



ACBC Exam – Video Lecture Notes

(recorded 2017 & 2023)

Updated December 2024

IMPORTANT!

Since the recording of the videos, there have been two major changes:

1. At the request of ACBC, the “Study Guide/Cheat Sheet” mentioned at times throughout these videos, is no longer being provided.
2. Revisions have been made to some of the Theology and Counseling exam questions. Please refer to Appendix A for a detailed explanation of the changes.

Suggestions for ACBC Exam Preparation

1. Read and follow the exam guidelines found on biblicalcounseling.com. Scour their site for all the info you can find and save it in an organized fashion.
2. One of the guidelines is that your answer to each question must be 1–1.5 pages long. While some questions are impossible to do in one page, most can be properly but succinctly answered in one complete page. Strive for that.
3. Your answers are not research papers, sermons, or Bible studies. Don't debate alternative views unless the question calls for it. Don't write an introduction to each question. Don't try to "teach" the reader (grader). The reader knows the answer. Just answer the question at hand in essay format.
4. Don't write about what "most people" think. Just write what you believe and back it up with Scripture.
5. Always support your biblical statements with parenthetical references to Scripture. Don't demote Scripture to a footnote or endnote.
6. At the same time, do not quote lengthy portions of Scripture. You may occasionally quote a line or so but summarize longer passages (if needed) and note the reference.
7. Read each question very carefully. Some questions have multiple parts, some don't. Be sure that your answer addresses the question directly and completely.
8. If the question has multiple parts, make sure to answer each part explicitly. Don't make your reader hunt for each component within your answer.
9. When using online resources, only use reputable ones like biblicalcounseling.com or similar. Do not use generic websites like gotquestions.org.
10. A couple of the case study questions in the counseling section ask you to write your answer as if you were *speaking* it to the counselee. Pay careful attention to when this is asked of you and when it is not. And when it is, make sure that what you write is actually what you would say to someone. If need be, read the answer to your spouse or friend to see how it comes across.
11. This is an open-book exam. Unless you've had counseling training before, you will almost certainly need to reference books and articles (see the exam study guides). Take advantage of that to ensure your answers are complete. At the same time, you are not expected to quote sources. This exam is about your personal understanding and ability to explain truth counseling principles. If your answers are full of quotes from sources, you may be asked to rewrite them.

ACBC Exam Writing Cohort Class

Goal:

To give you a format to answer most of the questions so that it flows well in your mind and on paper for the grader.

Here is your answer outline:

1. Start by defining the terms used so that the grader knows what you're talking about.
2. What does the Bible say? This is not the time to say what someone else says or thinks. Use clear statements.
3. What do you believe? Again, not what does someone else believe or say; just what you believe.

For each question, the Exam Study Guide has 1 page that includes definitions they are looking for, Scripture texts that they think apply, and resources you can use.

As I go through the answers, I will be giving you more than you need. Your job is to listen carefully, ask questions, and think about what is most important to say and what is filler. Think about what you, as a reader, would most want to see as he reads your paper.

Your first few are the most important because it will encourage and give confidence to your grade...or not. Start well, crisp, concise, and on point.

We'll do 2-3 questions per night, but you can write them at your own pace. I will accept them whenever you send them.

At the request of ACBC, "Study Guide/Cheat Sheet" mentioned at times throughout these videos is no longer being provided.

Theology Question 1

(video lecture recorded in 2017)

1. Describe the inspiration, inerrancy, and authority of Scripture as well as the relationships of each of these issues to one another.

A. Defining the terms:

1. Inspiration –

- Theo – God; Pneo – to breathe – breathed out by God. The very breath of God. This is important because it guarantees it is from God, not man, and because of its effect on inerrancy and authority.

2. Inerrancy –

- Scripture, in its original manuscripts does not affirm anything that is contrary to fact. This means the Bible always tells the truth, and it always tells the truth concerning everything it talks about. It may not tell us every fact there is to know about any subject, but it affirms that what it does say about any subject is true.
- Therefore, the contents of Scripture, including doctrine, history, science, and geography are without defect, even if it is vague or imprecise.
 - If I say 8,000 people died, but actually 8001 died, would I be telling the truth? The answer is in what was intended to be communicated by the statement of fact or the precision that was implied by the speaker and expected by his original hearers.
 - It allows for the impreciseness of quotes. Written Greek at the time of the NT had no quotation marks or equivalent kinds of punctuation, and an accurate citation of another person needed to include only a correct representation of the content of what the person said so long as the content is not false. This explains how Jesus or Peter could misquote the OT.
 - It allows for problem passages where what is needed is a linguist to figure it out or archaeologists to find it (i.e., 5 lost cities of the plain from Gen. 13-19 – Sodom, Gomorrah, Bela, Zeboim, Admah just southeast of the dead sea).
- Current challenges to inerrancy –
 - Only for faith and practice, not what matters of science and history

- Not a biblical term (*neither is Trinity or incarnation*)
- We don't have any inerrant manuscripts. Yes, but due to the manuscript evidence, archaeological digs, prophecies, and the statistical probability of these prophecies coming true in one person, we know that 99% of the words of the Bible are what the original manuscript said. And, when we don't have it, the content is never altered.
- Most important, because God is truth, His Word must also be truth. When one challenges the truthfulness of God's Word, we challenge the very character of God Himself.
- Similarly, since God is perfect, His Word must also be perfect.

From Charles Ryrie, "God is true (Rom. 3:4); the Scriptures were breathed out by God (2 Tim. 3:16); therefore, the Scriptures are true (since they came from the breath of God who is true)."

From E. J. Young, "To assume that God could speak a Word that was contrary to fact is to assume that God Himself cannot operate without error. The very nature of God is at stake."

3. Authority – definition, "the power or right to give orders, make decisions, and enforce obedience."

- The authority of Scripture means that Scripture has the power to say how and what we believe and do, so if it says you should . . . , then you should (i.e., love your wife; respect your husband).
- It is not merely an authority or the final authority; it is the authority.
- This authority comes from God to Jesus through the Word to us (Matt. 28:18---20; Jn. 1:1---14; Lk. 4:1---12)

B. How they relate to each other

- Because it comes directly from God, though written by human hands, it must be perfect, inerrant, and carry authority. If it were not perfect, it would be errant and lack authority. It cannot be inerrant if not written by God, but because man is errant in himself. And the only authority we have is what He has given us.

Here is an answer written by one of our counselors:

Scripture itself claims to be inspired by God, or “God-breathed,” and useful for teaching, rebuking, correcting, and training in righteousness (2 Timothy 3:16). Even though there were human agents writing down the words, Scripture claims that each author was not writing of his own will, but rather was writing whatever the Spirit of Christ wanted them to write as the Holy Spirit moved within them (1 Peter 1:11; 2 Peter 1:21). Both the Old and New Testaments are considered to be a part of Scripture. The Old Testament authors knew they were writing the very words of God because Peter equates all of Paul’s New Testament letters with the “other Scriptures” (2 Peter 3:15–16) and because in 1 Timothy 5:18, Paul quotes Deuteronomy 25:4 and Luke 10:7, calling them both “Scripture.”

Since Scripture is the very words of God it must always be true because God is true in His character (Romans 3:4). Furthermore, the Bible doesn’t just say that it is *true* but that it *is truth* (John 17:17). If God cannot lie (Titus 1:2) then when He speaks every single word must be true with absolutely no errors. Scripture is self-attesting in this regard, claiming that it is perfect (Psalm 19:7), true (Psalm 19:9), sure (Psalm 11:7), or good without any variation (James 1:17). Scripture does not, however, claim to speak to every subject known to man, yet every subject Scripture does address is for our instruction, not just some ethereal truth (Romans 15:4).

Since Scripture claims to be the words of God delivered through men, and since His words are the ultimate standard for truth, to deny or disobey Scripture is to deny or disobey God Himself. To be even clearer, it is the *written* Word of God that is our *only* authority (Psalm 19:7–11; 119:1–176). Jesus rebuked His disciples for not believing all that the prophets have spoken (which is now recorded in writing), showing that man is accountable to obey all of Scripture (Luke 24:25). Similarly, the apostle Paul says very clearly in his letter to the Thessalonians that they should not associate with someone who does not obey his written instruction so that they may be put to shame (2 Thessalonians 3:14).

If one were to say that the Scriptures were not inspired by God, then the Bible would just be a collection of man-made thoughts and ideas. How would we know that there isn’t more that we should know about God? Since man is sinful and able to lie, how could we trust all that he has written? If we can’t trust part of the Bible because it may be wrong, how do we know which part is wrong? How can we trust any of it? If man’s thoughts are in the Bible, and man’s thoughts are also recorded in extra-biblical writings, why should the Bible have more authority than all other writings? The inspiration, inerrancy, and authority of Scripture is a three-legged stool that will fall if even one of the legs is removed.

Here is an answer written by a pastor who recently finished the exam:

Inspiration speaks of the manner of God’s special revelation; inerrancy has to do with the accuracy of all they say; Scripture’s authority speaks of man’s obligation to follow them

because of their source, God. The question limits itself to the Scriptures; therefore, this response assumes the definition of chapter one of the London Confession of Faith of 1689.

Inspiration is how God revealed His word to His chosen agents. To speak of plenary inspiration is helpful, as it helps to restrict it to God alone, that is, it is without reference to anything or person. It also helps by lending the idea of absoluteness – God’s inspired word emanates solely from His person and will. That said, “inspiration” is not a biblical word.

The *locus classicus* for inspiration is found in 2 Tim 3:16, where Paul asserts in a sentence devoid of verbs that all Scripture is God-breathed – God’s Holy Spirit intentionally and sovereignly moved men to speak, 2 Pet 1:20---21¹. 1 Ki 22:14 is an example of this direct, plenary inspiration (also, in that case, of its authority and the spokesman’s responsibility).

Inerrancy means that all the bible affirms is true, factual, and worthy of full reliance. This is, like authority, a logical derivative of inspiration. God cannot lie, Heb 6:18; the Author and Agent of the Scripture can only speak the truth because such is His nature. The content of the Scriptures’ revelation is dealt with elsewhere in this paper (#’s 2---4); we are concerned here to describe their *quality*. P.D. Feinberg includes two caveats (*Evangelical Dictionary of Theology*, 157): first, that inerrancy awaits the discovery of all the facts related to what the Scripture purports. Second, they must be “correctly interpreted.” It is true that sinful, finite man cannot perfectly handle the Word of truth. But these conditions placed on the doctrine of inerrancy are too limiting. God’s word is not inerrant because man can or will prove it so; it is inerrant simply because of He who breathed it out.

An important qualification must be made. Inerrancy can only be attributed to what we call “the original autographs.” That is, as soon as it was copied by a hand other than the original human agent’s, total inerrancy is lost.

Inerrancy as a subject extends to the narratives. Thus, it is perfectly acceptable to have the record of someone lying, such as Rachel about the family gods or the Hebrew midwives, or Rahab (Gen 31:35; Ex 1:19; Josh 2:4). The truth, or lack thereof, is not the issue. Here we only argue that the Scripture’s record of those events is accurately recorded (and was perfectly transmitted to Moses by the Spirit, and placed in Scripture where it was meant to be and to serve the point God would have it make; thus, context as a hermeneutic is all the more critical, as the incidents recorded were meant by God to advance an argument).

A final category for this brief answer has to do with the times when Peter, as only one example, was “filled with the Holy Spirit.” When he spoke under this particular (and extraordinary) condition he was inerrant. As well, when the Spirit moved Luke to record that and other such incidents he did so inerrantly.

Scripture’s authority derives from the doctrine of inspiration. The argument may seem circular, though it is consistent with the analogy of faith: If the Scriptures were inspired by the

¹ This inspiration does not override the differing personalities and historical milieus of the men so inspired; in fact, God used them, but in such a way that His message was in no way corrupted by them, but rather enhanced.

God of the Scriptures, who is what they say He is, then His authority, and therefore the authority of His word is indisputable. Authority also derives from inerrancy. A document of any kind that is proven error-free is, in that field, authoritative.

Authority is, *'the power to give orders or make decisions; the power or right to direct or control someone or something.'* Scripture's authority over us is that of God Himself. In Matt 12:1--8 Jesus is challenged regarding His disciples' compliance with Sabbath regulations. Though it doesn't say it quite this way, it is fair to paraphrase their question as one of authority, ala Matt 21:23 – "By what *authority* do You allow them to...?" Jesus' answer is telling; it shows that He viewed Scripture as fully authoritative and, when rightly expounded, an end to all arguments.

These answers have been intentionally circumspect. I have tried to answer them almost myopically, leaving the implications for later questions. Inspiration, inerrancy, and authority are logically ordered and related. God inspired certain men to record His word to man, who received that word inerrantly, without error. Because of the person behind that inspiration, it is an inerrant word as far as the original autograph. Properly translated (as much as that can mean when finite men set themselves to that task) we are confident that we have that full revelation and confess that it has full authority in all areas of life it covers.

Theology Question 2

(video lecture recorded in 2017)

2. Describe the sufficiency of Scripture. Relate the doctrine of the sufficiency of Scripture to the practice of biblical counseling. Research and respond to the arguments of at least one integrationist or Christian Psychologist regarding the insufficiency of Scripture for counseling.

- A. Sufficiency defined – it is enough or all that is needed. The term implies that all that is needed for both salvation and sanctification are within the Scriptures
- B. Key verses
- Ps. 1:1 – “whatever”
 - Ps. 19:7-11 –
 - 2 Tim. 3:15-17 – salvation and sanctification – “every good work”
 - 2 Peter 1:3-4 – “everything”
- C. Modern integrationists
- Larry Crabb – Maslow’s hierarchy of needs (Physical, security, love/belonging, purpose, self-actualization)²Townsend and Cloud – Boundaries (Prov. 4:23)
 - James Dobson – Skinnerian – Behaviorism – Self-esteem
 - Minirth and Meier – New Life Clinics
 - David Seamonds – Healing of memories

Nouthetic counselors have nothing to do with this movement in any of its forms. There is the David Seamonds form, the Ed Smith (Theophostic) form, etc. Seamonds speaks of “damaged emotions” and suggests that by “visualizing” Jesus doing what He might have done during a difficult past incident in answer to [what can only be described as] a role-playing prayer, memories and emotions can be “healed.” Smith, on the other hand, claims an almost instantaneous “cure” by having counselees drift back into the memory, by stirring up the darkness of it, and then asking Jesus to do something miraculous. Usually, this is a miraculous healing word or picture that the counselee is supposed to receive *directly* from Him [not mediated through the Bible]. Nouthetic counselors think that these approaches are unsound because they are unbiblical. Moreover, they assume that the counselee’s emotions are “damaged” or that his memories need “healing.” There is no reason to think that either of these suppositions is true. Emotions are working just fine when a counselee is having unpleasant past memories (otherwise he would not feel so bad). And memories simply don’t get sick; the idea is preposterous even as a metaphor.

² Effective Biblical Counseling, pg. 79

Theology Question 3

(video lecture recorded in 2017)

3. Describe your position on the nature of continuing revelation (i.e., prophecy, tongues, words of knowledge). In particular, explain whether you believe prophecy is a present gift in today's church. Explain the relationship between your understanding of the gift of prophecy and the sufficiency of Scripture.

A. Define the terms

1. Sufficiency – all that is needed, implying that Scripture alone is all that is needed for salvation as well as sanctification
2. Continuing Revelation –
 - Revelation is that which has been revealed by God about himself to man.
 - Continuing revelation suggests that God continues to reveal things about Himself through the ongoing gift of prophecy and tongues.
3. Prophecy –
 - Predicting the future
 - Powerful preaching
 - Proclaiming a divine revelation that God has spontaneously given you
 - Prophetically revealing what is hidden
 - A prophet in the OT, as well as the NT, is one who speaks on behalf of the Lord (Thus saith the Lord)
 - Today, saying what God has already said
4. A word of knowledge –
 - Information given supernaturally by the Holy Spirit. It may relate to past or present circumstances.
 - The word points to what the Lord wants to do for someone, sometimes uncovering hidden causes underlying presenting symptoms in the person's body or life.
 - As with prophetic words and pictures, words of knowledge show the recipient that God knows and loves them (cf. John 4:16---19, 29, 39).
 - Recipients are encouraged to request or open up to ministry when they would not otherwise have done so. They can have a powerful effect when praying with non-believers, as they encounter the power and presence of God in a non-religious way.

- Words of knowledge can come in a number of ways. They can be thoughts or impressions. They can be stationary or moving pictures. They can come as sensations in the body, where there were none previously.
- We may see the word of knowledge, either as a picture, vision, or dream of a body, situation, or incident.
- We may read the word of knowledge, as a word or words superimposed over a person's face or body.
- We may hear the word of knowledge, either audibly or in our mind's ear.
- We may know the word of knowledge, experience a certainty in our spirit, or a sense of power in our body, or physical sensations (for example, heat, heaviness, or tingling on our hands, showing that we should lay our hands on the person to whom the word of knowledge is spoken).
- We may feel the word of knowledge as a strange or unaccustomed pain in our body where none was previously experienced.
- We may say the word of knowledge spontaneously, speaking it out without previous thought or intention.

5. Tongues –

- Tongues today are seen as prayer or praise spoken in syllables not understood by the speaker.
- However, in NT times, tongues were languages known to hearers but unknown to the speaker.
- These languages were used to authenticate the gospel and evangelize hearers.

6. Miracles – the gift of miracles is the ability of an individual to perform miraculous acts. Jesus performed miracles. The apostles performed miracles. Miracles do occur today as believers pray for God to heal people from diseases, but they are miracles performed by God, not men.

B. State what you believe

– From Jeremy Pray,

"I believe that Scripture clearly teaches that everything we need to know for salvation and sanctification has been revealed completely and finally in Jesus Christ and, through the teaching of the apostles and prophets, has been recorded in Scripture (1 Timothy 3:16---17, 2 Peter 1:3, Hebrews 1:1---2). Therefore, we don't need any further prophecy, or "word from the Lord," or "word of knowledge" to inform us as

to the will of God. Put another way, my position on the nature of continuing revelation is that there is no continuing revelation."

Regarding the relationship between the gift of prophecy and the sufficiency of Scripture, I might say it this way: "One with the gift of prophecy is one whose mouth drips with the Word. It literally oozes out of him. He has a great recall of the Scriptures as they relate to one's life. He literally is speaking for the Lord what the Lord has already in the Word. So, since the Word has everything, we need pertaining to life and godliness, this giftedness in speaking forth what God has already said to us, is especially helpful to the counselee. Prophecy is not speaking something that God has not already said in His Word. Therefore, there is no new theology and no new words from God, and so, therefore, I do not believe in the use of tongues for counseling, nor do I believe in new words of knowledge as it is understood today. The canon is closed, and God has spoken. To quote, "If it's new, it isn't true and if it's true, it isn't new."

Theology Question 4

(video lecture recorded in 2017)

4. Define general revelation and special revelation and describe the nature of their authority as well as their relationship to one another.

Answer:

1. Define General Revelation

A. Romans 1:18-21

- a. This is the primary place we get the category “General revelation” (see also Rom 2:12-16 and Psalm 19). It is God’s works as seen in the created order
- b. General Revelation is a term that came *from* this passage – it’s a term that is intended to categorize the theological truth found in this passage and others (not the other way around)

B. Defined:

- a. (Grudem) General revelation is the knowledge of God’s existence, character, and moral law, which comes through creation to all humanity (because it comes to all people generally).
- b. (Dr. Heath Lambert – Exec Dir ACBC) God’s disclosure of Himself to all of humanity is enough to condemn but is not enough to save

2. Define Special Revelation

A. 2 Tim 3:16

- a. The Bible is a book of God’s words given through people
 1. [Heb 1:1-2 ESV] Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days, he has spoken to us by his Son...

B. Defined:

- a. (Grudem) Special revelation is God’s words addressed to specific people, such as the words of the Bible, the words of the Old Testament prophets and New Testament apostles, and the words of God spoken in personal address...

- b. (Lambert) God's disclosure of Himself to His covenant people to teach them His will for all of their life.

3. Describe the nature of their authority

- A. General revelation is authoritative because it is God's revelation. Through this revelation, God can, and does, hold people accountable for His existence, rule, and authority.
- B. Since General Revelation includes a righteous standard of morality placed on every man's conscience, and since everyone is convicted by their conscience, this means that they know they are in a damnable position before their Creator.
- C. Special Revelation is what Scripture claims as the highest authority:
 - a. Jesus states that God's word *is* truth (John 17:17)
 - b. David says in Psalm 19 that the Word of God is perfect, sure, right, pure, clean, and true (Psalm 19:7-9).
 - c. Peter says that God has given us everything we need for life and godliness in His Word (2 Peter 1:3).
 - d. Paul says in 2 Timothy that all Scripture is the very breath of God and that is what can make someone adequate (2 Timothy 3:16) –this is never said about General Revelation.

4. Describe their relationship to one another

- A. God's general revelation is enough to make man aware that he has a Creator, and that this Creator has authority over all of His creation, and therefore man is accountable to Him. We don't need to read the Bible to know this.
- B. General Revelation is not sufficient to bring a person to saving faith.
- C. Special Revelation must be known in order to know the gospel, the way to salvation and how to live in obedience to Him.

How would a Christian Counselor answer this question?

- a. With a different definition of General and Special Revelation
 - i. *General* and *Special* to THEM refer to the content
 - ii. *General* and *Special* to US (the Bible) refer to the audience
 - iii. *General Revelation* to THEM is "general truths about facts in nature"
**They put psychology in the category of "General Revelation"

iv. General *Revelation* to US (the Bible) is “divine self-disclosure”

*Therefore, psychology is NOT General Revelation

Suggestions on how to answer on the exam

1. Clearly define General Revelation and Special Revelation
2. Expand on General Revelation
3. Expand on Special Revelation
4. Discuss their authority and relationship to one another

Or a simpler outline:

1. Define the terms
2. What does the Bible say?
3. What do you believe?

Theology Question 5
(video lecture recorded in 2017)

5. Explain the doctrine of common grace as it relates to the limitations of secular psychologists to understand true information about the human condition.

Answer:

1. The doctrine of common grace

- a. Defined
 - i. God's benevolence to all people without distinction
 - ii. (Grudem) The grace of God by which he gives people innumerable blessings that are not part of salvation
- b. Scriptural Support
 - i. When He sends sun and rain to bless the earth and all its inhabitants with food and growth (Matthew 5:45; Acts 14:17)
 - ii. When He institutes various authority figures and governing structures (Romans 13:1)
 - iii. When He gives people the ability to think, reason, observe and grasp some measure of truth about God and His ways (Romans 1:19; 2:15)
- c. Notable Distinctions
 - i. Completely separate from "saving grace" because common grace is devoid of the atoning work of Christ.
 - ii. Common grace is given to all people, whereas saving grace is given only to the elect (Romans 8:31-33).

2. The ability of secular psychologists to understand true information about the human condition.

- a. What they CAN do
 - i. Common Grace makes it not only possible but expected that secular psychologists are able to *observe* some true information about the human condition (i.e. defiant behavior)
- b. What they CANNOT do
 - i. They cannot explain why or place their observed information in a context that leads to true, spiritual diagnosis and a spiritual solution.

