



Churches

Equipped *to* Care

Syllabus

IBCD Summer Institute 2013



IBCD Summer Institute
June 27-29, 2013
Escondido, California

Name: _____

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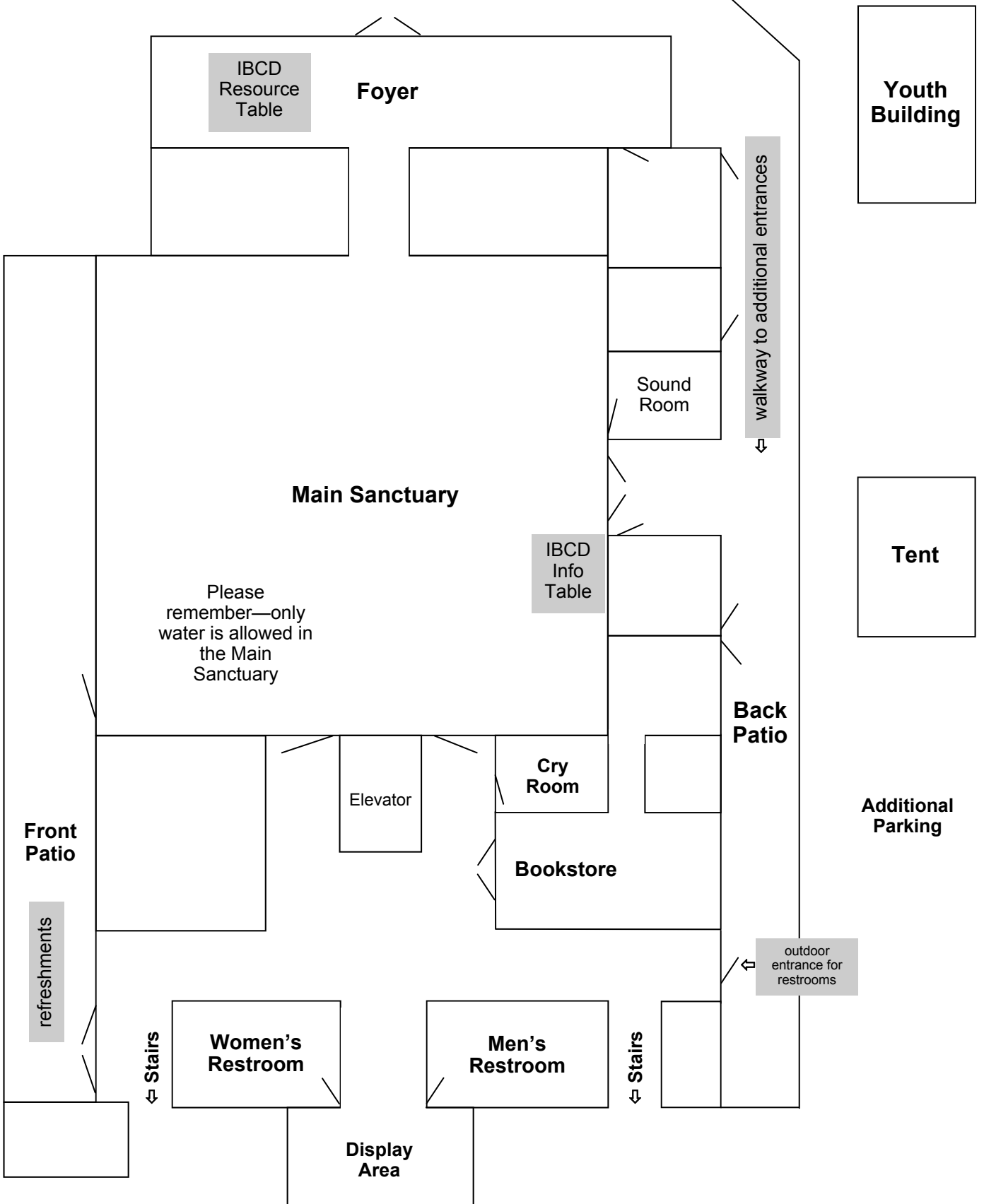
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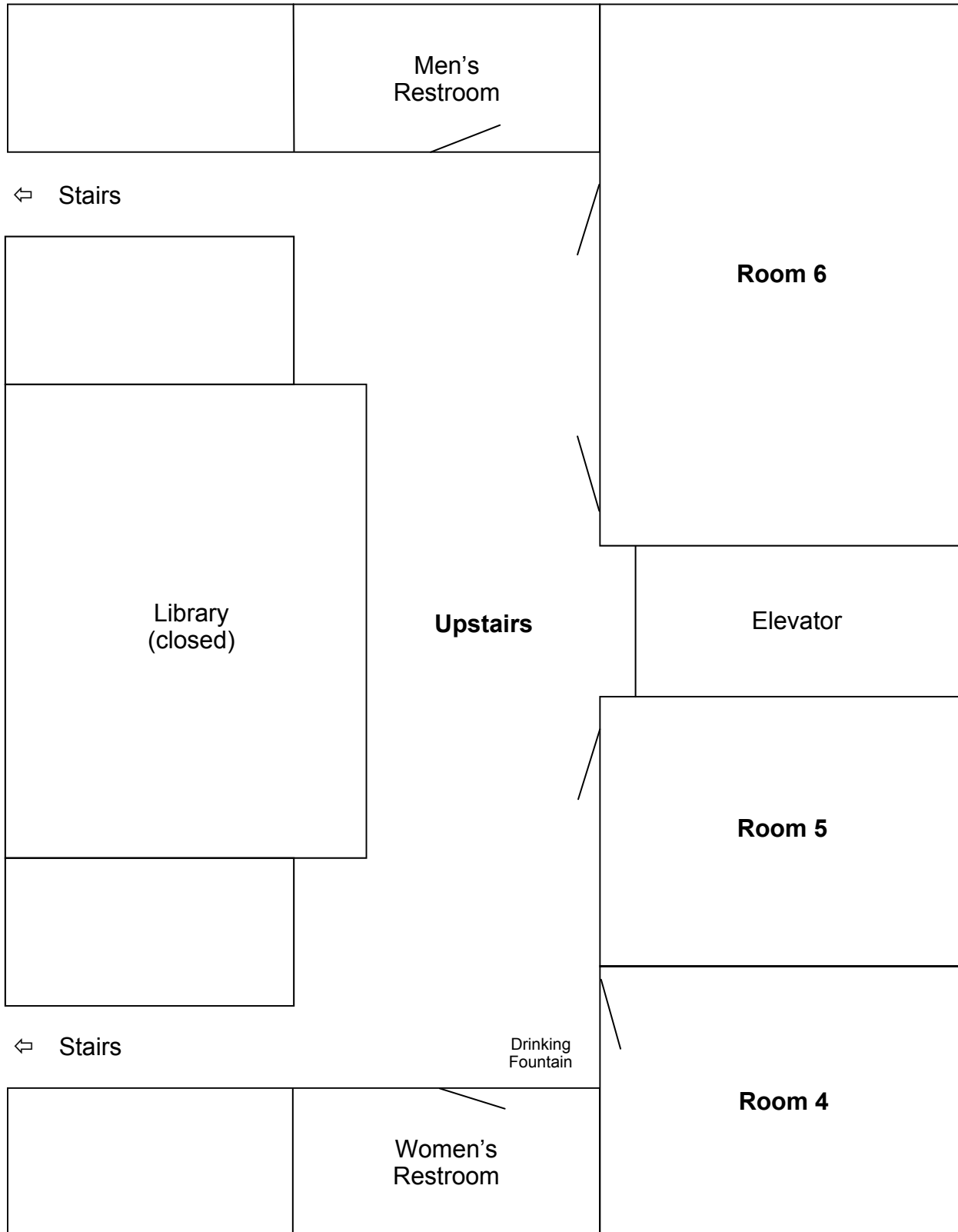
New Life Presbyterian Church

First Floor



New Life Presbyterian Church

Second Floor



Conference Schedule:

June 27-29 at New Life Presbyterian Church, Escondido

Thursday, June 27

5:00 pm Registration begins

6:00 General Session 1 – Bob Kellemen

*Christ-Centered Counseling: Radical Ministry in a Darkened World—
Philippians 2:1-18*

7:35 Break

8:00 – 9:00 Workshop 1

1. *Brian Borgman – The Grace and Grit of Adoption part 1*
2. *Shelbi Cullen - Deeper Discipleship for the Unruly, Fainthearted, and the Weak (women only)*
3. *Bob Kellemen - The Résumé of a Biblical Counselor: A Four-Dimensional Model of Christ-Centered Equipping*
4. *Jim Newheiser – Caring for the Abused*
5. *John Sale – Rescued from Our Idols by Gospel Power*

Friday, June 28

8:30 am Refreshments available

8:45 Singing

9:00 General Session 2 – Bob Kellemen

*Sharing Scripture and Soul: Five Biblical Portraits of the Biblical
Counselor—1 Thessalonians 2*

10:20 Break

10:45 Workshop 2

1. *Brian Borgman – The Grace and Grit of Adoption part 2*
2. *Elyse Fitzpatrick – Esther: Trusting God When You Cannot See His Hand*
3. *Bob Kellemen - Your Place in the Biblical Counseling World: The BCC, Biblical Counseling, and You*
4. *Jim Newheiser – Caring Words or Crushing Words? Helping People Speak Wisely and Graciously*
5. *George Scipione – What is Man?*

11:45 Lunch: (Mastiff Sausage Company food truck available)

1:30 pm General Session 3 – John Sale

Paul's View of Soul Care--The Balance Between Tender and Tough

2:30 Q&A Session

3:00 Break

3:15

Workshop 3

1. *Brian Borgman – Does God Care About How I Feel?*
2. *Bob Kellemen – Gospel-Centered Marriage Counseling: Four Pillars for Glorifying God through Oneness in Marriage*
3. *Caroline Newheiser – Helping Women Who Are Married But Lonely (women only)*
4. *Jim Newheiser – Caring in Cases of Adultery*
5. *George Scipione – The Inner Man and Outer Man Balance in Counseling*

4:15

Dinner: (Mangia Mangia Italian Gourmet food truck available)

6:00

General Session 4 – Brian Borgman

Caring Because Christ Cares

7:35

Break

8:00-9:00

Workshop 4

1. *Brian Borgman – Helping People Handle Their Emotions Through Truth*
2. *Craig Marshall – Cultivating Care in Your Church through IBCD & NANC Certification*
3. *Tom Maxham – Gospel Rest for Depression: symptoms, causes and cure*
4. *Eileen Scipione – Ministering to ADHD Patients and Their Families*
5. *George Scipione – Counseling People with Psychological Diagnoses*

Saturday, June 29

8:30 am

Refreshments available

8:45

Singing

9:00

General Session 5 – Brian Borgman

Caring When You Don't Feel Like Caring

10:15

Break

10:45

General Session 6 – Jim Newheiser

Caring for the Whole Person: Understanding the Influences of Nature & Nurture in Counseling

Conference ends at 12:00 noon.

Conference Speakers

Brian Borgman



Brian Borgman is founding pastor of Grace Community Church. He earned a B.A. in Biblical Studies from Biola University (La Mirada, CA), a Master of Divinity from Western Conservative Baptist Seminary (Portland, OR) and a Doctor of Ministry from Westminster Seminary California. Pastor Brian has written "Rethinking a Much Abused Text: 1 Cor. 3:1-15" published in *Reformation and Revival Journal* (Vol 11, Number 1, Winter 2002), *My Heart For Thy Cause: Albert N. Martin's Theology of Preaching* (Christian Focus Publications, 2002), and "Redeeming the 'Problem Child': Qoheleth's Message and Place in the Family of Scripture" in *The Southern Baptist Journal of Theology*, Vol 15 No 3, Fall 2011. Brian has been married to Ariel, the wife of his youth, since 1987. He also has three wonderful children, Ashley, Zachary and Alex. In 2010 Crossway published Pastor Brian's book *Feelings & Faith: Cultivating Godly Emotions in the Christian Life*

General Session: *Caring Because Christ Cares*

General Session: *Caring When You Don't Feel Like Caring*

Workshop: *The Grace and Grit of Adoption: Part 1*

Workshop: *The Grace and Grit of Adoption: Part 2*

Workshop: *Does God Care About How I Feel?*

Workshop: *Helping People Handle Their Emotions Through Truth*

Bob Kellemen



Bob is the Executive Director of the Biblical Counseling Coalition (www.biblicalcounselingcoalition.org), the Founder and CEO of RPM Ministries (www.rpmmministries.org), and for the past 17 years has served as the Chairman of the MA in Christian Counseling and Discipleship department at Capital Bible Seminary in Lanham, MD. Bob has pastored three churches and equipped biblical counselors in each church. Bob and his wife, Shirley (who is a kindergarten teacher), have been married for over 30 years; they have two adult children, Josh and Marie, one daughter-in-law, Andi, and one granddaughter, Naomi. Dr. Kellemen is the author of nine books including *Equipping Counselors for Your Church*.

General Session: *Christ Centered Counseling:*

Radical Ministry in a Darkened World - Phil 2:1-18

General Session: *Sharing Scripture and Soul:*

Five Biblical Portraits of the Biblical Counselor - 1 Thess 2

Workshop: *The Resume of a Biblical Counselor: A Four-*

Dimensional Model of Christ-Centered Equipping

Workshop: *Your Place in the Biblical Counseling World:*

The BCC, Biblical Counseling, and You

Workshop: *Gospel-Centered Marriage Counseling: Four Pillars for Glorifying God through Oneness in Marriage*

Jim Newheiser



Jim has served as the director of IBCD since 2006. He has been a pastor at Grace Bible Church in Escondido, CA since 1990, is a Fellow of the National Association of Nouthetic Counselors, and is a founding member and Executive Board member of the Fellowship of Independent Reformed Evangelicals. He is an international retreat and conference speaker, author, and has been practicing biblical counseling since 1982.

General Session: *Caring for the Whole Person: Understanding the Influences of Nature & Nurture in Counseling*

Workshop: *Caring for the Abused*

Workshop: *Caring Words or Crushing Words? Helping People Speak Wisely and Graciously*

Workshop: *Caring in Cases of Adultery*

John Sale



John served as a pastor in the Chicago suburbs for 22 years before becoming the Pastor of Valley Center Community Church. He is a founding member and Executive Board member of the Fellowship of Independent Reformed Evangelicals, has many years of pastoral counseling experience, is an IBCD Board member and a retreat and conference speaker.

General Session: *Paul's View of Soul Care:*

The Balance Between Tender and Tough

Workshop: *Rescued from Our Idols by Gospel Power*

Shelbi Cullen



Shelbi Cullen has been married for 27 years to her best friend Sean. They have four children: James (26), Kyle (25), Carly (21), and Hannah (14). She has a B.A. in Christian Ministries and M.A. in Biblical Counseling from The Master's College. She has also been a member of the National Association of Nouthetic Counselors since 2005. Currently she works at The Master's College as an Adjunct Professor for the Biblical Counseling Department as well as the Credential Analyst for their Teacher Education Department. Her passions includes discipleship, counseling, teaching, and writing Bible studies for the Women's Ministries at Calvary Bible Church in Burbank where she has served for the last 20 years. She authored one booklet entitled *Discovering True Contentment*.

Workshop: *Deeper Discipleship for the Unruly, the Fainthearted, and the Weak (women only)*

Elyse Fitzpatrick



Elyse Fitzpatrick holds a certificate in biblical counseling from CCEF (San Diego) and an M.A. in Biblical Counseling from Trinity Theological Seminary. She is a retreat and conference speaker, and is the director of Women Helping Women Ministries. She has authored numerous books on daily living and the Christian life, including *Idols of the Heart: Learning to Long for God Alone* and *Comforts from the Cross: Daily Celebrations of the Gospel*.

Women's Pre-Conference: *Found In Him*

Workshop: *Esther - Trusting God When You Cannot See His Hand*

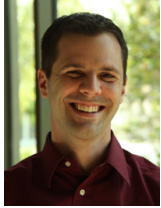
Tom Maxham



Tom is a staff counselor with IBCD and he is NANC and IBCD certified. He has his M.A. in Biblical Counseling from The Master's College, and has many years of counseling experience. He is a retired Deputy Fire Chief, and had oversight of the Fire and EMS Chaplain program.

Workshop: *Gospel Rest for Depression: Symptoms, Causes and Cure*

Craig Marshall



Craig has been working with IBCD for over five years and is currently working as Assistant Director and a counselor. He is a pastor at Grace Bible Church in Escondido, has an M.Div. from Westminster Seminary California, is NANC certified and is pursuing a D.Min in pastoral counseling from Reformed Presbyterian Theological Seminary. He is married to Darci, and they have two daughters

Workshop: *Cultivating Care in Your Church through IBCD & NANC Certification*

Carline Newheiser



Caroline is a NANC certified counselor at IBCD. She has many years of experience counseling women in the local church and has a passion to help women view their lives in a biblical way.

Workshop: *Helping Women Who Are Married but Lonely (women only)*

Eileen Scipione



Eileen is NANC and IBCD certified and currently in the graduate program at Reformed Presbyterian Theological Seminary. She is married to Dr. George C. Scipione, and they have five children and two grandchildren. She is a member of Redeemer Orthodox Presbyterian Church in Pittsburgh, PA, and has spoken on many and various topics impacting women such as perfectionism, crisis pregnancy counseling, post abortion counseling and biblical beauty. She also contributed 2 chapters to Women Helping Women and one to The Afternoon of Life.

Workshop: *Ministering to ADHD Patients and Their Families*

George Scipione



George is the founder of IBCD and was director from 1982-2006. He is an ordained minister in the Orthodox Presbyterian Church, a Fellow of the National Association of Nouthetic Counselors, and has published numerous articles, syllabi and books related to biblical counseling. George is a gifted speaker and counselor with over thirty years of biblical counseling and pastoral experience. He is currently serving as Adjunct Professor of Practical Theology at Reformed Presbyterian Theological Seminary in Pittsburgh, PA.

Workshop: *What is Man?*

Workshop: *The Inner Man and Outer Man Balance in Counseling*

Workshop: *Counseling People with Psychological Diagnoses*

General Session Outlines

**Cultivating Christ-Centered Counseling in Our Churches:
Radical Ministry in a Darkened World—Philippians 2:1-18**
Bob Kellemen

The Radical Idea: To Cultivate the Atmosphere of Christ-Centered Counseling in Our Churches, We Must Live Worthy of the Gospel by Living *Through* Christ, *Like* Christ, and *For* Christ

The Real-Life Picture: A Living Example of Christ-Saturated Living

I. Our *Means* for Christian Living: We Live Worthy of the Gospel by Living *Through* Christ—
1:27-2:1

A. When This World Knocks You Down, Be Sure You're Living *For* Christ's Kingdom: 1:27-30

B. When This World Knocks You Down, Be Sure You're Living *Through* Christ's Power: 2:1

II. Our *Model* for Christian Living: We Live Worthy of the Gospel by Living *Like* Christ—2:2-8

A. When This World Knocks You Down, Keep a Radical Focus on Other-Centered, Christ-Like Living: 2:2-5

B. When This World Knocks You Down, Keep a Radical Focus on Applying God's Word to Your Daily Life and Relationships: 2:5-8

III. Our *Motive* for Christian Living: We Live Worthy of the Gospel by Living *For* Christ—2:9-18

A. When This World Knocks You Down, Remember—It's All About Him: 2:9-11

B. When This World Knocks You Down, Remember—It All Leads to Gospel Joy: 2:12-18

The Radical Question: Who Am I Living *Through*, *Like*, and *For*?

