

THE MASTER'S
COLLEGE



est. 1927

BC₃₀₀ INTRODUCTION TO BIBLICAL COUNSELING

CLASS NOTES

SPECIAL ACKNOWLEDGEMENT TO THE FOLLOWING AUTHORS AND SCHOLARS WHO CAME BEFORE ME AND ASSISTED MY THINKING IN THE COMPILATION OF THIS MATERIAL. IF, IN ANY WAY, THIS MATERIAL DOES NOT REPRESENT THEIR ORIGINAL THOUGHT IT IS THE FAULT OF THIS AUTHOR AND IN NO WAY SHOULD REFLECT ON THEM. I AM INDEBTED TO THEM: DR. DAVID POWLISON; DR. ED WELCH; DR. JOHN STREET; DR. DAVID SMITH; DR. JAY ADAMS; AND OTHERS. PERMISSION FOR REPRODUCTION OF ANY PORTION OF THE SYLLABUS MUST BE OBTAINED FROM THE PROFESSOR. THANK YOU.

FALL SEMESTER 2008

INSTRUCTOR: DR. ERNIE BAKER

BC300 – Introduction to Biblical Counseling

I. What is the Purpose of this Course?

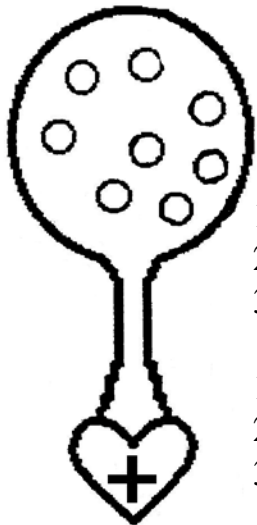
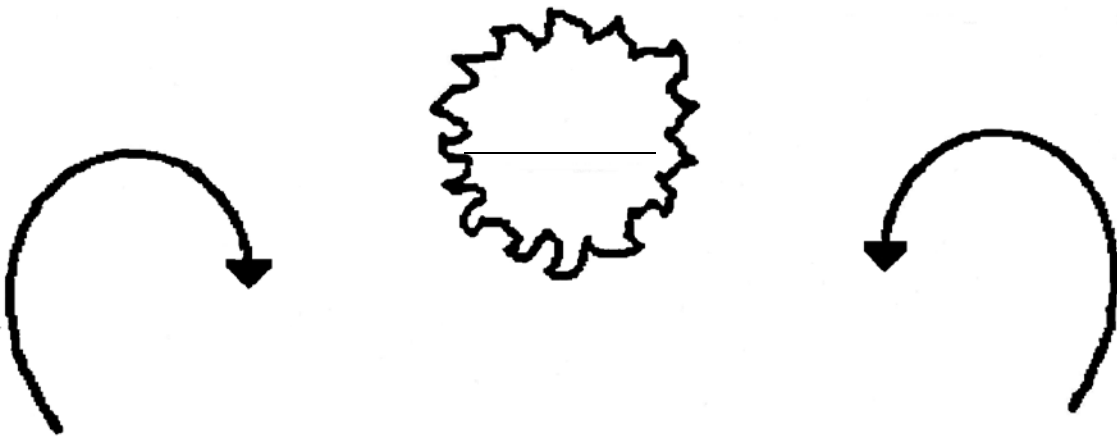
- A. Pursue an enriched and improved personal life and relationship with Christ.*
- B. Demonstrate an understanding of the basic concepts, presuppositions, and distinctive features of biblical counseling.*
- C. Identify and develop the personal qualities that are necessary for effective counseling.*
- D. Recognize and understand how and why biblical counseling differs from all other kinds of counseling.*
- E. Evaluate people and their problems in a distinctly biblical way.*
- F. Develop a practical framework for understanding the counseling process from a biblical perspective.*
- G. Build upon a correct theoretical basis when pursuing future studies in biblical counseling.*
- H. 13 Foundational Statements Regarding Biblical Counseling*

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The “Three Trees” Diagram

NOTES:

