. As a family, they enjoy reading, board games, road trips, movie nights, and pizza Fridays. When he's not in the office, you can find Ryan running, reading, spending time with friends and family, and cheering on the Chicago Cubs.

Extras

The Danvers Statement

The Danvers Statement summarizes the need for the Council on Biblical Manhood and Womanhood (CBMW) and serves as an overview of our core beliefs. This statement was prepared by several evangelical leaders at a CBMW meeting in Danvers, Massachusetts, in December of 1987. It was first published in final form by the CBMW in Wheaton, Illinois in November of 1988.

Rationale

We have been moved in our purpose by the following contemporary developments which we observe with deep concern:

1. The widespread uncertainty and confusion in our culture regarding the complementary differences between masculinity and femininity;
2. the tragic effects of this confusion in unraveling the fabric of marriage woven by God out of the beautiful and diverse strands of manhood and womanhood;
3. the increasing promotion given to feminist egalitarianism with accompanying distortions or neglect of the glad harmony portrayed in Scripture between the loving, humble leadership of redeemed husbands and the intelligent, willing support of that leadership by redeemed wives;
4. the widespread ambivalence regarding the values of motherhood, vocational homemaking, and the many ministries historically performed by women;
5. the growing claims of legitimacy for sexual relationships which have Biblically and historically been considered illicit or perverse, and the increase in pornographic portrayal of human sexuality;
6. the upsurge of physical and emotional abuse in the family;
7. the emergence of roles for men and women in church leadership that do not conform to Biblical teaching but backfire in the crippling of Biblically faithful witness;
8. the increasing prevalence and acceptance of hermeneutical oddities devised to reinterpret apparently plain meanings of Biblical texts;
9. the consequent threat to Biblical authority as the clarity of Scripture is jeopardized and the accessibility of its meaning to ordinary people is withdrawn into the restricted realm of technical ingenuity;
10. and behind all this the apparent accommodation of some within the church to the spirit of the age at the expense of winsome, radical Biblical authenticity which in the power of the Holy Spirit may reform rather than reflect our ailing culture.

Affirmations

Based on our understanding of Biblical teachings, we affirm the following:

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood (Gen 1:26-27, 2:18).
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart (Gen 2:18, 21-24; 1 Cor 11:7-9; 1 Tim 2:12-14).
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin (Gen 2:16-18, 21-24, 3:1-13; 1 Cor 11:7-9).

4. The Fall introduced distortions into the relationships between men and women (Gen 3:1-7, 12, 16).
 - In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
 - In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.
5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women (Gen 1:26-27, 2:18; Gal 3:28). Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community (Gen 2:18; Eph 5:21-33; Col 3:18-19; 1 Tim 2:11-15).
6. Redemption in Christ aims at removing the distortions introduced by the curse.
 - In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership (Eph 5:21-33; Col 3:18-19; Tit 2:3-5; 1 Pet 3:1-7).
 - In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men (Gal 3:28; 1 Cor 11:2-16; 1 Tim 2:11-15).
7. In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission-domestic, religious, or civil-ever implies a mandate to follow a human authority into sin (Dan 3:10-18; Acts 4:19-20, 5:27-29; 1 Pet 3:1-2).
8. In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries (1 Tim 2:11-15, 3:1-13; Tit 1:5-9). Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will.
9. With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world (1 Cor 12:7-21).
10. We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.

The Nashville Statement
A Coalition for Sexual Purity

"Know that the LORD Himself is God;
It is He who has made us, and not we ourselves..."
-Psalm 100:3

Preamble

Evangelical Christians at the dawn of the twenty-first century find themselves living in a period of historic transition. As Western culture has become increasingly post-Christian, it has embarked upon a massive revision of what it means to be a human being. By and large the spirit of our age no longer discerns or delights in the beauty of God's design for human life. Many deny that God created human beings for his glory, and that his good purposes for us include our personal and physical design as male and female. It is common to think that human identity as male and female is not part of God's beautiful plan, but is, rather, an expression of an individual's autonomous preferences. The pathway to full and lasting joy through God's good design for his creatures is thus replaced by the path of shortsighted alternatives that, sooner or later, ruin human life and dishonor God.