Sharing Scripture and Soul

Five Biblical Portraits of the Biblical Counselor



Promoting Personal Change Centered on the Person of Christ
—Ephesians 4:15

Robert W. Kellemen, Th.M., Ph.D.
Biblical Counseling Coalition
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***Promoting Personal Change Centered on the Person of Christ
Through the Personal Ministry of the Word***

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Presentation Focus

We all know that God calls us to: a.) speak the truth in love (Ephesians 4:15), b.) make our love abound in knowledge and depth of insight (Philippians 1:9-11), and c.) share not only the Gospel but our very own souls (1 Thessalonians 2:8).

Yet...sometimes biblical counselors are stereotyped as unloving truth tellers. In 1 Thessalonians 2, Paul paints for us five portraits of biblical counselors who *share both Scripture and soul*.

Embedding these five biblical images into our relationships with those to whom we minister will not only change how people perceive biblical counseling, but more importantly, will increase the effectiveness of our biblical counseling ministry, and nurture a culture of biblical care and counseling in our churches.

Sharing Scripture and Soul: Five Biblical Portraits of the Biblical Counselor

1 Thessalonians 2

The Big Picture: Are We Just the UPS Delivery Guy?

The Big Question: Does the Bible teach that only the message matters, or that the messenger's character/motivation and the messenger's relationship to the hearer also matter greatly?

The Big Idea: We nurture a culture of biblical care and counseling in the church when the Word of God is shared with the love of a father, mother, brother, child; and shared with the respect of a mentor!

The Vital Background: Paul's History and Relationship with the Thessalonians

➤ **The False Prophets and Charlatans of Paul's Day**

➤ **The False Accusations Levied against Paul (1 Thessalonians 2:2-3, 5-6)**

➤ **Paul's Purpose and Portraits in 1 Thessalonians 2**

- ✓ Paul writes to affirm his ministry as from God and to affirm the nature of all ministry from God by modeling five portraits of "truthing in love" (Ephesians 4:15; Psalm 15:2; Galatians 4:16; Philippians 1:9-11; 1 Thessalonians 2:8).

1. **Portrait Number One: The Love of a Defending Brother—"I've Got Your Back, Bro!"** (1 Thessalonians 1:4; 2:1-17)

a. **We Are Family: 1:4**

- ✓ Could my counselee/parishioner/spiritual friend say this of me? "I experience you as a beloved brother embracing me as a fellow/equal member of God's forever family by grace."

b. **A Band of Brothers Daring Boldly and Giving Sacrificially: 2:1-6, 9**

- ✓ Could my counselee/parishioner/spiritual friend say this of me? "I experience you as a band of brothers, as a teammate who fights for me and agonizes on my behalf?"

2. Portrait Number Two: The Love of a Cherishing Mother—“I Long for You with Nourishing and Cherishing Affection” (1 Thessalonians 2:7-8)

a. A Nursing Mother: 2:7

- ✓ Could my counselee/parishioner/spiritual friend say this of me? “I experience you as a nursing mother nourishing me with tender, cherishing love.”

b. An Affectionate, Generous Mother: 2:8

- ✓ Could my counselee/parishioner/spiritual friend say this of me? “I experience you as an affectionate, generous mother giving me your very own soul because I am dearly loved by you.”

3. Portrait Number Three: The Love of a Shepherding Father—“I Love You Individually and Uniquely with Guiding Love” (1 Thessalonians 2:10-12)

a. A Focused Father: 2:10-11

- ✓ Could my counselee/parishioner/spiritual friend say this of me? “I experience you as a father focused on me with individual pastoral attention.”

b. A Wise Father: 2:12

- ✓ Could my counselee/parishioner/spiritual friend say this of me? “I experience you as a wise and caring father shepherding me with exactly what I uniquely need at the specific moment—encouragement, consolation, or guidance.”

4. Portrait Number Four: The Love of a Longing Orphan—“I Love You as an Orphaned Child Bereaved of His Parents” (1 Thessalonians 2:17-18)

a. A Grieving Orphan: 2:17a

- ✓ Could my counselee/parishioner/spiritual friend say this of me? “I experience you as longing for me so much that when we are apart you grieve like an orphan.”

b. An Attached Child: 2:17b-18

- ✓ Could my counselee/parishioner/spiritual friend say this of me? “I experience you as desperately longing for deep connection with me.”

5. Portrait Number Five: The Respect of a Proud King/Mentor—“I Respect You and Am Proud of You” (1 Thessalonians 2:19-20)

a. A King/General/President Granting a Spiritual Medal of Honor: 2:19

- ✓ Could my counselee/parishioner/spiritual friend say this of me? “I experience you as a mentor so proud of who I am in Christ that you give me a spiritual medal of honor.”

b. A Mentor Saying, “You Are My Pride and Joy!”: 2:20

- ✓ Could my counselee/parishioner/spiritual friend say this of me? “I experience you as a mentor so proud of who I am in Christ that I am your pride and joy.”

The Five Big Portraits: The Messenger of the Message Is Important! We’re Not Just the UPS Delivery Guy! We are a Brother, Mother, Father, Child, and Mentor!

The Big Question: Could my counselee/parishioner/spiritual friend say this of me? “I experience you as a defending brother, cherishing mother, shepherding father, longing child, and proud mentor.” How would these five images change my counseling? How would they change the care-culture of our church? Which of these five images do I need to add to my ministry? How could I begin to relate more like these portraits?

The One Big Purpose: It’s not all about us. It’s all about Him. As we *live truth in love* (Ephesians 4:15) by *reflecting Christ and sharing Christ* (1 Thessalonians 2:1-20) it is all for the glory of His gospel of grace (1 Thessalonians 2:2, 4, 6, 8, 9, 12)!

**“Paul’s View of Soul Care -
The Balance Between Tender and Tough”**
John Sale

Intro.

As Counselors, what is the biblical model for caring for the soul’s of others? The ministry of the Apostle Paul who was driven and shaped by the gospel, the grace of God, gives us an example of gospel fruit in a counselor.

John Piper: “Oh, how I want to be a pastor whose might in the truth is matched by his meekness. Whose theological acumen is matched by his manifest contrition? Whose heights of intellect are matched by his depths of humility. Yes, and the other way around! A pastor whose relational warmth is matched by the rigor of study, whose bent toward mercy is matched by the vigilance of his biblical discernment....”

What does Paul’s view of soul care—the balance between tough and tender look like?

I. He Was Committed to Gospel Boldness

Bold on two fronts:

1. Committed to Gospel Ethic (Titus 2:11-14; Romans 15:13-16; 1 Cor. 1:-11)

2. Committed to Gospel Tenderness (Luke 6:35-36; 1 Thess. 2:7-8; 1 Cor. 15:8-11; Eph. 3:7-8)

II. He Was Patient and Gentle

1 Thess. 2:7; 2 Tim. 2:24f.; Philemon 8-16; Matt. 11:28-29

III. He Was Persistent

Romans 15:1-7

IV. He Was Perceptive

2 Cor. 2:6-7

V. He Experienced Personal Growth and Change

2 Tim. 4:11

VI. He Served with Practical Sacrificial Love

Philemon 17-20

Conclusion:

How do we imitate Paul in soul care with the balance between tender and tough (1 Thess. 1:4-7; 1 Cor. 4:14-17)?

Caring Because Christ Cares: Heb. 2:16-18
Brian Borgman

Context

I. He Takes Hold of the Seed of Abraham (2:16)

A. For He certainly does not take hold of angels

B. Take hold

C. The seed of Abraham

II. Incarnation, Priesthood and Propitiation (2:17)

A. Made like His brethren in every respect

B. In order to become our Priest

1. Merciful

“One who lays all the miseries of His people to heart, so caring for them, to relieve them” (John Owen)

“The emotion which we should naturally expect to find most frequently attributed to that Jesus whose whole life was a mission of mercy . . . is no doubt compassion” (B.B. Warfield).

2. Faithful

C. In the things pertaining to God

D. So that He would propitiate for our sins

“Great thoughts of your sin alone will lead you into despair, but great thoughts of Christ will pilot you into a haven of peace. The weight of my sin presses down on me like a giant’s foot would crush a worm, but oh, it is but a grain of dust to Him because He has borne that sin on the cross.” Charles Spurgeon

III. To help those who are being tempted (2:17)

A. Causal connection

B. He suffered being tempted

C. He is able to help us

Application

1.

2.

Caring When You Don't Feel Like Caring

Brian Borgman

Introduction

I. The Call to Care

II. The Challenges to Caring

III. Caring and the Emotions

A. How not to deal with not feeling like caring

B. The emotions must be involved

“It will surely not be challenge if we say that love is both emotive and motive; love is feeling and it impels action... Since love is in the category of feeling which creates affinity with the object and constrains the outflow of affection for the object, the fulfillment which love constrains is not the fulfillment of coerced or unwilling formal compliance, but the fulfillment of cheerful and willing obedience. Without such constraining and impelling love there is really no fulfillment of the law. The Law prescribes the action, but love it is that constrains or impels action involved” (John Murray, *Principles of Conduct*, 22).

C. Christian care requires that we feel like caring

“The emotions are an inherent part of what it means to be a person; they express the values and evaluations of a person and influence motives and conduct” (*Feelings and Faith*, 26).

IV. When We Don't Feel Like Caring

A. Check our own hearts first

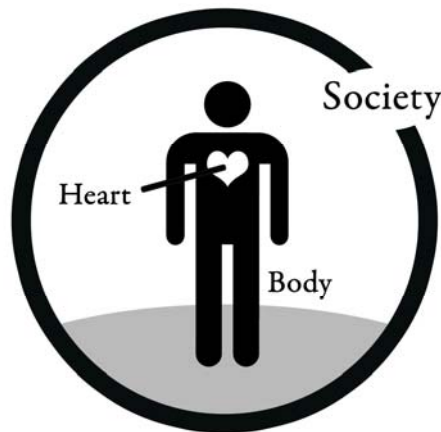
B. Keep the proper priority and relationship between truth and the emotions

C. Loving care and faith

Application

Caring for the Whole Person:
Understanding the Influences of Nature and Nurture in Counseling
Jim Newheiser

- I. Introduction.
- A. What is wrong with Connie?
 - B. To what extent does our body (nature) and relationships (nurture) affect our hearts?
 1. Psychology used to emphasize nurture.
 2. Now more emphasis is being placed upon nature/genetics/biology.
 3. We do not believe in social determinism or genetic determinism.
 4. But the Bible teaches that we need to care for the whole person in light of what is going on in his/her life physically and socially.
- II. Understanding human nature – We are duplex creatures embedded in society.
- A. We are duplex creatures – our inner self is embodied. Gen. 2:7 2 Co. 4:16 5:8 Phil. 2:3 Mt. 22:32 Rev. 6:10
 1. The inner person (referred to as the heart, soul, mind, spirit) thinks, remembers, feels, chooses, acts and interacts with God. Dt. 6:5 Heb. 4:12 Pr. 4:23 Ro. 2:15
 2. The outer person, the body (including the brain), carries out the desires of the heart/inner person. Luke 6:43-45 Rom. 6:11ff 2 Co. 5:10 Col. 1:21 1 Co. 9:24ff
 3. Secular materialists deny the existence of the soul which keeps them from truly understanding mankind and being able to offer the help that people need.
 - B. We exist in the context of society -- we are socially embedded duplex creatures.



- III. Understand how your outer self (nature/body) influences your heart.
- A. Both your inner person and your outward person are affected by the Fall. Ro. 5:12 8:20-23,6-8 6:23 1 Co. 2:14 Gal. 5:17,19-21
 1. The desires of our hearts and the understanding of our minds are corrupted. Rom. 8:6-8

- 1 Co. 2:14 Gal. 5:17,19-21
2. Our bodies, including our brains, experience weakness/sickness, which is not sinful. Mt. 26:40 Jo. 9:1ff Ro. 8:20-23
 3. Some bodily weaknesses are temporary, while others are long term or even lifelong. Mt. 26:40 6:28-32 John 5:1-5 9:1
 4. Body and soul will be temporarily separated by death, but at the resurrection they will be reunited in glory. Phil. 1:21 3:21 1 Jo. 3:1-2
- B. Your inner self influences the body. Ps. 38:1-8 Pr. 17:22 14:30 6:13 Luke 6:43-44**
1. Sin often has physical effects. Ps. 32:3-4
 2. Your body reflects your heart.
 3. The desires of the heart are carried out through the body. Luke 6:45 Col. 1:21 2 Co. 5:10 Mark 7:20-23
 4. The inner person of a Christian keeps the flesh under control. Rom. 6:11-13 Gal. 5:16ff 1 Co. 9:24-27
- C. Your body influences your inner person.**
1. What happens in the body can affect you spiritually. Job 2:4-6
 2. Bodily trials and weakness (including brain malfunctions) may make temptation more difficult.
- D. Your body can never *cause* your heart to sin. Js. 1:13**
1. The Bible steers us away from genetic (and all types of biological) determinism.
 2. We are moral beings who are accountable to God. Jer. 17:10 Ecc. 12:14 He. 4:12-13
 3. Sin comes from within (the heart). Mark 7:14-23 Js. 1:14-15
 4. While each of us may be, by nature, more tempted by certain sins, genetics are not determinative.
 5. God will not allow an external temptation greater than we can bear. 1 Co. 10:13 Romans 6:11-14
 6. The inner self chooses how to respond to bodily temptation. Pr. 4:20-23 Ro. 6:11ff
- E. Things to keep in mind when counseling people who struggle with bodily weaknesses.**
1. Bodily issues should not be ignored, but compassionately understood.
 2. Seek to distinguish between bodily weakness/sickness (including brain malfunction) and sin.
 3. The opinion of a medical doctor may be helpful.
 4. You need to learn about various brain issues.
 5. When in doubt, assume the best – charity. 1 Co. 13:7
 6. Whether or not there is a physical issue, there is always a spiritual issue.
 7. We as biblical counselors offer unique hope for those who struggle with bodily weakness.
 8. Counselees need help in responding biblically to the influences of their bodies.
 9. People with brain injury or weakness may need to humbly accept their limitations and learn to trust God and those who love them. Pr. 3:5-6
- F. Encouraging people who struggle with bodily weakness.**

1. You are fearfully and wonderfully made. Ps. 139:13-16 John 9:32
2. God is sovereign over your bodily trials and will not allow you to endure more than you can handle. Job 2:1-8 John 9:3 1 Co. 10:13
3. Bodily weakness cannot hold you back from spiritual growth. 2 Co. 12:7-10 Js. 1:2ff
4. Don't allow partial bodily weakness to keep you from doing what you can.
5. Through Christ we can do all things to which God has called us in spite of physical limitations. Phil. 4:13 Prov. 20:12 Rom. 6:17,11-13 1 Co. 10:31
6. One day we will have perfect bodies (including our brains). Phil. 3:20-21

IV. Understand how your social context (nurture/environment) affects your heart.

- A. God created us to be social creatures. Gen. 1:27-28 2:18 Luke 10:29-37 Mt. 22:36ff
- B. We live in a fallen world and are surrounded by many evil influences. 1 Jo. 5:19
 1. Israel was warned against the influence of their corrupt pagan neighbors. Dt. 7:1-4,25-26 5:9-10 18:9
 2. Proverbs warns us against foolish companions and the fear of man – peer pressure. Pr. 1:10ff 13:20 23:20-21 29:25
 3. The New Testament contains similar warnings about the company you keep. 1 Co. 15:33 2 Co. 6:14ff Ro. 12:1
 4. Some people are hurt by social influences which are beyond their control.
 5. We are all from dysfunctional families in a sick society.
- C. We also can be positively influenced by those who are godly and wise. Phil. 3:17 Luke 6:40 Acts 4:13 Heb. 13:7 6:12 Pr. 29:15 6:4 13:20 John 13:15 1 Pe. 2:21
- D. Social influences are not determinative – the heart chooses. Ezek.18:5-18 Js. 1:14
 1. We can reject good/wise influences. Ezek. 18:5-13 Mt. 10:32-37 1 Ki. 12:1ff
 2. By God's grace we can overcome evil influences. Ezek. 18:14-18 1 Pet. 1:14-19 Eph. 4:18ff Gen. 39:1ff Daniel 1-6
 3. What about generational sins? Exodus 20:5 Deut. 5:9-10 1 Pe. 1:18-19
 4. The inner person decides to whom he will listen.
- E. Counseling people who deal with difficult social/relationship influences.
 1. Relational experiences should not be ignored, but compassionately understood. Rom. 12:15 Pr. 20:5 18:2,13,15,17
 2. Counselees cannot blame their sin on outside influences. 1 Co. 10:13 Mk. 7:14ff
 3. Help counselees to biblically evaluate the influences in their lives and to take appropriate corrective steps. 1 Co. 15:33 Pr. 23:20-21 22:24-25 29:25
 4. One's relationship with God should be the primary influence in his/her life.
 - a. Those who trust in men will wilt but those who trust God will flourish. Jer. 17:5-8
 - b. As adopted children of God, we can overcome the sinful failures of our parents. Gal. 4:4-7 Ps. 27:10 1 Pet. 1:18-19 Heb. 13:5 Eph. 4:18
 - c. The Holy Spirit indwells you, gives understanding and produces fruit. Gal. 5:16ff 1 Co. 2:14 John 16:7-11

5. We can enjoy the blessed influence of God's people in the church community. Heb. 10:24-25 1 Cor. 12:1ff Eph. 2:19-22 4:3-4,11-16
6. Learn from Joseph, who flourished despite his dysfunctional family and Daniel, who honored God though he was surrounded by ungodly influences. Gen. 37-50

V. Conclusion. 2 Co. 4:7-10,16-18

- A. Biblical counselors address the inner man using God's Word.
- B. While we reject both genetic determinism and social determinism, we recognize that the Bible teaches that both body and social environment influence the inner person.
- C. Everyone will experience temptations from bodily weaknesses and social influences, but the good news of the gospel is that in Christ they can be overcome. 2 Co. 4:7ff
- D. Jesus, Who was tempted in every way that we are, including bodily and socially, helps us in our weakness. He. 2:18 4:16-17
- E. Recommended reading.
 1. Christ-Centered Biblical Counseling, edited by James MacDonald, Bob Kelleman and Steve Viars.
 2. Blame it on the Brain, by Ed Welch.
 3. Will Medicine Stop the Pain?, by Elyse Fitzpatrick and Laura Hendrickson.
 4. "Understanding the Influences on the Human Heart," by Michael Emlet, Journal of Biblical Counseling, **Winter 2002**.