_____ and _____



1. _____
2. _____
3. _____

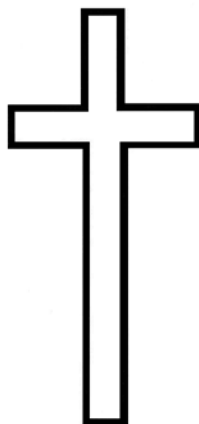
1. Inner Person
2. Root
3. Soul



Synonyms for the word heart:

_____ of _____
 (what this whole side represents)

Resources God has given us for change:



Key references for the heart given in class:

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II. A Crucial Foundation – Understanding the Heart

Why do we do what we do? What are some secular theories?

A. *The _____ diagram*

Refer to diagram

B. _____ *view of why we do what we do*

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

C. _____ *definitions*

1. Brown, Driver, and Briggs, Gesenius Hebrew Lexicon

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

2. Theological Workbook of the Old Testament

3. A Greek-English Lexicon of the New Testament

D. *Thoughts on _____*

1. Your heart has “thoughts”

2. Your heart has “intentions” – what does this mean?

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3. Secular theories of human motivation

4. Total Depravity - Environment does not cause response, the sin nature is primary

5. Conclusions

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

E. It's all about _____

1. We were made to be worshipers of the true and living God

- Romans 11:36 (cf. also I Cor. 8:6; Col. 1:16)
- I Cor. 10:31

2. We turn to other things (other “gods”). What are substitute gods called?

- Romans 1:25

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

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

3. Proof that all humans, of all time, are “religious”

- Indicators of doing something “religiously” (e.g. a man and his job)
- What are you “religious” about? What is your value system?

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

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

5. Psalm 18 – A template

- Rock
- Fortress
- Deliverer
- Refuge

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

F. Other biblical concepts relating to _____

1. Broken “cisterns” (Jeremiah 2:9-11)

2. Wrong “treasure” (Matthew 6:19-24)

3. Serving and loving

- Luke 16:13
- 2 Timothy 3:1-4

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

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

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G. Suggested _____ to explore for yourself

1. Comfort
2. Pleasure
3. Sports
4. Control
5. Entertainment
6. Food
7. Education
8. People
9. Success

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

III. Why is this Study so Important?

A. Because not all that proposes to be _____ counseling is truly _____.

1. Most “Christian” psychologists and psychiatrists claim to be biblical.
2. Some “Christians” even hold seminary degrees, inferring that their education necessarily makes their counsel biblical.
3. “Christians” involved in “Deliverance Ministries” claim to be biblical.
4. Some even use the term “nouthetic” in an effort to be accepted as biblical.

B. Because all of us need to be growing in our _____ and _____ of biblical counseling.

1. Whatever you do, wherever you go, as a Christian you will be called upon to give counsel to, and receive counsel from, other believers.
2. Romans 15:14 (cf. verse 4)
3. You need a heart like Solomon’s, humbled and ready to learn how better to help God’s people – 1 Kings 3:7-9
4. Too many Christian’s have believed the lie – that only “professionals” can properly counsel others.

C. Because all of us live in a _____ world and are in danger of being _____ by it.

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1. Psychology has adversely affected Christians and has redefined how you read your Bible, how you interact with your friends, and how you view yourself.

2. Psychology raises questions many Christians struggle to answer.

- a) Are Christians supposed to love themselves?
- b) Is guilt bad?
- c) Should Christians practice unconditional forgiveness?
- d) Does man possess a subconscious?
- e) Are some people genetically hard-wired for depression?
- f) Did God intend the Bible to contain sufficient answers for the problems people face in our technological society?

IV. 13 Foundational Statements Regarding Biblical Counseling

A. *Biblical Counseling is* _____

1. _____ the Fall

a) The nature of the counsel given before the fall was _____.

(1) To know where he came from (Gen 1:26-27)

(2) To know what he was to do (Gen 1:28)

(a) Fill the earth through having children

(b) Subdue the earth to rule over it

(3) To know what he could eat (Gen 1:29-30; cf. 2:16-17)

(a) Every seed-bearing plant

(b) Every tree that has fruit

(c) *Except* the tree of the knowledge of good and evil

(4) To know the plan for marriage (Gen 2:24)

(a) Leave father and mother

(b) Be joined together

(c) Become one flesh

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b) Man could not rightly understand the meaning of his world without the _____ significance God assigned to it.