This secular spirit of our age presents a great challenge to the Christian church. Will the church of the Lord Jesus Christ lose her biblical conviction, clarity, and courage, and blend into the spirit of the age? Or will she hold fast to the word of life, draw courage from Jesus, and unashamedly proclaim his way as the way of life? Will she maintain her clear, counter-cultural witness to a world that seems bent on ruin?

We are persuaded that faithfulness in our generation means declaring once again the true story of the world and of our place in it—particularly as male and female. Christian Scripture teaches that there is but one God who alone is Creator and Lord of all. To him alone, every person owes glad-hearted thanksgiving, heart-felt praise, and total allegiance. This is the path not only of glorifying God, but of knowing ourselves. To forget our Creator is to forget who we are, for he made us for himself. And we cannot know ourselves truly without truly knowing him who made us. We did not make ourselves. We are not our own. Our true identity, as male and female persons, is given by God. It is not only foolish, but hopeless, to try to make ourselves what God did not create us to be.

We believe that God's design for his creation and his way of salvation serve to bring him the greatest glory and bring us the greatest good. God's good plan provides us with the greatest freedom. Jesus said he came that we might have life and have it in overflowing measure. He is for us and not against us. Therefore, in the hope of serving Christ's church and witnessing publicly to the good purposes of God for human sexuality revealed in Christian Scripture, we offer the following affirmations and denials.

Article 1

WE AFFIRM that God has designed marriage to be a covenantal, sexual, procreative, lifelong union of one man and one woman, as husband and wife, and is meant to signify the covenant love between Christ and his bride the church. WE DENY that God has designed marriage to be a homosexual, polygamous, or polyamorous relationship. We also deny that marriage is a mere human contract rather than a covenant made before God.

Article 2

WE AFFIRM that God's revealed will for all people is chastity outside of marriage and fidelity within marriage.

WE DENY that any affections, desires, or commitments ever justify sexual intercourse before or outside marriage; nor do they justify any form of sexual immorality.

Article 3

WE AFFIRM that God created Adam and Eve, the first human beings, in his own image, equal before God as persons, and distinct as male and female.

WE DENY that the divinely ordained differences between male and female render them unequal in dignity or worth.

Article 4

WE AFFIRM that divinely ordained differences between male and female reflect God's original creation design and are meant for human good and human flourishing.

WE DENY that such differences are a result of the Fall or are a tragedy to be overcome.

Article 5

WE AFFIRM that the differences between male and female reproductive structures are integral to God's design for self-conception as male or female.

WE DENY that physical anomalies or psychological conditions nullify the God-appointed link between biological sex and self-conception as male or female.

Article 6

WE AFFIRM that those born with a physical disorder of sex development are created in the image of God and have dignity and worth equal to all other image-bearers. They are acknowledged by our Lord Jesus in his words about "eunuchs who were born that way from their mother's womb." With all others they are welcome as faithful followers of Jesus Christ and should embrace their biological sex insofar as it may be known.

WE DENY that ambiguities related to a person's biological sex render one incapable of living a fruitful life in joyful obedience to Christ.

Article 7

WE AFFIRM that self-conception as male or female should be defined by God's

holy purposes in creation and redemption as revealed in Scripture.

WE DENY that adopting a homosexual or transgender self-conception is consistent with God's holy purposes in creation and redemption.

Article 8

WE AFFIRM that people who experience sexual attraction for the same sex may live a rich and fruitful life pleasing to God through faith in Jesus Christ, as they, like all Christians, walk in purity of life.

WE DENY that sexual attraction for the same sex is part of the natural goodness of God's original creation, or that it puts a person outside the hope of the gospel.

Article 9

WE AFFIRM that sin distorts sexual desires by directing them away from the marriage covenant and toward sexual immorality— a distortion that includes both heterosexual and homosexual immorality.

WE DENY that an enduring pattern of desire for sexual immorality justifies sexually immoral behavior.

Article 10

WE AFFIRM that it is sinful to approve of homosexual immorality or transgenderism and that such approval constitutes an essential departure from Christian faithfulness and witness.