Workshop 1

Outlines

The Grace and Grit of Adoption: Hope and Help for Adoption

Brian Borgman

Introduction

1. Discouraged by well-meaning advocates
 2. Few words of encouragement
 3. Do not detour grace
- I. The Grace of Adoption: Rescue
 - II. The Grit of Adoption: Warfare
 - III. Applying Grace to the Grit
 - A. Guarding our own hearts
 1. Romanticized view of adoption
 2. The perfect family
 3. Domestic peace and quiet
 - B. Helping our children through grace
 1. Key truths about our kids
 2. Trying to think like them
 3. Blessing and not cursing
 - C. Help for when things seem out of control
 - IV. Grace to help in time of need
 - A. A sovereign and wise God
 - B. The Gospel of Adoption

Deeper Discipleship for the Unruly, the Fainthearted and the Weak

Shelbi Cullen

I. Introduction: Counseling in Specifics and not Generalities

II. Unbending Ursula

A. The Greek Word for unruly – (*ataktos*)

B. The Case Study of one Unbending Ursula

- *Specific Unruly Habits and/or Behaviors*

1. She wants to have things her way and wants to be in control
2. She is being judgmental of others seeing the speck in her brother's eye without looking at the log in her own eye.
3. She has a lack of biblical love.

- *Specific Counsel for Unbending Ursula*

1. **The Mandate: Admonish (*noutheteo*)**

- Put sense into her head
- Warn (Proverbs 13:15)
- Instruct

2. **The Heart of the Matter – Matthew 15:19**

- **Put off:**

♥P_____ (Mt. 20:1-16; Lk 7:36-50; Eph. 5:21; Prov. 19:21; Jn 9:13-34; 1 Peter 2:13-17)

- **Put on:**

♥H_____ (Ps. 119:66; Phil 1:21; Heb. 12:1-2;

1 Thess 5:18; James 1:19; Phil 2:3-4; Prov. 11:13;

Rom. 13:1-2; Prov. 9:8; 1 Cor. 4:7; Eph. 4:29; Col. 3:12-14; 1 Jn 1:9; Rom. 12:15; Acts. 20:31-38)

- Trusting that God is S_____ (Rom. 8:28-29)
- Love for God & Neighbor (Matt. 22:34-39)
- Take the log out (Matt. 7:5)

- Nurture biblical love toward others (1 Cor. 13:4-8; Jms 3:8-9)

3. The Instruction and Homeworkⁱ

- a) Read Psalm 32:10; Proverbs 3:5-8; Isaiah 55:9; John 14:1 and Romans 11:36 and list out what you learned about trust from those verses and why it's important to trust God.
- b) Write Rom. 8:28-29 down on an index card and then pray it back to God 3 x times each day.
- c) Read Chapter 7 out of Elyse Fitzpatrick's *Overcoming Fear, Worry, and Anxiety*.
- d) Do a study on 1 Corinthians 13:4-8 and answer the following questions:
 - What three qualities of love stand out to you, in which you need to grow?
 - How are these qualities manifested in Christ's life?
 - What actions will you take in order to grow in that direction?
 - Please, write down, how you were able to apply them.
- e) Read *Forgive as the Lord Forgave You* by Patrick Morrison.
 - Make a list of all those who sinned against you.
 - Specifically forgive them.
 - Decide what individuals still need to be confronted and which ones will be covered over.
 - Consider the forgiveness we have in Christ and out of that forgiveness she can reach out to others.
- f) Church Attendance
 - Attend Church this Sunday
 - Take Notes on the message

III. Worrisome Wanda

A. Two Greek Words put together

- *oligo* –
- *psuchos* –

B. The Faint-Hearted in Thessalonica

C. The Faint-Hearted in Your Church

D. The Case Study of one Worrisome Wanda

- *Specific Faint-Hearted Habits and/or Behaviors*

1. She struggles with self-sufficiency
2. She makes decisions based on emotion vs. God's Word
3. She has fear over her future
4. She is anxious

- *Specific Counsel for Worrisome Wanda*

1. **The Mandate: Encourage (*parakaleo*)**

- Console
- Comfort
- Strengthen

2. **The Heart of the Matter – Matthew 15:19**

- **Put Off**

♥T_____ S_____ (Jer 17:5-6; Prov 3:5)

- **Put On**

♥T_____ G_____ (Prov. 3:5-6, 29:25; Ps. 22:8; Mt. 22:37.)

3. **The Instruction and Homework**

If she comes out of an abusive background:

- a) Read Romans chapter 8 every day for a month.

- Memorize and Romans 8:28-29.
- List everything the Gospel provides for her as explained in Romans 8.

- b) Read Romans 12:14-21 each day for one month.

- Read *How to Overcome Evil* by Jay Adams.

- Realize that God will repay. No one who sinned against you will escape God's justice. Vengeance belongs to Him and He will repay. She does not have to carry a grudge.
- c) Read *Forgive as the Lord Forgave You* by Patrick Morrison.
- Make a list of all those who sinned against you.
 - Specifically forgive them.
 - Decide what individuals still need to be confronted and which ones will be covered over.
 - Consider the forgiveness we have in Christ and out of that forgiveness she can reach out to others.
- d) Encourage her to read.
- REVELL, GLENDA, *"Glenda's Story,"* Gateway to Joy, Box 82500 Lincoln, NE 68501, 1994. An amazing testimony of God's grace in the face of abandonment, abortion, abuse, addiction, alcoholism, alienation and anorexia. Your heart will be moved and your faith in God's grace and His all-sufficient word will be enhanced.
 - VAN STONE, DORIS, *"Dorie, The Girl Nobody Loved,"* Moody Press, 1979. Another testimony of God's grace and His all sufficient word in the face of great suffering.

Any Faint-hearted person could benefit from:

- e) Reading the book of Philippians or 1 Peter and keeping a journal and answer the following questions in a daily reading:
- Record the portion that you read.
 - What did this passage say about God?
 - What is a specific teaching that can be understood from this passage?
 - What did this passage say about putting off sin or putting on righteousness?

- What is one thing from this passage for which I can thank God?
- From this passage what is one thing I should ask God to Help me do?
- Write down a specific application you will make in your life today as a result of your reading. Write out a prayer to God to enable you to practice this principle.

f) Bible Memorization: 1 Cor. 10:13, Phil 4:6, 2 Tim 1:7; 1 Peter 5:7, Rom. 8:28-29

- On the other side of the index card, write out a prayer asking God to accomplish in you're the teaching of the verse.
- Review the verse 3 times per day and each time you review the verse pray it back to God.

g) Church Attendance

- Attend church this Sunday
- Take notes on the message

h) Read *The Attributes of God* by Arthur W. Pink

- Read one chapter per day.
- Highlight 3 important statements about God in each chapter.
- Choose the most important statement about God for you to meditate upon each day.
- Practice these steps daily.
- Record some results in your journal and bring it to counseling.

i) Read *Christ and Your Problems* by Jay Adams

- Highlight the 10 most important statements from the booklet.
- Come prepared to discuss why each of the statements you highlighted was important to you.
- Choose the most important statement for you to apply in your life right now.
- List three specific steps you can take to start practicing that truth this week.

- Practice those steps daily.
- Record the results in your journal and bring them in.

j) Preach or rehearse the Gospel to yourself this way

- I have Christ's perfect record put to my account (2 Cor 5:21, Gal 3:13).
- No longer is there punishment due to me (Rom 8:1-4).
- I can rest in the grace of God and my standing before Him regardless of my performance. My position is based solely on the work of Jesus and I have nothing to boast about. (This is an antidote to pride.)
- I deserve only God's wrath but have received grace (Eph 2:8).
- Jesus bore my wrath on the cross (Rom 5:9). (This promotes a spirit of thankfulness and a hatefulness of my sin as I think about the great lengths God took to rescue me.)
- I am God the Father's child and a joint heir with Jesus, His bride, one with Him as a recipient of His magnificent never-ending love (1 Jn 3:1, Rom 8:37-39)!
- As I recognize and dwell on the Gospel it motivates me to fight against my sin and fervently obey God out of love for my God and Savior (Jn 14:15, Rom 6:1, Ga 1 2:20).

k) Read *Comforts From the Cross* by Elyse M. Fitzpatrick, *Gospel Meditations for Women* by Chris Ander and Joe Tyrpak, or *The Gospel Primer* by Milton Vincent.

IV. Fragile Franny

A. She has a _____ faith.

B. She is _____ weak.

C. The Case Study of Fragile Franny

- *Specific Habits and Behaviors*
 1. Lack maturity in their faith.
 2. More susceptible to the sin of anger, unforgiveness, and depression
 3. Sometimes lacks assurance in her salvation
 4. Can fall into sin over and over again
 5. Finds it difficult to accept God's Will

- *Specific Counsel for Fragile Franny*

1. **The Mandate: To Help (*antecho*)**

- Hold firmly to
- Be Devoted
- To Assist
- To Support

2. **The Instruction and Homework**

- a) Bible Reading: The Book of Ephesians

- Keep a journal answering the following questions related to your daily reading:
 - What did this passage say about God?
 - Is there a sin to avoid? Is there a command to obey?
 - What is a specific teaching that can be understood from this passage?
 - What did this passage say about putting off sin or putting on righteousness?
 - What is one thing from this passage for which I can thank God?
 - From this passage what is one thing I should ask God to Help me do?
 - Write down a specific application you will make in your life today as a result of your reading. Write out a prayer to God to enable you to practice this principle.

- b) *Fundamentals of the Faith* (Grace Community Church)

- c) *Attributes of God* by AW Pink (see page 5, letter h in your notes)

- d) Read *Down But Not Out* by Wayne A. Mack

- Highlight the 10 most important statements from the booklet.

- Come prepared to discuss why each of the statements you highlighted was important to you.
 - Choose the most important statement for you to apply in your life right now.
 - List three specific steps you can take to start practicing that truth this week.
 - Practice those steps daily.
 - Record the results in your journal and bring them in.
- e) Integrate by joining a Women’s Bible Study or Sunday School
- f) Church Attendance
- Attend Church this Sunday
 - Take Notes on the message

V. Be Patient with All Women☺

A. The Mandate: Be Patient (*makrotymeos*)

- steady patience
- long-suffering under provocation
- long-spiritedness
- slow to anger

B. You’re Not Alone

• Holy Spirit (*Parakletos*)

1. He is a Spiritual Attendant
 - Provides assistance, support, relief, & guidance
2. He is God
3. He will guide you and your CE into truth

¹ Sample Homework Assignments compiled by Dr. Robert Somerville, Shelbi Cullen, & other MABC Students @TMC

The Résumé of a Biblical Counselor: A Four-Dimensional Model of Christ-Centered Equipping



Promoting Personal Change Centered on the Person of Christ
—Ephesians 4:15

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*Promoting Personal Change Centered on the Person of Christ
Through the Personal Ministry of the Word*

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Presentation Focus

Imagine that you're forwarding your résumé to the Divine Counselor. What characteristics would you highlight to demonstrate your qualifications to be a biblical counselor? This session develops and illustrates a four-dimensional, Christ-centered equipping model that unites Christ-like **character** (heart/being), biblical **content** (head/knowing), counseling **competence** (hands/doing), and Christian **community** (home/connecting). The session equips *you* to equip *others* as biblical counselors.

The Résumé of a Biblical Counselor: A Four-Dimensional Model of Christ-Centered Equipping

- **The Big Picture:** Are You Milton Berle or Ed Sullivan?

Introduction: The 4E Ministry Training Strategy Passing the Baton of Ministry: A Four-Lap Relay Race

➤ **Lap One: The First “E”**

- ◆ **E:** _____ **God’s Ministry:** Jointly creating mission, vision, passion, and commission (MVP-C) statements that nourish the compassion, conviction, and connection needed to launch flourishing biblical counseling ministries.
- ◆ The Word Picture: _____!
- ◆ The Question: Are you running in the right _____?—_____ Values

➤ **Lap Two: The Second “E”**

- ◆ **E:** _____ **God’s Ministers for Ministry:** Mobilizing ministers by nurturing a family and building a team prepared for change, skilled in conflict resolution, and connected to the MVP-C Statement.
- ◆ The Word Picture: Mr. _____
- ◆ The Question: Are the right runners running the right _____?—_____ People

➤ **Lap Three: The Third “E”**

- ◆ **E:** _____ **Godly Ministers for Ministry:** Applying transformational training strategies that comprehensively address the “4Cs” of biblical content, Christlike character, counseling competence, and Christian community.
- ◆ The Word Picture: Not a _____
- ◆ The Question: Is every race participant a _____ runner?—_____ People

➤ **Lap Four: The Fourth “E”**

- ◆ **E:** _____ **Godly Ministers for Ministry:** Overseeing the ongoing “organizing of the organism” by leading ministries that are built to last, that grow from good to great, and that leave a legacy of loving leaders.
- ◆ The Word Pictures: Spinning _____ and the _____ in the Room
- ◆ The Question: Are the runners running on all _____?—_____ Strategy

Equipping Godly Ministers for Ministry

Preparing for the Race

1. Imagine you were forwarding your résumé to the Divine Counselor. What characteristics would you highlight to demonstrate your qualifications to be a biblical counselor?

➤ Where We're Headed

➤ The Big Picture: LEAD Day One...

I. Competent to Counsel: The Résumé of the Biblical Counselor

➤ Introduction: Confidence

1. Confidence Based on God's Word: The Sufficiency of Christianity
2. And the Survey Says...

➤ The Divine Counselor's Résumé Qualifications: Comprehensive Four-Dimensional Training—Romans 15:14

- ◆ _____: "Full of Goodness"
- ◆ _____: "Complete in Knowledge"
- ◆ _____: "Competent to Instruct"
- ◆ _____: "Brothers/One Another"

A. Christ-Like Character: Loving Like Jesus—"Full of Goodness" (Heart/Being)

➤ How to Be Like Christ. Reflecting Christ.

➤ Equipping Counselors for Relational Goodness—Increasingly Reflecting the Inner Life of Christ

1. "Goodness": *Agathos*—Relational Goodness (Galatians 5:22-23)

- ◆ Biblical Goodness: Christ-like Character that Relates with Grace—Active, Compassionate, _____
- ◆ The powerful spiritual friend _____ and _____ like the ultimate Spiritual Friend—Jesus

2. "Full"—Overflowing

- ◆ "The person who is good at relating to _____ will be good at relating to _____.
- ◆ Competence without character is like one _____ practicing cosmetic surgery on another _____.

B. Biblical Content/Conviction: Thinking Like Jesus—“Complete in Knowledge” (Head/Knowing)

- **How to Change Lives with Christ’s Changeless Truth. Renewed in Christ.**
- **Equipping Counselors Who Relate Truth to Life—Uniting Scripture and Soul**

1. “Complete”

- ◆ _____ our entire being. _____ by God’s Truth

2. “Knowledge” (*Gnoseos*)

- ◆ Information + Application = _____
- ◆ Relating God’s truth to human relationships: _____
- ◆ Uniting Scripture and Soul: _____

C. Counseling Competence: Serving Like Jesus—“Competent to Counsel” (Hands/Doing)

- **How to Care Like Christ. Reproducing Christ in Others.**
- **Equipping Counselors Who Are Competent to Disciple**

1. “Competent” (*Dunamenois*)

- ◆ _____ to Accomplish a Mission
- ◆ _____: Capability, Resources, Strength, Competence

2. Competent to Care-Front One Another: _____—Spiritual Direction for Sin

3. Competent to Comfort One Another: _____—Soul Care for Suffering

D. Christian Community: Connecting in Jesus—“Brothers/One Another” (Home/Loving)

- **How to Grow Together in Christ. Reconnected through Christ.**
- **Equipping Counselors Who Connect with Christ and the Body of Christ**

1. “Brothers/One Another”

2. One-Another Context

- ◆ We become effective biblical counselors by receiving and providing biblical counseling in community.

Running the Race: For Current Discussion and Ongoing Application

1. How would equipping in biblical counseling be impacted if one of the “4Cs” was de-emphasized? Over-emphasized? Omitted?

II. Transformational Training Strategies and Methods

A. Meeting for 4C Equipping

1. Transformational _____-Oriented Teaching Training
2. Transformational _____-Oriented Training
 - a. How to Cultivate a Transformational Small Group Lab Climate
 - b. How to Implement Transformational Small Group Lab Methods

B. Outside Training for 4C Equipping

1. Transformational Meetings with a Paul (Supervision), Barnabas (Spiritual Friend), and a Timothy (Protégé)
2. Transformational Training Assignments

C. Organizing for 4C Equipping

1. Length of Training
2. Schedule, Scope, and Sequence of Training

Running the Race: For Current Discussion and Ongoing Application

1. What transformational training strategies and methods do you want to implement in your equipping?

Your Next Step: Resources for Your Equipping Journey

- **Online Resources:** RPM Ministries www.rpmministries.org
- **Written Resources:** *Equipping Counselors for Your Church: The 4E Ministry Training Strategy*
- **Consulting Resources:** Consulting through RPM Ministries (see the web addresses above or email rpm.ministries@gmail.com).



Caring for the Abused

Jim Newheiser

I. Introduction: Defining abuse.

- A. **A dictionary definition.** *Abuse is an improper treatment towards another when one abuses his natural powers, privileges, or advantages.*
- B. **Government definitions of abuse.**
1. **Government categories of child abuse.**
 - a. **Physical abuse.** *Physical abuse is defined as behavior that results in the non-accidental injury of a child.*
 - b. **Physical neglect.** *Neglect is the failure to provide the basic necessities of life to the extent that a child's well being is endangered.*
 - c. **Sexual abuse and exploitation.** *Sexual abuse is any use of a child by an adult for the purpose of providing sexual gratification to the adults or the child.*
 - d. **Emotional abuse.**
 2. **Spouse abuse.**
 - a. **Physical assault**
 - b. **Threats.**
 - c. **Emotional abuse.**
 3. **Problems with secular definitions of abuse.**
- C. **A Biblical understanding of abuse.** Mt. 5:21f 18:6 Js. 4:1-2 Pr. 15:32-33 16:32 25:28
- D. **Understand the difference between child abuse and legitimate discipline.**
1. **The Bible authorizes disciplinary spanking: inflicting physical pain as part of training.** Prov. 22:15 13:24 23:13-14 29:15
 2. **The Bible does not authorize personal revenge, including a parent to a child.** Rom. 12:19
 3. **Parental discipline brings loving correction on God's behalf.**
 4. **When an angry parent takes revenge on a child:**
 - a. **He is guilty of serious sin.** Mt. 5:21ff
 - b. **He is likely going to provoke the child to anger.** Col. 3:21
 - c. **He is in danger of becoming guilty of a crime punishable by the government.**
- E. **The Bible never authorizes the use of force against a spouse.**
- F. **When should abuse be reported?**
1. **Some cases of abuse are crimes and must immediately be reported to the authorities.**
 2. **Some counselors and pastors are mandated reporters of child abuse.** Ro. 13:1-7
 3. **It is desirable to use the biblical means of confronting sin through the church.** Matt. 18:15ff I Co. 5

4. If the abuser will not submit to the authority of the church, it is appropriate to involve the civil authorities.
5. How much discretion may you use?