1. [Rom 1:21 ESV] 21 For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened.
 2. [2Co 4:3-4 ESV] 3 And even if our gospel is veiled, it is veiled to those who are perishing. 4 In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. But they became futile in their thinking, and their foolish hearts were darkened.
 3. [2Co 4:3-4 ESV] 3 And even if our gospel is veiled, it is veiled to those who are perishing. 4 In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.
- c. What they WILL NOT do
- i. Accept God's answer
 - ii. [1 Co 2:14 ESV] 14 The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.
- d. Only God can explain *why*
- i. [Jer 17:10 ESV] 10 "I the LORD search the heart and test the mind, to give every man according to his ways, according to the fruit of his deeds."
 - ii. [Psa 139:1-2 ESV] 1 ...O LORD, you have searched me and known me! 2 You know when I sit down and when I rise up; you discern my thoughts from afar.
 - iii. [Heb 4:12-13 ESV] 12 For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. 13 And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.
- e. In summary:
- They can observe some true information; however, the ability to understand true information about the human condition and being able to interpret and improve the human condition (i.e. how to become conformed to the image of Christ) are two separate things. A secular psychologist cannot do the latter.

Implications for Counseling

1. If we want to say that psychology is not General Revelation, then what is it? Does the sufficiency of Scripture mean that we can't use outside sources of truth like psychology? In theological terms, they want to know if you understand the tension between the doctrine of common grace and the noetic effects of sin (the next exam question).
2. As Biblical counselors we are not saying that there is no truth outside of Scripture (the theology of Common Grace teaches this).
3. Psychologists/unbelievers can know true information and they know this because God has graciously revealed it to them. A correct interpretation of those facts and an effective, God-glorifying solution is not a part of Common Grace.

Suggestions on how to answer on the exam

1. Clearly define common grace, give examples, and distinguish it from saving grace.
2. Acknowledge and defend that unbelievers can observe truth (that should flow from your first paragraph), consider mentioning how their sin, worldview, and Satan are all working against them (this will be explained further in the next exam question), and note/defend how they cannot and will not give a correct solution to the problem.
3. Defend that God's Word alone is sufficient for counseling (flood that paragraph with Scripture) – this is not required by the question, but worth noting, in my opinion.
4. Summary paragraph restating your answer to the question

Theology Question 6

(video lecture recorded in 2017)

6. Explain the doctrine of the noetic effects of sin as it relates to the limitations of secular psychologists to understand true information about the human condition.

Answer:

1. Define noetic

- a. Adj.: Of, relating to, or based on the intellect (Merriam–Webster)
What are the effects of sin on the mind?

2. Noetic effects of sin on the unregenerate mind

- a. Gen 3:1–7 – scope is universal
- b. [Rom 1:21 ESV] 21 For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened.
- c. [Rom 3:10–18 ESV] 10 as it is written: "None is righteous, no, not one; 11 no one understands; no one seeks for God. 12 All have turned aside; together they have become worthless; no one does good, not even one." 13 "Their throat is an open grave; they use their tongues to deceive." "The venom of asps is under their lips." 14 "Their mouth is full of curses and bitterness." 15 "Their feet are swift to shed blood; 16 in their paths are ruin and misery, 17 and the way of peace they have not known." 18 "There is no fear of God before their eyes."
- d. [Eph 4:17–19 ESV] 17 Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. 18 They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. 19 They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity.
- e. [1Co 2:14 ESV] 14 The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.

3. Noetic effects of sin and the regenerate mind

- a. Its effects have been instantaneously corrected in the believer (although not complete)

God regenerates the mind –

[2 Co 4:6 ESV] 6 For God, who said, "Let light shine out of darkness," *has shone in our hearts* to give the light of the knowledge of the glory of God in the face of Jesus Christ.

- b. Its effects are diminishing as we grow in Christ

We cooperate with God and continually renew our minds –

[Rom 12:2 ESV] 2 Do not be conformed to this world, but *be transformed by the renewal of your mind*, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

4. Relate it to secular psychologists' observations

- a. Completely different worldview
 - i. They will choose pleasing self over pleasing God (cf Garden of Eden).
 - ii. The main function in life becomes seeking happiness.
 - iii. Nothing in their thinking originates with God and His wisdom but rather on human wisdom.
 - iv. The focus for solutions to problems will be "self" driven.
 - v. They will rest on finite wisdom for solutions, even solutions to infinite questions (i.e. death, providence).
 - vi. They stand over God in judgment when in actuality God stands in judgment over them.

Implications for Counseling

1. A proper theological understanding of the noetic effects of sin means that secular psychologists cannot, and will not, correctly interpret life issues or intervene with success (that is, success according to God – a heart that honors God through dependence on Christ). A correct theology means that secular psychologists are in the business of helping people store up wrath for themselves on the day of judgment (Rom 2:5).
2. Human wisdom is rampant in our society, especially in the realm of secular psychology. The world touts its wisdom and yet God says, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart" (1 Corinthians 1:19). While it is true that God gives the secular world the ability to grasp some measure of truth regarding the human condition, not only will the amount of truth be minimal since they are constantly suppressing the truth, but every thread of truth will be accompanied by hundreds of threads of foolishness which God is actively thwarting.

3. To seek counsel from someone who is not a Christian and/or doesn't use Scripture as their foundation and authority for all their counsel is foolish, hence the pattern given in Scripture to keep it within the church (Gal 6:1).

Suggestions on how to answer on the exam

1. Define the doctrine of the noetic effects of sin
2. Discuss the mind of the unregenerate and the regenerate
3. Relate it to the secular psychologists

Theology Question 7

(video lecture recorded in 2017)

7. Explain the doctrine of the Trinity and provide its biblical basis.

I. The Language of the Trinity

A. Economic Trinity

Definition: This term refers to the function of each member of the trinity; how they relate to each other and the world.

B. Ontological Trinity

Definition: This has to do with the study of the being and essence of God: who God is.

II. An Ontological Definition of Trinity

Definition of the term Trinity: There is only one true and living God who simultaneously exists in the three distinct persons of God the Father, Jesus the Son, and the Holy Spirit. The Westminster Longer Catechism: How many persons are there in the Godhead? "There be three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one true, eternal God, the same in substance, equal in power and glory; although distinguished by their personal properties (1 Jn. 5:7; Matt. 3:16-17, 28:19; 2 Cor. 13:14; John 10:30)."

A. There is only one true and living God

Deuteronomy 6:4 – *Hear, O Israel! The LORD is our God, the LORD is one!*

Psalms 86:10 – *For You are great and do wondrous deeds; You alone are God.*

Isaiah 45:5-6 – *I am the LORD, and there is no other; besides Me there is no God. I will gird you, though you have not known Me; that men may know from the rising to the setting of the sun that there is no one besides Me. I am the LORD, and there is no other.*

Jeremiah 10:10 – *But the LORD is the true God; He is the living God and the everlasting King. At His wrath the earth quakes And the nations cannot endure His indignation.*

B. There are three distinct persons referred to as deity

1. Scripture on God the Father

Matthew 11:25 – *At that time Jesus said, "I praise You, Father, Lord of heaven and earth that You have hidden these things from the wise and intelligent and have revealed them to infants."*

Galatians 1:1 – *Paul, an apostle (not sent from men nor through the agency of man, but through Jesus Christ and God the Father, who raised Him from the dead),*

2. Scripture on God the Son

John 1:1, 14 – *In the beginning was the Word, and the Word was with God, and the Word was God... And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.*

1 Thessalonians 1:10 – *And to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come.*

Hebrews 4:14 – *Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.*

Hebrews 1:3 – *He is the radiance of the glory of God and the exact imprint of His nature, and He upholds the universe by the word of His power. After making purification for sins, He sat down at the right hand of the Majesty on high.*

3. Scripture on God the Holy Spirit

Acts 5:3-4 – *But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God."*

1 Corinthians 2:11 – *For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God.*

Romans 8:9-11 – *You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to Him. But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.*

C. The three persons exist simultaneously

Genesis 1:26 – *Then God said, "Let us make man in our image, after our likeness."*

Matthew 3:16-17 – *After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him, and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased."*

2 Thessalonians 2:13-14 – *But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth. It was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ.*

1 Peter 1:1-2 – *Peter, an apostle of Jesus Christ, to those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, that you may obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in fullest measure.*

III. Fuller Definitions

A. Hippolytus: in *Against the Heresy of One Noetus* (ANF 5:224)

"If, then, the Word was with God, and was also God, what follows? Would one say that he speaks of two Gods? I shall not indeed speak of two Gods, but of one; of two persons, however, and of a third economy, viz., the grace of the Holy Spirit. For the Father indeed is one, but there are two persons, because there is also the Son; and then there is the third, the Holy Spirit. The Father decrees, the Word executes, and the Son is manifested, through whom the Father is believed on. The economy of harmony is led back to one God; for God is one. It is the Father who commands, and the Son who obeys, and the Holy Spirit who gives understanding: The Father who is above all, and the Son who is through all, and the Holy Spirit who is in all."

B. *Belgic Confession* (1561): Article 8: God is One in Essence, Yet Distinguished in Three Persons

"According to this truth and this Word of God, we believe in one only God, who is one single essence³, in which are three persons⁴ really, truly, and eternally distinct, according to their incommunicable properties: namely,

³ Genesis 1

⁴ 1 Peter 1:18-19

the Father, and the Son, and the Holy Ghost⁵. The Father is the cause, origin, and beginning of all things, visible and invisible; the Son is the word, wisdom, and image of the Father; the Holy Ghost is the eternal power and might, proceeding from the Father and the Son. Nevertheless, God is not by this distinction divided into three, since the Holy Scriptures teach us that the Father, and the Son, and the Holy Ghost have each His personality, distinguished by their properties; but in such wise that these three persons are but one only God. Hence then, it is evident that the Father is not the Son, nor the Son the Father, and likewise the Holy Ghost is neither the Father nor the Son. Nevertheless, these persons thus distinguished are not divided nor intermixed; for the Father hath not assumed the flesh, nor hath the Holy Ghost, but the Son."

⁵ 1 Peter 1:21-22

Theology Question 8

(video lecture recorded in 2017)

8. Explain each of the following attributes of God describing the practical implications of each attribute for life and counseling: wrath, mercy, holiness, omnipotence, omniscience, and omnipresence.

I. Statements on the Attributes in General

- A. Strong (p. 244): "The attributes of God are those distinguishing characteristics of the Divine nature which are inseparable from the idea of God and which constitute the basis and ground for his various manifestations to his creatures."
- B. Nash, p. 16: "A divine attribute is an essential property of God. A property is essential to somebeing if and only if the loss of that property entails that that being ceases to exist. A divine attribute is a property which God could not lose and continue to be God."

II. Applying the Attributes to Life and Counseling

A. The Wrath of God

1. Explanation

- "...the deep-seated anger of God against sin. This anger arises from His holiness and righteousness." (Westcott)
- "...Justifiable anger for unjust actions." (Tyndale Bible Dictionary)

2. Verses

Deuteronomy 9:7-8 – *Remember, do not forget how you provoked the LORD your God to wrath in the wilderness; from the day that you left the land of Egypt until you arrived at this place, you have been rebellious against the LORD. Even at Horeb you provoked the LORD to wrath, and the LORD was so angry with you that He would have destroyed you.*

Revelation 19:5 – *And from His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty.*

3. Application to life and counseling

- a. Evangelism (Rom 2:5; John 3:35; Rom 3:23-25; 1 Thess 1:9-10)
- b. Anger (Rom 12:19)
- c. Impurity and sexual sin (Eph 5:5-6; Col 3:5)

d. Legalism (Gal 3:10; Rom 4:15)

B. Mercy

1. Explanation

Mercy is "the goodness of or love of God shown to those who are in misery or distress, irrespective of their deserts." (Moody)

Mercy is "that eternal principle of God's nature which leads Him to seek the temporal good and eternal salvation of those who have opposed themselves to His will, even at the cost of infinite self-sacrifice." (Strong)

2. Verses

2 Samuel 24:14 – *Then David said to Gad, "I am in great distress. Let us now fall into the hand of the LORD for His mercies are great, but do not let me fall into the hand of man."* (also 1 Chron 21:13)

Psalms 103:8 – *The LORD is compassionate (ESV merciful) and gracious, slow to anger and abounding in lovingkindness.* (see also Pss 5:7, 6:4, 17:7, 18:50, 21:7, 23:6)

Luke 1:50 – *And His mercy is upon generation after generation toward those who fear Him.*

3. Application to life and counseling

- a. Misunderstood forgiveness (Ps 136:23)
- b. Hopelessness (1 Pet 1:3)
- c. Anger (Matt 18:32-33)
- d. Lack of compassion (2 Cor 1:3-4)

C. Holiness

1. Explanation

"The holiness of God is first of all that divine perfection by which He is absolutely distinct from all His creatures and is exalted above them in infinite majesty." (Berkhof)

God's holiness is His "self-affirming purity. In virtue of this attribute of His nature, God eternally wills and maintains His own moral excellence." (Strong)

2. Verses

Psalms 99:1-5 – *...He is enthroned above the cherubim...And He is exalted above all the peoples. Let them praise Thy great and awesome name; Holy is He... exalt the LORD our God and worship at His footstool; Holy is He.*

1 Samuel 2:2 – *There is no one holy like the LORD, indeed, there is no one besides Thee, nor is there any rock like our God.*

Job 34:10 – *Therefore, listen to me, you men of understanding. Far be it from God to do wickedness, and from the Almighty to do wrong. (also Hab 1:13)*

Isaiah 6:2-3 – *Seraphim stood above Him, each having six wings; with two he covered his face, and with two he covered his feet, and with two he flew. And one called out to another and said, "Holy, Holy, Holy, is the LORD of hosts, the whole earth is full of His glory."*

Revelation 4:8 – *And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, "Holy, holy, holy, is the LORD God, the Almighty, who was and who is and who is to come."*

3. Application to life and counseling

- a. Pride (Ex 15:11)
- b. Self-righteous (Is 6:1,5)
- c. License (1 Pet 1:15-16)

D. The Omnipotence of God

1. Explanation

Feinberg: "God is able to do everything Scripture shows Him doing."

2. Verses

Genesis 17:1 – *When Abram was ninety-nine years old the LORD appeared to Abram and said to him, "I am God Almighty; walk before Me, and be blameless."*

Jeremiah 32:17 – *Ah, LORD God! It is You who has made the heavens and the earth by Your great power and by Your outstretched arm! Nothing is too hard for You.*

Job 42:2 – *I know that You can do all things, and that no purpose of Yours can be thwarted.*

3. Application to life and counseling

- a. Sin pattern (1 Cor 10:13; Rom 6:6; 2 Cor 5:17; Rom 7:24–25; 1 Cor 15:55; Gal 5:22–23)
- b. Persecution (Ps 66:5–7)
- c. Demonic world (Eph 1:19–21)

E. The Omniscience of God

1. Explanation

"...God knows all things and all true propositions (omniscience), always has and always will know all things, and cannot learn more or forget anything He knows...Thus the all-wise God is at every moment cognizant of everything that ever was, now is, or ever shall be. And it has never been otherwise. He necessarily knows Himself exhaustively, and He necessarily knows His creation exhaustively– and both instantaneously, simultaneously, and everlastingly. His knowledge of Himself and of all other things is absolutely comprehensive and eternally 'intuited,' that is, He has never learned anything because He has always known everything. He 'never receives from some other source or' from His own inventive genius an idea He never previously had.'" (Reymond)

2. Verses

Psalms 139:1–4, 15–16 – *TO THE CHOIRMASTER. A PSALM OF DAVID. O LORD, You have searched me and known me! You know when I sit down and when I rise up; You discern my thoughts from afar. You search out my path and my lying down and are acquainted with all my ways. Even before a word is on my tongue, behold, O LORD, You know it altogether... My frame was not hidden from You, when I was being made in secret, intricately woven in the depths of the earth. Your eyes saw my unformed substance; in Your book were written, every one of them, the days that were formed for me, when as yet there none of them.*"

3. Application to life and counseling

- a. Open Theism (Is 40–48, 41:21–29, 42:8–9, 44:7–8, 46:8–11, 48:3)
- b. Fear (Matt 10:29–31)
- c. Suffering (Matt 11:21–24)
- d. Decision Making (Is 40:13–14)

F. The Omnipresence of God

1. Explanation

“God, in the totality of His essence, without diffusion or expansion, multiplication or division, penetrates and fills the universe in all its parts.”
(Moody)

2. Verses

Jeremiah 23:23 – “Am I a God who is near,” declares the LORD, “And not a God far off? Can a man hide himself in hiding places so I do not see him?” declares the LORD. “Do I not fill the heavens and the earth?” declares the LORD.

Psalms 139:7-12 – Where shall I go from Your Spirit? Or where shall I flee from Your presence? If I ascend to heaven, You are there! If I make my bed in Sheol, You are there! If I take the wings of the morning and dwell in the uttermost parts of the sea, even there Your hand shall lead me, and Your right hand shall hold me. If I say, “Surely the darkness shall cover me, and the light about me be night,” even the darkness is not dark to You; the night is bright as the day, for darkness is as light with You.

3. Application to life and counseling

- a. Secret sin (Job 31:1-4)
- b. Discouragement or distress (Ps 46:11; John 14:18)
- c. Fearful in evangelism (Matt 28:19; Acts 18:9-10; 2 Tim 4:17)

Theology Question 9

(video lecture recorded in 2017)

9. Explain, using biblical categories, your understanding of the image of God in man.

A. Define Image of God

1. Similar to, not identical to⁶ (paragraph 1)

- Gen 1:26 – God made man in His own image, according to our likeness
- Image – to cut, carved likeness of an animal or person
- Likeness – to be like, yet not the same
- Gen 5:3 – Seth made after the image of Adam, yet he was not exactly the same as Adam
- We conclude that we are like God, but not exactly like God
- Though man and God are spiritual beings (Gen 2:7), God is not a material being, though Jesus took on flesh.

2. Likeness (paragraph 2 or several)

- Intelligence – the ability to think rationally and make decisions based on thought not merely on instinct. Only man can use complex, abstract language, which enables man to communicate with one another. ⁷
- Morally – Romans 2:14-16 – man has built into his conscience by God an innate sense of right and wrong, which can be reasoned out only b/c God has hard-wired this into him. He is capable of good and evil, though God is not capable of evil.
- Relationally – As within the Godhead (He is not a solitary person Himself), He relates to Himself and as He relates to us, we are able to relate to others. This is found in the commands to love one another, the marriage relationship, the human family, the fellowship of the body
- Spiritually (Gen. 2:7) – as God is a spiritual being, we too have spiritual life, which enables us to relate spiritually to Him⁸
- Autonomous – he has a will and can make his own decisions

⁶ Grudem, pg. 442

⁷ Ikuko Thomas's paper

⁸ Grudem, pg. 446

- Dominion – God has placed man on earth and given him dominion over it, though He Himself He has ultimate dominion
- Creative
- Personality – he thinks, feels, decides, worships, has affections

3. Less like God

- Not omniscient
- Not omnipresent
- Not omnipotent
- Not immutable

B. What do you believe? (paragraph 3)

- This question is not asking for what you believe beyond what the Bible has stated. So, you may stop here. However, you could make a comment on the following 2 items:
 - Jesus holds the perfect image of God (Col 1:15; John 14:8-9; 2 Cor 4:4) and the exact representation of God (Heb 1:3), though man may have marred that image in his sinfulness.
 - Hope is found in that we are capable of reflecting that image as believers as we are transformed by the Holy Spirit (2 Cor 3:18) and that someday, we will be just like Him (1 Cor 15:49).
- Therefore, since we are intelligent, spiritual, rational, creative people, we are capable of giving good, godly, wise counsel
- And, as believers, we are continually being transformed into His image (2 Cor 3:18)

Theology Question 10

(video lecture recorded in 2017)

10. Provide a biblical description of the dichotomist view of mankind. Explain the counseling implications of this doctrine with regard to the inner and outer man.

- A. Dichotomy – man is a two-part being. He is both a physical and spiritual being
- The Bible uses the terms soul (psyche) and spirit (pneuma) interchangeably
 - John 12:27 – “now is my soul troubled.”
 - John 13:21 – Jesus was “troubled in spirit.”
 - Lk 1:46-47, “My soul magnifies the Lord and my spirit rejoices in God my Savior.” – A good example of Hebrew poetry.
 - 1 Cor. 5:5 – delivered up to Satan for the destruction of his flesh that his spirit may be saved.
 - Matt. 22:37-39 – Love the Lord with your heart, with all your soul, with all your mind. What about the spirit?
 - Jesus and the entirety seem to mean that the soul and spirit are terms that are used interchangeably.
- B. Trichotomists believe man is a three-part being: body, soul, and spirit
- If you have a problem with your body, you see a doctor.
 - If you have a problem with your soul, you see a psychiatrist or psychologist.
 - If you have a problem with your spirit, you see a pastor.
 - 1 Thess 5:23, “may your spirit and soul and body be kept sound and blameless . . .” piling up synonyms to make the point.
 - Heb. 4:12, “The word of God is living and active, sharper than any two- edged sword, piercing to the division of soul and spirit, of joints and marrow, and . . .” This is soul and spirit (what is immaterial) separated from joints and marrow (what is material), not separating soul from spirit.
 - 1 Cor. 2:14 – “But a natural (psychikos-soulish) man does not accept the things of the Spirit of God for they are foolishness to him, and he cannot understand them, because they are spiritually (pneumatikos) appraised. The context tells us Paul is not making a distinction between 2 different parts of man, but two kinds of man, spiritually alive and spiritually dead.

- C. God created man with a physical body (Gen. 1:31) that is capable of both doing good and bad with
- Our bodies are temples of the Holy Spirit (1 Cor. 6:19)
 - While the body is valued in the Scriptures, it has also been affected by the Fall, and consequently, sin has corrupted it causing it to be at a constant state of decay (Gen 2:17; 2 Corinthians 4:16).
 - Yet, someday he will give life to it through the Holy Spirit.
- D. Man is also a spiritual being
- He has a heart/soul/mind – same thing
 - All the issues of life spring from the heart/soul (Prov 4:23)
 - The soul is what steers humanity's thoughts, words, and deeds (Prov 4:24-26). Even feelings come from the soul/heart.

Counseling implications

- Sin originates within the heart but is carried out through our bodies (Mark 7:21; Rom 6:12-14)
- Though our bodies do not reign over our hearts, it is possible that the body is having a direct impact on the soul (i.e., dementia). Even diet, exercise, and sleep should be considered.
- It is also possible that our hearts have an impact on our bodies (see David in the Psalms; the effect of stress on our bodies, which can then impact our attitudes and behavior).

What do you believe?

- I believe in the dichotomist's view of man. He is both material and immaterial.
- We do not need a psychologist to diagnose why we are the way we are and how to fix us.
- Neither the body or the soul should be ignored, and both should be considered because they can have an effect on each other.
- If it's physical, let the doctors do their work, record what you know.
- If it isn't physical, it's spiritual. Deal with that.