2. _____ the Fall

a) God had given _____ counsel (Gen 2:16-17)

(1) Do not eat of the tree of the knowledge of good and evil.

(2) If you do eat of it you will die.

b) Satan gave counsel in _____ with God's (Gen 3:1-7)

(1) _____ (3:1)

(a) Creating questions in the mind of Eve

(b) "Indeed, has God said, 'You shall not eat from any tree of the garden'?"

2) _____ (3:1-5)

(a) Satan focuses on Eve and her benefit rather than God and His glory.

(b) "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

(3) _____ (3:1-2)

(a) God's command to Adam (2:16-17)

(b) Eve's understanding of God's command

(4) _____ (3:4) – Is God's Word truth?

(a) Is God the only one who correctly defines reality?

(b) "You surely shall not die!"

(5) _____ (3:5)

(a) Isn't God trying to keep you ignorant and in bondage?

(b) Questioning the essential goodness of God's counsel

(6) _____ (3:1-6)

(a) Is there really a judgment for sin?

(b) Is God's Word reliable and capable of defining your condition and its consequences?

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c) Adam and Eve _____ the counsel they would follow

(1) Chose to listen to wrong counsel (Gen 3:4-5)

(2) Chose to consider wrong counsel (Gen 3:6)

(3) Chose to follow wrong counsel (Gen 3:6)

d) Impact/results of the fall (Gen 3:7-24)

e) Summary statements from Genesis 3

*(1) Just because something is a delight to the eyes
doesn't mean its good for you*

(2) What you sow is what you are going to reap

(3) My decisions impact others

(4) Take responsibility

(5) Lack of contentment has drastic consequences

3. _____ the Fall

a) Old Testament Examples

(1) _____ (Gen 4:1-13)

(a) Cain's sin is of the heart, not necessarily an action (4:3-4)

(b) Cain is angry because his offering is not accepted (4:4-5)

(c) [Obs. 1] The inner person affects the outer person (4:5)

(d) Cain could have mastered the anger (4:6-7)

(e) [Obs. 2] You have the responsibility to change despite
your feelings (4:6-7, Ps. 131)

(f) [Obs. 3] There is danger to living by feelings (4:2 -16)

(g) [Obs. 4] God gives counsel and guidance for change (4:6-7)

(h) Cain refuses God's counsel and kills his brother (4:8)

(i) Cain fails to repent and is punished (4:11-12)

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(j) Implications of the following quote

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

(2) _____ (**Ex 18:13-27**)

- (a) Moses and the Israelites were being worn out by Moses' inexperienced leadership (18:13)
- (b) Jethro, Moses' father-in-law, recognized the problem and offered counsel (18:14-23)
- (c) Moses took the counsel and profited from it (18:24-27)

(3) _____ (**Ps 1:1-3**)

- (a) All people need and receive counsel (1:1-2)
- (b) All counsel is godly or ungodly (1:1-2)
- (c) *Only* those following godly counsel benefit eternally (1:3)

b) New Testament Examples

(1) _____ **Sections**

- (a) Approaching a believer who has sinned against you (Luke 17:3)
- (b) Example of regular counsel (Acts 20:31)

(2) **The** _____

- (a) Restoring a brother (Gal 6:1-3)
- (b) Call to counsel (Col 3:16)
- (c) To prevent sin hardening (Heb 3:13)

B. Biblical Counseling is _____

1. Of every _____

a) The New Testament Call to Counsel (νοουθετεω)

(1) _____ – “*Let the Word of Christ richly dwell within you, with all wisdom teaching and admonishing one another...*”

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- (2) _____ – *“We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone.”*
- (3) _____ – *“Yet do not regard him as an enemy, but admonish him as a brother.”*
- (4) *Summary of what noutheteo does and does not mean*

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The National Association of Nouthetic Counselors is a fellowship of Christian pastors and laymen who have banded together to promote excellence in biblical counseling. NANC was founded in 1975 in service to Christ to address several needs in the biblical counseling community. www.nanc.org

b) _____ Attitudes on Counseling in the Church

(1) Only _____

(a) Belief: The Bible rejects the concept of counseling. Paul said to Timothy, "Preach the Word" (2 Timothy 4:2). Preaching is all that is needed to deal with problems people have!