G. Churches, schools, and families should take precautions to prevent abuse. Pr. 27:12

II. Counseling the abused.

- A. You have a duty to protect victims of abuse. Ps. 82:3-4 Pr. 31:8-9 22:22-23
1. Do whatever is necessary to ensure the victims are safe.
 2. Is violent abuse grounds for separation or divorce? I Co. 7:12-16 I Ti. 5:8
- B. How can you know if someone has been abused? Prov. 18:17
1. All claims of abuse have to be taken seriously.
 2. It is also important to protect people from being falsely accused.
 3. Do extensive data gathering.
 4. Abuse is often hard to prove because it usually takes place without third party witnesses. Deut. 19:15
 5. Some “victims” have used false claims of abuse to seek revenge or control.
 6. Some counseling appears to have created false memories of abuse (False Memory Syndrome).
 7. Many victims refuse to report their abusers.
- C. Help the one who has been abused to understand what has happened biblically.
1. She needs to honestly face personal sinfulness. Mt. 7:3-5 I Jo. 1:9 Dt. 22:23-25
 2. She needs to honestly face the sinfulness of others. Dt. 23:25-27
 3. Help her to confront the abuser when appropriate and feasible. Mt. 18:15f Lu. 17:3
 4. Is it sinfully vengeful and unforgiving to report abuse? Rom. 12:19 13:4
- D. Victims of abuse can become overcomers, by God’s grace. Rom. 12:21 I Co. 10:13
1. Offer biblical hope and comfort. Ro. 15:4 II Co. 1:3f 4:7-10 Re. 7:17 21:4 He. 4:15
 2. Build a biblical view of suffering. II Co. 4:16-17
 - a. Recognize that God is sovereign over suffering. Eph. 1:11 Job 1-2
 - b. Why does God allow abuse? (from Elyse Fitzpatrick).
 - (1) To bring deliverance to others. Gen. 50:20
 - (2) To build character in us. Rom. 5:3-5 James 1:2-5 I Pet. 1:6-9
 - (3) To equip us to comfort others. II Co. 1:3-11
 - (4) To display the works of God. John 9:1-3
 - (5) To help us to appreciate the hope we have in Christ. Rom. 8:18,28-29
 3. Teach her how to forgive biblically. Mt. 6:12 18:21ff Eph. 4:32
 - a. When should a victim forgive an abuser?
 - b. She needs to recognize the characteristics of true repentance. II Co. 7:10-11
 - c. Does forgiveness require that charges not be pressed?
 - d. Forgiveness is only possible because Christ has forgiven us. Eph. 4:32

- e. Forgiveness is freeing.
- f. Can she forgive if the abuser is not repentant?
- 4. Believers have resources to gain victory over the effects of abuse. Rom. 6:1ff II
Co. 5:17 II Pe. 1:3 Phil. 1:6
- 5. She does not have to fall into sins of:
 - a. Being angry and abusive herself. Rom. 12:17-21
 - b. Having a “dysfunctional” family of her own.
 - c. Lifelong bitterness. Heb. 12:15
 - d. Being angry with God.
 - e. Fear and worry. Mt. 6:25ff Phil. 4:6-9
 - f. Self pity.
 - g. Self-righteousness.
- 6. Help her to rid her life of idols common to victims of abuse.
 - a. Desire for safety/security.
 - b. Desire for control.
 - c. Man pleasing/fear of man. Pr. 29:25
 - d. Self indulgence. Ga. 5:19-22
- 7. Teach her to give thanks for God’s blessings in her life. I Th. 5:18
- 8. Teach her to live by faith, not feelings. II Co. 5:7

E. Homework for victims of abuse.

1. Learn from Joseph. Gen. 50:17-21 (See “How to Forgive” p. 21: *Introduction to Biblical Counseling*, by Jim Newheiser).
 - a. He was horribly abused by family members. Gen. 37
 - b. He was able to thrive for many years before his abusers sought his forgiveness.
 - c. He recognized the sovereignty and goodness of God, even in what happened to him. Gen. 50:20 41:51
 - d. He refused to take revenge, trusting God to deal with those who wronged him. Gen. 50:19 Rom. 12:19 I Pet. 2:23
 - e. He was able to forgive and bless his abusers. Gen. 50:21 Rom. 12:20-21
2. Women Helping Women, by Elyse Fitzpatrick, chapter 14: *Counseling Women Abused as Children*.
3. What Do You Do When You’re Abused by Your Husband?, Needham and Pryde.
4. Abused? How you can find God’s Help, by Richard and Lois Klempel.
5. Confront/report the abuser.
6. Emergency phone numbers, safe houses, etc.

III. Conclusion.

“Rescued From Our Idols by Gospel Power”

Isa. 41 and 42

John Sale

The reason we lie, or fail to love, or break our promises, or get angry, or anxious, or spend too much money, or are bored, or are cowards is because we are weak and sinful; yes, that is true, but when we dig deeper, we discover that the reason we sin is because there is something that is more important to us than God. The Bible calls that motivation an idol. It's when we substitute some gift of God for Himself to fulfill our longings. It is something we believe that will bring greater satisfaction than Jesus Christ.

In this session, we will learn from Isaiah the prophet how Jesus the Servant helps us see who we are in Christ so that in practical ways we can understand how the good news of who He is and what He's done for us empowers us to address these life deluding, strangle holding idols! God loves to rescue sinners!

I. Idols are Stupid but Yet They Blind Us Background of Isa.

1. Reflect upon God's Sovereign Rule (41:1f)
2. God Dares us to think by daring the idols to act (41:21)
3. God Helps us to reason (41:22)
4. Idols are nothing (41:25-29)

What is your idol by asking these questions (Keller)

- What is my greatest nightmare? What do I worry about the most?
- What if I failed or lost it, would cause me to feel that I did not want to live? What keeps me going?
- What do I rely on to give me comfort when things go badly or become difficult?
- What do I think about most easily?
- What makes me feel the most self worth?

- What do I really want and expect out of life? What would really make me happy?

We gravitate towards whatever we believe will make us happy. Our sinful acts are not our problem—the problem is the idol. What is captivating our hearts by promising to make us happy and we fall for it? What didn't you get that made you feel terrible?

Ezek. 14:1-11

The idol starts out as a gift from God and is a good thing. The problem is we substitute the gift for Himself.

II. God's Alternative to Idols is A Servant—Jesus!

Isa. 42

1. Fix your eyes on the Servant
2. He is a delight!

He knows how we can be at our best and what makes us complete, satisfied, happy and content.

III. God Shows us a New Song in Christ (42:10-17)

What do we do with our idols?

1. Identify your idol
2. Turn From your Idol
3. Be Filled with Christ and the gospel
 - 42:4—He doesn't get discouraged with you!
 - He will not fail in saving you (42:4)

- God will Give you Jesus as a covenant (42:6-7)
- You are His! (43:1-3a)

Workshop 2

Outlines

The Grace and Grit of Adoption: Hope and Help for Adoption

Brian Borgman

Introduction

1. Discouraged by well-meaning advocates
 2. Few words of encouragement
 3. Do not detour grace
- I. The Grace of Adoption: Rescue
 - II. The Grit of Adoption: Warfare
 - III. Applying Grace to the Grit
 - A. Guarding our own hearts
 1. Romanticized view of adoption
 2. The perfect family
 3. Domestic peace and quiet
 - B. Helping our children through grace
 1. Key truths about our kids
 2. Trying to think like them
 3. Blessing and not cursing
 - C. Help for when things seem out of control
 - IV. Grace to help in time of need
 - A. A sovereign and wise God
 - B. The Gospel of Adoption

Trusting God When You Cannot See His Hand: **The Hidden God Who Uses Broken People**

Elyse Fitzpatrick

www.elysefitzpatrick.com

- ❖ Do you ever use the Book of Esther in your counseling?
 - It's hard to do that if you're confused about the point of the book:
 - Should we tell female counselees they should be like Esther?
 - Should we tell male counselees they should be like Mordecai?
 - Or, is this just going to be one of those books we don't use much in counseling? And if it doesn't fly where the rubber meets the road in the counseling office, why is it there at all?
 - Luke 24:42
 - Where do we see the Gospel, the Christ, the church, God's Kingdom, the Sovereign God, the King in this book?
 - How can it help us today? Is it a morality tale, a place where we learn how to be like good people and not like bad ones? Are Esther or Mordecai our examples? Of what?
 - What do we learn from it? A very strange book indeed that doesn't even mention the name of God...And perhaps that's the point.
- ❖ A brief overview:
 - How Mordecai and his cousin Esther ended up in Susa.
 - Why were they still there?
 - The opening stories: Ahasuerus, Vashti, the king's excesses and ridiculousness. We're meant to scoff at the world's power-brokers, especially tin-pot puny braggarts like Haman.
 - But...Why did Mordecai decide to disobey Haman's edict? He had obviously compromised on other issues. Why balk at this one?
 - And...Why did Mordecai counsel Esther to obey the King's edict? Don't be confused. This isn't a love story. This is the story of ungodly authority taking ungodly advantage of his position of complete power. And yet Mordecai let his cousin go into the king's harem to prepare for his cruel abuse. This king chooses the most beautiful virgins in his empire to force into his harem so that he would be amused.
 - What can we learn? How does this story help us? How does this story help our counselees?
- ❖ God uses severely flawed people to accomplish his will.
 - That's good news.
 - Neither Esther nor Mordecai are role models. We're not to look at this story and say, "Be like them."
 - Yes, they were both faithful but they were also terribly flawed.
 - God doesn't need our perfect obedience to accomplish his will. In fact, he seems to love to use the weak (1 Corinthians 1:26-29).

- ❖ God gives liberties to evil dictators for his own hidden purposes. (Romans 13:1-2; 1 Peter 2:13; Daniel 2:20-22)
 - That's good news.
 - God allowed the pagan nations to continue to grow more wicked fulfill their purposes: (Genesis 15:16; Daniel 8:23; Matthew 23:32; 1 Thess 2:16).
 - God appointed Pontius Pilate, Herod, Caesar, Ciaphas, and the Sanhedrin to accomplish the salvation of our souls. (Acts 4:25-28) "See the edifice he is able to build on our sin!" Every time the Roman lash was laid on the Savior's back it was for us and according to God's plan (Isaiah 53:4—*Smitten by God*).
 - God is in charge of those in authority in our counselees' lives.
 - Godly authority is better than ungodly authority, of course. God can and does use both (1 Corinthians 7:20-21).
 - We are to pray that we might "lead a peaceful and quiet life" (1 Timothy 2:2).
 - But this (our family, particular church, country) was never be God's kingdom on earth. He's got another kingdom altogether.
- ❖ God has a plan that stretches far beyond our temporal understanding.
 - That's good news.
 - There is a kingdom that is taking over all the other kingdoms of the world.
 - It was cut out of a mountain without hands. The incarnate virgin born Christ (Daniel 2:45).
 - God is building his kingdom, not ours. Your kingdom come must mean something! (Matthew 6:10, 33).
- ❖ God's Son doesn't shout out his name in the streets. He doesn't even need to be mentioned to accomplish all his will.
 - The hiddenness of the gospel.
 - The power of the gospel.
 - Contrast this description with that of Ahasuerus (Matt 12:18-21).
- ❖ We don't need to worry and scheme.
- ❖ We can seek to be faithful and trust and know that even when we fail, he never does.
- ❖ We may use any lawful means to make our lives and the lives of those around us better.
- ❖ We can know that even if we're in a context where his name isn't mentioned and where wickedness rules, he's still going to rule and overrule.
- ❖ We have a Righteous, Loving King who is presently gathering a Virgin Bride for himself from all the peoples and nations of the world. She is not the most beautiful woman around but he will cleanse her, beautify her, present her to himself in splendor (Ephesians 5: 25f). His love will make her radiant and she'll live in his pardon, protection and provision forever.

Your Place in the Biblical Counseling World

The BCC, BC, and You



BIBLICAL
COUNSELING
COALITION

Promoting Personal Change Centered on the Person of Christ
—Ephesians 4:15

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***Promoting Personal Change Centered on the Person of Christ
Through the Personal Ministry of the Word***

Presentation Focus

The biblical counseling world is a large and growing network of people, churches, para-church organizations, and educational institutions.

The Biblical Counseling Coalition is one part of that larger BC world.

This session addresses two questions related to BC, the BCC, and You:

- 1.) What is the role of the BCC in multiplying the ministry of the Biblical Counseling Movement?
- 2.) How can *you* find your role in God's calling for promoting personal change centered on the Person of Christ through the personal ministry of the Word?

Your Place in the Biblical Counseling World: The BCC, BC, and You

➤ **Closing the Gap: From What Is to What Could Be...**

- ✓ “Visions are born in the soul of a man or woman who is consumed with the tension between what is and what could be.”
- ✓ Tiffany Marie Olson’s Story...

I. The BC World and You

➤ **What Is: Much to Celebrate!**

- ✓ What are *you* celebrating in “the BC world”?

➤ **What Could Be: Where I See the Gap—Much More Could Be**

1. Gap One: Pulpit Ministry of the Word/Personal Ministry of the Word
2. Gap Two: Many Do Not Know “Us”
3. Gap Three: Many Who Know “Us” Do Not Really “Know Us”

- ✓ What gaps do *you* still detect?

➤ **Where I See the Hope: Closing the Gap *Together!***

1. Vision # 1: We all/each need to be the Macy’s Santa!
2. Vision # 2: TEAM and TON
3. Vision # 3: *You* as an Equipper—A Player-Coach with Disciples...

- ✓ A 2053 Vision...

➤ **Joining the Conversation**

- ✓ How Are *You Working Together* to Close the Gap?
- ✓ Where Will *You Focus Your Equipping?* To Whom Will You Pass the Baton?

II. The BCC and You

A. Joining the Mission

- We Are a _____
 - ✓ The BCC Is Not About the BCC. The BCC Is All About _____!
- We Are a _____
- We Are a _____
 - ✓ *Grace & Truth* Blog Site
 - ✓ Biblical Counseling Book Reviews
 - ✓ Free Resources

B. Advancing the Vision

- Ministry To/For People Who Offer Care/Seeking Care/Train Care-Givers
- Christ-Centered Cooperation
 - ✓ Annual BCC Leadership Retreat
 - ✓ *Christ-Centered Biblical Counseling*
 - ✓ *Ministry Teams*

C. Pursuing the Passion

- Promoting Personal Change Centered on the Person of Christ through the Personal Ministry of the Word

D. Affirming the Convictions

- Doctrinal Statement
- Confessional Statement
- Mission/Vision Statement

E. Knowing Who We Are

- We Are _____!
- Our BOD/CB
- Our Contributors

F. Benefiting from Where We Are Headed

G. Getting Involved

➤ Joining the Conversation

- ✓ What Are You Most Excited about with the BCC?
- ✓ How Will You Get Involved with the BCC as Together We Multiply the Ministry of BC?

Caring Words or Crushing Words:
Helping People to Speak Wisely and Graciously
Jim Newheiser

I. Introduction. (Scripture references, if not otherwise identified, are from Proverbs)

A. The theology of words.

1. God speaks. John 1:1ff Heb. 1:1ff Gen. 1:3,6,9,11,14 2:18
2. God reveals Himself in language. II Ti. 3:16-17 Ps. 19:7f
3. Our speech is in His image.
4. Because of the Fall our speech is corrupted. Gen. 3:1ff John 8:33
5. Every time you open your mouth you are either promoting or opposing God's kingdom. Js. 3:1-2

B. Words are powerful (for good or evil). 18:21 Js. 3:3-6 *Death and life are in the power of the tongue.*

1. Persuasion or seduction. 16:23 *The heart of the wise teaches his mouth, and adds persuasiveness to his lips.*
2. Edification or destruction. **11:11 13:14 Js. 3:5-6** *By the blessing of the upright a city is exalted, But by the mouth of the wicked it is torn down.*

C. Words are limited.

1. They are no substitute for action. 14:23 **Mt. 21:28-29** *In all labor there is profit, but mere talk leads only to poverty.*
2. Words alone cannot change a heart. 29:19 10:13 26:3 I Co. 2:14 *On the lips of the discerning, wisdom is found, but a rod is for the back of him who lacks understanding.*
3. Non-verbal language also speaks. 6:13 10:10

D. What you say reflects what is in your heart. 15:2,28 10:31,20 16:23 4:23 **Mt.12:34f **Luke 6:43-46 Jer. 17:9 Ro. 3:13-14****

1. Your words express what you value and desire most. Js. 4:1-2
2. Speech is perhaps the truest indication whether one is wise or foolish. *The tongue of the wise makes knowledge acceptable, but the mouth of fools spouts folly... The mouth of the wicked pours out evil things... Watch over your heart with all diligence, for from it flow the springs of life... The mouth speaks out of that which fills the heart.*
3. Your speech reflects the internal warfare between the flesh and the Spirit. Gal. 5:17,15,19-20,26,13b,14
4. You will be judged by what you say. **Mt. 12:36-37** *Every careless word that men speak, they shall render account for it in the day of judgment. For by your words you shall be justified and by your words you shall be condemned.*

II. Don't use your speech to destroy. 11:9 *With his mouth the godless man destroys his neighbor.*

A. Flattery. 29:5 26:28b 6:24 7:21 Ps. 12:3 *A man who flatters his neighbor is spreading a net for*

his feet.