Theology Question 11

11. Describe the biblical understanding of manhood and womanhood from both an egalitarian and complementarian perspective. Explain which view you embrace and outline why you believe it is the most biblical.

A. Defining the terms:

1. Egalitarian – equal in essence (made in the image of God, saved, and possess the Holy Spirit) and function (can serve in leader or support role)
2. Complementarian – equal in essence (made in the image of God, saved, and possess the Holy Spirit), different in function (men serve as leaders, women in support role)
3. Applied to both family and the church
 - Only men can be pastors/elders
 - Men are the heads of their homes, not women and it is not a shared headship

B. What does the Bible say?

- Gen 1:27 – men and women were created in the image of God
- Gal 3:28 – both men and women can be saved
- Acts 2:17-18 – the Holy Spirit came upon all, not just the men
- Gen 2:18-23 – men are given the responsibility of ruling over the home; women are called to be helpers
- Eph 5:22-23 – men are called heads of their households; women are in the submissive role
- 1 Cor 11:3 – women was made for the man, not man being made for the women
- 1 Tim 2:8-15 – a woman is not to teach or exercise authority over a man
- 1 Tim 3:1-13 – it is men who are established as elders, not women; yet women can be deaconesses.

C. What do you believe?⁹

1. This general pattern of male leadership is specifically applied to the roles of men and women in the home and the church. In the home, men are to lead and love their wives and wives are to respect their husbands, submit to their

⁹ Jeremy Pray's paper

leadership, and help their husbands as they are given direction from him. This pattern of husbands leading their wives is modeled after Christ and the church, where the bride looks to Christ as the Head, submitting to His authority (Eph 5:25; 1 Cor 11:3).

2. In the Church, Scripture clearly teaches that it is men who are to be elders (1 Tim 3; Titus 1), men who are to lead in prayer (1 Tim 2:8), and men who are to teach and be in authority (1 Tim 2:12). The Bible does not permit women to function in the role of pastor or elder within a church (1 Tim 2:11-14). The reason is not from a lack of giftedness or education, but simply because God's Word commands it.

Theology Question 12

(video lecture recorded in 2017)

12. Describe the dual natures of Jesus Christ and explain why this reality is crucial for salvation.

- A. Start with a paragraph defining Christ – Jesus Christ is the Son of God, the 2nd person of the Trinity who took on flesh so that He is the complete and perfect Godman the Messiah, the anointed one, the Son of God, the perfect and sinless (1 Pet. 2:22-33; Heb. 5:7-8) Savior. Scripture points to both His deity (100% God) and His humanity (100% man). He is both human and divine.

- B. He is fully God – His deity is seen in:

1. His eternal existence. If He existed eternally, He must be deity. If He is deity, He must exist eternally.

John 1:1 – *“In the beginning was the Word, and the Word was with God and the Word was God. He was in the beginning with God.”*

John 8:58 – *Jesus said to them, “Truly, truly, I say to you, before Abraham was born, I am.” Therefore, they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple”*

1 Cor 8:5-6 – *“For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, yet for us there is but one God, the Father, from whom are all things, and we exist for him; and one Lord, Jesus Christ, by whom are all things and we exist through Him.”*

2. The Christophanies

- a. The Garden (Gen 3:8) – *“And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.”*
- b. Called Lord in Gen. 18
- c. The angel of the Lord (Judges 6:11, 14) (must be Jesus because God and Spirit have no form)
- d. The angel of the Lord ceases to appear after the birth of Christ.

3. His names

- a. God

John 1:1 – *“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God.”*

John 20:28 – *“Thomas answered and said to Him, “My Lord and my God!”*

Titus 2:13 – *But of the Son, He says, “YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM.”*

2 Peter 1:1 – *Simon Peter, a bondservant and apostle of Jesus Christ, to those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ.”*

b. Lord

Matthew 22:44 – *THE LORD SAID TO MY LORD, “SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET?”*

Acts 16:31 – *“They said, “Believe in the Lord Jesus, and you will be saved, you and your household.”*

Romans 10:9-13 – *“that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved.”*

Hebrews 1:10 – *And, “YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORKS OF YOUR HANDS.”*

c. Son of God

John 5:18 – *“For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.”*

John 5:25 – *“Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live.”*

d. Mighty God

Isaiah 9:6 – *“For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.”*

4. His attributes

a. Eternality

b. Omnipresent

Matthew 28:20 – *“And, lo I will be with you always (literally all the days)*

Ephesians 3:17 – *“that He may dwell in your hearts”*

Colossians 1:27 – *“to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.”*

c. Omniscient

- He knew people were not believing in Him

John 5:25 – *“But Jesus, on His part, was not entrusting Himself to them, for He knew all men, and because He did not need anyone to testify concerning man, for He Himself knew what was in man.”*

- He knew the Samaritan woman’s past

John 4:18 – *“The woman answered and said, ‘I have no husband.’ Jesus said to her, ‘You have correctly said, ‘I have no husband’; for you have had five husbands, and the one whom you have is not your husband; this you have said truly.”*

- The disciples recognized His omniscience

John 16:30 – *“Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God.”*

- His predictions over His death and resurrection demonstrates it (Matt 16:21, 17:22; 20:18–19, 26:1–2). His sufferings at the hands of the elders and chief priests and scribes and His eventual death and resurrection).

d. Omnipotent (Matt 28:18 – authority here equals power); and over death (Lazarus)

e. Immutable

Hebrews 13:8 – *“Jesus Christ is the same yesterday and today, yes and forever.”*

f. Oneness with the Father

John 10:30 – *“I and the Father are one.”*

5. His works

a. Creator

Colossians 1:16 – *“For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created through Him and for Him.”*

b. Sustainer

Col 1:17 – *“He is before all things, and in Him all things hold together.”*

c. Forgiver of sin

Matt 9:6 – *“But so that you may know that the Son of Man has authority on earth to forgive sins” – then He said to the paralytic, “Get up, pick up your bed and go home.”*

d. Miracle worker

Ps 146:8 – *“The LORD opens the eyes of the blind; The LORD raises up those who are bowed down; The LORD loves the righteous.”*

Luke 18:41-42 – *“What do you want Me to do for you?” And he said, “Lord, I want you to regain my sight!” And Jesus said to him, “Receive your sight; your faith has made you well.”*

C. He is fully man

1. His virgin birth (Matt 1:2-15) – essential to be sinless because sin nature would have transferred through Joseph.
2. He had a real body of flesh and blood (Luke 2 and Matt 1). He got hungry, thirsty, and tired (John 4:6-7).
3. He developed physically, intellectually, and socially (Luke 2:52).
4. He had emotions like anger, agitation, indignance, sadness (Matt 23:37; Luke 19:41; John 11:34-45), joy, weeping, and compassion (Matt 9:36).
5. Called a man by Peter and Paul (Acts 17:31).
6. Seen in His resurrected state (Luke 24:39; John 20:20).

D. Why is this crucial for salvation?¹⁰

1. If it were not for Jesus' resurrection believers would still be in their sins and justification would not have occurred (1 Cor 15:6-7).
2. Since the efforts of man cannot satisfy God (Heb 10:4,11), Jesus' conquering of death makes provision for justification and a sanctifying life of putting off the deeds attributed to the sinful flesh and putting on the deeds attributed to the likeness of Christ thus satisfying God (Rom 6:6-7, 11-14; Gal 2:20; Eph 4:22-32; Col 3:12). Jesus' resurrection has removed the penalty and power of sin from all believers (1 Pet 2:24).
3. Jesus' bodily resurrection is also the guarantee of a future resurrection for all believers, providing hope and motivation for all Christians to persevere to the end (John 5:26-29, 14:19; Luke 24:38-39; Rom 1:4, 4:25, 6:5-10).

¹⁰ Jeremy Pray's paper

Theology Question 13

(video lecture recorded in 2017)

13. Provide an explanation of the biblical basis for the doctrine of substitutionary atonement, explaining the implications of this doctrine for human guilt over sin.

A. Defining the terms:

1. Substitutionary atonement

- a. Atonement – reconciliation; literally it means the restoration of favor; figuratively means an exchange; it's an adjustment or a price paid for sin.
- b. Substitutionary – in that instead of you paying for your sins, someone else pays your debt for you.
- c. Pictured in Lev 16:5-22 (the scapegoat)
- d. Key passage:

1 Corinthians 5:21 – *“He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.”*

2. Guilt – a legal term that implies criminal responsibility in the eyes of the court.

- a. It is good for the soul; in fact, one of the functions of the Holy Spirit is to use the Word of God to convict and produce guilt (John 16:8; Acts 2:37).
- b. It is a direct result of our sinful actions (Ps 32).
- c. When we confess our sin to God and trust in Him to deliver us from our guilty state, he forgives us of our sin and surrounds us with His love, causing us to be glad and rejoice in Him (Ps 32:10-11; 1 John 1:9).

1 John 1:9 – *“If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.”*

All this results in complete freedom from guilt because Jesus took our punishment once for all.

Romans 8:1 – *“Therefore, there is now no condemnation for those in Christ Jesus.”*

3. False guilt – this is when one thinks he is guilty when he is not.

- a. The standard is the Bible, not the way we grew up or what someone else thinks is sin, but is not actually in the Bible (aka the guilt trip).
- b. Some people have ill-trained or ill-informed consciences and think something isn't sin when it is sin and think it isn't sin when it is sin.

- c. Catholics still see themselves as sinners until the priests gives them absolution.

B. I believe...

- The Bible is the sole standard.
- All sin has been paid for.
- I am no longer condemned.

Theology Question 14

(video lecture recorded in 2017)

14. Explain what it means to trust in Jesus Christ alone for salvation.

A. Defining the terms:

1. Trust/faith/belief – these terms are synonymous. To trust is to put your faith or your belief in something. It is a strong conviction. It means you are relying upon something. To have faith means to believe or to be assured of something unseen. It is a settled confidence (Heb 11:1)

Hebrews 11:1 – *“Now faith is the assurance of things hoped for, the conviction of things not seen.”*

2. Alone – no other way. There is no other way that man can be made right with God through adherence to any pope, church, priest, person, counsel, creed, religious tradition, or any good work. The righteousness of God is not earned or deserved in any way, nor is it imputed in the believer through anything other than faith.

John 14:16 – *“Jesus said to him, “I am **the** way, and **the** truth, and **the** life; no one comes to the Father but through Me.”*

3. Not by works

2 Timothy 1:9 – *“who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity.”*

B. What does the Bible say?

Romans 3:28 – *“For we maintain that a man is justified by faith apart from works of the law.”*

Romans 10:9-10 – *“that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.”*

Ephesians 2:8-10 – *“For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.”*

Titus 3:5 – *“He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.”*

1 John 5:13 – *“These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.”*

C. I believe...

Theology Question 15

(video lecture recorded in 2017)

15. Provide an explanation and biblical defense of justification.

A. Define justification

1. A legal action, which means to declare, or render one as righteous

a. God is the justifier; man is the recipient

Romans 4:5 – *“But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness.”*

b. Justification comes by grace, through faith

Ephesians 2:8-9 – *“For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.”*

c. Justification comes only to those who have repented (Matt 3:8; Acts 2:38; Rom 2:4) and those who have confessed Christ as Lord (Rom 10:9-10).

Matthew 3:8 – *“Therefore bear fruit in keeping with repentance.”*

Acts 2:38 – *“Peter said to them, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.”*

Romans 2:4 – *“Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?”*

Romans 10:9-10 – *“that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.”*

2. In declaring believers as not guilty,

a. Jesus is declared guilty (Col 2:14; 1 Pet 2:24)

Colossians 2:14 – *“having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.”*

1 Peter 2:24 – *“and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.”*

- b. We are no longer condemned and are free from guilt (Rom 8:1;33-34).

Romans 8:1 – *“Therefore there is now no condemnation for those who are in Christ Jesus.”*

Romans 8:33-34 – *“Who will bring a charge against God’s elect? God is the one who justifies; 34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.”*

- c. We are declared righteous (Rom 4:5, 5:1; 2 Cor 5:21)

Romans 4:5 – *“But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,”*

Romans 5:1 – *“Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,”*

2 Corinthians 5:21 – *“He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.”*

It is a legal act wherein God pronounces that the believing sinner has been credited with all the virtues of Jesus Christ.

An instantaneous legal act of God in which He thinks of our sins as forgiven and Christ’s righteousness as belonging to us, and declares us, then, to be righteous in His sight.

- B. “Putting it all together, “I believe justification is a legal action in which God declares those who, through faith in Christ, have repented of their sins, and confessed Christ as their sovereign Lord, to be freed from sin and made righteous because of the imputation of their sins to Christ and the imputation of His righteousness to them. Since justification is a legal pardon for sin, this means that God treats all those who receive His gift of eternal life by faith as completely justified under the law, entitled to all the privileges due those hypothetically, who have perfectly kept the law. This frees the recipient from all condemnation, not because he has changed his behavior, though he will, but because God now views him as being guilt free.”¹¹

¹¹ NorthCreek Church Teaching Statement

Theology Question 16

(video lecture recorded in 2017)

16. Define faith in biblical terms explaining its relationship to justification and sanctification.

A. Defining the terms and what the Bible says:

1. Faith – Trust/faith/belief – these terms are synonymous. To trust is to put your faith or your belief in something. It is a strong conviction. It means you are relying upon something. To have faith means to believe or to be assured of something unseen. It is a settled confidence (Heb 11:1).
2. Justification – It is a legal act wherein God pronounces that the believing sinner has been credited with all the virtues of Jesus Christ.
3. Sanctification – “to be set apart for a divine purpose, consecrated, made holy.”

a. Past (or positional)

- One time even (1 Cor 1:2) by God (Heb 10:10) at the moment of conversion (1 Cor 6:11) for believers (Acts 26:18).

Corinthians 1:2 – *“To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their Lord and ours.”*

Hebrews 10:10 – *“By this will we have been sanctified through the offering of the body of Jesus Christ once for all.”*

Corinthians 6:11 – *“Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.”*

Acts 26:18 – *“to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.”*

b. Present (or progressive)

- Process (Heb 10:14)

Hebrews 10:14 – *“For by one offering He has perfected for all time those who are sanctified.”*

- By God’s grace (Phil 2:12–13; Tit 2:11–15)

Philippians 2:12–13 – *“So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my*

*absence, work out your salvation with fear and trembling; **13** for it is God who is at work in you, both to will and work for His good pleasure."*

Titus 2:11-15 – *"For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, who gave Himself for us to redeem from us every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds. These things speak and exhort and reprove with all authority. Let no one disregard you."*

- Through the Spirit using His Word (John 17:17; Gal 5:16)

John 17:17 – *"Sanctify them in the truth, thy Word is truth."*

Galatians 5:16 – *"But I say, walk by the Spirit, and you will not carry out the desire of the flesh."*

- Involving man's cooperation in obedience

- Purging sin (2 Cor 7:1)

2 Corinthians 7:1 – *"Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God."*

- Continuing in faith (Phil 3:12-14)

Philippians 3:12-14 – *"Not that I have already obtained it or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus. Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus."*

- Practicing our righteousness (Phil 2:12-13; 4:9)

Philippians 4:9 – *"The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you."*

- Placing our hope (Ps 42:11)

Psalms 42:11 – *"Why are you in despair, O my soul? And why have you become disturbed within me? Hope in God, for I shall yet praise Him, The help of my countenance and my God."*

- Transforming of the mind (Rom 12:1-2)

Romans 12:1-2 – *“Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.”*

- c. Future – we are continually being transformed until we die when sanctification will be completed.

Romans 8:28-29 – *“And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren.”*

2 Corinthians 3:18 – *“But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.”*

B. What is their relationship to faith?

1. We are saved by faith and we grow as we apply our faith. God has done and is doing His part, and we are doing our part. Our part is to, by faith, present ourselves as slaves to our Master (Rom 12:1, Jude 1:4), purging sin out of our lives making no provision for the flesh (Rom 13:14), and persevering to the end (Matt 11:29; 2 Cor 9:24; Heb 12:1; 2 Pet 1:10).
2. We do all these things and more by faith, knowing that God is simultaneously doing His part to conform us into the image of Christ (Rom 8:29). For we know that He wants to and will conform us to His will (Phil 2:13). We trust that He alone has the authority to forgive sins and give us peace (Matt 9:6; Gal 5:22). We rest in the promise that He is always at work on the believer and will be until we are glorified with Him (Phil 1:6; Heb 10:14).¹²

¹² Jeremy Pray's paper

Theology Question 17

(video lecture recorded in 2017)

17. Describe the role of repentance in beginning and continuing in the Christian life. Explain the importance of the doctrine of repentance for biblical counseling.

A. Defining repentance –

1. Change of mind, a rethinking,¹³ that leads to a change of actions (Acts 26:20)
 - a. Job changed his mind (Job 42:4-6)
 - b. From disbelief to belief (Matt 4:17)
 - c. Granted by God (Acts 11:18; 2 Tim 2:25)
2. Includes confession – homologeo – to say the same thing; it's an agreement, not an emotion.
 - a. personal recognition of sin (Jam 5:16)
 - b. brokenness and contrite heart (Ps 32:3-6; 51)

B. Change of actions

1. Bearing fruits of repentance (Luke 3:8-9)
2. Performing deeds (Acts 26:19-20)
3. When we confess, we find compassion (Prov 28:13); He forgives (1 John 1:9)
4. Godly sorrow and vindication (2 Cor 7:8-11)
 - a. Vindication
 - b. Indignation
 - c. Fear
 - d. Longing
 - e. Zeal
 - f. Avenging of wrong
5. From specific sin (2 Cor 12:21 – impurity, immorality, sensuality)

C. Commanded in the Bible

1. Jesus commanded repentance (Matt 4:17)
2. God commanded it (Acts 16:30)
3. Paul pointed out the need (Acts 20:21)

¹³ Jay Adams, *A Theology of Christian Counseling*, pg. 215

4. Peter told them to repent for the forgiveness of their sins (Acts 2:38)
5. John called for it (Rev 2:5, 22, 3:3, 19)
6. If you don't repent, you will die (Luke 13:3)

Theology Question 18

(video lecture recorded in 2017)

18. Describe the doctrine of Union with Christ explaining its biblical basis and implications for Christian living.

Romans 6:4-7

4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. 5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, 6 knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; 7 for he who has died is freed from sin.

- A. United in death
- B. United in life
 - 1. Through the resurrection
 - 2. Beginning at justification
 - 3. Continuing through sanctification
 - 4. Being fulfilled in glorification
- C. United in power over sin (Rom 6:6-7)
- D. United as it reaches to every facet of our lives
 - 1. Relationships

Romans 12:5 – “so we, who are many, are one body in Christ, and individually members one of another.”

Christ is the head of the body, being the church,

So, we bear one another's burdens (Gal 6:1-2), suffer with one another (1 Cor 12:26); we speak truth to one another (Eph 4); we are members of one another (Rom 12).

- 2. Jobs

Colossians 3:23 – “Whatever you, do your work heartily, as for the Lord rather than for men,”

3. Behavior

Ephesians 4:1 – *“Walk in a manner worthy of the calling with which you have been called.”*

4. Family life

- Husbands love, nourish, cherish, and honor wives
- Wives respect, submit, love, and help

5. Attitudes

- We are strong (Eph 6:10)
- We are encouraged (Phil 2:1)
- We rejoice (Phil 3:1)

Theology Question 19

(video lecture recorded in 2017)

19. Explain the biblical categories of past, present, and future sanctification.

A. Define Sanctification – “to be set apart for a divine purpose, consecrated, made holy.”

1. Past (or positional)

- One time even (1 Cor 1:2) by God (Heb 10:10) at the moment of conversion (1 Cor 6:11) for believers (Acts 26:18)

1 Corinthians 1:2 – *“To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their Lord and ours.”*

Hebrews 10:10 – *“By this will we have been sanctified through the offering of the body of Jesus Christ once for all.”*

1 Corinthians 6:11 – *“Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.”*

Acts 26:18 – *“to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.”*

2. Present (or progressive)

- Process (Heb 10:14)

Hebrews 10:14 – *“For by one offering He has perfected for all time those who are sanctified.”*

- By God’s grace (Phil 2:12-13; Tit 2:11-15)

Philippians 2:12-13 – *“So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for His good pleasure.”*

Titus 2:11-15 – *“For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, who gave Himself for us to redeem us from every lawless deed,*

and to purify for Himself a people for His own possession, zealous for good deeds. These things speak and exhort and reprove with all authority. Let no one disregard you.”

- Through the Spirit using His Word (John 17:17; Gal 5:16)

John 17:17 – “Sanctify them in the truth; thy Word is truth.”

Galatians 5:16 – “But I say, walk by the Spirit, and you will not carry out the desire of the flesh.”

- Involving man’s cooperation in obedience

- Purging sin (2 Cor 7:1)

“Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.”

- Continuing in faith (Phil 3:12–14)

12 “Not that I have already obtained it or have already become perfect, but I press on [a] so that I may lay hold of that [b] for which also I was laid hold of by Christ Jesus. **13** Brethren, I do not regard myself as having laid hold of *it* yet; but one thing I *do*: forgetting what *lies* behind and reaching forward of what lies ahead, **14** I press on toward the goal for the prize of the upward call of God in Christ Jesus.”

- Practicing our righteousness (Phil 2:12–13; 4:9)

9 “The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.”

- Placing our hope (Ps 42:11)

“Why are you in despair, O my soul?
And why have you become disturbed within me?
Hope in God, for I shall yet praise Him,
The help of my countenance and my God.”

- Transforming of the mind (Rom 12:1–2)

“Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship. **2** And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.”

3. Future – we are continually being transformed until we die when sanctification will be completed.

Romans 8:28-29 – “And we know that God causes all things to work together for good to those who love God, to those who are called according to *His* purpose. For those whom He foreknew, He also predestined to *become* conformed to the image of His Son, so that He would be the firstborn among many brethren;”

2 Corinthians 3:18 – “But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.”

Theology Question 20

(video lecture recorded in 2017)

20. Explain the synergistic nature of sanctification being sure to describe the relationship between God's grace and moral effort in the Christian life.

A. Definitions

1. Sanctification – already explained
2. Synergistic – “relating to the interaction or cooperation of two or more organizations, substances, or other agents to produce a combined effect greater than the sum of their separate effects.”
 - God's grace moving in us
 - Our responding to His grace

B. God's grace (Titus 2:11-15; Phil. 2:12-13)

1. We are alive to spiritual things (Eph. 2:4-5)
2. Blessed with every spiritual blessing (Eph. 1:3, 7-8)
3. We can overcome (1 Cor. 10:13)
4. Through the Spirit using His Word (Jn. 17:17; Gal. 5:16)
5. He is able (Eph. 3:14-20)
6. He is working (Heb. 2:11; Phil. 1:6, 2:13, 3:14, 4:13)

C. Man's effort – this is man's cooperative effort in obedience in faith

1. Present yourselves (Rom. 12:1-2)
2. Purging sin (2 Cor. 7:1)
3. Pressing on (Phil. 3:12-14)
4. Practicing our righteousness (Phil 2:12-13, 4:9)
5. Placing our hope in God (Ps. 42:11; 73:15-17)

Theology Question 21

(video lecture recorded in 2017)

21. Explain the role of the Holy Spirit in the Christian life describing the importance of this role in the counseling process.