(b) Analysis: False

(2) Only _____

(a) Belief: People don't want preaching and they are not really helped through preaching. They are changed and helped through a discussion/counseling type ministry (group or individual) where their real needs are discussed and addressed.

(b) Analysis: False

(3) _____ and _____

(a) Belief: The New Testament pictures a balanced ministry of counseling and preaching in the church. Sometimes the ministry of the Word requires more counseling and sometimes more preaching.

(b) Analysis: True

c) How Much Counseling will _____ Do?

(1) _____ ?

(a) Certain believers have spiritual gifts that are more directly connected with counseling than others.

(b) Counseling is not a spiritual gift.

(2) _____ ?

(a) Full of goodness and knowledge (Rom 15:14)

(b) Without love we are nothing (1 Cor 13:1-3)

(3) _____ and _____ ?

(a) "...you who are spiritual..." (Gal 6:1-5)

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(b) “Older women...encourage young women” (Tit 2:3-5)

(c) Elders and deacons (1 Tim 3:1-13; cf. Tit 1:5-9)

2. Of every _____

a) As God’s examples for _____ (Tit 1:7-8), pastors/elders have a special responsibility to counsel those under their spiritual care.

b) Common Pastoral Objections to Counseling

(1) “I’m not called to counsel; I’m called to preach, teach and pray.”

(a) Then you must preach better than the Apostle Paul because he had to counsel as well as preach (Acts 20:25, 27, 31)!

(b) All believers are called to counsel.

(2) “Counseling isn’t one of my spiritual gifts. It’s just not my cup of tea.”

(a) Counseling is not a spiritual gift.

(b) The amount you counsel will vary based on your giftedness, spiritual graces, maturity and experience.

(c) Pastors/elders especially are called to exhort in sound doctrine (Tit 1:9)

(3) “Counseling will require me to neglect other areas of ministry.”

(a) Counseling biblically will save time in the long run.

(b) Because it is not an optional ministry, if you are not counseling, you are already neglecting a primary area of ministry.

(4) “The demand from inside and outside my church will become too great!”

(a) Effect ministry demands effective time management.

(b) Church members are always first priority, then fit-in outside counseling if hours remain.

(c) You must properly train your congregation to counsel others inside and outside the church. You are to model biblical counseling and then equip others to counsel as well.

(5) “People with serious problems need a specialist.”

(a) If you are trained in theology *you* are the specialist for biblically-based counseling!

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(b) People with PhD's in counseling and only a Sunday School education in theology are not qualified to counsel.

(c) Even people with theological degrees are not qualified if their theology does not inform their counseling theory and anthropology.

(6) “I don’t want to get involved because I’ve seen too many pastors fall into sin that way.”

(a) Pastors have fallen with secretaries and evangelistic opportunities, so to be consistent you must be willing to stop these too.

(b) If you practice psychological counseling you are far more prone to fail here because it is focused upon how people feel. Delving into people's feelings is not counseling.

(7) “I don’t want to counsel because if I know my people’s problems they will be uncomfortable in my presence or when I preach!”

(a) If you allow people's feelings to run your ministry then your preaching is in trouble too.

(b) Actually, proper counseling shows a caring shepherd. They know you love them enough to deal with their tough problems.

(8) “I don’t want to get involved in counseling because I know too many pastors who got involved in counseling and it changed the way they preached. They ceased being expositors of the Word and became psychologically oriented.”

(a) Proper counseling will actually make your sermons more practical.

(b) Proper exposition will make your counseling more biblical.