- B. Lies. 26:24-26,28a,18-19 12:17,19,22 14:5,25 6:12,17,19 4:24 30:8a 10:18 17:7 25:18 **26:18-19 Eph. 4:25** *Lying lips are an abomination to the LORD.*
1. The source of lies is selfish hatred. **26:28a** *A lying tongue hates those it crushes.*
 2. Lying destroys relationships. Eph. 4:26
 3. Perjury undermines justice. 19:28a 25:18 12:17 14:5 *A rascally witness makes a mockery of justice... Like a club and a sword and a sharp arrow is a man who bears false witness against his neighbor.*
- C. Gossip and slander. 11:13 18:8 25:23 20:19 16:27-28 **17:9 10:18 I Pe. 4:15 Lev. 19:18 Js. 4:11** *The words of a whisperer are like dainty morsels, they go down into the innermost parts of the body...A perverse man spreads strife and a slanderer separates intimate friends.*
- D. Angry speech. 11:9,11 **Ecc. 7:9** *Do not be eager in your heart to be angry, for anger resides in the bosom of fools.*
1. Anger stems from murderous pride and selfishness. Js. 4:1-2a Mt. 5:21ff *What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members? You lust and do not have, so you commit murder. You are envious and cannot obtain, so you fight and quarrel.*
 2. Rash verbal outbursts. 29:22 **12:18 14:17 15:18** *A hot tempered man abounds in transgression... There is one who speaks rashly like the thrusts of a sword...A quick-tempered man acts foolishly... A hot tempered man stirs up strife.*
 3. Hateful words can escalate into violent acts.
 4. When is anger righteous? 11:23 Eph. 4:26 Nu. 11:33 Mk. 3:5 Re. 6:16 Js. 1:20
 - a. A real sin has taken place.
 - b. Your concern is for God's glory and kingdom, not your own.
 - c. Your anger is expressed righteously. *The anger of man does not achieve the righteousness of God.*
- E. Quarrels/strife/arguments. 18:6 6:14,19b 30:33 **13:10 10:12 17:1,14,19 26:21 3:30** *A fool's lips bring strife and his mouth calls for blows.*
1. Pride and hatred produce fights. 28:25 13:10 10:12 **Js. 4:1f** *An arrogant man stirs up strife... Through presumption comes nothing but strife... Hatred stirs up strife, but love covers all transgressions... Better is a dry morsel and quietness with it than a house full of feasting with strife.*
 2. Don't be contentious. **26:21 17:19 Ti. 3:10** *Like charcoal to hot embers and wood to fire, So is a contentious man to kindle strife... He who loves transgression loves strife.*
- F. Other forms of perverse speech. 2:12
1. Filthy speech. 17:20 Eph. 5:3-4 *He who is perverted in his language falls into evil.*
 2. Cursing. Js. 3:9 Ro. 12:14
 3. Plotting evil. 24:2 12:6
 4. Boasting. 27:1-2 25:27 *Do not boast about tomorrow, for you do not know what a day may bring forth...Let another praise you and not your own mouth.*
 5. Nagging. 19:13 21:9,19 25:24 27:15-16
 6. Grumbling. I Co. 10:10 Phil. 2:14

7. Seduction. Pr. 7:21
8. Untimely speech (teasing/humor). 25:20 26:18-19 *Like one who takes off a garment on a cold day, or like vinegar on soda, is he who sings songs to a troubled heart.*
9. Hasty speech. 15:28 29:20 **Js. 1:19** *Do you see a man who is hasty in his words? There is more hope for a fool than for him.*
10. Excessive and careless speech. 13:3b 10:19 *The one who opens wide his lips comes to ruin... When there are many words, transgression is unavoidable. He who restrains his lips is wise.*
11. Dangerous and destructive speech often takes place electronically.

G. Stay away from those whose speech is ungodly. 17:4 26:20 20:19 **22:24,10** *An evildoer listens to wicked lips, A liar pays attention to a destructive tongue..... Do not associate with a gossip...Do not associate with a man given to anger, Or go with a hot-tempered man...*

H. God judges those who misuse their tongues with both temporal consequences and everlasting judgement. 10:31,10-11 18:6-7 19:5,9 6:14b-15 19:19 12:13 26:26 22:12 14:3 Mt. 12:35f Rev. 22:15 *The perverted tongue will be cut out... A fool's lips bring strife, and his mouth calls for blows... A fool's mouth is his ruin, and his lips are the snare of his soul...A false witness will not go unpunished and he who tells lies will not escape... A man of great anger shall bear the penalty...An evil man is ensnared by the transgression of his lips.*

III. Learn to speak with excellence.

A. Exercise self control. 13:3a 21:23 Js. 1:19

1. Think (and listen) before you speak. 15:28 21:23 **18:13,17** **Js. 1:19** *The heart of the righteous ponders how to answer, but the mouth of the wicked pours out evil things. He who guards his mouth and his tongue, guards his soul from troubles... He who gives an answer before he hears, It is folly and shame to him... The first to plead his case seems just, Until another comes and examines him.*
2. Don't talk too much. 10:19 17:28 *He who restrains his lips is wise.... Even a fool, when he keeps silent, is considered wise; When he closes his lips, he is counted prudent.*
3. Don't lose your temper. **29:11** 15:18b 12:16 14:29 16:32 19:11 **Eph. 4:26** **Ex. 34:6** *A fool always loses his temper, but a wise man holds it back... A fool's vexation is known at once... He who is slow to anger has great understanding... He who is slow to anger is better than the mighty and he who rules his spirit than he who captures a city...A man's discretion makes him slow to anger. It is a glory to overlook a transgression.*
The cure for anger is grace. Eph. 4:32 Mt. 18:21f
4. Avoid disputes. 17:14 20:3 26:21 15:18 26:17 19:11 25:8 *The beginning of strife is like letting out water, so abandon the quarrel before it breaks out... Keeping away from strife is an honor for a man, but any fool will quarrel...Like one who takes a dog by the ears, is he who passes by and meddles with strife not belonging to him.*
5. Don't repeat gossip or slander. 11:13b 17:9 *He who is trustworthy conceals a matter... He who covers a transgression seeks love, but he who repeats a matter separates intimate friends.*

6. Some things may be true, but are best left unsaid. Eph. 4:29 *Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give to those who hear.*
- B. Speak with integrity. 12:17,19 14:5 19:1 14:25 Ps. 15:3-4 *A truthful witness saves lives... Truthful lips will be established forever...He swears to his own hurt and does not change.*
- C. Use your words to build others up. 16:13 12:25
1. Praise and thanksgiving. Ps. 100:4 111:1 138:1
 2. Teaching. 15:7,2 31:26 II Tim. 4:1ff *The lips of the wise spread knowledge.*
 3. Wise Counsel. 27:9 *Oil and perfume make the heart glad, So a man's counsel is sweet to his friend.*
 4. Evangelism. 11:30 *The fruit of the righteous is a tree of life. And he who is wise wins souls.*
 5. Rebuke. 28:23 17:10 24:25 26:4-5 28:23 **27:6** **Gal. 6:1-2** *A rebuke goes deeper into one who has understanding than one hundred blows into a fool... He who rebukes a man will afterward find more favor than he who flatters with a tongue... Faithful are the wounds of a friend, but deceitful are the kisses of an enemy.*
 6. Encouragement and affirmation. 12:25,18 16:21 *Anxiety in the heart of a man weighs it down, but a good word makes it glad... The tongue of the wise brings healing... sweetness of speech increases persuasiveness.*
 - a. Affirmation acknowledges the good work God is doing in others. 1 Co. 1:4 4:5 11:2 15:10 Rom. 11:35-36 15:14 Js. 1:17 2 Th. 1:3-4 1 Th. 1:2-10
 - b. Affirmation is biblical. Pr. 31:28-30 Mt. 25:21,23 Heb. 11:1-2,39 Ruth 3:11 Lu. 7:2-5,28 21:3-4 Jo. 1:47 Mk. 14:6 Ro. 16:1-2 13:7 2 Ti. 1:16-18 Phil. 4:8
 7. Deliverance of the oppressed. 31:8-9 12:6 *Open your mouth for the dumb, For the rights of all the unfortunate. Open your mouth, judge righteously, and defend the rights of the afflicted and needy.*
 8. Sometimes it is wrong to remain silent. 27:5 *Better is open rebuke than love that is concealed.*
- D. Develop excellence in the manner of your speech.
1. Gentle and calm. 15:1 **25:15** **Ro. 12:17-18,21** *A gentle answer turns away wrath, but harsh words stir up anger...By forbearance a ruler may be persuaded and a soft tongue breaks the bone.*
 2. Timely. 15:23 25:11 27:14 *A man has joy in an apt answer and how delightful is a timely word... Like apples of gold in settings of silver is a word spoken in the right circumstances... He who blesses his friend with a loud voice early in the morning, it will be reckoned a curse to him.*
 3. Kind. 16:21 *Sweetness of speech increases persuasiveness.*
 4. Humble. 1 Th. 1:15-17 Eph. 4:1-3
 5. Gracious. Eph. 4:29-32 Rom. 12:17-21
 6. Redemptive. 11:30 Mt. 5:9 **Ro. 10:15** **2 Co. 5:20**
 7. Draw others out (and listen!). 20:5 18:13 Js. 1:19 Phil. 2:3-4 *A plan in the heart of a man is like deep water, but a man of understanding draws it out.*

- E. God values and rewards excellent speech. 10:20 20:15 *The tongue of the righteous is as choice silver.*
1. Wise words bless those who hear. 16:24 12:18 10:21 **15:4** **14:25** *Pleasant words are like a honeycomb, sweet to the soul and healing to the bones... the tongue of the wise brings healing... The lips of the righteous feed many... A soothing tongue is a tree of life... A truthful witness saves lives.*
 2. God blesses the speaker. **18:20** **12:14** **13:2** *With the fruit of a man's mouth his stomach will be satisfied. He will be satisfied with the product of his lips.*

IV. Concluding applications.

- A. Controlling the tongue is a crucial issue in life. Mt. 12:34-37
- B. Before your words can be changed, your heart must be transformed. Mt. 12:34f 15:18 Luke 6:45
- C. Jesus exemplifies perfect speech. John 7:38,46 I Pet. 2:23 Heb. 1:1ff *Never did a man speak the way this man speaks!*
 1. He never sinned with His tongue.
 2. He spoke perfectly. His Words are life. 10:31 John 6:63
 3. Jesus speaks to you. 8:6-7 Mt. 11:28ff
- D. Who can tame the tongue?
 1. The tongue is like a wild beast which is beyond taming. Js. 3:7-12 Mark 5:1-5
 2. Jesus tames the untameable tongue. Mark 5:6-15 Is. 6:5-8 Ps. 51:15 Heb. 13:15-16

What Is Man?

George Scipione

MAN: THE IMAGE OF GOD

Engaging the Heart

- I. Who is man?
 - A. How would you define him?
 - B. What, if anything, makes him unique?
 - C. Your counseling theory and practice depend heavily on these questions. Cf., **Pm 8**.
- II. You will say, “man is the image of God”.
 - A. You are correct.
 - B. But what does that mean?
 - C. How does that help your counseling?
- III. Let’s look at the Scriptures and try to come to some conclusions.
 - A. We look at the O.T.
 - B. We look at the N.T.
 - C. We will examine historical thinking on the issue and then draw some preliminary conclusions.

Exposition of the Word

- I. Man is the image of God: O.T.
 - A. Gen 1:26-27
 1. .l6x6= image, model, figure. LXX: kata eijkovna
 - a. .l1x2= to cut off, cut out, carve
 - b. God speaks to Himself.
 - c. God speaks of man in unique terms.
 - d. God speaks of man collectively as well as man and woman individually.
 2. tOmD2= likeness, resemblance. LXX: kaq=oJmowsivn
 - a. tm1D2= to be like, to resemble
 - b. The term is parallel to the term before it, although many have taken it as very different.
 - B. Gen 5:3
 1. Adam has a son in his own image/likeness.
 2. This reflects back on Gen 1. The same terms are used only in a chiastic structure.
 - C. Gen 9:6
 1. Capital punishment for murder is pronounced by God.
 2. His grounds: man is the image of God.

3. Therefore, murder is an insult to God as well as to the victim.

D. Elsewhere, *lx* is used for image or idols.

1. Num 33:52; 1 Sam 6:5-11; 2 Kings 11:8; 2 Chron 23:17; Ez 7:20; 16:17; 23:14; Am 5:26

2. An idol is the image of the false gods.

3. Cf., usage with men: Pm 39:6 where it equals “shadow”. Pm 73:20 where a play on words is possible where God despises the “image of man”.

E. *tOmD5* is used elsewhere as “likeness”.

1. 2 Kings 16:10 Ahaz sends a likeness of the altar he sees in Damascus

2. 2 Chron 4:3 likeness of gourds is on the sea

3. Pm 58:4 like the venom of a snake

4. Is 13:4 a noise like a great multitude

5. Is 40:18 to whose likeness will you make God?!

6. Ez 1:5, 10, 13, 16, 21, 27, 28; 10:1, 21, 22; 23:15 like certain creatures

7. Dan 10:16

F. **KEY CONCEPT:** CF., PM 115.

1. Vv 1-3: Jaweh is God

2. Vv 4-8: idols are vain, powerless; those who make them become like them.

3. Vv 9-11: Trust only in Jaweh

4. Vv 12-15: He will bless not the idols

5. Vv 16-18: praise Him!

6. N.B., the interchange of attributes! The idol is created by man, but man then becomes like the idol!! IRONIC REVERSAL

II. Man is the image of God: N.T.

A. *Eijkwvn, onoV, hJ*= image, likeness; form, appearance.

1. Portrait : Matt 22:20; Mk 12:16; Lk 20:24 on coin, Casar.

2. Image: Rom 1:23 exchange the glory of God for images of created things. 8:29 God predestines us to be conformed to the image of His Son.

3. Image and glory of God: 1 Cor 11:7

4. 1 Cor 15:49: just as we were in the image of the earthly man, so in the image of the Man from heaven.

5. 2 Cor 3:18: transformed into the likeness with ever increasing glory.

6. 2 Cor 4:4: Christ who is the image of God.

7. Col 1:15: Christ is the image of the invisible God.

8. Col 3:10: renewal in the knowledge of the Creator.

9. Heb 10:1: the Law is the shadow of good things to come, not true form of them.

10. Rev 13:14,15; 14:9, 11; 15:2; 16:2; 19:20; 20:4 the image of the beast.

B. *oJmoivwsiV, ewV, hJ*= likeness, resemblance

1. Jam 3:9 with the tongue we curse men who are made in the likeness of God.

- C. ομοιωV= adv. Likewise; so; similarly, in the same way
 1. Matt 22:26; Mk 4:16; Lk 13:3; Rom 1:27
 2. Jn 5:19; 6:11; 21:13 Jesus does, in the same way, whatever the Father does.
 - D. ομοιοV, οια, οιον= of the same nature, like, similar
 1. Matt 13 the kingdom of heaven is like...
 2. Matt 22:39 The 2nd is like it.
 3. Jn 9:9 He is only like him..
 4. 1 Jn 3:2 when He appears we shall be like Him...
 - E. ομοιοVth, htoV, hJ= likeness, similarity, agreement
 1. Heb 4:15 Christ is tempted in every way as we are.
 2. Heb 7:15 another priest like...
 - F. ομοιωw= to make like, to compare
 1. Matt 6:8 do not be like the pagans
 2. Heb 2:17 He had to be made like us
 - G. ομοιωwma, atoV, tov= likeness, image, copy
 1. Rom 1:23 exchange the glory of God for the likeness
 2. Rom 5:14 like Adam who was the pattern of the One to come.
 3. Rom 6:5 likeness of His death.
 4. Rom 8:3 God sent the Son in the likeness of sinful flesh.
 5. Phil 2:7 takes the nature of a servant in the likeness
 - H. **KEY CONCEPT:** Matt 6:21
 1. Man is heart driven.
 2. The heart is treasure, God, driven.
- III. Theological reflection on the image of God.
- A. Historic positions.
 1. Eastern Orthodox: trichotomy from the influence of Greek philosophy; creationism.
 2. Roman Catholic: man has natural endowments. The physical is lower than the mental/spiritual. Man is given *justitia* to keep them in balance. Yet the lower aspect of man pulls towards sin even though it is not sin per se. This draw is *concupiscence*. On top of this man is given a special gift that allows him to be righteous like God. This is the *donum supernatialis*. This is the image of God. Thus man had no original righteousness, but also no sin.
 3. Lutheran: the image is restricted to true knowledge, righteousness, holiness.
 4. Arminian: the image consists merely in man's dominion over the creation or free will.
 - B. Exegetically/theologically sound view.
 1. The Reformed/Calvin view.
 - a. True knowledge, righteousness, holiness
 - b. Hints of something more.

2. John Murray
 - a. Broader
 - b. Narrower
3. Jay Adams
 - a. Material
 - b. Spiritual
 - c. Moral social
 - d. Working
4. GCS
 - a. Personal
 - b. Physical
 - c. Spiritual
 - d. Moral
 - e. Social
 - f. **Working**: kingly dominion
 - g. **Worshipping**: priestly service
 - h. **Witnessing**, prophetic tasks, creative: children, discovery, development for the future

Exhortation for Life

- I. The image of God makes man unique.
- II. This created truth impact counseling theory and practice.
- III. Reading: Adams, *More Than Redemption*, pp 94-138; Berkhof, *Systematic Theology*, pp 181-210; Murray, *Collected Writings, Vol. 2*, pp 3-46.

1. How does one's view of the image effect one's counseling theory?
2. How does one's view of the image effect one's counseling practice?
3. How might the various views of the image influence one's counseling?
4. Why is this exegetical position helpful compared to the other views?

Workshop 3

Outlines

Does God Care How I Feel?

Brian Borgman

Some Common Perceptions on the Role of the Emotions

1. “As a saved person, you can control your mind and your will, but not your feelings. God’s plan is for us to believe Him and choose to submit to ourselves to His loving care and authority regardless of how we feel... Jesus could not control His emotions when He walked planet earth.”
2. “Note: God’s Word never commands you to change your feelings, but you are commanded to change your deeds by being obedient to Scripture.”

One of the missing notes in our counseling: dealing with the emotions

Martyn Lloyd-Jones quote (Feelings and Faith, 21)

What the emotions can tell us (Feelings and Faith, 26)

Goal: To help counselees see that God does care about how they feel and how their emotions are an indicator of the heart.

I. Theological Foundations

- A. The character of God
- B. The person of Jesus Christ
- C. The image of God

II. Biblical Commands Concerning the Emotions

Rejoice
Forgive from the heart
Love
Fear
Peace
Zeal
Desire
Tenderheartedness
Mourning and weeping
Self-control

III. An Appeal: Deal with the Emotions

- A. The emotions can be a great impediment to progress

- B. The emotions can also be a great impetus to lasting change

- C. Just as Scripture is brought to bear in the diagnosis and prognosis of sins, we need to apply this to the emotions as well

Gospel-Centered Marriage Counseling: Four Pillars for Glorifying God through Oneness in Marriage



*Promoting Personal Change Centered on the Person of Christ
through the Personal Ministry of the Word* —Ephesians 4:15

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*Promoting Personal Change Centered on the Person of Christ
Through the Personal Ministry of the Word*

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Presentation Focus

Every pastor and biblical counselor wants to help couples to enjoy a God-honoring, mutually-meaningful marriage. And many have taught the “leave, cleave, weave, and receive” biblical marriage blueprint. So why are so many Christian marriages struggling? In this session, you’ll learn how to use the four pillars (leaving, weaving, cleaving, and receiving) for building oneness in marriage to address *heart motivation*. Rather than practicing “solution-focused marriage counseling,” you’ll be equipped to offer “SOUL-u-tion focused Gospel-centered marriage discipleship.”

Gospel-Centered Marriage Counseling: Four Pillars for Glorifying God through Oneness in Marriage

➤ **The Big Idea: Our Biblical Marriage Counseling Duty**

- “The first duty of a true leader is to _____.”
- “The first duty of a biblical marriage counselor is to define _____ reality.”