WE DENY that the approval of homosexual immorality or transgenderism is a matter of moral indifference about which otherwise faithful Christians should agree to disagree.

Article 11

WE AFFIRM our duty to speak the truth in love at all times, including when we speak to or about one another as male or female.

WE DENY any obligation to speak in such ways that dishonor God's design of his image-bearers as male and female.

Article 12

WE AFFIRM that the grace of God in Christ gives both merciful pardon and transforming power, and that this pardon and power enable a follower of Jesus to put to death sinful desires and to walk in a manner worthy of the Lord.

Article 13

WE AFFIRM that the grace of God in Christ enables sinners to forsake transgender self-conceptions and by divine forbearance to accept the God-ordained link between one's biological sex and one's self-conception as male or female.

WE DENY that the grace of God in Christ sanctions self-conceptions that are at odds with God's revealed will.

Article 14

WE AFFIRM that Christ Jesus has come into the world to save sinners and that through Christ's death and resurrection forgiveness of sins and eternal life are available to every person who repents of sin and trusts in Christ alone as Savior, Lord, and supreme treasure.

WE DENY that the Lord's arm is too short to save or that any sinner is beyond his reach.

Recommended Resources

(as shown on FBC/JAX.com website)

We have compiled an extensive list of resources to help you through your struggles. The first selection has videos and resources, while the others are books and articles we recommend. We encourage you to browse these resources that cover a variety of topics including addiction, anger, anxiety, conflict, depression, and more.

Strengthening Your Marriage (other resources are listed under Marriage & Family)

Strengthening Your Marriage (Videos & Written Resources)

<https://fbcjax.com/biblical-counseling/biblical-counseling-resources/>

Addictions

Addictions: A Banquet in the Grave by Ed Welch

Finally Free: Fighting for Purity with the Power of Grace by Heath Lambert

The Heart of Addictions by Mark Shaw

Anger

Anger & Stress Management by Wayne Mack

Good and Angry by David Powlison

The Heart of Anger by Lou Priolo

Help! My Anger is Out of Control by Jim Newheiser

A Small Book about a Big Problem by Ed Welch

Uprooting Anger by Robert Jones

Anxiety, Worry, Control

Courage: Fighting Fear with Faith by Wayne Mack

Running Scared: Fear, Worry, and the God of Rest by Edward T. Welch

Overcoming Fear, Worry, and Anxiety by Elyse Fitzpatrick

Trusting God by Jerry Bridges

Conflict Resolution

The Freedom and Power of Forgiveness by John MacArthur

Help! I'm in a Conflict by Ernie Baker

The Peacemaker by Ken Sande

Pursuing Peace by Robert D. Jones

Redeeming Church Conflicts by Tara Barthel and David Edling

Unpacking Forgiveness by Chris Brauns

Depression/Sorrow

Counseling & Sorrow Out of the Blues by Wayne Mack

Depression: Looking Up from the Stubborn Darkness by Edward T. Welch

If I Am a Christian, Why Am I Depressed? by Robert B. Somerville

Spiritual Depression by Martyn Lloyd Jones

Fear of Man

When People Are Big and God Is Small by Ed Welch (ACBC lists under Biblical Counseling & Theology)

Grief & Suffering

God's Healing for Life's Losses: How to Find Hope When You're Hurting by Robert Kelleman

Homosexuality

Coming Out: Compassion and Truth for Freedom from Homosexuality by Tom Maxham

Help! My Teen Struggles with Same Sex Attraction by Ben Marshall

The Secret Thoughts of an Unlikely Convert by Rosario Butterfield

Transforming Homosexuality by Denny Burk and Heath Lambert

Marriage & Family

The Biblical Counseling Guide for Women by John and Janie Street

Big Truths for Young Hearts by Bruce Ware

God, Marriage, and Family by Andreas Köstenberger

The Excellent Wife by Martha Peace

The Exemplary Husband by Stuart Scott

The Faithful Parent by Stuart Scott and Martha Peace

In the Aftermath: Past the Pain of Childhood Sexual Abuse by Pamela Gannon and Beverly Moore