C. Biblical Counseling is _____

1. In its _____ goal

a) Every non-biblical counseling system has _____ goals toward which it is aiming:

(1) _____ – provide insight concerning inner motivations so that psychic pain will be reduced.

(2) _____ – change maladaptive behavior patterns into more adaptive ones.

(3) _____ – change irrational, destructive thought patterns into more realistic constructive thought patterns.

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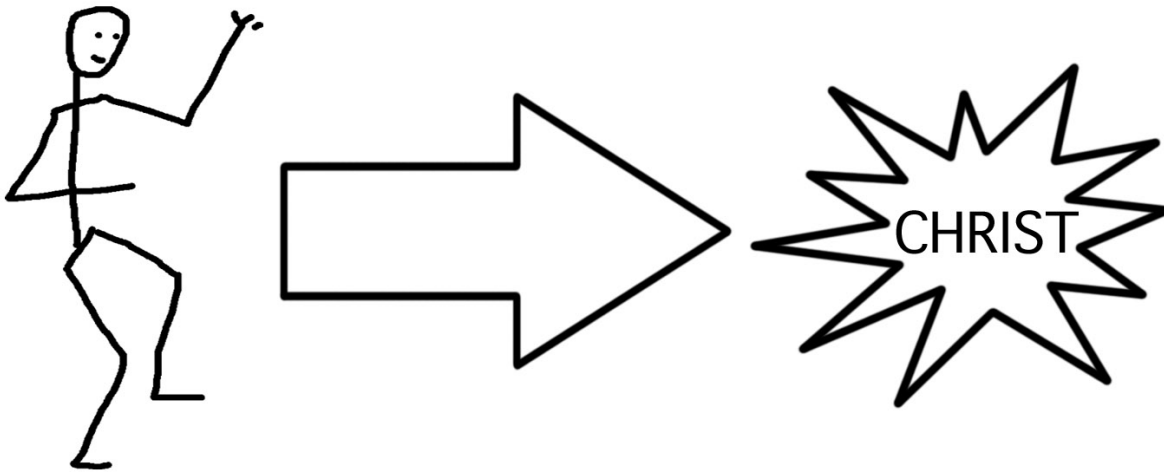
(4) _____ – *help the counselee to become more congruent, authentic, in touch with his feelings, develop more self-esteem and a better self-image.*

(5) _____ – *reduce dysfunctional family relationships and promote more functional, harmonious relationships in the family. Family system counseling makes the family the highest good and ultimate value in counseling. God and His will are not the central focus. Whatever promotes harmony is what is right!*

(6) _____ - deals with “disorders” by treating them as if they were primarily medical issues

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b) *Biblical counseling aims toward* _____



(1) Your primary goal is not to dig into the subconscious, or get proper behavior, or constructive thought patterns, or self-esteem, or well-functioning families; it is to please the Lord; to grow in Christ-likeness (note diagram/1 Cor. 10:31).

(2) Romans 8:28-30, “And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.”

2. In its _____ goals

a) These must _____ the specifics of the ultimate goal.

b) Example: Gal 5:22-23, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.”

D. Biblical Counseling is _____

1. Through the _____ of God’s Word

a) Scripture’s Teaching concerning _____ and His

(1) Man is _____

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(a) Isa 40:13-14 – “Who has directed the Spirit of the LORD...”

(b) 1 Cor 1:20 – “Where is the wise man?”

(2) Man Is _____

(a) Noetic (from nous “mind”) depravity means that every part of man is affected by sins curse. It does not mean that man acts as sinfully as possible.

(b) Rom 3:10-18 – “as it is written, ‘There is none righteous, not even one;’”

(c) The sin nature has affected the interpretation of the observations that secular scientists make in the psychologies (the parable of the elephant).

(d) The Bible offers a panoramic view that allows a true interpretation of human nature.

b) Scripture’s Teaching about _____

(1) _____

(a) 2 Tim 3:16 – “All Scripture is inspired by God...”

(b) Inspiration – The process by which the Holy Spirit divinely guided the writing of Scripture so that, while men wrote words of their own choosing, the final written product accurately conveys exactly what God intended. (guaranteed)

(c) “All inspiration is revelation, but not all revelation is inspired.”