I. Laying the Christ-Centered Foundation of Marriage

➤ **Two Typical Marriage Counseling Problems Result When We Do Not Define Marriage Based upon God-Reality**

A. Problem # 1: Self-_____ Goals—“Marriage Is about Meeting My Needs.”

- We have mis-defined the goal of marriage so that it becomes about me and my needs instead of following God’s ultimate three-fold purpose for marriage which are:
 - ✓ Purpose # 1: Every marriage is meant to represent the _____: God’s perfect relationship with Himself—Father, Son, and Holy Spirit
 - ✓ Purpose # 2: Every marriage is meant to reflect _____ and the _____
 - ✓ Purpose # 3: Every marriage is meant for couples to assist each other to become more _____
- Our marriages have the calling, opportunity, responsibility, and privilege of being living pictures of the Trinity, of Christ and the Church, and of maturing image bearers!
- The purpose of marriage is to reveal God’s glory as we represent the Trinity, reflect Christ and the Church, and enhance the maturity of our spouse.

B. Problem # 2: Self-_____ Means—“Working on My Marriage Is a Self-Improvement Project.”

- We have mis-defined the problem with our marriages and, therefore, we have mis-defined the “solution” to our marriage problem. **Three false diagnoses include:**
 - ✓ False Diagnosis # 1: “We fight *because* we misunderstand each other. We need good teaching.”
 - ✓ False Diagnosis # 2: “We fight *because* we miscommunicate with each other. We need good communication skills.”
 - ✓ False Diagnosis # 3: “We lack intimacy *because* of our misunderstanding and our miscommunication. *The solution* to our marriage problems is to apply good teaching and communication skills.”

- We must hear God’s diagnosis of our true marital problem so that we can grasp God’s “SOUL-u-tion” to our marriage problem (James 4:1-4).
 - ✓ Problems in our _____ begin with problems in our _____.
 - ✓ Problems in our heart require _____-dependence, not _____-dependence.
- Much of biblical marriage counseling is exposing the old (worldly) marriage narratives and engaging people in living out the new (biblical) marriage narrative.

II. Seeing the Christ-Centered Marital Foundation at Work: Ephesians

- A. _____ God: Ephesians 1:1-23
- B. _____ before God: Ephesians 2:1-3
- C. _____ from God (For Salvation and Sanctification): Ephesians 2:4-5:17
- D. _____ through God’s Spirit: Ephesians 5:18-6:20

- Our pulpit ministry of the Word and our personal ministry of the Word both must be founded on the Gospel indicatives—what Christ has done for us, who we are in Christ—and then move to Gospel imperatives—how we live out our new life for and through the Spirit.

III. Establishing Four Pillars for Building Oneness in Marriage: Designed to Delight—Each Other and God (Genesis 2:23-25)

A. Leaving

1. What Leaving Is
2. Why Leaving Is Vital from a Christ-Centered/Spirit-Dependent Perspective
3. *Now...* Practical Implications: One Example—“In-Law By-Laws”
 - a. Other-Centered: Seek to _____/_____ your spouse’s family culture
 - b. Christ-Centered: Seek to create _____ culture to honor Christ
 - c. Marriage-Centered: _____ the husband/wife relationship

B. Cleaving

1. What Cleaving Is
2. Why Cleaving Is Vital from a Christ-Centered/Spirit-Dependent Perspective
3. *Now...Practical Implications: One Example—“Gospel Communication Principles”*
 - a. Speak _____ words with _____: 4:25
 - b. Speak _____ words with _____: 4:26-28
 - c. Speak _____ words with _____: 4:29-30
 - d. Speak _____/_____ words with _____: 4:31-32

C. Weaving

1. What Weaving Is
2. Why Weaving Is Vital from a Christ-Centered/Spirit-Dependent Perspective
3. *Now...Practical Implications: One Example—“Tapestry Principles”*
 - a. Understand that to _____ is to _____
 - b. Understand who _____ are _____ in Christ
 - c. _____ one shared husband/wife _____ narrative

D. Receiving

1. What Receiving Is
2. Why Receiving Is Vital from a Christ-Centered/ Spirit-Dependent Perspective
3. *Now...Practical Implications: One Example—“Intimacy Instructions”*
 - a. Risk _____
 - b. Respond _____/with grace
 - c. Restore _____

So What? Taking It Home with Us

1. How will your biblical marriage counseling be different when built upon God’s narrative of the ultimate purpose of marriage?
2. Consider other practical implications we use in marriage counseling (communication skills, conflict resolution). How would you use these differently with a Christ-Centered/Spirit-Dependent focus?

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Helping Women Who are Married but Lonely

Caroline Newheiser

I. Introduction

- A. God's plan for marriage. Gen. 2:18 Gen. 1:26 I Cor. 7:33-34
 - 1. An expression of mutual love and respect. I Peter 3:1-7
 - 2. A beautiful model of Christ and His church. Eph. 5:22-33
- B. Sin entered the world. Gen. 3:1-7
 - 1. Loss of fellowship with God Gen. 3:8-10
 - 2. Loss of fellowship with each other Gen. 3:16c Eph. 5:21
 - 3. Begin to blame each other Gen. 3:12-13
- C. A description of the lonely wife.
- D. The false dichotomy

II. Strategies to Build Unity

- A. Goals to keep in mind.
 - 1. Do not have unrealistic expectations.
 - 2. Appreciate God's gift. Eph. 5:20 Gen. 3:1-6 Ps. 106:7-8 Eph. 5:21 Heb. 13:5a
 - 3. Invest in your relationship with your husband Prov. 20:5
 - 4. Remember the covenant of your youth. Ezekiel 16:60
 - 5. Seek to glorify God in your situation. Psalm 115:1 John 12:27-28 Phil. 2:1-11
- B. Suggestions
 - 1. Become a good listener. Romans 12:10 Luke 6:31
 - a. Become interested in his job. Gen. 2:18
 - b. Make it safe for him to be vulnerable. Phil. 2:3-4
 - 2. Put your relationship first.
 - 3. "Glorify God in your body." I Cor. 6:19b-20 I Cor. 7:1-9 Phil. 2:1-11
 - 4. Get creative. Ps. 16:5-11
 - a. Make life fun. Eccl. 9:7
 - b. Home should be a place of rest and joy.
 - 5. Use your words to encourage. Eph. 4:29
 - 6. Focus on what you like about your husband, not dislike. Luke 6:43-45
 - 7. Practice peace-making. Matt. 7:1-5 I Cor. 13
 - 8. Confess your shortcomings to your husband Matt. 5:23
 - 9. Ask God for help I John 1:9 Matt. 6:7-11 Psalm 103:1-22, esp. v. 14
 - 10. Tell him of your desire to build the relationship. Gal. 6:1 Matt. 18:15 Matt. 5:23-24
 - 11. Get help from others! Gal. 6:2 Matt. 18:16 Heb. 13:17b
 - 12. Keep your focus on pleasing God/living for Him. Matt. 22:37-39

III. An Example from the Bible

- A. Leah Genesis 29:16-30
 - 1. Leah's initial desire. Gen. 29:31-35 Gen. 30:9-21
 - 2. Leah's fulfillment Gen. 29:35 Gen. 35:16-20
- B. Leah's ultimate fulfillment
 - 1. Anything else will disappoint Isaiah 55:1-2, 6-13 Jer. 17:5-8
 - 2. God gave her faith. Eph. 2:8-9

IV. The Ultimate Quest for Unity

- A. Our goal in life Eccl. 12:13 Phil. 3:8-10 Deut.31:6/Hebrews 13:5b
- B. The need to persevere
- C. This is an opportunity to serve
 - 1. Serve your husband I Peter 3:1-6, 13-18 I Peter 5:5b-7
 - 2. Serve the Lord Mark 10:45
- D. You are never truly alone
 - 1. You have the Holy Spirit Hebrews 13:5 John 10:29
 - 2. There is the fellowship of fellow believers.
- E. The reward

V. Conclusion Phil. 3:8-11 II Thess. 2:16

Recommended Reading:

Practicing Affirmation by Sam Crabtree

Women Counseling Women ("Does Anyone Hear Me? Facing Loneliness in Marriage" by Vanessa Ellen) Elyse Fitzpatrick, General Editor

The Excellent Wife by Martha Peace

As for Me and My House: Crafting your Marriage to Last by Walter Wangerin

"The Struggle for Love" sermon by Tim Keller <http://sermons.redeemer.com>

Caring in Cases of Adultery

Jim Newheiser

I. Introduction.

- A. You need to be prepared to help. Gal. 6:1-2 James 5:20
- B. God's grace in the gospel is the key to everything. Heb. 13:5-6 1 Co. 10:13 Ps. 42

II. Your initial involvement is vital. Prov. 11:14 12:15

A. Data gathering.

- 1. What was the nature of the marital unfaithfulness? Heb. 13:4
- 2. How was the sin exposed?
- 3. Are both parties open to reconciliation?

B. Help both parties deal with their emotions. Ps. 55:4-5,12-13,20 2 Co. 1:3-5

- 1. Jesus knows what it is like to be betrayed and He has compassion for sinners.
- 2. Encourage both parties not to be hasty. Wait and see what God may do.

C. Nothing is more important than building hope.

- 1. Your hope has to be in God, not in the other person or in the marriage. Jer. 17:5-8
Heb. 13:5-6 6:18-19 Ps. 46:1-3
- 2. God will not allow you to be destroyed by this trial. 1 Co. 10:13 Ro. 8:28-39 Ps. 34:17-18 Js. 1:2ff
- 3. God has a purpose and is working – perhaps in many lives. Rom. 8:28 Gen. 50:20
- 4. Adultery is not the unforgivable sin. Isa. 55:6-7 Ps. 32 51 103:11-12
- 5. Broken marriages can be redeemed.

D. Your focus is on pleasing God, regardless of what the other person does. 2 Co. 5:9

III. Helping the Adulterer.

A. Why do people commit adultery?

- 1. Common factors in adulterers - conflict/anger with spouse, family or personal history of sexual immorality, isolation from accountability, boredom, influences of media, temptation/opportunity, sexual idolatry. Isa. 55:1-2 Ro. 1:25ff
- 2. A wise perspective on why people fall into sexual sin in Proverbs 5. (W. Mack).
 - a. Failure to pay attention to God's wisdom. 5:1-2
 - b. Association with sinful people. 5:3-8
 - c. Failure to consider the consequences. 5:4-11
 - d. Inattentive to one's own marriage. 5:15-19
 - e. Desire for something new and different (greener grass). 5:20
 - f. Lack of God consciousness/fear of the LORD. 5:21
 - g. Failure to understand the enslaving nature of sin. 5:22-23
- 3. Adultery is a "heart" problem. Mt. 15:19 12:33-35 Js. 1:13-16 Ga. 5:19 Ro. 1:2

- B. The adulterer must first repent and confess his/her sin before God. Ps. 51:1ff 32:1ff
1. The greatest sin is against God. Ps. 51:4 Gen. 39:9b Pr. 2:17 3:5-6 14:12 2 Samuel 11-12 **Isa. 55:1-2 Mt. 19:6**
 2. Such deeds reflect the condition of one's heart before God. Mark 7:20ff Gal. 5:16-21 Ps. 51:4 Isa. 55:1-2 Gen. 39:9b Mt. 12:33-35 Gal. 5:19-21
 3. One does not suddenly fall into such sins. James 1:14-15
 4. He/she must fully accept blame – no excuses or minimizing. Pr. 28:13 Ps. 51:3
 5. The adulterer has been lying to himself and needs to address the lies he/she has believed about God, his/her spouse, marriage, etc. Ps. 51:6
 6. The adulterer may find that his heart has grown cold and hard towards God and that it may take some time for it to be warm and soft again.
- C. The adulterer must make a clean break from his sin – repent. Pr. 28:13 2 Co. 7:10-11
1. Adulterers are often double-minded and weak.
 2. The guilty party needs to see both his/her sin and the other person as God sees them. Prov. 2:16-19 7:6ff
 3. The break from the past cannot be protracted. Mt. 5:29-30 2 Tim. 2:22 Pr. 5:8
 4. All contact with the third party must be broken off and every bridge burned.
 5. Every excuse and rationalization must be obliterated.
- D. The adulterer must confess and seek forgiveness of his/her spouse. Mt. 5:23-24
1. Must he/she confess if the spouse doesn't know? Yes!
 2. The greatest sin against one's spouse is the breach of trust.
 3. The lies need to stop – NOW! Pr. 12:22
- E. Go through the seven As of confession (from "The Peacemaker", by Ken Sande).
1. Address everyone affected.
 2. Avoid if, but or maybe. Pr. 4:5-6 7:4-5
 3. Admit specifically.
 4. Acknowledge the hurt.
 5. Accept the consequences.
 6. Alter your behavior.
 7. Ask for forgiveness. Mt. 5:23-24
- F. How specific should a confession be? Eph. 4:29 5:4
1. The guilty spouse needs to confess how he/she fell into sin, the duration and the nature of the sinful relationship.
 2. Guilty parties tend to hold back details and minimize sin, thus undermining trust and hope for restoration. Eph. 4:25
 3. The innocent spouse has to make it "safe" for the guilty spouse to be honest.
 4. Often the innocent spouse wants to know more than would be edifying. Eph. 4:29
 5. It can be very helpful to involve a counselor during this process. Pr. 11:14 12:15
- G. Make a specific action plan for godly change by God's grace.
- H. Prepare the guilty spouse for the challenges he/she may face.

1. Temptation to go back to the affair.
2. Temptation to self-pity and despair.
3. A heart which feels cold towards God and one's spouse.
4. Dealing with the emotions of the innocent spouse.

IV. Helping the victim of adultery.

- A. The non-adulterer must also come to grips with his/her sin.
 1. Such a trial may expose sins and weaknesses.
 2. His/her sin does not excuse what the other person has done.
 3. But he/she may have been guilty of making the temptation greater. Lev. 19:14
 4. Has he/she been bitter/angry/alooof/self-righteous since finding out? Ro. 12:17-19
- B. The innocent spouse must see the sin of the guilty party as God sees it.
 1. His/her spouse's sin is primarily against God. Ps. 51:4
 2. Your role is to restore (not to judge). Gal. 6:1-2
- C. How can you know if your spouse's repentance is genuine? 2 Co. 7:10-11
 1. Characteristics of worldly sorrow.
 - a. Self-focused. Gen. 4:13
 - b. Hates the consequences of sin.
 - c. Blame-shifting.
 - d. Resents accountability.
 - e. Impatient – demanding to be trusted and restored immediately.
 2. Characteristics of godly sorrow.
 - a. Focused upon the other person.
 - b. Hates the sin itself.
 - c. Fully accepts responsibility.
 - d. Seeks accountability. 1 Co. 10:12
 - e. Patient.
 3. What is the difference between repentance and penance?
 4. What if you are not sure whether the other person is repentant?
 5. While waiting to see if the guilty party is truly repentant, some form of separation may be appropriate.
 6. How long should the innocent party wait to see if the guilty spouse will repent?
- D. Should forgiveness be granted if the guilty party is not repentant?
 1. What if the guilty spouse continues in adultery? Mt. 18:15ff 19:9 Luke 6:27-28
 2. One can have a forgiving attitude regardless of the attitude of the guilty party. Mark 11:25-26 Luke 23:34 1 Pe. 2:22-23 4:19 Ro. 12:19 Eph. 4:31-32
 3. But full transactional forgiveness can only be granted when forgiveness is sought. Luke 17:3-4 1 Jo. 1:8-9
 4. Forgiveness is only possible because of the gospel. Mt. 18:21-35 Col. 3:12-14
 5. How long can the innocent party wait before granting forgiveness?
 6. Must the innocent party fully forgive and take back the guilty party? Num. 14:20
- E. What does biblical forgiveness look like? Jer. 31:34

1. The four promises of forgiveness (from “The Peacemaker”). Jer. 31:34 1 Co. 13:5
 - a. I will not dwell on this incident.
 - b. I will not bring this incident up and use it against you.
 - c. I will not talk to others about this incident.
 - d. I will not allow this incident to stand between us or hinder our relationship.
 2. Forgiveness is declared.
 3. Forgiveness is sacrificial and complete.
 4. Sins which have been fully forgiven cannot be used as grounds for divorce.
 5. Once forgiveness has been granted, normal marital relations should be resumed.
- F. Prepare the innocent spouse for the challenges he/she will face.
1. You may be tempted to keep bringing up and rehashing the past. Phil. 4:8-9
 2. Some family and friends may be an unhelpful influence. 1 Co. 15:33 1 Ki. 12:8
 3. You may be tempted to anger and revenge. Rom. 12:17-21
 4. You may be tempted to fear. Ps. 46:1ff 91:2
 5. Be prepared to deal with setbacks.
 6. Forgiveness is both an event and an ongoing process.
- V. Rebuilding the marriage.
- A. Seeking and granting forgiveness only clears away the weeds and rubble so that something new and beautiful can be built.
 - B. It may be appropriate to formally re-commit to the marriage covenant.
 - C. The guilty spouse needs to rebuild his/her relationship with the Lord. Rom. 12:2
 - D. The innocent spouse needs to look to the Lord, not the guilty spouse, to give him/her strength to forgive and love. Jer. 17:5-8
 - E. The object is not merely to go back to the way things were before the adultery, but to bring the marriage into the greatest possible conformity to the biblical ideal.
 1. Sin patterns from before the affair must be addressed.
 2. Expectations and accountability.
 3. Communication patterns need to be transformed.
 4. Each spouse needs to learn how to be a dispenser of grace to the other. Phil. 2:3-4
 - F. Resuming marital intimacy can be a challenge for both parties. 1 Co. 7:3ff
 - G. Over time wounds heal and relationships grow by God’s grace.
- VI. Conclusion.
- A. The path for the offender (from Robert Jones).
 1. Break the adulterous relationship immediately.
 2. Admit the facts; disclose honestly.
 3. Confess to God, spouse, and appropriate others both the adultery and the deception/lies and seek their forgiveness.
 4. Develop and implement a specific action plan for godly change.
 5. Believe the gospel and move forward, continuing the action plan.
 - B. The path for the innocent party (from Robert Jones).
 1. Your security and identity are in Jesus Christ, not your spouse and your marriage. Ps. 27:10 73:25-26
 2. View this trial biblically, seeing God’s sovereign, wise, loving purposes. Ro. 8:28
 3. Forgive your spouse attitudinally and unconditionally in light of the gospel.

4. Forgive your spouse relationally and transactionally if he repents.
5. Healing is a process. Deal with bad memories when they arise.