I. Who or what is the Holy Spirit?

A. The Holy Spirit is a Person

That is, He is not a force, power, or other impersonal energy. Rather, He displays all the biblical characteristics of personhood, namely:

1. He possesses intellect (Neh 9:20; Rom 8:27; 1 Cor 2:10–11)

Nehemiah 9:20 – *“You gave your good Spirit to instruct them and did not withhold your manna from their mouth and gave them water for their thirst.”*

Romans 8:27 – *“And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.”*

1 Corinthians 2:10–11 – *“these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For who knows a person’s thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God.”*

2. He possesses affection/emotion (Rom 8:26, 15:30; Gal 4:6, 5:17; Eph 4:30)

Romans 8:26 – *“Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words.”*

Romans 15:30 – *“I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf...”*

Galatians 4:6 – *“And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!”*

Galatians 5:17 – *“For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.”*

Ephesians 4:30 – *“And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.”*

3. He possesses volition (John 14:26, 16:12,14; Acts 13:2, 20:28; Rom 8:14; 1 Cor 12:11)

John 14:26 – *“But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.”*

John 16:12-14 – *“I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you.”*

Acts 13:2 – *“While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.”*

Acts 20:28 – *“Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.”*

Romans 8:14 – *“For all who are led by the Spirit of God are sons of God.”*

1 Corinthians 12:11– *“All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.”*

B. The Holy Spirit is God

1. The Spirit possesses divine attributes

- a. He is eternal (Heb 9:14)

Hebrews 9:14 – *“How much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.”*

- b. He is Omnipresent

Psalms 139:7-10 – *“Where shall I go from your Spirit? Or where shall I flee from your presence? If I ascend to heaven, you are there! If I make my bed in Sheol, you are there! If I take the wings of the morning and dwell in the uttermost parts of the sea, even there your hand shall lead me, and your right hand shall hold me.”*

- c. He is Omniscient (John 14:26; 1 Cor 2:10-11)

John 14:26 – *“But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.”*

1 Corinthians 2:10-11 – *“these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For who knows a person’s thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God.”*

- d. He is Omnipotent (Luke 1:35)

Luke 1:35 – *“And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you therefore the child to be born will be called holy – the Son of God.”*

- e. He is Holy (more demonstrably, He may be blasphemed – Mark 3:22-30)

2. The Spirit possess divine names

- a. He is called the LORD/YHWH

- i. Example #1 (Is 6:3, 8-10; John 12:39-41; Acts 28:25-27)

Is 6:3, 8-10 – *“Holy, holy, holy, is the Lord God Almighty...who will go for us?”*

John 12:39-41 – *“Isaiah said these things because He saw His glory and spoke of Him (Christ).”*

Acts 28:25-27 – *“the Holy Spirit was right in saying to your fathers through Isaiah the prophet...”*

- ii. Example #2 (Ex 16:7; Heb 3:7-9, cf. Ps 95:8-11)

Exodus 16:7 – *“and in the morning you shall see the glory of the LORD, because he has heard your grumbling against the LORD. For what are we, that you grumble against us?”*

Hebrews 3:7-9 – *“Therefore, as the Holy Spirit says, “Today, if you hear his voice, do not harden your hearts as in the rebellion on the day of testing in the wilderness, where your fathers put me to the test and saw my works for forty years...”*

- b. He is called the LORD/Adonai (1 Cor 12:4-6)

1 Corinthians 12:4-6 – *“Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone.”*

- c. He is equated to and/or called God (Matt 28:19; Acts 5:3-4; 2 Cor 13:14)

Matthew 28:19 – *“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit...”*

Acts 5:3-4 – *“But Peter said, ‘Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to man but to God.’”*

2 Corinthians 13:14 – *“The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.”*

3. The Spirit performs divine actions

- a. He creates (Gen 1:1-3; Ps 104:30)

Genesis 1:1-3 – *“In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. And God said, ‘Let there be light,’ and there was light.*

Psalms 104:30 – *“When you send forth your Spirit, they are created, and you renew the face of the ground.”*

- b. He gives life to every creature (Job 33:4; Rom 8:11, likely also Gen 2:7 and Job 34:14-15)

Job 33:4 – *“The Spirit of God has made me, and the breath of the Almighty gives life.”*

Romans 8:11 – *“If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.”*

- c. He authors divine revelation (2 Sam 23:2-3; 2 Pet 1:21; cf. also Matt 22:43; Acts 1:16, 4:25; 1 Pet 1:11)

2 Samuel 23:2-3 – *“The Spirit of the LORD speaks by me; his word is on my tongue. The God of Israel has spoken; the Rock of Israel has said to me: When one rules justly over men, ruling in the fear of God...”*

2 Peter 1:21 – *“For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.”*

II. What role does the Spirit play in a believer's life and the counseling process?

A. The Spirit's (*monergistic*) role in salvation

1. God is sovereign in the giving of His Spirit (Ezek 36:24-27; John 1:12, 3:3, 5-6; Jas 1:18; 1 John 2:29, 3:9, 4:7, 5:1, 4, 18).
2. The Spirit regenerates the unbelieving heart, bringing about new birth and life in Christ (John 3:3-7, 6:63; 2 Cor 3:6).

a. The place of regeneration

The relationship between regeneration and faith and repentance is sequential. The gift of the Spirit is first given to give birth to a new heart and life, then the gift of faith (Eph 2:8-9) to believe the promises of the gospel, accompanied simultaneously with the gift of repentance (Acts 5:31).

Note Jesus' explanation of eternal life with Nicodemus follows this order (John 3:1-10 – Spirit's regenerating work first; 3:11-2 – faith and repentance follow after).

b. The elements of regeneration

- i. Intellectual illumination (1 John 2:20, 27; cf. Jer 31:33)
- ii. Volitional freedom from sin's dominating power (John 3:5, 20)
- iii. Complete cleansing of the heart (Ezek 36:25-27; 1 Cor 6:11; Titus 3:5)

"Regeneration is, consequently, as all-pervasive as depravity...theologians have spoken of total depravity, meaning not that man is as bad as he could be, but that no part of his being remains untainted by the influence of sin. Regeneration reverses depravity, and is universal in the sense that, while the regenerate individual is not yet as holy as he or she might be, there is no part of life which remains uninfluenced by this renewing and cleansing work.

Indeed, just as total depravity leads to moral and ultimately even to physical disintegration, so total regeneration leads to moral, but also ultimately to physical renewal, in the regeneration of the whole being in the resurrection (Phil 3:21; 1 Cor 15:42-44). The new man is put on; he is constantly being renewed by the Spirit (Col 3:10), and finally will be resurrected and glorified through His power" (Sinclair Ferguson, *The Holy Spirit*, 123).

3. Believers are baptized in the Spirit into the body of Christ (Matt 3:11; Luke 3:16; 1 Cor 12:13; Rom 6:1-4).
4. Believers are indwelt by the Spirit (John 7:37-39; Rom 8:9-11).
5. Believers are sealed by and with the Spirit as the guarantee of their salvation (Eph 1:13, 4:30; cf. also 2 Cor 1:22, 5:5).

B. The Spirit's role in sanctification

1. He empowers the church/believer to proclaim the gospel (Acts 1:8, 4:8, 31, 6:10; 1 Cor 2:4; 1 Thess 1:5; 1 Pet 1:12; Rev 22:17).
2. He speaks in the Word of God to the church/believer (Eph 6:17; Heb 3:7, 10:15, *et al*).
3. He gives spiritual gifts to equip the church/believer for ministry (1 Cor 12:7,11).
4. He speaks to God with and for the church/believer (Rom 8:26; Eph 2:18)
5. He assures the church/believer of our adoption as children of God (Rom 8:16; Gal 4:6; cf. also 1 John 3:24, 4:13).
6. He produces fruit within the church/believer (Gal 5:22-23).
7. He grants freedom to the church/believer (2 Cor 3:17).
8. He progressively transforms the church/believer (2 Cor 3:18; also related 2 Thess 2:13).
9. Helps mortify sin within the church/believer (Rom 7:6, 8:13).
10. He teaches the truth to the church/believers (John 14:26, 15:26, 16:13; cf. also 1 Cor 2:13-15).
11. He unifies the church/believers (1 Cor 12:7, 11, 13; 2 Cor 13:14; Gal 5:18-29; Phil 2:1-2; Eph 2:18, 22, 4:3-4a).
12. He comforts the church/believers (John 14:16, 15:26, 16:7; Acts 9:31).
13. He gives hope to the church/believers (Rom 15:13; Gal 5:5).
14. He pours love into our hearts (Rom 5:5, 15:30; Col 1:8).
15. He gives joy to the church/believers (Acts 13:52; Rom 14:17; Gal 5:22; 1 Thess 1:6).

Theology Question 22

(video lecture recorded in 2017)

22. Provide your understanding of how the Holy Spirit guides Christians in the decisions they make today.

- I. Does the Holy Spirit guide Christians? If so, what means, and methods does He use?
 - a. Non-normative guidance of the Spirit (i.e., unique biblical occurrences of the Spirit's leading that are not normative).
 1. The Spirit guiding Philip to approach the eunuch (Acts 8:29), then "guiding" him to Azotus (Acts 8:39-40; cf. also 1 Kings 18:12; 2 Kings 2:16; Ezek 11:1, 37:1, 43:5; Rev 17:2, 21:10)!
 2. The Spirit telling Peter to go to Cornelius (Acts 10:19-20, 11:12).
 3. The Spirit directing the church at Antioch to set apart Barnabas and Saul for ministry (Acts 13:2).
 4. The Spirit forbidding Paul to go to Asia and Bithynia (Acts 16:6-7).
 5. The Spirit drove Paul toward Jerusalem (Acts 20:22-23).
 - b. Normative guidance of the Spirit (i.e., means, and methods the Spirit uses to guide Christians).
 1. Being "led" by the Spirit (Rom 8:14; Gal 5:18).
 2. "Walking" according to the Spirit (Rom 8:4; Gal 5:16).

B.1. and B.2. are located within the same two contexts, and thus are practically synonymous.

It is interesting to note that the sphere of guidance in the Romans 8 context is the mind, with the result of setting the mind on the flesh is death (Rom 8:6-7, 13) and slavish fear (Rom 8:15), whereas the mind set on the Spirit is life, peace (Rom 8:6) and joy (Rom 8:14-17).

In the Galatians context, the sphere of guidance is "the desires" of the flesh over against "the desires" of the Spirit, which lead to either the works of the flesh (Gal 5:19-21) or the fruit of the Spirit (Gal 5:22-23).

3. Being “filled” with the Spirit (Eph 5:18; cf. also Col 3:16).
 - a. Paul, in a parallel passage to Ephesians 5 (Colossians 3) substitutes, in a nearly identical context, the phrase “let the Word of Christ dwell in you richly” (Col 3:16) in the place of “be filled with the Spirit.”

A simple synthesis of these two closely parallel passages suggests that “being filled with the Spirit” is closely related to “let the Word of Christ dwell in you richly.”

- b. See *Appendix A* for a thorough treatment of the Spirit-filled life.
1. He guides through the Word of God (John 14:26, 15:26, 16:13, 15; Eph 5:18/Col 3:16).
2. He guides the church through the selection of elders and their decisions (Acts 13:2, 15:19, 22, 29, 20:28) (*but is this normative or non[normative]?*)
3. For more assistance, see *Appendix B*.

Theology Question 22

APPENDIX A

What Does It Mean to Be Filled with the Spirit?

John MacArthur

The key to rightly living the Christian life is being controlled by the Holy Spirit, who provides energy for walking "worthy of the calling with which you have been called" (Eph. 4:1). Unless you are controlled by the Spirit of God, you can never walk in humility, love, unity, light, and wisdom. The life of God in the soul of man is the only way anyone can live a righteous life. To walk without the Spirit is to walk without wisdom (cf. Eph. 5:15 -17).

The filling or controlling of the Holy Spirit is a profound reality in the believer's life, and understanding it can change your life. So, let's look at what it means to be filled with the Spirit?

God's Command to "Be Filled"

Ephesians 5:18 contains this imperative from the Apostle Paul: "Be filled with the Spirit." This concise, straightforward injunction is loaded with significance for you if you're a believer. However, that significance is often misunderstood, misapplied, or missed altogether. To begin with, many Christians are unclear about what the verse does not mean. Once you discard the incorrect meanings you can then focus on what Paul is really saying.

Wrong Equations for Filling

First, this phrase is not commanding empty Christians to acquire something they don't already have. Each of us possesses the entire Holy Spirit from the time we repent and believe: "You are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness" (Rom. 8:9-10).

Second, Paul's phrase is not equating fullness of the Spirit with baptism with the Spirit. Holy Spirit baptism is not an extra experience you need to seek; it is something you have from the moment you are saved. This baptism is a theological reality, an act by which Jesus Christ through the agency of the Spirit places you into the Body of Christ (1 Cor. 12:13 ; cf. John 7:37 - 39).

The Right Equation for Filling

An understanding of the Greek for "be filled," *plerousthe*, quite clearly reveals the correct meaning of Paul's command in Ephesians 5:18. A literal translation of the verb would read something like "be being kept filled." The idea is one of keeping yourself constantly filled, as

you yield moment by moment to the leading of the Spirit. It fits perfectly with the process of walking by the Spirit.

An accurate rendering of the Greek verb also destroys the widespread Charismatic notion that being filled is a one-time emotional experience you initiate, which instantly places you into some inner circle of spiritual maturity. "Be filled" is actually in the passive voice and indicates that you receive the action--the Holy Spirit is continuously filling you. It is simply another facet of the Spirit's indwelling ministry, which allows you to have daily, moment-by-moment effectiveness and fulfillment in your Christian life.

Facets of Spiritual Filling

When we use the word *fill* in English we normally think of something being placed into a container such as milk being poured to the brim of a glass, water being run into a bathtub, or gasoline being pumped into a gas tank. But none of those examples conveys precisely the meaning of *to fill* or *be filled* as does the Greek *pleroo*, a form of which is used in Ephesians 5:18.

Pleroo has three shades of meaning that are helpful in illustrating the scriptural meaning of *Spirit filled*. The first carries the idea of **pressure**. It is used to describe wind billowing the sails on a ship, providing the impetus to move the vessel across the water. In the spiritual realm, this concept depicts the Holy Spirit providing the thrust to move the believer down the pathway of obedience. A Spirit-filled Christian isn't motivated by his own desires or will to progress. Instead, he allows the Holy Spirit to carry him in the proper direction.

Another helpful example of this first meaning is a small stick floating in a stream. Most of us have tossed a stick into a creek and then run downstream to see the twig come floating by, propelled only by the force of the water. To be filled with the Spirit means to be carried along by the gracious pressure of the Holy Spirit.

Pleroo can also convey the idea of **permeation**. The well-known pain reliever Alka Seltzer illustrates this principle quite effectively. When you drop one or two tablets into a glass of water, they instantly begin to fizz and dissolve. Soon the tablets are transformed into clear bubbles throughout the glass, and the water is permeated with the distinct flavor of the Alka Seltzer. In a similar sense, God wants the Holy Spirit to permeate and flavor our lives so when we're around others they will know for certain we possess the pervasive savor of the Spirit.

There is a third meaning of *pleroo*, actually the primary one in the New Testament, which conveys the sense of **domination** or total control. It is used by the Gospel writers to indicate that people were dominated by a certain emotion. In Luke 5:26, after Jesus rebuked the Pharisees and healed the paralytic, the people were astonished and "filled with fear." In Luke 6:11, when Jesus restored a man's hand on the Sabbath, the scribes and Pharisees "were filled with rage." When our Lord told the disciples that He would soon be leaving them, He told of their reaction: "sorrow has filled your heart" (John 16:6). Each of those uses reveals an emotion

so overwhelming within the people that it dominated their thoughts and excluded every other emotion.

Most people are able to balance their emotions from day to day. But there are times when the emotional balance is tipped to one extreme or another. Such occasions might include a wedding, the death of a close family member, or an extreme emergency or trial. When someone is totally dominated by a particular emotional reaction in secular contexts, it can be foolish, sinful, a waste of time, or even frightening and physically harmful. But in our spiritual lives we are commanded to yield to the total control of the Holy Spirit, so every emotion, thought, and act of the will is under His direction. That kind of complete spiritual control is for our benefit and totally in line with God's will.

A directly parallel passage to Ephesians 5:18 is Colossians 3:16, which explains in a slightly different way the meaning of the command "be filled with the Spirit." The Apostle Paul says, "Let the word of Christ richly dwell within you." One can be filled with the Spirit only when controlled by the Word. It is knowing truth and obeying it.

So if being filled with the Spirit means being pressured, permeated, and dominated by the Spirit and God's Word, what can you expect to happen in your life as a direct result? Let's look at the results of being filled with the Spirit.

Practical Consequences of Being Spirit-filled

Now that we have dealt with the meaning of the divine command to be filled with the Spirit, you may quite fairly be asking, "How can I really know if I'm walking in step with the Spirit and realizing His fullness?" The apostle answers this with three clear evidences for judging the Holy Spirit's full operation in your life.

The Apostle Paul follows up his inspired command that we be filled with the Spirit by attesting to what will be evident in your life if you genuinely obey that exhortation:

Speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; and be subject to one another in the fear of Christ (Eph. 5:19-21).

Singing to the Lord

I think many of us approach Ephesians 5:19 wondering just how the matter of singing relates so directly to the great doctrinal truth of being filled with the Spirit. But there is a relationship—the first consequence of being Spirit-filled is that you will have a song in your heart—and other Scripture passages will help us understand it.

The Bible is silent on the pre-Fall role music and song had, but we can safely infer that music has been important to mankind from the earliest times (see Gen. 4:21). Moses and the people of Israel praised God after they were delivered from the Egyptians (Ex. 15). Deborah and Barak

sang following their victory over Sisera (Judges 5). And the Psalms are filled with references to song, music, and praise, culminating in this exhortation in the very last verse of the book: "Let everything that has breath praise the Lord. Praise the Lord!" (Ps. 150:6).

Other references in the New Testament are also significant in their mention of song. Jesus and His disciples sang a hymn at the close of the Last Supper (Matt. 26:30; Mark 14:26). Believers in the early church were probably singing their prayer in Acts 4:24–30, and Paul and Silas definitely were singing as they sat chained in the Philippian dungeon (Acts 16:25). Paul delineates the importance of singing in Colossians 3:16, the parallel passage to Ephesians 5:19 (cf. James 5:13). Finally, in the last book of the New Testament, the Apostle John makes this prominent reference to song:

And when He [Christ, the Lamb] had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying, "Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation. And Thou hast made them to be a kingdom and priests to our God; and they will reign upon the earth." And I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, saying with a loud voice, "Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing." And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, "To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever." And the four living creatures kept saying, "Amen." And the elders fell down and worshiped (Rev. 5:8–14; cf. 14:3; 15:3–4).

It won't be just any song being sung before the throne of God, as the words themselves make plain. The song is so special that John calls it a "new song," which in the Greek means not merely a new song chronologically, but a new one qualitatively. Every time this Greek term for *new* is used in the New Testament it is in connection with salvation. So, it is logical that those who are saved and filled with the Holy Spirit will sing a new song, one that is radically different from the world's songs. If there is anything tangibly new in the Christian life, it ought to be the songs that rise from our hearts as a result of the joy we have in submitting to Him.

Giving Thanks to the Lord

Ephesians 5:20 gives us a second virtue that will result when a believer is truly filled with the Spirit: he will be thankful toward God. I have long been convinced that gratitude is the single greatest act of personal worship we can render to God.

William Hendriksen lends support to this contention: "The expression of gratitude is therefore a most blessed response to favors undeserved. While it lasts, worries tend to disappear, complaints vanish, courage to face the future is increased, virtuous resolutions are formed,

peace is experienced, and God is glorified" (*Ephesians*, New Testament Commentary [Edinburgh: Banner of Truth, 1967], 241). Genuine thankfulness also sees beyond the difficult or baffling circumstance to the sovereign plan and purpose of God (see Rom. 8:28-29).

The Apostle Paul makes it clear to the Ephesians and us that thankfulness is to be a well-rounded, complete response that affects all areas of life.

Always

First, the Spirit-filled person will be thankful always and at all times. In Ephesians and elsewhere Paul makes it crystal clear that this is the Lord's will for you: "In everything give thanks; for this is God's will for you in Christ Jesus" (1 Thess. 5:18; cf. Eph. 5:17; James 1:2-5). Such a consistent, no-exceptions-permitted reaction to what the Lord brings into your life is not easy or even possible in your own strength. But it will become your response all the time if you are living the Spirit-filled life. The Holy Spirit works graciously and mercifully to enable you to respond with thanksgiving no matter when blessings or challenges come.

Sometimes He blesses you unexpectedly, which makes it easy to give thanks. The gratitude and praise of Moses and the Israelites after God delivered them by parting the Red Sea is one major example of that (Ex. 14-15).

At other times the Holy Spirit gives you the opportunity to be thankful before a certain event happens. If the anticipation is for something pleasant, like a vacation or reunion with a loved one, thankfulness is again easy to display. But if the anticipation is more difficult or frightening, then it becomes a test of your faith. In 2 Chronicles 20, King Jehoshaphat and his people passed this test prior to a battle against the Ammonites and Moabites. When it was reported to him that a large army was coming against Judah, Jehoshaphat immediately asked the Lord for help. The Spirit of the Lord then revealed His encouragement through the prophet Jahaziel, and the Levites and all the people worshiped and thanked God prior to their success against the enemy (2 Chron. 20:1-23).

Finally, God may choose to bring a trial or test into your life unexpectedly. Then you'll be challenged to give thanks in the midst of the battle when it is the most difficult to respond righteously. Jonah, in spite of all his sinful shortcomings, is an excellent example of how to have the right response. After he was swallowed by the giant fish, Jonah prayed this to the Lord: "While I was fainting away, I remembered the Lord; and my prayer came to Thee, into Thy holy temple. Those who regard vain idols forsake their faithfulness, but I will sacrifice to Thee with the voice of thanksgiving. That which I have vowed I will pay. Salvation is from the Lord" (Jonah 2:7-9). God honored Jonah's prayer and delivered him from the fish, right to the location he was supposed to be. You may never be as severely tried as Jonah was, but God in His providence may allow unexpected hardships. If you respond with true thanks in the midst of such times, that will prove you are a mature Christian filled with the Spirit.