(d) The Bible is not just the thoughts of men about God; it is God’s words that He gave through men to tell about Himself.

(e) “God-breathed” implies that it is a book with breath (life). It is more than a history book; it is timeless truth that applies to all people, of all time, in all cultures. “What God’s Word said, God is saying.” (Puritans)

(2) _____

(a) Num 23:19 – “God is not a man, that He should lie...”

(b) 2 Peter 1:16-21

(c) Inerrancy – The conviction that, because the Bible is God’s very word, it is completely free from error in everything it teaches (for the original autographs).

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(d) Verbal, Plenary Inspiration – every word, fully given by God and guaranteed by Him to be His words. This impacts our hermeneutics – take every word seriously and at face value unless something in the text clearly indicates otherwise.

(e) The Bible is inerrant in matters of science, history, and the soul when it speaks of these issues.
(Lindsell quote, Morris quote)

(f) The preservation and accuracy of Scripture
-Archeological evidence
-Manuscript evidence (see additional notes on the reliability of the Bible, pg. 22)

(g) Matthew Fontaine Maury discovered the reality of currents in the world's oceans by taking Scripture at its word. (Psalm 8:8)

(3) _____

(a) Isa 55:11 – “...It will not return to Me empty, without accomplishing what I desire...”

(b) Infallibility – The Bible will not fail in its ultimate purpose of revealing God and the way of salvation to humans.

(4) _____

(a) 2 Pet 1:3 – “seeing that His divine power has granted to us everything pertaining to life and godliness...”

(b) Sufficiency – God has provided, in His Word, all that man needs to know concerning matters of the soul.

Building Blocks for the Reliability of Scripture

(c) “Psychology is the science that systematically studies and attempts to explain observable behavior and its relationship to the unseen mental processes that go on inside the organism and

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to the external events in the environment.” (Kagan and Havemann; pg 9; *Psychology: An Introduction*)

(d) Additional evidence that the Bible is a psychology text

(e) Psalm 19 addresses issues of sufficiency

- General revelation (vss. 1-6)
- Special revelation (vss. 7-ff)

What it is:

Why it can:

What it does:

(f) Summary principles for the sufficiency of Scripture

Membership Covenant

NANC Membership Covenant

January 1-December 31, 2006

I am in agreement with the Constitution, By-laws, Standards of Conduct, Code of Ethics and Policies and Procedures of the National Association of Nouthetic Counselors and hereby affirm my commitment to the sufficiency of the Scriptures in counseling as follows:

- Biblical counselors affirm the value and usefulness of God's revelation, including both Special and General Revelation. God has chosen to reveal those truths that must be believed and practiced in order to please Him only through Special Revelation, now recorded exclusively and completely in the Scriptures.
- God reveals Himself and man's moral accountability to Him through His acts of creation and works of providence. These acts and works (sometimes called General Revelation and Common Grace, respectively) do not and were not extended to provide data necessary for life and godliness.
- Neither creation nor providence is or ever was self-interpreting. Man's fall into sin only increases his need for Special Revelation. He now actively misinterprets God's world, exchanging the truth for a lie and suppressing the truth in unrighteousness.
- The counselor must build his counseling system, including its presuppositions, principles and methodologies solely from scripture. His counseling must demonstrate that Scriptural truth, ministered in the power of the Holy Spirit, is sufficient to enable counselees to love God and their neighbors.
- We deny that secular theories and practices are manifestations of General Revelation or Common Grace. We affirm that they are, in fact, attempts to substitute the "discoveries" of rebellious human thought for the truths revealed in Scripture, and are, therefore, in competition with a proper interpretation of General Revelation and with biblical counseling. They cannot be integrated with the Faith once for all delivered to the saints.

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THE AUTHORITY OF SCRIPTURE IN PROCLAMATION

This book contains: the mind of God, the state of man, the way of salvation; the doom of sinners, and the happiness of believers.

Its doctrine is holy, its precepts are binding, its histories are true, and its decisions are immutable.