VII. Recommended resources.

- A. Jones, “Restoring Your Broken Marriage”
- B. Smith, “Help! My Spouse Committed Adultery”
- C. Summers, “Help! My Spouse has been Unfaithful”

VIII. Homework assignments.

- A. For the adulterer.
 1. Read “Repentance” by Miller.
 2. Read Psalm 51 and 32.
 3. Make a plan for decisively breaking with your sinful relationship.
 4. Make a list of your sins. First confess to God, then your spouse.
 5. Make a plan for helping your spouse through this hard time.
- B. For the spouse.
 1. Read “From Forgiven to Forgiving” by Jay Adams.
 2. Read Matthew 18:21-35.
 3. Make a list of your sins. First confess to God, then your spouse.
 4. Make a plan for helping your spouse through this hard time.
- C. Both – listen to “Rebuilding a Marriage after an Affair” by Mack (www.idbc.org).

The Inner Man and Outer Man Balance in Counseling

George Scipione

Engaging the Heart

- I. In life, balance is a key.
 - A. Balanced diet
 - B. Balanced schedule
- II. This is true in theology.
 - A. Ontological/economic trinity
 - B. Predestination/free will
 - C. Ordained offices/general office
 - D. Predestination/free offer of the gospel
 - E. God's counsel/making you calling and election sure
 - F. The clear passages/the difficult passages
 - G. Authority/freedom of conscience
 - H. Counseling is similar.
- III. God's character is a stake. 1st Commandment
 - A. We are bound by His revealed will, Deuteronomy 29:29.
 - B. We have enough in His Word because He says so.
- IV. Man's good is at stake. 2nd Commandment
 - A. Our goal in counseling is to see men changed into the image of Jesus Christ.
 - B. We have enough in His Word because He says so, 2 Timothy 3:15-17; 2 Peter 1:3-10.

Exposition of the Word

- I. Man is the image of God, cf. the workshop at this conference.
Man has an inner man, heart, spirit, soul, mind
Man has an outer man, body including the brain.
This duplex unity should be in harmony or there is hypocrisy. Romans 10:8-10.
- II. The inner/outer man aspects must be balanced.
This is reflected in key passages.
Phil 4:4-9 is the clearest: heart, head, hands
- III. The *heart* is the covenantal, personal core of man
Man is in covenantal fellowship with or dead to God. Man reflects the god or
God he serves.

He is motivated by self-assertion and self-worship and guilt
or after regeneration/conversion he is motivated by guilt>grace>gratitude.

4. The **head** or mind is the direction of the inner life controlled by the heart and is a function of the heart.

The **mind** is either set on this fallen world as it is in rebellion against God
or it is set on this above where Christ is seated, 2 Cor 5:16; 10:3-6; Col 3:1-

4.

5. The **hands** must imitate godly examples, Christ, the apostles, other leaders,
Heb

13:7, 17.

This is obeying God's commands to action, Jn 15 and the rest of the New
Testament.

6. Counseling must address all three aspects of man's imaging and in a
balanced

combination.

The picture is a 3 legged stool.

All three must be present in a balanced manner or the stool falls and the
seat, the

Peace of God with nothing to support it, falls to the ground.

You start at the covenantal core of the heart while also addressing the head
and

hands as well. This balanced approach includes teaching and assignments.

Exhortation for Life

1. How balanced is your counseling?
2. How balanced are your assignments?
3. How balanced is your church?
4. May God grant as all this type of ministry so people will experience the peace of God that passes all understanding.
5. May the God of peace guard your heart, your mind and your hands as you love and serve others.

Workshop 4 Outlines

Helping People Handle Their Emotions through Truth

Brian Borgman

Premise: We have demonstrated through Scripture wrong emotions.

Examples:

I. The Priority of the Truth

II. Truths for Emotional Stability

A. The character of God

B. Justification

C. Future Glory

III. Theology of Christian Experience

A. Living in the Tension: The Already and the Not Yet

B. Called to Suffer

C. “What if I don’t feel like it?”

III. Examples of Handling the Emotions through Truth

A. Lamentations 3:19-25

B. 2 Corinthians 1:8-11

Cultivating Care in Your Church through IBCD & NANC

Certification

Craig Marshall



The IBCD Care & Discipleship Certification (CDC) is designed to help churches develop one another care in the life of their own local congregations. All the material can be studied individually or as part of a group. Each level can be audited for free, or you may choose to complete the required paperwork and payment to receive certification from IBCD for each level.

Level 1

The first level of the certification process involves five steps. 1) Complete Section 1 of the Care & Discipleship Course. 2) Take the 10 question, open note, open Bible exam for Level 1. 3) Listen to any 3 electives from IBCD's messages on specific counseling issues. Any messages on the website, other than those in the Care & Discipleship Course, count as electives. 4) Request an interview with a church leader who deals with pastoral care and complete the CDC interview form. 5) Complete and submit the application form to the IBCD Office.

Level 2

The second level of the certification process involves five steps. 1) Complete Section 2 of the Care & Discipleship Course. 2) Take the 10 question, open note, open Bible exam for Level 2. 3) Listen to any 3 electives from IBCD's messages on specific counseling issues. Any messages on the website, other than those in the Care & Discipleship Course, count as electives. 4) Request an interview with a church leader who deals with pastoral care and complete the CDC interview form. 5) Complete and submit the application form to the IBCD Office.

Level 3

This final level is aimed at the integration and development of all that has been covered in Levels 1 and 2. Level 3 of the certification process involves four steps. 1) Read and submit a response paper for two texts: *The Peacemaker* by Ken Sande and *Instruments in the Redeemer's Hands* by Paul Tripp. 2) Observe 10 hours of counseling with a NANC certified biblical counselor. If you are unable to do this live through IBCD, DVDs are available to complete this requirement. 3) Request an interview with a church leader who deals with pastoral care and complete the CDC interview form. 4) Complete and submit the application form to the IBCD office.

To learn more visit: www.ibcd.org/cdc



NANC

We believe that certification from the National Association of Nouthetic Counselors (NANC) is a very helpful process for individuals pursuing biblical counseling training, and it is incredibly beneficial to the local church.

All of the training in IBCD Care & Discipleship Levels 1-3 has been designed to assist people in pursuing NANC Certification. We have found that many people who are first being introduced to biblical counseling are not immediately ready to pursue the rigors of the NANC process. The CDC program breaks the NANC process into smaller steps with certifications along the way to indicate overall progress. One who has completed CDC Levels 1-3 will find himself very prepared to continue the final steps required to receive NANC Certification if desired.

Those seeking NANC Certification from the start do not need to take the CDC Course to become certified. IBCD's CDC material, however, can be used to meet NANC's requirements. Here is a description of how the CDC Course can be used toward NANC Certification:

Phase 1.1 of NANC Certification is to complete a Basic Training Course. The IBCD CDC Level 1 and Level 2 material is an approved Basic Training Course. Watching all of Levels 1 and 2 on DVD or listening to it on mp3 meets this Phase 1.1 requirement. You do not have to do the CDC assignments for NANC, nor do you have to communicate with IBCD that you are using our course. Your completion of the material is indicated when you fill out the NANC application, and it can be done as follows:

NANC certified agency where Basic Training Course was completed:

NANC Certified Agency: IBCD

Date: dates you listened to/watched the material **City:** your city **State:** your state

Instructors: Jim Newheiser, Laura Hendrickson

Name of course taken: IBCD Care & Discipleship Course

Phase 1.2 of NANC Certification is to complete a minimum of 10 hours of counseling observation of a NANC certified counselor. This is also a requirement of CDC Level 3.

Phase 1.3 of NANC Certification is a reading requirement of 1,000 pages from the Approved Reading List. CDC Level 3 requires you to complete a total of 500 pages of reading from two books on the NANC Approved Reading List, *The Peacemaker* by Ken Sande, and *Instruments in the Redeemer's Hands* by Paul Tripp.

The remaining NANC requirements to be fulfilled by the individual are:

Phase 1.3 - finish an additional 500 pages of reading

Phase 2 - Exams and Application

Phase 3 - Supervision Counseling

More information on NANC Certification can be found at www.nanc.org/Certification

Gospel Rest for Depression: Symptoms, Causes, and Cure

Tom Maxham

I. Understanding the Experience

A. Believers and non-believers know the struggle with depression.

1. Many well-known believers such as Job, Elijah, King David, Jeremiah, Martin Luther, William Cowper, and Charles Spurgeon have suffered with depression. Psalm 88 end
2. An internet search quickly finds a very long list of famous, talented, or wealthy people who struggle with depression.
3. More can be done than we often ask or imagine for God's glory. Is 9:6; Jn 15:11; 16:21, 22, 24; Rom 15:13; Gal 5:22; Eph 3:20, 21; Phil 4:13; Col 1:23

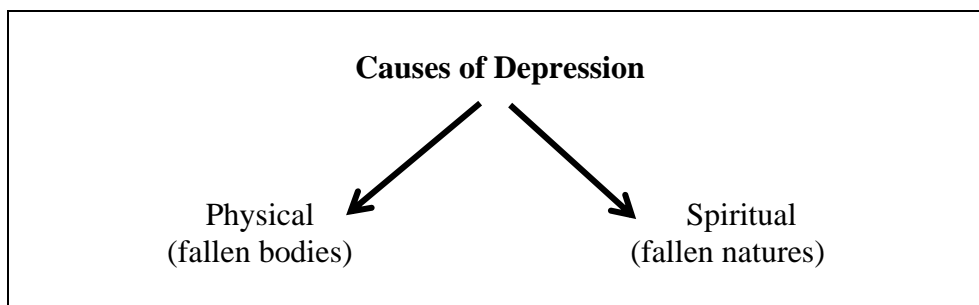
B. Physical and spiritual symptoms.

1. Symptoms range from mild to severe (there is typically a combination of physical and spiritual symptoms).
2. Physical symptom examples.
3. Spiritual symptom examples.

II. Physical and Spiritual Causes

A. There can be a combination of physical and spiritual causes.

1. The cause is due to fallen bodies and/or fallen natures.



2. There is an innate—physical and/or spiritual—predisposition to depression (which is much more pronounced in some people).

B. Physical causes of depression.

1. Physical cause may or may not be a factor.
2. Common physical causes of depression.
 - a. Side effect from medication.
 - b. A true medical problem can depress a person's mood; examples include (but are far from limited to):
 - 1) Cardiac failure, hypo or hyperthyroidism, hypoglycemia, and cancer.
 - 2) Infectious diseases such as tuberculosis, mononucleosis, and HIV.
 - 3) Brain and nervous system injury and disease such as Alzheimer's disease, multiple sclerosis, brain tumors, and stroke.
 - 4) Chronic pain from an illness or injury.
 - c. Use of illegal drugs.
 - d. The misuse of prescription medication or alcohol.
 - e. Poor dietary habits.
 - f. Nutritional deficiency.
 - g. An eating disorder.
 - h. Lack of physical exercise.
 - i. Sleep deprivation (e.g., from work, new baby, illegal drugs, medication misuse, poor sleeping habits).
 - j. Physical exhaustion from overworking (as the body affects the soul).

C. Spiritual causes of depression.

1. Spiritual causes are largely the cause of depression and can be the area where the most change occurs (even if there is a physical component).
2. Sin and guilt lead to depression.
3. Responding sinfully to: setbacks, hard circumstances, overwhelming obligations, disappointments, personal sins and failures, or other trials compound the original problem. Nm 11:15; 2 Sm 17:14, 23; 1 Kgs 19:3, 4; Pss 73:12, 13; 119:71, 75; Eccl 12:1-5; 2 Cor 4:8; Heb 12:7-11
4. A foundational spiritual cause is a *functional* unbelief in the truth of the Gospel for justification and satisfaction. Jer 17:5-8; Mt 11:28-30; 22:36-40

III. Counseling the Depressed Person

A. A friendship or pastoral relationship is needed.

1. A long-term counseling relationship can be anticipated and can give hope.

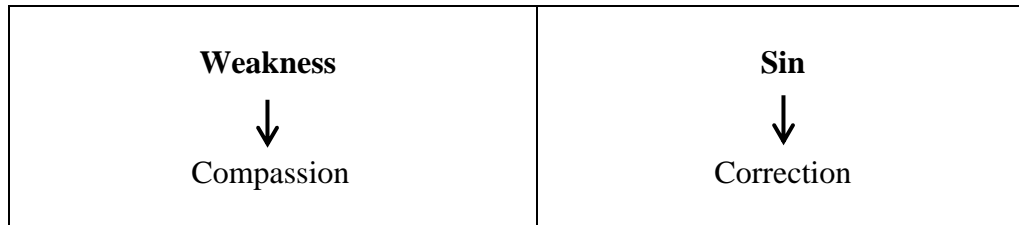
- 2. Before teaching and correcting, understand the person’s experience and feelings.
Ps 103:14; Rom 2:4; 12:15; Heb 4:15
- 3. Help in practical ways.

B. Gather data to understand the situation and cause (or causes).

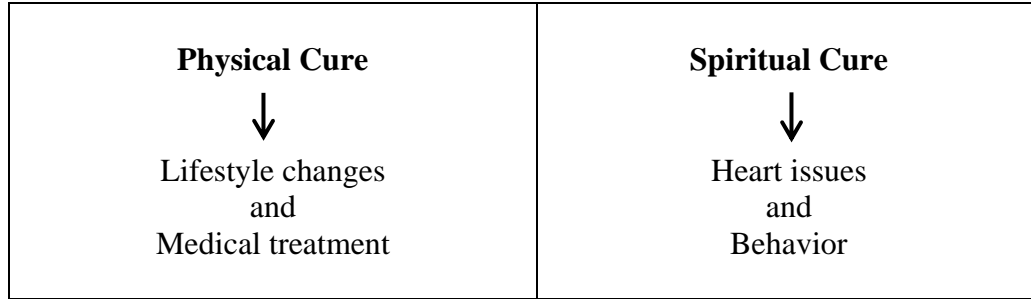
- 1. Identify or rule out normal sadness (determining if the sadness is appropriate due to a real loss).
- 2. Get an understanding of the type, severity, and history or pattern of the symptoms.
- 3. Identify if there is a physical causes and all spiritual causes.
- 4. Are there antidepressants or psychotropic medications being taken? For how long?
- 5. Listen carefully for counselee heart issues (law keeping and idols of the heart) and ask heart (diagnostic) questions such as:¹ Prv 20:5

C. Identify and distinguish between physical weaknesses and sinful violations of Scripture.

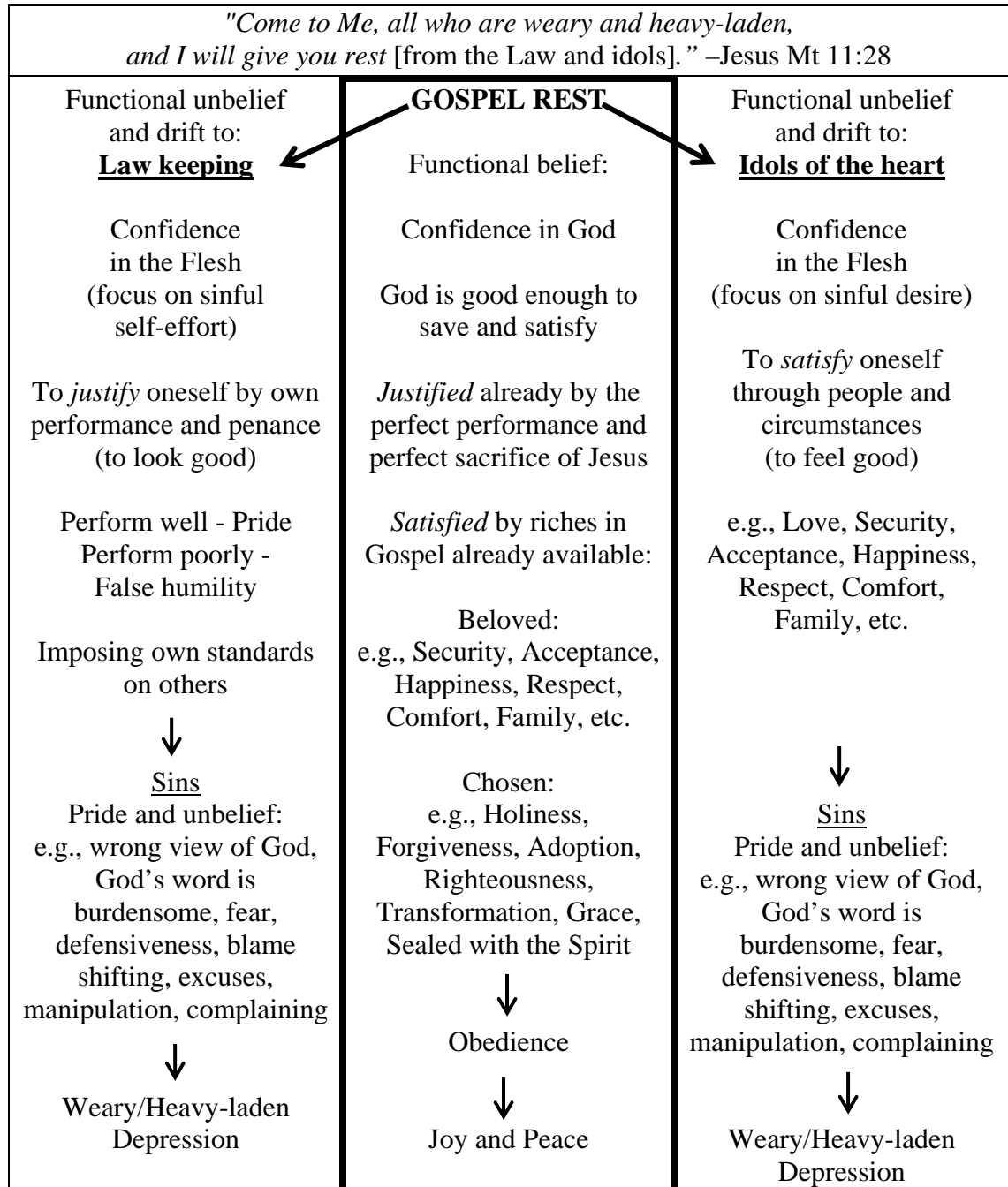
- 1. Having great compassion for any physical weakness.
- 2. At the same time, not excusing violations of Scripture as anything the Bible commands or prohibits is a spiritual issue and not a weakness. 1 Cor 10:13



¹ Questions on PowerPoint developed by Ed Welch.