For All Things

If the Spirit-filled believer is thankful at all times, it reasonably follows that he will also be *thankful for all things*. We have just seen that difficult times will also include difficult matters for which we must give thanks (see again James 1:2-5; cf. Heb. 12:3-13; 1 Peter 2:20-21). But we could also enumerate dozens of positive things that Scripture reminds us to be thankful for. Some of the major ones include: the goodness and mercy of God (Pss 106:1; 107:1; 136:1-3), the gift of Christ (2 Cor. 9:15), the triumph of the gospel (2 Cor. 2:14), victory over death and the grave (1 Cor. 15:57), the reception and effectual working of God's Word in others (1 Thess. 2:13; 3:9), and the supply of our bodily wants (Rom. 14:6-7; 1 Tim. 4:3-4). Each of those categories contains many more specific items for which you can be grateful, so the point is that those filled by the Spirit know no limits or distinctions on what to thank God for.

In the Name of Christ

Finally, those who are filled with the Spirit will give thanks *in the name of Christ to God the Father*. That means, first of all, you couldn't be thankful at all if it weren't for Jesus Christ and what He has done for you. "In the name of Christ" simply means consistent with His character and His deeds. An excerpt from Paul's opening chapter to the Ephesians summarizes the concept well:

He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, which He lavished upon us. In all wisdom and insight...also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, to the end that we who were the first to hope in Christ should be to the praise of His glory (Eph. 1:5-8, 11-12).

No matter what happens you can give thanks because of what Jesus means to you, and you can know that because of God's sovereignty, whatever happens, will turn out for your good and His glory.

The object of Spirit-filled thanksgiving is God the Father. This name for God emphasizes His loving benevolence toward His children and the constant stream of gifts that flow to us from His all-powerful hands. James 1:17 reminds us of that when the apostle says, "Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow." If James is right-- and he is--it is hard to imagine how believers could ever fail to give all their thanks to God. Long before either James or Paul instructed Christians about thankfulness, the psalmist did so many times to God's people (see Pss. 30, 50, 69, 92, 95, 98, 100, 105, and 118 as examples). There is just no escaping the importance of believers' continuously giving thanks to God at all times, for all things. The letter to the Hebrews offers this fitting capstone: "Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name" (13:15)

Submitting to One Another

The third practical consequence of being filled with the Holy Spirit is mutual submission to other believers: "and be subject to one another in the fear of Christ" (Eph. 5:21). Once again this aspect of the Spirit-filled life reflects and draws together a principle found in many other places in Scripture.

The Bible is replete with statements and exhortations about the importance of being subject to one another and ministering to one another. I want to highlight some and list various others to underscore the importance the Holy Spirit has given to the concept of believers' supporting one another.

Romans 12:5 says, "So we, who are many, are one body in Christ, and individually members one of another" (cf. Acts 2:42; 1 Cor. 12:12; Eph. 2:11-22). Romans 14:13 says this regarding the relationship of weaker and stronger brethren to one another: "Therefore let us not judge one another anymore, but rather determine this--not to put an obstacle or a stumbling block in a brother's way" (cf. 1 Cor. 8). Ephesians 4:11-12 tells of the major spiritual gifts that build up the church: "And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ" (cf. 1 Cor. 12:8-10). First John 4:7 has this basic command about love for one another: "Beloved, let us love one another, for love is from God; and every one who loves is born of God and knows God" (cf. John 13:34-35; Eph. 4:2; Col. 3:14; 1 Thess. 3:12; 1 Peter 1:22; 1 John 2:10; 4:11). Philippians 2:3-4 is a classic passage on regarding the interests and welfare of others: "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 interests, but also for the interests of others" (cf. Rom. 12:10; 1 Cor. 4:7; 1 Tim. 5:21; James 2:1). Hebrews 13:17 gives believers important guidance concerning submission to spiritual leaders: "Obey your leaders, and submit to them; for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you" (cf. 1 Thess 5:12-13; 1 Peter 5:5).

All of those traits and actions, and many more in the New Testament, are parts of the normal, submissive lifestyle of the Spirit-filled Christian. The word "submission" from the world's perspective has the connotation of weakness or caving in to a much stronger, overbearing authority. But that is not what it means biblically. Martyn Lloyd-Jones communicates the correct connotation and meaning this way:

It is the picture of soldiers in a regiment, soldiers in a line under an officer. The characteristic of a man in that position is this, that he is in a sense no longer an individual; he is now a member of a regiment; and all of them together are listening to the commands and the instructions which the officer is issuing to them. When a man joins the army, he is as it were signing away his right to determine his own life and activity. That is an essential part of his contract. When he joins the army or air force or the navy, or whatever it is, he no longer governs and controls himself; he has to do what he is told. He cannot go on a holiday when

he likes, he cannot get up at the hour in the morning when he likes. He is a man under authority, and the rules dictate to him; and if he begins to act on his own, and independently of the others, he is guilty of insubordination and will be punished accordingly. Such is the word the Apostle uses; so, what he is saying amounts to this--that we who are filled with the Spirit are to behave voluntarily in that way with respect to one another. We are members of the same regiment, we are units in this same great army. We are to do that voluntarily which the soldier is "forced" to do (*Life in the Spirit: in Marriage, Home & Work. An Exposition of Ephesians 5:18 to 6:9* [1975 reprint; Grand Rapids : Baker], 57-58).

The only way to voluntarily and joyfully submit to the Lord and to one another in the Body of Christ is to be filled with the Spirit. He is the one who truly makes us willing to follow the narrow path of submission and relinquish our wills for His.

When you surrender to the control of God's Spirit, you'll find Him producing amazing things in you--things that are entirely of His doing. Paul calls those marvelous blessings the fruit of the Spirit, and they are: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22-23). The person who is Spirit-filled and who bears the Spirit's fruit is the person who belongs to Christ and who has "crucified the flesh with its passions and desires. If we live by the Spirit," Paul continued, "let us also walk by the Spirit" (Gal. 5:24-25). To be filled by and walk in the Spirit is to fulfill the ultimate potential of your life on earth as one of God's children.

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Theology Question 22

APPENDIX B

The Motivation of Rejuvenation

Jay E. Adams

I have written elsewhere that *biblical* counseling is an instrument in sanctification.

Godly counseling serves that process by which the Holy Spirit, working through His Word, enables a regenerate person more and more to put off sinful practices and replace them with righteous ones. In one form or another this change process is discussed throughout Scripture. The description of change as “new replacing old,” putting off and putting on, is set forth most clearly in Romans 6, Colossians 3, and Ephesians 4. The Spirit enables the Christian to believe what is true and do what is right, replacing those sinful patterns habituated by a previously godless nature.

Because such a replacement process is at the heart of those changes that scriptural counseling pursues, we must learn all we can about how the old and barren yields to the new and fruitful.

I want to add to what I have written before on this subject. In this article I wish to deepen our understanding of what the Bible says about the process of change. I will then draw out practical implications for both pastors and lay counselors.

Ephesians 4:22–24 is a crucial passage for understanding change:

You were taught regarding your previous habit patterns to put off the old person that you were, who is corrupted by deceitful desires, being renewed in the spirit of your mind, and to put on the new person that you are, who is created in God’s likeness with true righteousness and holiness (*The Christian Counselor’s New Testament*).

In Ephesians 1–3 we see that so far as one’s standing with God (justification, adoption as children, becoming heirs of the promises) the old person has been totally replaced—in Christ. But now, in Ephesians 4, Paul speaks of the sanctification of daily living. The old person must be progressively replaced by the new person. In verse 22 Paul speaks of the importance of putting off old ways; verse 24, of replacing them with new, biblical ones. Sandwiched between verses 22 and 24 are these words: “being renewed in the spirit of your mind.” I shall consider that significant phrase in this article. What does it mean to be renewed in the spirit of your mind?

Two facts about these words stand out as unusual. The word here translated “renewed” is a unique word in the New Testament. What is its impact? “The spirit of your mind” is a unique expression. What does it mean? Let us consider these in turn.

What does Ephesians 4:23 mean by “being renewed”? In Romans 12:2 and Colossians 3:10, the word “renewed” appears in most English translations. Not knowing better, one might suppose that in the original Greek the very same word is used in all three verses. That, however, is not the case. In Romans and Colossians the word “renew” (*anakainoo*) means just that — “to make new again” — and nothing more. Just as a furniture specialist refinishes a neglected table, restoring it to something approximating its original condition, so the Spirit remakes the believer’s mind (Romans 12:2) by giving true knowledge, thus restoring the image of the Creator that was lost in the fall (Colossians 3:10). That much is clear. Nevertheless, neither Colossians nor Romans reveals the exact nature of this mental renewal.

The renewal of which Paul writes in Romans and Colossians is something more than a mere refinishing. Ephesians 4:23 tells us about the nature of this renewal and how it occurs. Literally, the verb *ananeoo* means “to make youthful again; to rejuvenate.” In Ephesians, Paul is describing the *kind* of renewal that is in view elsewhere in his letters.

The second unusual element in Ephesians 4:23 is the phrase “the spirit of your mind.” “Spirit,” here, seems to mean “attitude.” Paul is concerned about rejuvenating the believer’s mental attitude. Why does the inward attitude need renewing? The key appears in the previous verse: The old person was “corrupted by deceitful desires.” The old person was inwardly blind and hard, ignorant and alienated, living in the futility of mind, following the desires of body and mind ... without Christ, without God, without hope (Ephesians 4:17–19; 2:1–3; 2:12).

Why do we need to be made inwardly youthful again? Life is not easy. Life is filled with disappointments. The sinful cravings of the flesh—ours and others—taint everything. Politicians and preachers are exposed as frauds; parents abandon and abuse children; children destroy their lives or the lives of others with drugs.

Everything eventually decays in a world of sin: your car, your body, even your church. Peace seems merely the brief interval between wars. In a world like this, beamed to them from infancy over TV, children grow up fast, exposed, almost from birth, to sin and its depths of misery. From before they are weaned, the society in which they live communicates violence and sex in the daily news telecast. Consequently, suicide is rampant among teens and preteens. In this kind of world, cynicism often comes with puberty—if not before.

What happens when sinful, desire-driven, cynical people are converted? Into the new life the Christian brings along all the attitudes that he developed while living the meaningless manner of life of an unbeliever (cf., Ephesians 4:17ff). This has always been true. But perhaps today the cynicism comes earlier and runs deeper. Perhaps today the cravings have been more frequently encouraged and justified as valid “needs.” The new convert brings an “old person” along. The old convert lives in a world that continually invites the “old person” to keep on living.

Cynicism often expresses itself in a “What’s the use anyway?” attitude. Such demoralization dampens one’s own spirit and stunts spiritual growth. It can infect an entire congregation, a community, a country. How often have you heard the words, “I don’t see much difference here in the church. People let you down just like in the world.” Or, have you heard this?: “There isn’t much hope of achieving anything in this world—why waste time trying? You do what you’ve got to do to get by.”

Ephesians 4:23 speaks to this attitude. Consider it carefully: “being rejuvenated in the attitude of your mind.” As you learn God’s ways and begin to think His thoughts after Him (Isaiah 55:8, 9), you come to know the warmth of true knowledge, righteousness and holiness. Deceitful desires die and icy cynicism gradually melts away. In their place grows an ever-renewed youthful spirit.

Even youths grow tired and weary, and young men stumble and fall; but those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint (Isaiah 40:30, 31, NIV).

Now, put this all together. What insight into sanctification do you gain? How do Christians grow by God’s grace? What part does one’s attitude play? How does cynicism (or the lack of it) fit into the picture? What does it mean to get yourself rejuvenated in your mental attitude?

Think of what the freshly created world must have looked like to Adam before sin entered. His potential for knowledge, science, action, goodness—all to God’s honor—was as wide as all outdoors. Desiring God’s will only, and free of all cynicism, he looked out on the creation and into the future with excitement. His joyful expectations must have known no bounds. How many ways this world provided to glorify God! Everything seemed so worthwhile!

Then came sin: the desires of the flesh, the desires of the eyes, and the pride of life (1 John 2:16). Sin, with its blighting, devastating effects. Sin, with its pain, misery and discouragement. Sin, produces vanity, frustration, and cynicism. Sin, with its bitter end, death!

Then came Christ. Christ, with all His life-nourishing effects. Christ, brings hope, purpose, and freedom. The dynamic behind spiritual growth is the rejuvenation of one’s spirit by the Spirit, Who strengthens us with power in the inner man. Sanctification restores the Christian’s attitude to the attitude of Adam before the fall. Even better, it creates the attitude of heaven on earth. This rejuvenated attitude is fresh, optimistic, bright. Adam’s original hope and anticipation are restored and multiplied. What sin has destroyed, Christ has redeemed. The scripturally-instructed believer knows that his “labor is not in vain in the Lord” (1 Corinthians 15:58). That new outlook enables him to cast out cynicism and to “abound in the work of the Lord.”

Too often preaching and counseling present the bare commands of God to believers apart from the accompanying truths that Scripture provides. We have the Pearl of Great Price! Thanks be to God for His inexpressible gift! Such delight and grateful knowledge rejuvenates to joyful service.

Take, for instance, the words Paul addressed to slaves:

Slaves, obey your earthly lords about everything, not only when they are watching you work, as people-pleasers do, but rather, with singleness of heart, fearing the Lord. Whatever you do, work at it heartily for the Lord and not for men, knowing from the Lord you will receive an inheritance as a reward. Christ is the Lord for whom you work as a slave! (Colossians 3:22– 24, *CCNT*).

Clearly, Paul calls workers of all sorts to hearty activity, to accomplish tasks in an energetic rather than perfunctory manner. “Singleness of heart” is a concentrated, whole-hearted effort in which you give your best to the task at hand. But what could possibly motivate a slave to work that way? A slave is trapped in a miserable situation, one that fans desires and produces frustration and cynicism. What could possibly motivate a slave? Only a rejuvenated attitude, only a mind excited by the prospect of serving Christ—Christ!—even in the dreary, work-a-day world of slavery. In every area of life, having the mind of Adam before the fall makes the difference. A rejuvenated mind sees that your efforts in the Lord are worthwhile. In every area of life, having heaven on earth, the attitude of the saint after Christ returns, makes the difference. A rejuvenated mind knows that one’s efforts in the Lord will prove worthwhile.

This rejuvenated mindset says, “I am excited about what I can do for God. It is He, not my earthly master, whom I principally serve. The reward that He gives (it doesn’t matter if my earthly master recognizes my efforts or not) makes my work a joy.” This is the attitude that motivates Christian growth in all areas of life. Like nothing else, it helps you and those you counsel to put off all the fleshly desires that breed disappointment and cynicism. It helps you put off the ways of sloth and half-heartedness that so often develop from cynicism. You, the redeemed child of God, have the vast array of opportunities for glorifying God that Adam had ... and more. Understand that and you will be able to shake attitudes developed while laboring under the burdens of a world where nothing seems to count.

I contend, therefore, that much preaching and counseling fails not for lack of truth but for lack of the fullness of God’s truth. Commands are presented as mere duty rather than as exciting prospects to serve the Lamb of God, the Lion, the Word made flesh, Jesus the Christ. Here is the full rejuvenating truth which motivates to obedience once it becomes an attitude of mind: What is done for Christ counts.

The lack of this renewed mind turns obedience into the drudging duty of legalism and moralism. The lack of this renewed mind makes it impossible for those caught in legalism and moralism to serve Christ “from the heart” (Romans 6:17). They fail to see and love the Christ

Who first loved us. Legalists and moralists have not “learned Christ ... as the truth is in Jesus” (Ephesians 4:20ff). But the one who looks on life with the rejuvenated attitude of the Spirit serves in newness of attitude.

So then, hold out this fountain of youth to Christians! Encourage them to cultivate a proper attitude of mind that will motivate them to grow by God’s grace as they commit themselves to faithful obedience. Then they will not serve grudgingly but as those who press forward toward ever-brighter prospects of serving Christ Himself. That is the proper way to motivate others to grow. Sanctification by the Spirit, through the Word, occurs when the full message of hope and meaning is communicated.

Adams, J. E. (1992). The Motivation of Rejuvenation. In D. A. Powlison (Ed.), The Journal of Pastoral Practice: Volume 11, Number 1, Fall 1992 (D. A. Powlison, Ed.) (22–26). Laverock, PA: The Christian Counseling and Educational Foundation.

Theology Question 23

(video lecture recorded in 2017)

23. Provide a biblical description of the church.

Definition:

Biblical Synonyms:

- _____ of Christ (1 Cor 12:12-27)
- _____ of Christ (Eph 5:25-32)
- _____ of God (1 Tim 3:15; 1 Pet 4:17)

Universal Church

- _____ who place their faith and trust in Jesus Christ as their Savior and Lord are, at the moment of their conversion, through the work of the Holy Spirit, placed into one united spiritual body, the church, (1 Cor 12:12-13; Eph 4:4-6).
 - Its establishment was _____ by Christ (Matt 16:18).
 - It was initiated with the _____ of the Holy Spirit at Pentecost (Acts 2).
 - Christ is its _____ (Eph 1:22-23; Col 1:18).
 - Its purpose is to _____ God (Eph. 3:21; 1 Pet. 4:10-11), to _____ the saints for service, and to _____ the lost, although this primarily takes place as the individual members of the church spread the gospel (Matt 28:19; 2 Tim 4:5).
 - It is _____ and _____ from Israel and is designed to include Jew and Gentile alike (Acts 10:44-45; Gal. 3:28; Eph. 3:6).
 - Its earthly work will be complete at the _____ of the church (John 14:1-4; 1 Cor 15:51-52; 1 Thess 4:13-18).

Local Church

- The establishment of _____ churches is clearly taught in the Scriptures (Acts 14:23, 27; 1 Cor 1:2; Gal. 1:1-2).
 - Christ is also _____ of the local church (Col. 1:18).
 - Its leadership is to be a _____ (Acts 14:23; 1 Tim 3:1-7; Titus 1:5).
 - _____ and _____ are to serve within the church (Acts 6:1-6; 1 Tim 3:8-13).
 - _____ meetings are to be held (Heb 10:25) with orderly corporate worship centered on the exposition of the Word of God (1 Cor 14:25-40).
 - The local church should administer the ordinances of _____ (Matt 28:19-20; Acts 2:38; 8:12-16; 10:47) and the _____ (1 Cor 11:23-34).
 - _____ to meet the needs of the body (2 Cor 8-9). _____ (1 John 1:3, 7) and constant _____ (1 Thess 5:17) are also marks of the local church.
 - The exercise of _____ (Matt. 18:15-17) takes place in the context of the local church as does the exercise of _____ for the _____ of the body (1 Cor.12:4-11, 28-31; Eph. 4:11-12).

Theology Question 24

(video lecture recorded in 2017)

24. What role should the local church play in the counseling process?

Definition:

_____ discipleship (Rom 15:14; 1 Thess 5:14)

- a. The church provides an _____ structure.
 - i. Christ is the _____ of the church and the ultimate authority over every believer in the church (Eph 1:22-23; Col 1:18).
 - ii. Under Christ, _____ are established to be in each church and provide an authority structure. They have five functions:
 - a. Appointed for their _____ and _____ (1 Tim 3:1-7; Titus 1:5-9).
 - b. Not accountable to any other _____ authority in issues of doctrine and practice (Acts 4:19; 5:29).
 - c. Serve as _____ (2 Tim 2:24-25; Titus 1:9).
 - d. Responsibility to _____ for the flock (Acts 20:28; 1 Pet 5:2).
 - e. Synonymous in role with the _____ and _____ (Acts 20:17; 1 Pet 5).
 - iii. Members are called to _____ to those who are in authority (Heb 13:17)
 - a. It's a _____ for the member to submit.
 - b. They are called to _____ those in authority (1 Thess 5:12-13).
 - c. Members are to _____ to one another (Phil 2:3-4).
- b. The church is called to provide _____ for the believer.
 - i. The church is called to _____ and _____ (1 Thess 5:14).
 - ii. The church is called to provide _____ and _____ (Heb 12:10-11; Gal 6; Matt 18:15-17).
- c. The relationship of _____ to the _____.

Counseling Question 1

(video lecture recorded in 2017)

1. What should be covered in an introductory session with a counselee regardless of the counseling issue? Explain the importance of each issue.¹⁴

A. Come prepared

- Make sure the room is ready
 - i. Temperature
 - ii. Pen
 - iii. Paper
 - iv. Kleenex
 - v. Extra Bible
- Make sure you are personally ready
 - i. You've read the PDI/counseling request form
 - ii. You've talked to the person who did the intake (or read the intake report)
 - iii. You have an agenda
 - iv. You've thought through possible homework to assign

B. Build a friendship (Prov 27:9) and set the tone (Colossians 1:28-29)

Proverbs 27:9 – *"Oil and perfume make the heart glad, So a man's counsel is sweet to his friend."*

- Set the tone
 - i. We're here to get down to the business of discipleship through the instruction of the Word (Col 1:28-29).
Colossians 1:28-29 – *"We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. For this purpose also I labor, striving according to His power, which mightily works within me."*
 - ii. I may have to say some hard things (Prov 27:6).
Proverbs 27:6 – *"Faithful are the wounds of a friend, But deceitful are the kisses of an enemy."*
 - iii. Determine the main problems and begin moving forward to a solution.

¹⁴ Jay Adams, *The Christian Counselor's Manual* pg. 228-229

C. Gather data (Prov 18:13, 15, 17)

Proverbs 18:13 – *“He who gives an answer before he hears, It is folly and shame.”*

Proverbs 18:15 – *“The mind of the prudent acquires knowledge, And the ear of the wise seeks knowledge.”*

Proverbs 18:17 – *“The first to plead his case seems right, Until another comes and examines him.”*

- Listen well and take good notes
- Hear their testimony
- Timeline of events and key people
- Spiritual climate growing up; school, etc.

D. Determine the main problem and move toward a solution

E. Give good homework

- Establish regular pattern of Bible reading and prayer
- Establish regular attendance at a good church

F. Give hope (Lam 43:21; Rom 8:28-29; Phil 1:6)

Lamentations 3:21 – *“This I recall to my mind, Therefore I have hope.”*

Romans 8:28-29 – *“And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren;”*

Philippians 1:6 – *“For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.”*

Counseling Question 2

(video lecture recorded in 2017)

2. Describe at least six biblical strategies to develop a caring relationship with your counselees. Clearly identify each strategy and ground its use in specific passages of Scripture, explaining its practical utility in building a relationship.

7 Strategies

- A. See yourself as developing a friendship (Prov 27:9)

Proverbs 27:9 – *“Oil and perfume make the heart glad, So a man’s counsel is sweet to his friend.”*

1. We’re brothers and sisters in this (Rom 12:10)

Romans 12:10 – *“Be devoted to one another in brotherly love; give preference to one another in honor;”*

2. Means you will say some hard things sometimes (Prov 27:6; Eph 4:15)

Proverbs 27:6 – *“Faithful are the wounds of a friend, But deceitful are the kisses on an enemy.”*

Ephesians 4:15 – *“Speak the truth in love.”*

- B. Be compassionate

1. Defining compassion¹⁵

- Seeing the need
- Being moved to meet the need
- Meeting the need

Note Jesus’ own compassion for people:

Matthew 9:35–38 – *“Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness. Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd. Then He said to His disciples, “The harvest is plentiful, but the workers are few. Therefore, beseech the Lord of the harvest to send out workers into His harvest.”*

¹⁵ Arthur Pink, *Attributes of God*

2. Starts with listening (Prov 18:13, 15, 17)

Proverbs 18:13 – *“He who gives an answer before he hears, It is folly and shame.”*

Proverbs 18:15 – *“The mind of the prudent acquires knowledge, And the ear of the wise seeks knowledge.”*

Proverbs 18:17 – *“The first to plead his case seems right, Until another comes and examines him.”*

3. Showing some empathy

- “Vicariously experiencing the feelings, thoughts, and experience of another of either the past or present without having the feelings, thoughts, and experience fully communicated in an objectively explicit manner.” (Merriam-Webster Dictionary)
- Difference between involvement and empathy – Empathy feels what another feels, and may even express that feeling, but not do anything about it. Much like mercy, involvement means to both feel and to take action.