Read it to be wise, believe it to be saved, and practice it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you.

It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

Here heaven is opened, and the gates of hell disclosed.

Christ is its grand subject, our good its design, and the glory of God its end.

It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently, and prayerfully.

It is a mine of wealth, health to the soul, and a river of pleasure.

It is given to you here in this life, will be opened at the Judgment, and is established forever.

It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its contents.¹⁶

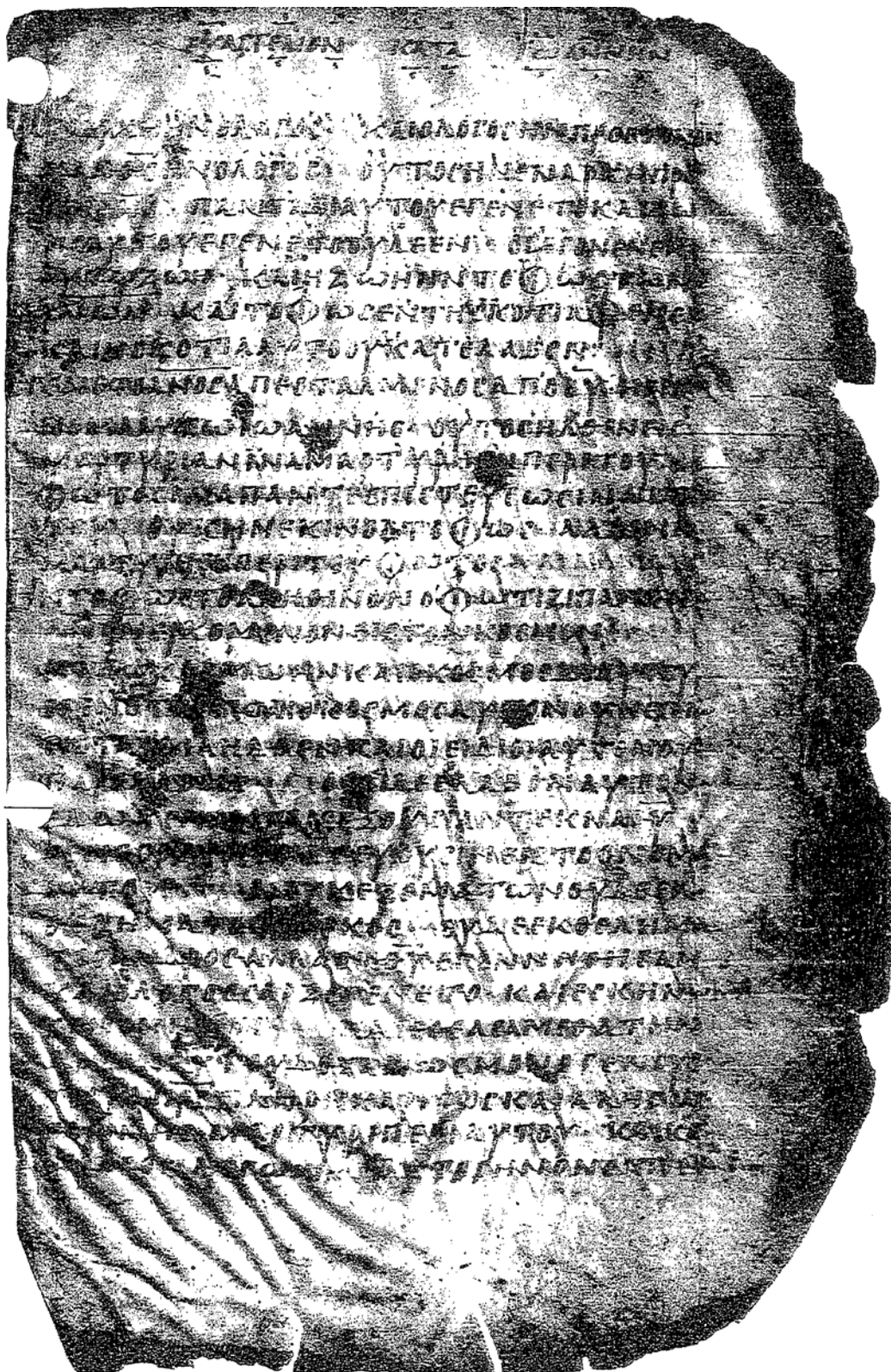


Figure 19. Codex Washingtonensis (W), Page 113: John 1:1-15. Reproduced at actual size.