D. Physical cure and spiritual cure.

1. Physical cure—address the physical causes, if any. 1 Kgs 19:4-6
 - a. Lifestyle changes may be needed.
 - 1) Vitamin D, other vitamins, megavitamins, or other supplements for any deficiency (nutritionist recommendations and coordinated with the health care provider if prescription medication is being taken).
 - 2) Tied to an improved diet (including weight loss or gain, if needed).
 - 3) Make changes hindering adequate sleep of 7-8 hours per night to refresh the mind and body.
 - 4) Regular physical exercise (e.g., daily vigorous walk and weekly longer hike).
 - a) Be uplifted with the natural occurring chemicals God has provided.
 - b) Sunlight exposure may be a side benefit.
 - 5) Increase rest and reduce excessive activities and obligations (e.g., work hours or work demands, too many children’s activities).
 - 6) Stop the use of illegal drugs, or misuse of prescription medication or alcohol.
 - b. Medical treatment as may be indicated.
 - 1) Medical examination for multiple possible physical causes to be identified or ruled out.
 - 2) Evaluate medication side effects (needed change or change in dosage).
 - 3) Physical therapy for post-surgery or injury care.
2. Spiritual cure—the Gospel is always needed for spiritual causes. Ps 130:3, 4; Jer 17:5-8; Mt 11:28-30; Jn 15:5 Rom 1:15, 16; 2 Cor 4:7-10
3. Remember one’s identity in the Gospel.
 - a. Sinner first (deeply humble about oneself) Rom 5:6-10
AND
 - b. Beloved by God (deeply confident in God) because of Jesus. Jn 15:9;
Heb 13:5b, 6; 1 Pt 5:6, 7
4. Preach to oneself (from the still small voice in God’s word). Pss 42:5, 11; 43
5. Rest *from* misplaced hope in the Law and idols; and rest *in* the Gospel. Mt 11:28



All believers, to one extent or another, are functionally misplacing hope in their own law keeping for justification or in idols of their heart for satisfaction. Functioning too long in this way leads to spiritual depression. They need to turn daily from the misplaced hope and place their hope in the love of God expressed in Jesus and the Gospel for the lifting of depression and the fruit of joy and peace.

6. Rest from striving to functionally keep the Law to *justify* oneself (pharisaical works-righteousness in all of us). Ps 46:10; Rom 8:3, 4; Gal 2:16
7. Rest in the Gospel (God is good enough to *save!*).

8. Rest from striving for idols of the heart to ultimately satisfy (e.g., love, security, acceptance, happiness, respect, comfort, family). Ps 46:10; Jer 17:5, 6
9. Rest in the Gospel (God is good enough to *satisfy!*).
10. Rest in that which truly satisfies and can never be taken away. Isa 55:2
11. There will be a combination of functionally placing hope for justification *and* satisfaction outside of the Gospel.
12. Additional biblical thinking is needed in all areas of life.
13. Confess sins to a compassionate God. Ps 32:5, 11; Prv 28:13; Heb 4:16; 1 Jn 1:8, 9
14. Put off sin and put on righteousness (actively) and God changes the desires (passively). Eph 4:22-24
15. Move out in joyful and peaceful obedience empowered by the Gospel.

E. Key biblical texts for depression.

1. 1 Kings 19:1-10; Nehemiah 2:3; Psalms 32:3, 4, 11; 42:5, 11; 43; 73; 88; Proverbs 18:14; Jeremiah 17:5-8; Matthew 4:3, 4; 6:19-34; 11:28-30; John 15:9-11; Romans 1:15, 16; 5:1, 2; 8:3, 4; 9:1, 2; 1 Corinthians 10:13, 14; 2 Corinthians 4:7-10; Galatians 5:22, 23; Ephesians 4:20-24; 6:10-17; Colossians 1:23; Hebrews 13:5b, 6; and 1 Peter 5:6, 7.
2. The declarations of what God has done (indicatives) and commands as to what the believer is to do (imperatives) of Scripture are both needed for change—but a key point is to *start with and emphasize* the indicatives.

F. Accepting that not all symptoms go away in this life can be helpful.

1. Believers may have to endure, but are blessed for it. Ps 88; 2 Cor 4:8; Jam 5:11
2. They look to Christ's return for their ultimate hope. Jam 5:7, 8
3. At the resurrection our bodies and minds will be fully redeemed. 1 Cor 15:42
4. Abide under a trial as the believer's life does not have to be torn apart in a trial.

G. Suicide needs to be discussed early in the counseling.

1. Ask if the counselee is having suicidal thoughts. 2 Sm 17:23; Jon 4:3
2. Ask if *planning* to commit suicide.

- a. If so, ask the method and details of the plan.
- b. Put in place and maintain all responsible precautions.

IV. Homework (See Attachment 1).

V. Resources

A. Books (Gospel and depression)

1. *Because He Loves Me: How Christ Transforms Our Daily Life*, Elyse Fitzpatrick.
2. *Commentary on Galatians*, Martin Luther.
3. *Counsel from the Cross: Connecting Broken People to the Love of Christ*, Elyse Fitzpatrick and Dennis Johnson.
4. *Depression: Looking Up From the Stubborn Darkness*, Edward Welch.
5. *Good Mood, Bad Mood: Help and Hope for Depression and Bipolar Disorder*, Charles Hodges, M.D.
6. *Spiritual Depression: Its Causes and Its Cures*, D. Martyn Lloyd-Jones.
7. *The Prodigal God: Recovering the Heart of the Christian Faith*, Tim Keller.
8. *The Discipline of Grace: God's Role and Our Role in the Pursuit of Holiness*, Jerry Bridges.
9. *The Transforming Power of the Gospel*, Jerry Bridges.
10. *Who Am I? Identity in Christ*, Jerry Bridges.
11. *When the Darkness Will Not Lift: Doing What We Can While We Wait for God—and Joy*, John Piper.

B. Book chapters (depression)

1. *Blame It On the Brain: Distinguishing Chemical Imbalances, Brain Disorders, and Disobedience*, Edward Welch. See Chapter 7, “Depression.”

2. *Men Counseling Men: A Biblical Guide to the Major Issues Men Face*, John Street. See Chapter 6, “Men and Depression,” by Robert Somerville.

C. Booklet (depression)

Depression: The Way Up When You Are Down, Edward Welch. RCL booklet.

D. Devotionals books (Gospel)

1. *A Gospel Primer for Christians: Learning to See the Glories of God’s Love*, Milton Vincent.
2. *Comforts from the Cross: Celebrating the Gospel One Day at a Time*, Elyse Fitzpatrick.
3. *Comforts from Romans: Celebrating the Gospel One Day at a Time*, Elyse Fitzpatrick.

E. Audios and outlines (Gospel and depression)

1. “Seeing Your Justification Clearly,” Milton Vincent, 6/26/11, www.grcbible.org.
<http://www.grcbible.org/2011/06/26/seeing-your-justification-clearly>.
2. The Basics of Biblical Counseling, “Depression,” Jim Newheiser. www.ibcd.org.
<http://www.ibcd.org/resources/messages/17-depression>.

VI. Conclusion

Homework Examples

A. Physical needs addressed.

1. Medical exams to test for a physical cause of depression.
2. Evaluation of medication side effect as the cause of depression.
3. Make obvious diet changes needed (e.g., junk food and drink).
4. Work with a nutritionist to investigate vitamin D, other vitamins, megavitamins, or other supplements (ideally one at a time to isolate deficiency).
5. Reduce overwhelming obligations to get more rest.
6. Make changes needed to improve sleeping habits.
7. Walk daily, take a longer vigorous hike, workout in the gym, and/or play a sport (dependent on age and physical condition).
8. Stop other harmful physical causes (e.g., drugs, misuse of medications or alcohol).

B. Bible reading plan.

1. Read the book of Ephesians (one chapter per week). Pray responsively and pray God's word back to Him. Answer the following questions that stress the declarations (indicatives) of Scripture.
 - a. What did this passage say about God?
 - b. What does it say about the message of the Gospel?
 - c. What is the one thing from this passage for which I can thank God?
2. Memorize the Bible passage: (e.g., Jer 17:7, 8; Mt 11:28-30; Heb 13:5b, 6).
3. Journal and pray from the Psalms (e.g., Pss 37; 40; 42; 73; 119)
 - a. What similar problems did the psalmist experience?
 - b. What comforted the psalmist?
 - c. Why did the psalmist praise and trust God?

C. Devotional reading.

1. *A Gospel Primer*, by Milton Vincent.
2. *Comforts from the Cross*, by Elyse Fitzpatrick.
3. *Comforts from Romans*, by Elyse Fitzpatrick.

D. Hope cards.

1. Read 3 x 5 “Hope Card” three times per day and pray God’s word back to Him.
2. For example—Card 1: Jer 17:7, 8; Card 2: Mt 11:28-30; Card 3: Heb 13:5b, 6.

E. Collateral reading about the Gospel and depression.

1. *The Discipline of Grace*, by Jerry Bridges.
2. *Because He Loves Me*, by Elyse Fitzpatrick.
3. *Depression: The Way Up When You Are Down*, by Edward Welch (booklet).
4. *Men Counseling Men*, by John Street. See Chapter 6, “Men and Depression,” by Robert Somerville.
5. Read other books from Section VI. Resources.

F. Listen to audio about the Gospel and depression.

1. Audio and outline: www.grcbible.org. “Seeing Your Justification Clearly,” by Milton Vincent. June 26, 2011. <http://grcbible.org/2011/06/26/seeing-your-justification-clearly>
2. Audio and outline: www.ibcd.org The Basics of Biblical Counseling, “Depression,” by Jim Newheiser. <http://www.ibcd.org/resources/messages/17-depression>

G. Prayer.

Ask God to help you rest in the Gospel (in Christ’s perfect performance, perfect sacrifice, and unfathomable riches) and to deal with life’s circumstances biblically. Confess and repent of living in your own strength, idols of the heart, other sins committed, and harm done.

H. Journaling.

Journal answers to the following questions:

1. What problem is connected with the depression?
2. What sinful (unbiblical) response has there been to the problem?
3. What should have been the proper (biblical) response to the problem?

I. Doer/Schedule.

Make a list of responsibilities you are tempted to neglect or that are overwhelming you. Put in writing a daily schedule including sleep time, devotional reading and prayer, manageable work list, etc., and fulfill your daily responsibilities.

J. Thank list.

Develop a list of items you are thankful for (small and large) to develop a habit of being thankful every day. Be most thankful for salvation and the Giver of all good gifts. Ask God to convict you each time you grumble, even when it is only in your heart.

K. Data timeline.

Develop a written timeline of your depression history, including the:

1. Onset and duration.
2. Medical problems and medication used.
3. Circumstances preceding the onset of the depression.

L. Encourage others.

1. Contact someone via phone or e-mail to share how he has blessed you, or otherwise encourage the person.
2. Before or after the Sunday worship service, talk with someone to be encouraging and ask questions to get to know the person better.
3. Each day say an edifying word to at least one person.

M. Service assignment.

Serve someone two hours per week who is a non-relative receiving nothing in return.

Ministering to the Family of the ADD/ADHD Child

Eileen Scipione

I. **These are both inner man issues and outer man issues.**

II Cor. 4:16 talks about the outer and inner person. The Bible is balanced; we are not. We often want a black and white answer: "is this a behavioral issue or a medical issue? Is it sin or sickness?". We can hardly wrap our minds around the idea that these two parts interact. Sin can contribute to physical illness, while physical dysfunction can impact a person spiritually. Although biblical counseling methodology teaches that the heart of the matter is the matter of the heart; the outer person nevertheless has an influence on the spirit. II Cor. 7:1 commands believers to purify ourselves from everything that contaminates body and spirit. Although the context is sexual, other sins defile or contaminate the body.

II. **Scripture is the primary standard.**

Is. 28:17 shows that justice and righteousness are the measuring line. II Tim. 3:16 teaches that Scripture thoroughly equips for every good work. (But that means the "good" of becoming more like Christ, not how to balance the way the brain works.). Isaiah 55:8,9 teaches that God's ways are higher than our ways. But it is not intended to be a manual for cellular function.

III. **The CURSE of Genesis 3 impacts everything.**

The Fall of Adam brought a deserved curse on all creation and nothing has worked right since. The ground was cursed as well as the roles within relationships. So all our problems are both spiritual and physical. Jesus came to save His people from sin and sickness. But He usually does not rescue us from all of it at one moment. Sanctification is both a completed event and a process. Our bodies are under the curse and will not work right until the new heavens and earth. In this life, God brings healing both instantly and slowly. These "out of control" children we have are not doomed to be like this forever. He will change them as He changes us, the parents.

IV. **Address the spiritual and physical issues consecutively, making the spiritual the centerpiece.**

God's recipe for change is salvation and sanctification: II Cor. 5:17 and Ephesians 4:22-24. Col. 3:20- children obey your parents. Heb. 13:17 Obey them that have rule over you.

Also see medical professionals to check the child's vision, hearing, allergies, possible medication side effects, reading/ processing issues, diet deficiencies and sleep problems. I know this sounds extremely time consuming and expensive but it is necessary to eliminate common contributing factors.

V. **Fourteen Characteristics of ADHD from the DSM 4.**

Often fidgets and squirms in seat.

Has difficulty remaining in seat.

Is easily distracted by extraneous stimuli.

Has difficulty waiting his turn.

Often blurts out answers to questions before they have been completed.

Has difficulty following instructions from others.

Has difficulty sustaining attention in tasks or play activities.

Often shifts from one activity to another.

Has trouble playing quietly.

Often talks excessively.
Often interrupts or intrudes on others.
Often does not seem to listen to what is being said to him.
Often loses necessary things for tasks and activities.
Often engages in physically dangerous activities without considering the consequences.

VI. Investigate Alternative Treatments that have fewer risk factors than psychostimulants, which are the last resort.

A system of rewards and consequences based on the individual child needs. Use Scriptures that build up as well as rebuke. Make the negative consequences be understood well in advance. Do not think up a punishment at the moment of the infraction. Praise and reward godly behavior. Handle disruptive behaviors firmly and consistently. These must be balanced.

Communicate regularly with the child's teacher.

Keep a consistent daily schedule, including regular times for homework, meals and outdoor activities. Make changes to the schedule in advance and not at the last moment. You, as a parent, might be less distracted if you follow these same suggestions. You will have to sacrifice spontaneity for the sake of your child.

Limit distractions in the environment, such as excess clutter.

Play with the child for reasonable periods of time. Bring them back to the activity at hand, no matter how much the child wants to move on.

Make sure the child gets a healthy varied diet, very low in high fructose corn syrup, very high in fiber and all necessary nutrients.

Make sure the child gets adequate sleep. Do not over schedule.

VII. God's grace is more powerful than any problem you face.

Heb. 10:35 Do not throw away your confidence. It will be richly rewarded.

Counseling People With Psychological Diagnoses

George Scipione

Engaging thr Heart

- I. Everyone has “people paradigms”. Cf., *Advanced Course in Biblical Counseling*, pp 8-16.
 - A. People use shorthand to describe things so they do not need long explanations or mime!
 - B. Counseling has its language or “people paradigms”. Cf., Graduate school Temple U course in Counseling Psychology.
 - 1. Who is man?
 - 2. What’s wrong with him?
 - 3. How do you fix him?
- II. Not everyone is conscious of or admits his paradigms.
 - A. The history of psychology/philosophy
 - B. The modern/post- modern movements towards eclecticism: materialism; mysticism
 - C. Popular culture is shaped by these psychological paradigms and diagnoses.
- III. The DSM is the prevailing paradigm,
 - A. What is the DSM?
 - B. What is right/wrong with it?
 - C. How do you interact with its diagnoses?

Exposition of the Word

- I. The DSM approach to mental disorders.
 - A. The history of the DSM. Cf., John Applegate, “A DSM Primer” CCEF, 2011 National Conference.
 - B. Strengths:
 - 1. Real people helping real people
 - 2. Real observable mental/behavior problems
 - 3. Real attempt to be objective
 - 4. Real attempt to be accurate
 - 5. Real attempt to be helpful in research
 - 6. Real attempt to be helpful clinically
 - C. Weaknesses:
 - 1. The DSM is limited to general revelation/common grace data.
 - 2. The DSM is a- theoretical.
 - 3. The DSM is amoral.
 - 4. The DSM is politically/pressure group sensitive which undermines its objectivity.
 - 5. The DSM diagnostic labeling can backfire and create problems: victim mentality; Pygmalion effect, etc.
- II. The Biblical approach to mental disorders.
 - A. The history of Biblical revelation and redemption
 - B. Strengths:

1. Special revelation: God gives the necessary grid to examine creation, history and redemption.
 2. Saving grace and the Holy Spirit help us to see life through mysteries. Cf., Calvin's concept of glasses.
 3. The Biblical worldview is the true basis for science.
 4. ***Westminster Confession of Faith, Chapter 1: 6,9,10***
 5. We are to live bound by the Bible, Deuteronomy 29:29.
 6. The Bible gives ***descriptive, diagnostic and directional*** clarity, James 1:19-25.
 7. The Bible is sufficient and superior: 2 Tim 3:15-17; 2 Pet 1:3-12.
- C. Weaknesses:
1. There really are none!
 2. The Bible is not a ***Merck Manual*** or a ***Physician's Desk Reference***, but it is the foundation for them. Cf., J Halla, ***Being Christian In Your Medical Practice***, (Greenville: Ambassador International: 2012).
 3. The Bible may be misused.
 - a. The interpretation can be off: don't add/subtract, Deuteronomy 4:2; don't go to the right or left, Deuteronomy 5:32-33.
 - b. The application may be wrong as wisdom from above is needed, James 3-4.
- III. The DSM as a starting point in the light of the Bible.
- A. A wise assessment: J Babler, "Biblical Critique of the DSM IV", NANC National Conference 2007.
 1. The descriptive reality of the DSM is not deniable.
 2. The social sciences are not sciences.
 3. The whole is not greater than the sum of the parts.
 4. The Bible addresses all the parts.
 - B. "Accept" the label and review the DSM criteria: find out who gave the diagnosis, psychiatrist or GP.
 - C. Assess the counselee's worldview and his heart commitment to the label.
 - D. Translate the label into Biblical categories.
 - E. Negotiate the final authority of God and His Word.
 - F. Postpone the issue of drugs until the person is growing enough to consider tapering off with doctor oversight.

Exhortation for Life

- I. You need a wise pastoral approach to those with psychological diagnoses.
 - A. Prayer
 - B. Data gathering
 - C. Involvement with the counselee
 - D. Wisdom in interpreting the data biblically
 - E. Instructing and persuading the counselee to see things from God's perspective
Ask God for wisdom to determine the best approach, direct or indirect.
 - F. Above all, treat the person as an image bearer of God!
 - G. Be humble in your diagnostic process and conclusions as God alone knows his body/spirit.

- II. You need to face psychological diagnoses in the context of discipleship.
 - A. Although he may be different in some significant ways, different, he needs discipleship, cf., *Introduction, Marriage and Family, Advanced* courses.
 - B. For examples of specific diagnoses see the studies on *Worry, Fear* in the *Introduction to Biblical Counseling* .
 - C. Always seek the wisdom from above for each individual with individual or multiple labels.
 - D. Patience and gentleness are needed. But never treat him as a victim. Limited liability but liability none the less.
 - E. People must be responsible for their limitations and liabilities.

Asher, Marshal and Mary, *The Christian's Guide to Psychological Terms*, (Bemidji: Focus Publishing, 2004)

Halla, Jim, *Being Christian in Your Medical Practice*, (Greenville: Ambassador International, 2012)