Paul said to weep with those who weep (Rom 12:15).

Romans 12:15 – *“Rejoice with those who rejoice, and weep with those who weep.”*

4. You might even be in a place where you meet some of their physical needs (Jas 2:15-16).

James 2:15-16 – *“If a brother or sister is without clothing and in need of daily food, and one of you says to them, “Go in peace, be warmed and be filled,” and yet you do not give them what is necessary for their body, what use is that?”*

C. Allow yourself to bond with people (Acts 20:19, 31; Phil 1:3-8; 2 Cor 2:4)

Acts 20:19, 31 – *“serving the Lord with all humility and with tears and with trials which came upon me through the plots of the Jews” “Therefore, be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears.”*

Philippians 1:3-8 – *“I thank my God in all my remembrance of you, always offering prayer with joy in my every prayer for you all, in view of your participation in the gospel from the first day until now. For I am confident of this very thing, that He who began a good work in you will be perfect it until the day of Christ Jesus. For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all*

are partakers of grace with me. For God is my witness, how I long for you all with the affection of Christ Jesus."

2 Corinthians 2:4 – *"For out of much affliction and anguish of heart I wrote to you with many tears; not so that you would be made sorrowful, but that you might know the love which I have especially for you."*

D. Work hard for people (Col 3:23)

Colossians 1:29 – *"For this purpose also I labor, striving according to His power, which mightily works within me."*

Colossians 3:23 – *"Whatever you do, do your work heartily, as for the Lord rather than for men."*

E. Bear their burdens (Gal 6:2)

Galatians 6:2 – *"Bear one another's burdens, and thereby fulfill the law of Christ."*

F. Be a fruit bearer

1. Patient (1 Thess 5:14)

1 Thessalonians 5:14 – *"We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone."*

- Humble (**Eph 4:2** – *"with all humility and gentleness, with patience, showing forbearance to one another in love,"*)

- Respectful (1 Pet 2:17)

1 Peter 2:17 – *"Honor all people, love the brotherhood, fear God, honor the king."*

- Sincere (1 Pet 1:22)¹⁶

1 Peter 1:22 – *"Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart,"*

- Loving (1 Pet 1:22; 2:17)

1 Peter 1:22 – *"Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart,"*

1 Peter 2:17 – *"Honor all people, love the brotherhood, fear God, honor the king."*

G. Prayer (before, during, after, in between)

¹⁶ *How to Counsel*, pg. 175

Counseling Question 3

(video lecture recorded in 2017)

3. Provide a biblical theology of emotions. What role should a counselor allow a counselee's emotions to play in counseling? How can one tell the difference between sinful emotions and righteous emotions? How would you use Scripture to help a counselee change improper emotions?¹⁷

- A. Definition of Emotion: The word originated from the Latin *emovere* (e-, out plus *movere*, move); it means to "stir up". Stirrings that move one to action or decision.
1. In His very nature, God possesses qualities which are consistently regarded by human wisdom as emotions. Examples:
 - Love (1 John 4:7-8, 16)
 - Jealousy (Nahum 1:2)
 - Anger (Heb 3:10)
 - Hatred (Ps 5:5)
 - Joy (1 Tim 1:9-11)
 - Sorrow (Eph 4:30)
 2. Not only does God possess emotions, His Word also teaches that He has created mankind in His own image (Gen 1:26) in which he too, experiences emotion. Examples:
 - Godly/sinful hatred (Ps 105:25; Lev 19:17)
 - Anger (Eccl 7:9; 11:10)
 - Envy (Prov 23:17)
 - Fear (John 14:27; Deut 28:17; Is 35:4)
 - Joy (Ps 13:5; John 16:22)
 - Sorrow (John 16:6; Rom 9:2)
 3. The Three Areas where emotions originate:
 - Attitude – Human emotions as a thought or a system of thoughts in one's immaterial heart which then are experienced as emotions in his

¹⁷ Nicolas Ellen, NCT 2015

immaterial heart, physical brain, and physical body. Examples: Grief (Matt 26:26–28), Disappointment (Prov 13:12), Agony (Luke 22:44)

- Conscience – Human emotions originate as thoughts of warnings or affirmations of the experiences in his immaterial heart, physical brain, and physical body from the excusing and accusing of the conscience. Examples: Bothered (1 Sam 24:5), Troubled (2 Sam 24:10), Confidence (1 John 3:21)
- Physiological Emotion – Human emotions originate in man's material brain as thoughts of warnings of possible physical danger, or thoughts of pain or pleasure being experienced as an emotion in the body. Examples: Startle or Fright (Ruth 3:8), Pleasure (Prov 21:17), Affliction (2 Cor 4:8)

B. Answering the questions:

1. What role should a counselor allow a counselee's emotions to play in counseling?

Counseling should evaluate the emotions being presented by others as a means to determine the attitudes of a counselee's heart. Since we know that emotions stem from attitudes the key would be to learn the attitude to change through evaluating the emotions being presented.

2. How can one tell the difference between sinful emotions and righteous emotions?

Sinful emotions in essence are sinful attitudes being displayed through the emotion. Righteous emotions in essence are righteous attitudes being displayed through the emotion.

Therefore, you evaluate the emotion according to the character of it.

- Do the emotions stem from a trusting heart?
 - Do they hit the mark?
 - Are they patterned after Christ?
3. How would you use Scripture to help a counselee change improper emotions?
 - I would identify the attitude that is determining the emotion. I would then lead the person to realize, remorse, renounce, and repent of the sinful attitude behind the emotion.
 - Then I would lead the person to renew his mind in the right attitude and then replace the sinful attitude with the right attitude leading to proper emotions as a result.

Counseling Question 4

(video lecture recorded in 2017)

4. Provide a biblical definition of anger. Describe manifestations of anger in both the inner and outer man. Explain the biblical factors that drive anger. Detail several biblical strategies to respond to anger.

I. Biblical definition of anger

- a. Anger is a God-given emotion of displeasure. God can feel anger (Ps 78:49) and so part of being made in His image means that we can possess that emotion as well.
- b. Several different Greek words are used in Scripture to describe this emotion:
 - i. *Pikira* = bitter gall or a bitter root that produces bitter fruit
 - ii. *Thymos* = passion that boils
 - iii. *Orge* = a natural disposition of agitation in the soul
- c. Anger can be righteous or unrighteous (Matt 5:21-22; Eph 4:26)
 - i. Note that the emphasis in Scripture is not to actively pursue the righteous use of it (see Eph 4:26, where *orgizo* is in the passive voice) but rather to put it off (Eccl 7:9; Gal 5:20; Col 3:8; Jas 1:19-20)

II. Manifestations of anger in both inner and outer man

- a. Inner man
 - i. Bitterness – a strong, long-standing, smoldering resentment toward someone or something
 - ii. Wrath – fierce indignation or passion that begins to boil up in our soul
 - iii. Anger – a natural disposition of agitation
- b. Outer man
 - i. Clamor – an audible outcry
 - ii. Slander – speaking evil or railing judgment against someone else for the purpose of damaging their name
 - iii. Malice – unchecked wickedness in which someone makes it their purpose to malign or injure others

- iv. Heated rage (Prov 6:34)
- v. Foolish actions (Prov 14:17)
- vi. Distortion of the facts (Prov 14:29)
- vii. Stirring up anger in others (Prov 15:18)
- viii. Failure to rule your spirit (Prov 16:32; 29:11)
- ix. Immediately giving yourself to anger (Prov 12:16)

III. Biblical factors that drive anger

a. Love of self

i. James 4:1-3

Our world will tell us that it is our circumstances that drive our anger, but in this passage God tells us through James that our anger comes from our evil desires within us. We worship ourselves by nurturing and coddling our own desires as opposed to worshipping God- this is idolatry (Matt 22:37).

ii. 3 John 1:9

The apostle John tells us that Diotrephes' anger came from a desire to put himself first, therefore love of power can also be what drives someone to be angry.

b. Lack of trust in God

i. Colossians 3:2, 8, 15

When we struggle with fully trusting in God's providential and sovereign care it can lead to anger. Anger begins to smolder in our hearts when God is either doing or not doing something we expect Him to do.

IV. Biblical strategies to respond to anger

a. Get to the root

i. Ask *why* not *what*

b. Memorize Scripture

i. Eph 4:26, 31-32; 1 Thess 5:18; Jas 1:19-20; 4:1-2; Prov 15:1; 15:18; 19:11; 29:11

- c. Put off and put on
 - i. Put away our anger and replace it with kindness, tenderheartedness, and forgiveness (Eph 4:31-32).
 - ii. We must not return evil for evil but instead think how we can do good instead (Rom 12:17-21).
- d. Trust God
 - i. Just as Christ continued entrusting Himself to His Father in the most unjust circumstances, so we must trust our Father for He alone is the Judge of all (1 Pet 2:23).
 - ii. When we accept His will with thankfulness, anger will not preside in our hearts (Gen 50:20; Phil 4:6-7).

Counseling Question 5

(video lecture recorded in 2017)

5. Provide a biblical definition of depression. Describe manifestations of depression in both the inner and outer man. Explain the biblical factors that drive depression. Detail several biblical strategies to respond to depression.

I. Biblical definition of depression

- a. A feeling of hopelessness in one's soul leading to minimal interest and/or action.
 - i. One who is depressed in Scripture is one who is either literally or figuratively bowed down, stooped low, or humbly prostrated.
 - ii. Depression can be brought on directly by sin or by other circumstances.

II. Manifestations of depression in both inner and outer man

a. Inner man

i. Brokenhearted

[Ex 6:6, 9] Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment.... Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery.

ii. Downcast

[Ps 42:3, 5] My tears have been my food day and night, while they say to me all the day long, "Where is your God?" ... Why are you cast down, O my soul, and why are you in turmoil within me?

Hope in God; for I shall again praise him, my salvation

iii. Disturbed/Disquieted

[Ps 42:3, 5] My tears have been my food day and night, while they say to me all the day long, "Where is your God?" ... Why are you cast down, O my soul, and why are you in turmoil within me?

Hope in God; for I shall again praise him, my salvation

iv. Hopelessness

[Act 27:20] 20 When neither sun nor stars appeared for many days, and no small tempest lay on us, all hope of our being saved was at last abandoned.

v. Despair

[1Kings 19:1, 4] Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. ... But he himself went a day's journey into the wilderness and came and sat down under a broom tree. And he asked that he might die, saying, "It is enough; now, O LORD, take away my life, for I am no better than my fathers."

b. Outer man

a. Visible sadness in the face

[Gen 4:6] The LORD said to Cain, "Why are you angry, and why has your face fallen?"

b. Weeping

Hagar, when cast out of the household of Abraham on account of the jealousy of Sarah, wept bitterly (see Gen 21:15, 16).

c. Quietness

[Ps 77:2-4] In the day of my trouble I seek the Lord; in the night my hand is stretched out without wearying; my soul refuses to be comforted. When I remember God, I moan; when I meditate, my spirit faints. Selah You hold my eyelids open; I am so troubled that I cannot speak.

d. Also: laziness or loss of interest, fatigue, sleeplessness, social isolation, loss of appetite, indecisiveness, mood swings, weight loss/gain and sadness

III. Biblical factors that drive depression

a. Sin

i. An unbiblical focus on self

[Rom 1:18, 21-24] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. ... For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. 22 Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. Therefore God gave them up in the lusts of their hearts to impurity...

- ii. Unconfessed sin
[Ps 32:3-4] For when I kept silent, my bones wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer.
- iii. Being sinned against ought to include talk of suffering here

b. Physical factors

- i. Sometimes without any connection to the spiritual life of the person, such as Post-Partum Depression, chronic pain, hormonal imbalance, sleep, diet, exercise, etc.
- ii. Some diseases can cause depression (i.e. Parkinson's disease, hyperthyroidism) and many medications list depression as a side effect.

c. The sovereign hand of God

- i. Genesis 50:20, Joseph sold into slavery
- ii. Psalm 38:1-4, esp verse 2
- iii. Sometimes Scripture states God is the direct cause of affliction/trouble (1 Sam 16:14; 2 Sam 17:14; Is 45:7; Lam 3:38; Jonah 1:4, 17; 2:10), yet is never responsible for sin in others (Deut 32:4; Ps 5:4; Jas 1:13).
- iv. John 11, Lazarus' sickness and death (and resurrection) were for the glory of God.

IV. Biblical strategies to respond to depression

a. Don't follow your emotions

- i. In spite of "feeling depressed," you can live biblically because of the divine resources that God graciously provides for you (based on Ps 19:7-11; 34:18-19; 119:28, 105, 143; 145:14; Matt 11:28-30; Rom 8:11-14, 26; 2 Cor 12:9-10; Phil 4:6-7, 13; Heb 4:15-16) (*Principle 79, BCF Self Confrontation Manual*).

b. Pray

[Psa 38:17-18, 21-22] For I am ready to fall, and my pain is ever before me. 18 I confess my iniquity; I am sorry for my sin. ... Do not forsake me, O LORD! O my God, be not far from me! Make haste to help me, O Lord, my salvation!

c. Memorize Scripture

[Psa 19:7-8] The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple; the precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes;

- i. Memorize hope-filled Scriptures (Deut 31:8; Ps 23; 1 Cor 10:13, Phil 4:8- 9)

d. Read the Bible

- i. Read Psalms of lament (Pss 6; 10; 13; 22; 31-32; 38; 42-43; 51; 69; 77; 86; 142).

e. Study the Bible

- i. Study the gospel – remind believers of their position in Christ (Rom 8; Eph 1-3; Col 1; 1 Pet 1) and evangelize those who don't (or those of which you're unsure of their salvation).
- ii. Study of biblical examples of those who struggled with depression (Job, Elijah, Jeremiah).

f. Judge (Examine) Yourself & Repent

- i. Put off disobedience to God's Word; put on living a disciplined, faithfully obedient life (Gen 4:7; Rom 6:11-13, 19; 1 Tim 4:7-11) out of a commitment to please God instead of yourself (2 Cor 5:14-15; Gal 5:16-17) (*Principle 82, BCF Self Confrontation Manual*)
- ii. In order to put off sinful habits, you must first identify them by examining (judging) your life in light of God's Word (Matt 7:1-5; 1 Cor 11:28-31; 11 Tim 3:16-17; Heb 4:12). Once you have specifically identified sins in your life, you must repent of them (Prov 28:13; 2 Cor 7:9-10; Rev 2:5), confess them (1 John 1:9), and immediately put them aside (Rom 6:12-13a; 2 Cor 10:5; Eph 4:25, 29, 31; 5:4; Col 3:2, 5-9) (*Principle 28, BCF Self Confrontation Manual*).

g. Read Extrabiblical Books

h. Seek Fellowship

[1 Cor 7:5-6] For even when we came into Macedonia, our bodies had no rest, but we were afflicted at every turn – fighting without and fear within. But God, who comforts the downcast, comforted us by the coming of Titus...

- i. Get Practical: "Get out of the house, get dressed, write someone an encouraging note, examine physical factors, take thoughts captive," etc.
- j. Serve!

Counseling Question 6

(video lecture recorded in 2017)

6. Provide a biblical definition of anxiety and fear. Describe manifestations of anxiety and worry in both the inner and outer man. Explain the biblical factors that drive anxiety and fear. Detail several biblical strategies to respond to anxiety and fear.

I. Biblical definition of anxiety and fear

a. Anxiety

- i. A divided mind, or divided concern.
- ii. The Greek word *merimnao* is translated (in NASB) anxious (1), care (1), concerned (5), have...care (1), worried (4), worry (6), worrying (1).
- iii. Can be used in the negative sense (Matt 6:25; Luke 10:41; Phil 4:6)
- iv. Can be used in the positive sense (1 Cor 7:32 "anxious about the things of the Lord"; 1 Cor 12:25 "care for one another"; Phil 2:20).

b. Fear

- i. Fear is a feeling of terror or alarm which stems from either real or perceived danger.
- ii. The Greek word *phobos* can be translated as fear, dread, or terror.
- iii. Can be right (or wise) when:
 1. Caused by a reverence for God (Prov 1:7; Eccl 12:13-14; 2 Cor 5:10-11).
 2. From fear of the evil one (Matt 10:26-28).
 3. When it's a natural response caused by legitimate danger (Job 41:33); Prov 22:3).
- iv. Sinful when focused on self rather on God (see "biblical factors" below).

II. Manifestations of anxiety and worry in both the inner and outer man

a. Inner man

- i. Generally categorized as an unsettled heart.
- ii. The inner man is disturbed or agitated and will not be at rest even though the body may be at rest.

b. Outer man

- i. Sleeplessness, the inability to relax, the inability concentrate, nervous energy, muscle tension or body aches and sweating
- ii. Chronic anxiety or fear can also lead to more serious health problems, such as suppression of the immune system, digestive disorders, heart palpitations and other heart diseases and suicidal thoughts.

III. Biblical factors that drive anxiety and fear

- a. Fear of man (Matt 10:28–33; Gal 1:10)
 - i. [Matt 10:28–29 ESV] And do not fear for those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell. Are not two sparrows sold for a penny? And not one of them will fall to the ground apart from your Father.
- b. Trusting in self rather than trusting in the sovereignty of God (Josh 1:9; Matt 6:33–34).
- c. Dwelling on that which God tells us not to dwell on (Phil 4:6–9, esp v 8).
- d. Idolatry (Matt 6:19–24).

IV. Biblical strategies to respond to anxiety and fear

- a. Give hope (John 14:27; 2 Tim 1:7)
- b. Seek God first
 - i. Memorize Scripture (i.e. Matt 6:25–34; 10:28–31; Phil 4:6–9).
- c. Pray
 - i. Pray through various Psalms (i.e. Psalm 46).
- d. Memorize Scripture
 - i. Memorize hope-filled Scriptures (Ps 23; 1 Cor 10:13; Deut 31:8).

- e. Read the Bible
 - i. Read Psalms of lament, noting what the psalmist did in response to their anxiety or fear (Ps 6;10; 13; 22;31-32; 38; 42-43; 51; 69; 77; 86; 142).
- f. Study the Bible
 - i. 1 Pet 5:6-7, connecting pride and anxiety, helping them see that excessive fear and worry comes from pride – living to please yourself instead of living to please God.
 - ii. Study the Gospel, our position in Christ (Rom 8; Eph 2; Col 1, etc.), our hope of future glory (Eph 3:20).
- g. Read Extrabiblical Books
- h. Get Practical
 - i. List out concerns in one column, then next to each concern, list the things that God's responsibility (i.e. saving their child) and also list their responsibilities for each concern (i.e. pray for them).
 - ii. Make a plan to accomplish today's tasks.

Counseling Question 7

(video lecture recorded in 2017)

7. List several reasons for concluding a counseling case. For each, describe how you would go about ending the counseling.

A. When to terminate because of growth¹⁸

1. When all the problems have been dealt with adequately (note: not perfectly – that is God’s job).
2. When the counselee has been restored to usefulness in the church.
3. When he understands the biblical dynamic that freed him from his problem (repentance).
4. When he has learned how to avoid future failure.
5. When he knows what to do to get out of problems in the future.
6. When he has learned that applying biblical principles to all of life is the key.

B. When to terminate because of lack of growth

1. Be a good steward of your own time (Eph 5:15-16).
2. Little or no attempt to do homework on a regular basis.
3. Sporadic attendance.
4. Very little change over a long time (at least 4 weeks).
5. If they’re still hanging on to psychological answers.

¹⁸ Ready to Restore, Jay Adams pg. 31

Counseling Question 8

(video lecture recorded in 2017)

8. Describe in biblical categories the operations of the devil. Is there a difference between believers and unbelievers regarding the activity of the devil? What is a biblical methodology for responding to the demonic in the context of counseling?

A. Operations of the devil in believers

1. Accuser (Rev 12:10; Zech 3:1)
2. Tempter (1 Pet 5:8; Matt 4:1; Acts 5:3; 1 Cor 7:5)
3. Hinderer (1 Thess 2:18)
4. Devourer (1 Pet 5:8)
5. Spreads false teaching (1 Tim 4:1)
6. Cannot be indwelt (1 Cor 6:15; Rom 8:9)
7. Establishing strongholds
 - Sleeping on your anger (Eph 4:26-27)
 - Lack of physical intimacy in marriage (1 Cor 7:5)
 - Unforgiveness
 - Spiritual laziness (1 John 3:10)

B. Operations of the devil in unbelievers

1. Binds the minds (2 Cor 4:4)
2. Causing mental incapacities (Luke 8:26-35)
3. Indwelling (Luke 4:33-36)

C. Operations of the devil in both

1. Deceiver/liar (John 8:44; 2 Cor 11:13-15)
2. Destroyer (Rev 9:11)
3. Liar (John 8:44)

D. Responding to the demonic in the context of counseling:

1. Submit to God (Jas 4:7-8)
2. Resist the devil (Jas 4:7-8; 1 Pet 5:9)
3. Don't speak to a demon' leave that work to God (Jude 1:9)

4. Be gentle (2 Tim 2:24-26)
5. Live by faith (Rom 1:16-17; 8:38-39)
6. Take your thoughts captive (2 Cor 10:5; Col 2:8)
7. Spiritual warfare (Eph 6:10-18)
 - Right thinking
 - Right living
 - Right frame of mind
 - Right faith
 - Right security
 - Right wisdom
 - Prayer

Cautions:

- Don't ignore Satan's existence and power.
- Don't place too much emphasis on it.

Counseling Question 9

(video lecture recorded in 2017)

9. Define, describe, and provide a biblical evaluation of each of the following: 12-step recovery programs, cognitive-behavioral therapy, the biogenic theory of mood disorders, and electroconvulsive therapy.

12-Step Program (here are the steps)

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics and to practice these principles in all our affairs.

A. Philosophy of the Steps

- i. Addiction to alcohol is treated as a disease and called alcoholism.
- ii. The disease model removes personal responsibility and accountability.
- iii. Personal sin is relabeled so as to not be personally distasteful.

- iv. If you follow the 12 steps, you can break the addiction.
- v. One of the steps is relying on a self-described god (see 2 and 3 above).

B. Biblical Response

- i. Without realizing it, the program continues the self-centered life that initiated the problem.
- ii. A god of your own choosing is no God at all – John 14:6.
- iii. Godliness is the best solution as it not only modifies behavior (stops the alcohol) but also develops Christ-like character in the person and addresses the motives of the heart.
- iv. Though, at time, behavior is modified in the program, without getting to the motivations of the heart, the real problem remains.
- v. When Christians advocate AA and attempt to Christianize the 12-steps, they are rejecting the superior principles of the Word of God: salvation, sanctification, sin, repentance, etc.