Marry Wisely, Marry Well by Ernie Baker

Peacemaking for Families by Ken Sande

Shepherding a Child's Heart by Ted Tripp

This Momentary Marriage by John Piper

When Sinners Say I Do by Dave Harvey

You Never Stop Being a Parent by Jim Newheiser and Elyse Fitzpatrick

Men's Issues

Men Counseling Men: A Biblical Guide to the Major Issues by John D. Street (General Editor)

Pornography

Finally Free by Heath Lambert

Help! He's Struggling with Pornography by Brian Croft

Women's Issues

Women Counseling Women: Biblical Answers to Life's Difficult Problems by Elyse Fitzpatrick (General Editor)

Biblical Counseling & Theology

Basic Theology by Charles Ryrie

Biblical Doctrine: A Systematic Summary of Bible Truth by John MacArthur and Richard Mayhue

Christian Theology by Millard Erickson

Counseling One Another: A Theology of Inter-personal Discipleship by Paul Tautges

Created in God's Image by Anthony A. Hoekema

A Fight to the Death: Taking Aim at Sin Within (Strength for Life) by Wayne Mack

God's Greater Glory by Bruce Ware

The Inspiration and Authority of the Bible by B.B. Warfield

Moody Handbook of Theology by Paul Enns

Power Encounters: Reclaiming Spiritual Warfare by David Powlison

Systematic Theology by Louis Berkhof

Systematic Theology by John Frame

A Theology of Christian Counseling by Jay Adams

A Theology of Biblical Counseling by Heath Lambert

Trusting God by Jerry Bridges

Words of Life by Timothy Ward

Introduction to Biblical Counseling

The Biblical Counseling Movement after Adams by Heath Lambert

Biblical Crisis Counseling: Not If, But When by John Babler

The Christian Counselor's Manual by Jay Adams

Competent to Counsel by Jay Adams

Counseling by the Book: Revised and Expanded Edition by John Babler and Nicholas Ellen

Counseling: How to Counsel Biblically by John MacArthur

Counseling the Hard Cases edited by Stuart Scott and Heath Lambert

Discipling the Flock by Paul Tautges

How People Change by Timothy Lane and Paul David Tripp

How to Help People Change by Jay Adams

Instruments in the Redeemer's Hands by Paul David Tripp

Putting Your Past in Its Place by Steve Viars

Speaking Truth in Love by David Powlison

The Trellis and the Vine by Colin Marshall and Tony Payne

Theology of the Inner Person

The Enemy within by Kris Lundgaard

Idols of the Heart: Learning to Long for God Alone by Elyse Fitzpatrick

Religious Affections by Jonathan Edwards

Worldview, Theology, Science , and Physical Problems

Blame It on the Brain? By Ed Welch

Scripture and Counseling: God's Word for Life in a Broken World by Bob Kelleman & Jeff Forrey

Seeing with New Eyes by David Powlison

Speaking Truth in Love by David Powlison, New Growth Press
A Theology of Christian Counseling by Jay E. Adams, Zondervan
A Theology of Biblical Counseling by Heath Lambert, Zondervan
When God Weeps by Joni Eareckson Tada, Zondervan

Booklets

Help! Mini Books, Shepherd Press
CCEF Booklets, P & R Publishing

Examples of Effective Biblical Counseling

Counseling the Hard Cases: True Stories Illustrating the Sufficiency of God's Resources in Scripture by Stuart Scott and Heath Lambert. B & H Academic

Journals

The Journal of Biblical Counseling, CCEF

RECOMMENDED WEBSITES

- The Institute for Biblical Counseling and Discipleship www.ibcd.org (for further training)
- Biblical Counseling and Discipleship Association www.BCDASoCal.org (for further training, also in Spanish)
- Association of Certified Biblical Counselors www.biblicalcounseling.com (for certification and training and certified biblical counselors)
- Women Discipling Women Conference www.womendisciplingwomen.com
- Biblical Counseling Coalition <http://biblicalcounselingcoalition.org/> (for resources, recommended counseling centers, articles)
- Christian Counseling and Educational Foundation www.ccef.org (for training resources)