Cognitive-Behavioral Therapy (CBT)

- A. Philosophy – usefulness for a wide variety of mental illnesses including mood disorders, anxiety disorders, personality disorders, eating disorders, substance abuse disorders, and sleep disorders.
 - 1. Thoughts lead to emotions and emotions lead to behavior.
 - 2. Counseling is more reflective than instructive – the counselor gets you to evaluate and come up with a plan rather than telling you what the plan should be.
 - 3. The basic question to ask when a patient is reporting a distressing situation, emotion, or dysfunctional behavior is: *“What is going through your mind right now?”*
 - The validity and usefulness of those thoughts are examined.
 - They identify more adaptive and accurate perspectives.
 - Behavioral experiments are put into place to test the accuracy of their predictions.
 - 4. The number of counseling sessions is usually short.

“Cognitive behavioral therapy (CBT) is a form of treatment that focuses on examining the relationships between thoughts, feelings, and behaviors. By exploring patterns of thinking that leads to self-destructive actions and the beliefs that direct these thoughts, people with mental illness can modify their patterns of thinking to improve coping. CBT is a type of psychotherapy that is different from traditional psychodynamic psychotherapy in that the therapist and the patient will actively work together to help the patient recover from their mental illness. People who seek CBT can expect their therapist to be problem-focused, and goal directed in addressing the challenging symptoms of mental illnesses. Because CBT is an active intervention, one can also expect to do homework or practice outside of sessions.”¹⁹

B. Biblical Response – Is it the same as renewing the mind?

1. Proponents point to Rom 12:1-2; Eph 4:22-24; Col 3:1-10.
2. Each of those is built on a foundation of Christ –
 - Mind renewal in Rom 12 comes after 11 chapters about grace and the Gospel.
 - Putting off and putting on in Eph 4 comes after 3 chapters on our identity.
 - Before putting on the new self in Col 3, Paul had warned about deceptive human philosophies in chapter 2:8.
3. The mind is much more than just what you think.
4. CBT is correct in noting that people think, feel, and behave. It is however, short in its analysis because it leaves out the rest of the mind/heart of a person. It is not just your perceptions that need to change; it is your whole person that needs to change.
5. It does not encourage thinking on renewing your mind in the Scriptures.

Biogenic theory of mood disorders

A. Philosophy²⁰

1. Moods are caused by a chemical imbalance in the brain (Term *chemical imbalance* is too simplistic – people are whole people).

¹⁹

http://www2.nami.org/Content/NavigationMenu/inform_Yourself/About_Mental_Illness/About_Treatments_and_Supports/Cognitive_Behavioral_Therapy1.htm

²⁰ <http://psychocentral.com/blog/archives/2011/08/04/doctor-is-my-mood-disorder-due-to-a-chemical-imbalance/>

2. Biogenic hypothesis was developed by Joseph Schildkraut, Seymour Kety, and Arvid Carlsson in the 60s.
3. Brain chemicals like (norepinephrine and serotonin are associated with mood disorders – too much or too little will cause mood swings. Mood swings may cause chemical changes, but we don't know.
4. Head trauma or upbringing may have something to do with it as well.
5. It is still unproven that a chemical imbalance has caused mood disorders.
6. What can be said? "Certain psychiatric illnesses probably involve abnormalities in specific brain chemicals and that by using medications that affect these chemicals, we often find that patients are significantly improved."²¹
7. Easier to hear I have a physical problem in my brain than thinking I'm weak or just making excuses and for some, it gives them hope that given the right medication, they can handle the problem. However, this can backfire.

B. Biblical response

1. Put your hope in God, not medicine (Ps 42; Phil 4:13; Rom 8:28-29).
2. Focus on obedience, not feeling better (Gen 4:3-7).
3. Deal with the obvious sin issues that are present.
4. Focus on praise and thanksgiving (Eph 5:20; 1 Thess 5:18).
5. Change your attitude about trials (Gen 37-50).
6. Concrete steps:
 - Make a list of daily tasks that need to be done.
 - Prioritize them.
 - Establish realistic goals.
 - Establish some accountability.
 - Move forward no matter how you feel.
 - Be a servant.

²¹ <http://psychocentral.com/blog/archives/2011/08/04/doctor-is-my-mood-disorder-due-to-a-chemical-imbalance/>

Electroconvulsive therapy

A. Philosophy

1. ECT is a procedure where controlled electric currents are passed through the brain while the person is under general anesthesia (through electrodes placed on the temples or elsewhere on the head, lasting up to 8 seconds, producing a short seizure). This results in a brief, controlled seizure that affects neurons and chemicals in the brain. It is most often used to treat severe depression and depression with psychosis that has not responded to medications. In some cases of treatment resistant bipolar disorder, ECT may be considered as a treatment option.²²
2. ECT seems to cause changes in brain chemistry that can quickly reverse symptoms of certain mental illnesses. It often works when other treatments are unsuccessful.²³
3. It is not known exactly how this brain stimulation helps treat depression. ECT probably works by altering brain chemicals (similarly to medicines), including neurotransmitters like serotonin, natural pain relievers called endorphins, and catecholamines such as adrenaline.²⁴
4. Side effects of ECT may include:
 - Physical effects, such as headaches, muscle pain, nausea
 - Confusion following treatment, which may last a few minutes or hours.
 - Memory loss, which can range from forgetting conversations or events right before and after a treatment to forgetting things from weeks or months before treatment, and less commonly, from years before.

B. Biblical Response

Medication and/or ECT cannot change the heart; it cannot remove our tendency toward sin, it cannot revive our faith, and it cannot make us more obedient to Christ. It can, however, alleviate some of the physical symptoms associated with some psychiatric problems.²⁵

²² <https://www.nami.org/Learn-More/Treatment/ECT,-TMS-and-Other-Brain-Stimulation-Therapies>

²³ <https://www.nami.org/Learn-More/Treatment/ECT,-TMS-and-Other-Brain-Stimulation-Therapies>

²⁴ <http://www.webmd.com/depression/electroconvulsive-therapy-ect>

²⁵ Ed Welch, Blame It on the Brain, pg. 109

Counseling Question 10

(video lecture recorded in 2017)

10. Describe the role you believe church discipline should play in biblical counseling.^{26 27}

A. Define church discipline

1. Matt 18:15-17 tie in Luke 15 (lost sheep, coin, prodigal son)

Matthew 18:15-17 – *“If your brother sins (showing he is lost), go and show him his fault in private; if he listens to you, you have won your brother. But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed. If he refuses to listen to them, tell it to the church; and if refuses to listen even to the church, let him be to you as a Gentile and a tax collector.”*

➤ The purpose is restoration (see the context)

2. 1 Cor 5:1-10

1 Corinthians 5:1-10 – *“It is actually reported that there is immorality a pretty grievous sin among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father’s wife. You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst. For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present. In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus, I have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus. Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. Therefore, let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. I wrote you in my letter not to associate with immoral people; I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world. But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or*

²⁶ <https://blogs.thegospelcoalition.org/justintaylor/2014/03/10/church-discipline-principles-and-reasons/>

²⁷ <https://9marks.org/article/church-discipline-primer/>

covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one.”

- Further purposes are salvation of the soul
- Protection of the church (heaven)

3. Gal 6:1

Galatians 6:1 – *“Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted.”*

- Your walk must be right first
- Done in a spirit of gentleness

B. Concluding thoughts

1. Church discipline can begin in the counseling room but should not be thought of as that from the beginning.
2. If a person refuses counsel, it could be a matter for the church at large to become involved in.
3. If there is no repentance, and the church decides it is enough of a grievous issue, being put out of the church may become necessary.

Counseling Question 11

(video lecture recorded in 2017)

11. Describe what you believe to be the role of confidentiality in biblical counseling. What kind of commitment to confidentiality should a biblical counselor make? What biblical and practical considerations limit confidentiality? What is the responsibility of a biblical counselor to report to civil authorities on matters of domestic violence, sexual abuse, and other illegal matters? How should biblical counselors cooperate with the authorities about these things?

A. Specific proverbs that govern the importance of keeping a confidence:

Proverbs 11:13 – *“He who goes about as a talebearer reveals secrets, But he who is trustworthy conceals a matter.”*

Proverbs 17:9 – *“He who conceals a transgression seeks love, But he who repeats a matter separates intimate friends.”*

Proverbs 20:19 – *“He who goes about as a slanderer reveals secrets, Therefore do not associate with a gossip.”*

Proverbs 25:9 – *“Argue your case with your neighbor, And do not reveal the secret of another,”*

B. What about strict confidentiality? Can we promise that?

1. No, Matt 18:15–17 makes that impossible, unwise, and unhelpful.

2. Rom 13:1 makes that illegal in certain instances.

Romans 13:1 – *“Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.”*

C. When are the times you should not or cannot promise confidentiality? When someone:

1. indicates an intention to harm him or herself or someone else

2. has recently committed sexual or physical abuse:

3. is engaging in repeated, ongoing serious immorality (e.g. adultery) that might require the involvement of the church;

4. is a minor and I believe it is in the best interest of the child to disclose information to the parent;

5. has done something that violates the law, and I am required to report it;

6. is in a situation that might warrant church discipline and requires oversight of other elders, staff, or involvement of the church as a whole; or
7. if I am ordered by a court of law to release your information, I will have to comply with the law.²⁸

NorthCreek Church Church's official policy: we are discreet, not confidential. Does NorthCreek Church's counseling ministry promise total confidentiality or, in other words, can I say anything and everything without anybody outside that room ever knowing what I said? The concept of *total* confidentiality is not biblical; however, information regarding a counselee/disciple will be handled with a high level of discretion. Carefully discerning how to share information is an important aspect of the counseling relationship and we will carefully guard any information entrusted to us. There are situations, however, when it may be necessary for us to share certain information with others, such as an elder who directly oversees the counselee or,

- When there is a clear indication of harm to him/herself or someone else
- When there is evidence or reasonable suspicion of abuse against a minor child, elderly person, or dependent adult
- In discussions with the pastoral staff or elders of NorthCreek Church or previous counselor(s) for the purpose of gaining information for your care or to help in follow-up and after-care
- When a counselor is uncertain of how to address a particular problem and needs to seek advice and wisdom from another staff member or elder. Even in these cases, we will try our best to keep the name/s out of it
- When a person persistently refuses to renounce a particular sin and it becomes necessary to seek the assistance of others in the church to encourage repentance and reconciliation (see Prov 15:22; 24:11, Matt 18:15-20)

In all of these situations, we will make every effort to be sensitive to your situation and carefully guard your information. Please be assured that our counselors strongly prefer not to disclose any of this personal information to others. We will strive to help you resolve the difficult situations you are experiencing as discreetly as possible. As part of our mission to train and equip others in biblical counseling, we may have counselor(s)-in-training participate in the counseling with us. These individuals will abide by the same standards as outlined above. However, in highly sensitive situations we will consider if apprentices should be dismissed for a time. If you think

²⁸ <http://biblicalcounselingcoalition.org/2012/06/12/strict-confidentiality/>

your situation might require this, you can let us know at the time you submit your paperwork.

Counseling Question 12

(video lecture recorded in 2017)

- 12. Case Studies—Erik – Assume that the information you have here is a straightforward presentation of the facts and write down the homework assignments you want Erik to complete after this first meeting with you. After you list the homework explain the specific issues you will address with Erik in counseling sessions. Please include the categories of “put off” and “put on” in your answer.²⁹**

Erik is a 20-year-old Believer who has been struggling with pornography for the last three years. Before that time, he knew that pornography existed, but had never seen it because his parents carefully monitored all the technology in their home. Erik discovered porn on a trip out of town when some of his friends from High School showed it to him on their phones. Since then, Erik has frequently looked at pornography. The problem became worse when he moved to college and had unfettered access to the Internet on his laptop computer. Several weeks ago, Erik became convinced that as a Christian he must begin to deal aggressively with this sin. He did the hardest thing he had ever done and told his dad about the problem. Erik's dad loves his son and wants to help him but has no idea what to do about a problem like this. They came together to meet you for counsel.

Introduction – Critical Issue³⁰

1. Our world today...pornography accessible, rampant problem growing: world, Christians, those newly saved out of world (history of...)
2. As Christians – called to sexual purity
 - God's will for us – 1 Thess 4:3-5

1 Thessalonians 4:3-5 – *“For this is the will of God, your sanctification: that you abstain from sexual immorality; that each of you know how to control his own body in holiness and honor, not in the passion of lust like the Gentiles who do not know God...”*

- Need to guard our hearts – Prov 4:23 – in our inner man (thoughts, dwellings, cravings fed) come actions, attitudes, words – fruit.

²⁹ If you are a woman, please compose your answer with the following change: the counselee is a young woman named “Erika” who told her mom about her problem. All other details will remain the same.

³⁰ For the excellent & practical teachings on this subject, I am forever indebted to many of my biblical counseling instructors (whether in their class personally, or via media teachings)—much of this comes from Jim Newheiser (Pastor, Grace Bible Church Escondido, www.grcbible.org; see IBCD's Basics of Biblical Counseling Course—lessons on “Temptation”) and Steve Mawhorter (Pastor of Counseling and Adult Ministries, NorthCreek Church, www.northcreek.org; see Self-Confrontation Course—lessons on “life-dominating sins”).

- Going to be a fight in our culture – needs extreme commitment & action – (Rom 12:1-2; 1 Cor 9:27; 1 Tim 4:7-8; Matt 5:27-29).

Matthew 5:27-29 – *“You have heard that it was said, ‘You shall not commit adultery.’ But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart. If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell.”*

- This is nothing new – Prov 5-7

3. Sexual sins have added consequences – 1 Cor 6:18

- Pornography – attacks the heart – fantasy world – takes over the heart, thoughts – inflames the passions, cravings – rarely stays purely in the mind (i.e. masturbation).
- Pornography is particularly dangerous:
 - A worship issue – takes over the focus, energy, attention of the heart – at its core it is self-worship – wanting someone else (mental picture of a woman, fantasized version) to serve my needs, be at my beck & call – fantasy world I can control, conversations, sex, women all do exactly what I want – ego-feeder – self-worship.³¹
 - A truth issue – easy to hide so it becomes a world of deception, a web of lies, fantasy world locked away in the mind – that threatens to seep into reality – the “empty deceits” of Eph 4:22 – promise what they can’t deliver.
 - A self-centered issue – self-gratification, pleasure-seeking at its core.

4. Want to help our counselee/Erik so he can...

- Face the Temptation of Pornography – Understanding – Knowing God’s Word about, perspective (the only one that is right, that matters) – so as to...
- Fight the Temptation and Put-Off Pornography – Applying the Put Off – Living/Doing/Obedying/Walking in God’s Ways of righteousness by putting off pornography, not feeding lusts/cravings of old man.
- Freed to Delighting in and Trusting God – Applying the Put On – Living/Doing/Obedying/Walking in God’s Way of righteousness by putting on godliness – pursuing sanctification and growth in holiness, controlling passions under the power of the Spirit.

³¹ For great insights, see the interview with “Bob” in “Pornography: Slaying the Dragon” by David Powlison – a booklet in the “Resources for Changing Lives” series, R&R Publishing.

A. Our First Meeting³²

1. Goal for first meeting

- **Involve** – know Erik and Dad – not clients but fellow followers, disciples – want to hear Erik’s testimony (salvation assured but struggling Christian – or – in need of salvation before we can move forward).
- **Investigate** – supplied by case study scenario – go over PDI to glean more information.
- **Inspire** – giving hope.

1 Cor 10:13

- Your sin is “common to man” – you’re not alone, others have faced it too; God is not taken by surprise; your counselor is not either. We are all prone to sin. All struggle – to breathe is to be in the category of someone struggling with sin. We’re in this with you – don’t hide – let’s get to it!
 - God is still in control, is ready to help, you don’t “have to sin” but rather can choose God’s ways to respond to temptation and He will give you the strength you need (no self-sufficiency here) – won’t necessarily be “easy” – going to take work (hence the need to persevere) – but it is possible with God and His strength.
 - Matt 11:28-30 – God’s ways are always best, always life-giving, always bring peace and rest.
 - Rom 8:1, 31-39 – God’s love through Jesus Christ is unbounding and overwhelming, no condemnation for you or me.
 - Heb 4:14-16 – Jesus knows our weaknesses and wants us to come to Him for hope and help.
- **Instruct** – Rom 8:28-29; 1 Cor 10:13; Phil 1:6

2. Homework for 1st meeting – getting a picture of Erik’s life and struggles

- **Journal Struggles** – “Temptation Journal”³³
 - For each occasion, answer these questions:
 - What was going on when you struggled?
 - When did you struggle?

³² Two important resources: (a) IBCD’s resources site on pornography – many of my assignments come from here – download & print: <http://www.ibcd.org/resources/articles/pornography-resources/> and (b) great article “Jason” and Homosexuality by Kevin Carson in Counseling the Hard Cases, Lambert & Scott, editors, chp9, pg 227-255.

³³ IBCD, see questions pg 243-444

- What were you thinking?
- What were you feeling?
- How did you respond?
- Did you resist?
- If you resisted, what were you thinking about?
- How did you respond to your failure?
- As counselors, we want to see if patterns emerge.
- Also, we want our counselee to begin learning how to evaluate his/her own heart and how they choose to respond to their specific struggle.
- **Schedule** – record your week: whole day, hour by hour, sleeping patterns, eating, exercising, working, studying, time of temptation.
- **Computer** – (a) download Covenant Eyes – filter, sends regular reports to accountability partners; (b) read, pray about the “Computer Purity Covenant”³⁴
- **People** – major influences – good? Bad? Accountability potential? Pastor know?
 - *Dad – praying specifically for him; asking him how he’s doing with the struggle; encourage him.
- **Disciplines** – for life, not just this “issue”.
 - **Word – 2 Cor 5** – how does this passage apply to you and your struggle?
 - **Word – memorize Rom 8:28-29** – God’s goal for you, even in the midst of sin – do you want to see His change in you now? Write out on a 3x5 card and read 3x/day (meal-times?) and reflect on God’s goals for you – the “end” being more like Jesus Christ. Respond with “Thank You, God, for working in my life, in all situations, to grow and change to be like Jesus.”
 - **Book – “Finally Free” by Heath Lambert** – begin reading – introduction, chp 1 and 2, answering questions in your Temptation Journal on pg 29, 44.
 - **Prayer – Morning, Evening** – write out your prayers – write this out and then ask God to do Ps 139:23-24 in you as you pray.

³⁴ See <https://ibcd.org/wp-content/uploads/2012/10/Computer-Purity-Covenant.pdf>

- **Church – Sunday Service** – take notes of sermon, bring with you, how did you apply?
- **Small Group** – for the “one anothers” (specifically, Gal 6:1-3; Heb 3:13) – are you in one? If not, make it a point to get in one (we need the body of Christ for help in walking in the Spirit: Gal 5-6:3). If so, do they know your struggles? If not, make it a point to tell the leader – for prayer, for accountability (ask, “should the group know?”). If yes, how involved are you all in each other’s lives – checking in with each other, asking the hard questions, praying specifically for each other?
- **Service to the Body** – begin praying for a place for you to regularly serve in your church: where you can serve other Christians so as to build up the body – others oriented, outward focused, busy, productive – 1 Pet 4:10-11; Eph 4:12-16; 1 Cor 12 (we’ll discuss this next week).
- **Work** – how many hours are you working? What kind of job are you doing (excellent, mediocre)? What kind of work ethic do you have?
- **Study/School** – how are your grades? How are your study habits? How focused are you – using time wisely? Preparing for future or just “spinning your wheels”? Is your schooling an act of worship?

B. Specific Issues in Counseling Sessions (include Put Off / Put On)

1. **The Gospel and our Lives** – working backwards through 2 Cor 5: God’s forgiveness, the radical exchange of v21; new identity v17; new goal for living, all the time v9 (am I?).
2. Walk through together **God’s View of Sex & Pornography** – **“The Pain of Porn”** Jim Newheiser (see Appendix A).
3. The War for the Heart – the war within, the root-fruit connection/3 trees diagram – mission control, center diagram – Prov 4:23; Mark 7:20-23 – homework: listen to audio sermons Jim Newheiser *“From Idol to Blessing”*³⁵ pt. 1-2. Response questions: (a) how does this help me understand the battle in my heart? (b) what can I think and do differently now/today that will help me win this battle in God’s way? Be specific.
4. The Biblical Process of Change – Put off/Having Mind Renewed (Scripture) / Put On dynamic (Eph 4:22-24) – goal is not behavior change but heart change

³⁵ IBCD

that leads to living changes (utilizing the sanctification chart) – read through and commit to the **“Sexual Purity Covenant”**.³⁶

5. **Finally Free by Heath Lambert**
6. **Overcoming Life Dominating Sins** – see Appendix B – *Facing & Fighting Temptation* – utilizing the “Y” diagrams and *Temptation* – Matt 4:1-11; Life of Joseph Gen 37, 39-50; Rom 6; Jas 1:1-18; 4:1-10.
 - *Learn from Joseph* – Read Gen 37, 39-50 – what pressures would Joseph have faced, as a slave, as a foreigner, all alone? What temptations would he have faced in his thoughts about God, about his family, about life? How did he respond to each of the trials? Where was God in each of these trials? What was Joseph’s final verdict (Gen 50:20) and how did that conviction/perspective on trials show throughout his life? How can Joseph’s example help you?
 - *Jas 1:1-18; 4:1-10* – Recognize the role of tests in our lives to grow us – the issue is our heart in the middle of each test: what or who are we seeking to please: is God the “ruling desire of our heart”? Who we aim to please in our decisions? What is happening in our hearts when we fail? What is the solution? In the following week – record how you faced temptations (succeed or fail – and your thoughts, desires, aims in the midst of your tests/temptations).
 - *Run to Our Great High Priest* – the One who knows us, hears us, helps us, leads the way – Heb 4:14-16; Heb 12:1-2 – how does this picture of Jesus Christ help you face your daily struggles (not just porn)? Memorize Heb 4:14-16; write on 3x5 card; read 3x/daily.
 - *Committing to Overcoming Life-Dominating Sins & Radical Amputation* – Matt 5:27-29; Rom 6:22.
7. **Training** – 2 Tim 4:7-8 – integrating God’s ways of growing us – the “disciplines of grace” – worship, word, prayer, service, work, giving and accountability.
8. **Integration** – Have Erik teach me how to face temptation, how to walk through the “Y” diagram.
9. **Discuss** some of the specific commitments of the **“Sexual Purity Covenant”**
 - **Put Off’s** – who are the people he needs to avoid; the situation he needs to be wary of; the shows and movies he needs to cut out; committing to not masturbate (see “Is masturbation a sin” – Bigney – also found on IBCD’s site); times he chooses to study/sleep, etc.?

³⁶ IBCD

- **Put On's** – who are the people he is going to inform and ask for prayer and accountability (i.e. Covenant Eyes weekly reports); how much time is he going to spend watching TV; what time is he going to go to bed; how often will he exercise; etc.? As to exercise, where, is important here. If around scantily clothed women, will be a bad situation/more temptation. Come up with alternative forms of exercise.
- How will he stay busy so as to avoid the down times where temptation can creep in? Work, school, study, exercise, serving – being productive. Then, end of day, tired and goes to sleep.

10. Purpose to move your heart towards God

- Draw near to God – Jas 4:8; seen in Luke 15:20
- Pursuing knowing God to greater degrees – Phil 3:10; Ps 73:28; Heb 4:16; 7:19; 10:22
- Seek to know God intimately and ask for His help – Ps 27:8; 42:1-2; 63:1-2; 84:2; 143:6; Matt 22:37.
- Feed on God – Find Your Delight in Him – Is 55:1-2; Prov 9:1-6; Prov 7:4-5; Ps 37:4-5.

Counseling Question 12

Appendix A God's View of Sex & Pornography³⁷

The Pain of Porn—Jim Newheiser

Proverbs 4:23 – *“Keep your heart with all vigilance, for from it flow the springs of life.”*

1 Thessalonians 4:3–5 – *“For this is the will of God, your sanctification: that you abstain from sexual immorality; that each one of you know how to control his own body in holiness and honor, not in the passion of lust like the Gentiles who do not know God;”*

Introduction

- A growing problem, even among Christians.
- The key to sexual purity—Prov 4:23; 1Thess 4:3–5
- Three key issues: idolatry, lies, and narcissism

I. God's View of Sex

A. God's Design from the very beginning—it is “Good”

1. A Physical Expression that Displays the One-Flesh-ness of Marriage
2. To Produce Children.
3. To Be Enjoyed—it brings pleasure

B. God's Design Perverted—Evil

Evil is not merely the opposite of good, but the perversion of the good. Satan tells partial truths, twists the truth, gives faulty & empty “alternatives” that will never satisfy.

1. The opposite of sexual sin is not no sex, but good sex.
2. The opposite of good sex (within marriage) is not no sex, but perverse sex.

³⁷ Jim Newheiser, “Pain of Porn”, IBCD's Basics of Biblical Counseling course syllabus, summer 2010, pg 93.

C. God's Design for Fulfilling Sex—with your Spouse

1. Don't try to excuse yourself by narrowing the definition of adultery!
2. Jesus makes God's standard plain: Purity begins in the heart.
3. Masturbation—Solo sex is a violation of God's design.
 - Sex is to be relational and other focused.
 - Masturbation involves the passions being inflamed and fantasizing/lusting after an imaginary sex partner.
4. Our culture promotes sexual sin; mocks God's design... culture of immoral sexuality...we are fighting to win a battle in a culture increasingly bent on perversion.
 - Critical battle to fight, to win the lives of our children, teens, adults – all across the spectrum.

II. God's View of the Sin of Pornography – Lust is very destructive.

A. It affects your relationship with God – Ps 51:4; 32:3-4; Gen 39:9

1. Sexual sin is primarily a sin against God – Ps 51:4; 1 Cor 6:15-20
2. Your sin creates separation with God: broken fellowship – Ps 32:3-4
3. Repent quickly and find grace – Ps 32:5,9

B. It affects your relationship with your spouse.

1. You are violating your marriage covenant.
2. You are robbing your wife of what is rightfully her possession: all of your sexuality – 1 Cor 7:4.
3. Your attitude towards your wife is affected.
4. She will be wounded. Trust will break down.
5. You put your marriage at risk.

D. It affects others under your influence, your children.

1. King David's example – 2 Sam 13; 16:20-21; 1 Kings 11
2. Will you be able to provide moral leadership for your family?

E. It affects you personally – Prov 5:11-13, 22-23

1. Sin makes you miserable – Ps 32:3-4
2. It leads to more sin – Jas 1:14-15
3. It can lead to sickness or even death – Prov 6:25-35; 5:21-23; 7:22-27; Num 32:23

F. Special considerations for single men.

1. Lust now affects your relationship with your future spouse.
2. Getting married will not solve your lust problems.

III. Hope in Pursuing God's Ways – Winning the Battle against Lust

A. Make a covenant with yourself—Job 31:1,9

1. Stay as far away from temptation as possible—Prov 5:8
2. Set boundaries (hedges).
 - I will not be alone in a car or a room with a woman other than my wife.
 - I will not become involved in a close friendship with a woman without my wife (and her husband) being a significant part of that relationship.
 - Conversations with a woman, in a situation where my wife and her husband are not present, will be brief and businesslike.
 - I will not flirt—I Tim 5:2
 - When I see a tempting situation, I (like Job) will look away—2 Sam 11:2
 - When I struggle, I will seek help.
3. Beware of rationalizing—Prov 30:20
4. Don't trust yourself—I Cor 10:12; Prov 5:8; Prov 14:12
5. When does a look become lustful?

B. Be prepared to take radical action—Matt 5:29-30; Rom 13:14

1. When tempted, RUN and don't look back—2 Tim 2:22; Gen 39:8-13
2. Cut off TV, internet. Get/keep books, magazines, and videos out of house.
3. Notice patterns of sin: idle time.

4. Take every thought captive—2 Cor 10:5; Phil 4:8-9; Matt 15:19

C. Seek help: accountability and prayer—Jam. 5:16; Pr. 27:17; Gal. 6:1-2

D. Draw near to God.

1. Delight yourself in God!—Is 55:1-2; Prov 9:1-6; Prov 7:4-5
2. Guard your heart—Prov. 4:23; Ps 51:10
3. Trust Him to help you in times of temptation—I Cor 10:13
4. Stay busy doing the work He has given you to do—Matt 6:33

E. Draw near to your wife. Invest in your marriage—I Cor 7:3-5; Heb 13:4; Ecc 9:9; Pr. 5:15-19

IV. Conclusion: God offers hope and forgiveness.

- I Cor 6:9-11
- Ps 51
- Ps 32

V. Recommended resources

- *An Affair of the Mind*, Laurie Hall
- *At the Altar of Sexual Idolatry*, Steve Gallagher
- *Finally Free*, Heath Lambert
- *Pornography: Slaying the Dragon*, by David Powlison

Counseling Question 13

(video lecture recorded in 2017)

Sarah

Sarah is a 34-year-old married mother of three who comes to you for help with depression. She says that she has been feeling “terribly sad” for the last six months and has had a lot of trouble “keeping up with life.” She came to you seeking the opinion of a biblical counselor on what she should do. Sarah has several friends who received anti-depressants from their family doctors. The medicine seemed to help for a while, but they also experienced some unpleasant side0- effects that she is concerned about. She asks you explicitly, “Do you think I should see my doctor about taking an anti-depressant?”

13. How would you respond to this question? Write out your answer exactly as you would provide it to Sarah.

- I. First response: Ask more questions. (Prov 18:13 – He who gives an answer before he hears, it is folly and shame to him), but that is covered in another question.
- II. Second response: Counseling
 - A. Give her hope
 - B. Focus on obedience, not feelings
 - Gen 4:3–7
 - 2 Cor 5:9
 - Prov 4:10–13
 - Pss 42 and 43
 - Matt 7:24–27
 - C. Focus on praise and thanksgiving (Phil 4:4; I Thess. 5:18)
 - D. Change your attitude about trials
 - E. Concrete steps: make a list of daily tasks that need to be done; prioritize them; establish realistic goals; establish accountability no matter how she feels.

III. About the doctor request:

- A. Ask if you can go to the doctor with her. An advocate is a good idea as her memory may not be so good.
- B. Never say, "don't go to your doctor."
- C. Remind her, "I am not your doctor or psychiatrist. We'll deal with heart issues here, so let's get to it."

IV. Teach on the topic of depression.

- Explain how the brain and depression medications theoretically work (if you can).

Counseling Question 14

(video lecture recorded in 2017)

14. What means would you use to find out more information about Sarah's current problem? What information would you seek?

I. Ask lots of questions (Prov 18:13; 20:5)

- What do you mean by *terribly* sad?
- 6 months – how often? Every day? How long during the day?
- What do you mean by having trouble keeping up with life?
- When your friends said it helped, what did they mean by help?
- Have you ever taken anti-depressants before?
- Has anything happened that is causing you to be sad?
- What is it like for you?
- How long does it last?
- What is its intensity?
- What do you think about when you're sad?
- When is the first time you felt this?
- How did you react to it then?
- Have you ever considered suicide?

II. Non-verbal behavior:

- Facial expressions
- Posture
- Rolling eyes
- Shaky hands
- Red face
- Folded arms
- No eye contact
- Never smiles

- Expressionless appearance
- Sighing
- Crying
- Slumped shoulders
- Foot tapping

III. Behavioral:

- Tone of voice
- Very quiet voice
- Sleeping
- Eating
- Excessive crying
- Reactions to feelings

Counseling Question 15

(video lecture recorded in 2017)

15. Carefully describe whether and how you would want to work with a physician to help Sarah through this ordeal. As part of your answer to this specific question, describe, in general terms, how you believe biblical counselors should cooperate with medical professionals.

I. Scripture

- Col 4:14 – Luke was a doctor
- 1 Tim 5:23 – medical advice was given
- 2 Cor 4:16 – the outer man is decaying
- Jas 5:14-16 – prayer for the sick
- 1 Cor 6:19-20 – wanting to glorify God in / with my body

II. Would you work with a physician? Assuming the counselee approved such a relationship, yes.

- A. The body and the soul are uniquely tied together. We should not be afraid of doctors. Don't be naïve either.
- B. Some spiritual problems may have their root in physical problems (tumors, thyroid, hormonal, etc.).
- C. Don't be surprised if the physician's diagnosis is a chemical imbalance if no organic problem can be found.
- D. We do NOT give advice when it comes to medications, etc. Often a counselee will share what they are thinking of going off their medication. It is our policy that our counselors write down what the counselee has said and then repeat it back to them. It is also our policy to inform the counselees that they need to communicate this information to their physician.

III. Would I work with a psychologist? The short answer is yes, but it requires some explanations.

- A. I am interested in what kind of counsel my counselee is hearing from their psychologist.

- B. The psychologist may have information that I have not heard yet and vice versa.
- C. I may be able to assist the psychologist in getting a counselee out of trouble.
- D. If the counselee is getting competing negative counsel, and presuming yours is biblical, the counselee would be better off if they chose one.
 - It may be court-ordered.

Some psychologists will work from a similar perspective as us; but most will not. They are most likely not going to talk to you anyway.

Competing counsel is not helpful but won't determine the outcome of the counselee.

Counseling Question 16

(video lecture recorded in 2017)

Case Study

Tim and Emily come from a church across town and have asked to meet you because of some help that you offered their friends several months ago. They are coming because of a persistent problem they have had in their marriage. They explain that in their six years of marriage Tim has always had a “short fuse.” He regularly “loses it” when he comes home from work which fills the evenings with tense communication. Their weeks are filled with arguments about everything from dinner being ready on time, to whether they should have kids. Tim thinks Emily is a good wife, admits the problems are his fault, but says he just doesn’t know how to “maintain control.” About a year ago Tim went berserk screaming at Emily, kicking the kitchen table and throwing plates on the floor in response to Emily’s complaint that he came home late without calling. Emily was always uncomfortable with Tim’s previous pattern of outbursts, but this was different. She was truly scared. Tim was too. In tears she told Tim that something had to change.

Tim talked to his pastor who told him that he needed to see a professional therapist. Tim followed the advice and made an appointment with the Christian counselor whom his pastor recommended. Tim met with the therapist for a few sessions, who ultimately recommended he see a psychiatrist for medical care. When Tim met with the psychiatrist, he was told that he had a psychiatric disorder and began to take the medications prescribed by the physician.

Tim was initially discouraged to learn that he had a disease that would likely last his entire life, but he was thankful to have a plan to deal with problem. Emily was also encouraged that there was now at least something they could do.

Their encouragement quickly gave way, however, when after several months on the medication Tim had still not really changed. While his temperament seemed milder in general the loss of control, and screaming were still present. It was at this point, that Emily began to regret ever marrying Tim. All the arguments together with the couple’s lack of children were taking their toll. She realized she was in a marriage that she did not want to be in but didn’t think she had any options.

Then last week Tim “went completely crazy.” Emily suggested on a Saturday morning that Tim should cut the grass because he had not done it the week before. Tim did more than scream and throw things this time. As he yelled and became more “worked up” he threw the phone at Emily. He missed her, knocking a hole in the wall, but they both knew he had crossed a line.

Emily said she couldn't take it anymore and wanted out of the marriage. She told him that if something didn't change very quickly she was going to leave. That is when he reached out to his friend who recommended you.

Tim and Emily both profess faith in Christ and relate their testimonies of conversion in their teen years. Both are also terribly discouraged. Tim doesn't know how to treat Emily better since he is "plagued" by this disease. Emily loves Tim and would like their marriage to work, but she is worn out with the lack of change. She feels badly about wanting to leave because she knows he has an illness, but she is increasingly convinced that God is telling her to divorce Tim.³⁸

16. Using biblical categories, what considerations should be made relating to Emily's safety? What practical steps can be taken to ensure Emily's safety?

I. Safety Triage (gathering the pertinent information regarding Emily's safety)

A. What's the trajectory? It always sounds terrible when it's all explained at once, but what is the trajectory of physical violence? Is it slowly getting worse? Staying the same? Quickly getting worse?

1. In their *six years of marriage* Tim has *always* had a "short fuse"
2. He *regularly* "loses it" when he comes home from work
3. Weeks are filled with arguments
4. *About a year ago* Tim went berserk screaming at Emily, kicking the kitchen table and throwing plates on the floor
5. Emily was *always* uncomfortable with Tim's previous pattern of outbursts, but "this was different" – she and Tim were both scared by the incident.
6. Then *last week* Tim "went completely crazy." ... As he yelled and became more "worked up" he threw the phone at Emily. He missed her, knocking a hole in the wall, but they both knew he had crossed a line.

Conclusion: It has been getting worse for years and it has reached a boiling point.

B. What's the worst that has happened so far? (keep in mind that they may still be holding back info, yet for ACBC's purposes they've said the information you have is "a straightforward presentation of the facts")

³⁸ Dr. Nicolas Ellen, Expository Counseling Center, www.mycounselingcorner.com and cooperative work with Steve Mawhorter

Last week Tim “went completely crazy.” ... As he yelled and became more “worked up” he threw the phone at Emily. He missed her, knocking a hole in the wall...

Conclusion: The only reason Emily is in front of you is because Tim has bad aim.

C. What does Tim (the “aggressor”) think about all this? Is he downplaying it? Presenting any evidence that shows that Emily is embellishing the facts? The short answer: no. The case study states:

1. Tim “doesn’t know” how to maintain control.
2. Tim was scared by what happened in the “throwing plates” incident.
3. Tim knew he crossed a line.

Conclusion: Tim sounds untaught, has a history of being surprised by his actions, has a conscience that works, yet he’s learned to ignore it in the moment. He needs someone to intervene and give him serious help before he hurts someone.

II. Biblical categories relating to Emily’s safety

A. Protecting the flock

1. 1 Pet 5:1-2
2. Psalm 23
3. Acts 20:31-33
4. Rom 13:1-4

B. Loving your neighbor

1. Rom 13:8-10
2. Gal 6:2

C. Exercising justice and mercy

1. Mic 6:8
2. James 1:27
3. Pr 31:8-9

D. Providing refuge – Ps 46:1

E. Applying wisdom

F. Prayer

III. Practical steps that can be taken to ensure Emily's safety

A. Immediate triage work

1. Separate them to gather more info.
2. Separate them in the home.
3. Determine whether or not a crime has been committed, and if it's necessary to report "last week's incident."
4. Strongly admonish Tim regarding both the law of the Lord and the law of the land.
5. Inform (and encourage) Emily to call 911 if she ever feels threatened.
6. Clearly notify Tim and Emily of the plan going forward as best you can.

B. After they leave the meeting

1. Be sure you have taken accurate notes – review, elaborate, clarify
2. Contact your pastor
3. Contact his pastor
4. Contact the police (?)
5. Contact a known police officer (and/or lawyer?) who attends your church – at the direction of your pastor

C. Long(er) term – Continue counseling "like normal" at the direction of your pastor. This would most likely include separate counseling for Tim and Emily for a period, yet every situation is different.

Counseling Question 17

(video lecture recorded in 2017)

17. How will you decide whether to pursue Tim and Emily as believers or unbelievers? What difference will their status as Christians make in your counseling?

- A. Hear their testimony.
- B. Ask questions that would evaluate one's character, conduct, conversations, commitments in relationship to Jesus Christ (Luke 6:43-46). Look for fruit (Gal 5:22-24).
- C. Help the person evaluate their profession of faith and practice of faith and help them draw conclusions as to where they stand. I think it would be good to do this via assigning passages of Scripture as homework for them to meditate on like: Matt 7:15-23; Jas 2:14-26; 2 Pet 1:1-11.
- D. Lay out the gospel and ask them if they believe it.
- E. Assign them homework that explains the gospel, evidences for faith (1 John) sufficiency of Scripture (Ps 1; 19; 2 Tim 3:16-17; 2 Pet 1:3-4). When they come back, ask again what they believe.

Counseling Question 18

(video lecture recorded in 2017)

18. Emily is “convinced that God is telling her to divorce Tim.” Write out your word-for-word response to Emily on this matter. In your response, be sure to address the themes of biblical decision-making and permission for divorce and remarriage.

Emily as difficult as life is with your husband, please understand that God has a plan for your good through the bad you are experiencing. God is seeking to make you better, not bitter through this process. 1 Corinthians 10:13 reveals that God has a way through this difficult situation. However, God’s way through this situation does not include divorce. According to 1 Corinthians 7:10–17, you are commanded to stay with your husband even if he is an unbeliever. According to Scripture, if you decided to go against this command, you are to remain single or be reconciled to your husband. As you learn to handle your husband God’s way, you can find the peace that transcends all understanding and grow in the character and faith that God intends for you through this difficult matter. This will not be easy but through time, training, support, and encouragement along the way, I can help you.

I know you are convinced that God is telling you to divorce Tim. However, I would like you to consider that God would not move you in a direction against his moral will. God’s moral will is the will of God by which He guides us into to what is right and what is wrong. Through the Scripture we learn what to do and what not to do. According to the Scripture above, God’s moral will is that you stay with your husband. Areas in life whereby God has given no decree or command you are free to decide what you wish. This can be called the non-moral will of God. However, you are to seek wisdom and wise counsel so that your freedom to choose in these areas does not lead you to be inconsiderate of others in these areas. Leaving your husband is moral area and God has spoken as to how you are handling it. If your husband had committed adultery or was an unbeliever who was choosing to leave the marriage, then you would have grounds for divorce. In your situation none of these things have occurred, so God would have you stay with him and work through the difficulty. I would the opportunity to guide you through the moral and non-moral will of God so that you can live a life of stability, peace, contentment, in the difficulty of this marriage.³⁹

A. Relevant Scriptures on Divorce:

- Deut 24:1–4

³⁹ Dr. Nicolas Ellen, Expository Counseling Center, www.mycounselingcorner.com and cooperative work with Steve Mawhorter

- Mal 2:16
- Matt 5:31-32; 19:3-9
- Mark 10:2-12
- Luke 16:17
- 1 Cor 7:11-13

B. Biblical decision-making process

- Make sure your heart is in the right place (Prov 21:1)
- Gather all the factual data (Prov 18:13)
- Pray for wisdom (Jas 1:5)
- Weigh the data
- What biblical principles apply
- Weigh the purposeful use of freedom (Gal 5:13; 1 Cor 8)
- Seek wise counsel (Prov 11:24; 24:5-6)
- Make sure your walk is solid (Ps 37:4)
- Make a decision and trust God with the results (Prov 16:9; Jas 4:13-17)

Counseling Question 19

(video lecture recorded in 2017)

19. What strategy would you employ to see repentance, reconciliation, and restoration happen between Tim and Emily?

- A. It starts with them acknowledging that God wants their obedience and they can do it (Deut 29:29; 30:11).
- B. Help Tim and Emily come to see that neither one of them can control the other; and that their responses to each other reveal their selfish ambition above their love for God and others James (4:1-3).
- C. Help Tim and Emily to confess their selfish ambition over their love God and each other.
- D. Guide Tim and Emily into y-diagram (see attached), idolatrous lust, pride, anger, worry, and come to terms with these issues in terms of their life and marriage in order to be aware, acknowledge and repent of accordingly.
- E. Guide Tim and Emily into understanding the description, source and solution to conflict (Jas 1:14-15).
- F. Guide Tim and Emily into the characteristics of love and how to apply those characteristics to the context of their marriage.
- G. Identify the various roles and responsibilities of husband and wife and lead them into the process of applying this to their marriage after genuine confession and repentance takes place.

Counseling Question 20

(video lecture recorded in 2017)

20. Tim believes his recent psychiatric diagnosis is a life-long disease and is to blame for his behavior towards his wife. Write out your word-for-word response to Tim on this matter. In your response, be sure to address the themes of biblical responsibility and self-control.

[Note: These notes and corresponding video were recorded based on the old ACBC exam which names Tim's "disease" as a bipolar disorder. The new exam question (listed above) has removed the specific bipolar diagnosis and instead has kept it general and is now asking for a word for word response. These notes have not been updated to reflect these changes to the exam.]

- A. Start by getting a full understanding of Tim's diagnosis and how that was attained.
 - What led up to it?
 - How many manic or depressive episodes has he experienced?
 - Who diagnosed him? Did they get a second opinion? Are they open to that?
 - Do you think there is a biological cause to your bipolar disorder? Does Emily believe it?
 - What tests were run to diagnose it?
 - What meds is he on and how is it working?
 - Why are they here if they are getting help through the psychiatrist?
- B. Another line of question might be like this:
 - Does any and every illness make you sin?
 - How does an illness affect a person morally? Are you no longer responsible for your actions? If not, why not?
- C. Teach the counselees the understanding of the nature of man from a biblical perspective (material/immaterial)
- D. Help them understand that their physical body is an instrument for right or wrong not the determiner of right or wrong and that you have a choice as a believer (Romans 6:12-13).

- E. Help them understand the difference between spiritual pain and physical pain and the connectivity between the two. (Psalm 32:1-5, Proverb 14:13)
- F. Help them understand the thoughts, words, actions that are considered right and wrong come from the non-physical aspect of man not the material aspect of man (the heart not the body) (Mark 7:14-23; Prov. 4:23-27).
- G. Help the counselee learn the history of labels of the DSM I-V – no pathology found to be with any mental disorder label- no physical cause found with mental disorders (Col. 2:8; 2 Cor. 10:5).
- H. Help the counselee distinguish between symptoms that are physical and symptoms that are non-physical in relation to “mental disorders.”
- I. Help the counselee evaluate his diagnosis of “bi-polar” and see characteristics that are physical and non-physical (using the questions above).
- J. Help the counselee understand how he is to address the non-physical symptoms and physical symptoms according to Scripture.