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(5) Additional Scriptures to Consider:

- (a) Guides and Delights (Ps 119:1-176)
- (b) Cleanses (John 15:3; Eph 5:26)
- (c) Sanctifies (John 17:17)
- (d) Teaches and gives Hope (Rom 15:4)
- (e) Judges Thoughts and Attitudes (Heb 4:12)

2. Through the _____ of God's Word

a) Studying with the Right _____

- (1) Consideration (Ps 1:2)***
- (2) Dependence upon God (Ps 119:18)***
- (3) Anticipation (Ps 119:105)***
- (4) Diligence and Accuracy (2 Tim 2:15)***

b) Studying in the Right _____

SECTION 1

Part I: The Bible—I Trust It!

5

IS THE BIBLE RELIABLE?

(E/39)

What we are establishing here is the historical reliability of the Scripture, not its inspiration.

Often when I talk with someone about the Bible they sarcastically reply that “you can’t trust what the Bible says. Why, it was written almost two thousand years ago. It’s full of errors and discrepancies.”

I reply that I believe I **can** trust the Scriptures. Then I describe an incident that took place during a lecture in a history class. I stated that I believed there was more evidence for the reliability of the New Testament than for almost any ten pieces of classical literature put together.

The professor sat over in the corner snickering, as if to say, “Oh, gee—come on.”

I said, “What are you snickering about?”

He said, “The audacity to make the statement in a history class that the New Testament is reliable. That’s ridiculous.”

Well, I appreciate it when somebody says something like that because I always like to ask this one question (and I’ve never had a positive response), “Tell me, sir, as a historian, where are the tests that you apply

The amazing thing was he didn't have any tests to apply. I answered, "I have some tests."

I believe that the historical reliability of the Scripture should be tested by the same criteria used on all historical documents. Military historian C. Sanders lists and explains the basic principles of historiography: (1) the bibliographical test; (2) the internal evidence test; and (3) the external evidence test. 118/143f.

NOTE: The bibliographical test for the New and Old Testaments is given below, followed by some brief comments on the internal evidence test. The remaining topics of part I: "The Bible—I Trust It" may be classified under the external evidence test. Finally, almost all of the topics of part II: "Answering the Bible's Critics" may be applied toward the internal evidence test.

» Bibliographical Test for the Reliability of the New Testament (E/39-51)

The bibliographical test is an examination of the textual transmission by which documents reach us. In other words, since we do not have the original documents, how reliable are the copies we have in regard to the number of manuscripts (MSS) and the time interval between the original and existing copies? 96/26

F. E. Peters points out that "on the basis of manuscript tradition alone, the works that made up the Christians' New Testament were the most frequently copied and widely circulated books of antiquity." 102/50

Manuscript Evidence of the New Testament

There are now more than 5,300 known Greek manuscripts of the New Testament. Add over 10,000 Latin Vulgate and at least 9,300 other early versions and we have more than 24,000 manuscript copies of portions of the New Testament in existence.

No other document of antiquity even begins to approach such numbers and attestation. In comparison, the *Iliad* by Homer is second with only 643 manuscripts that still survive. The first complete preserved text of Homer dates from the thirteenth century. 84/145

NOTE: For a breakdown of the number of surviving manuscripts and sources to consult, see *Evidence That Demands a Verdict*, p. 40.

Sir Frederic G. Kenyon, who was the director and principal librarian

of the British Museum, and second to none in authority for issuing statements about MSS, says,

Besides number, the manuscripts of the New Testament differ from those of the classical authors, and this time the difference is clear gain. In no other case is the interval of time between composition of the book and the date of the earliest extant [existing] manuscripts so short as in that of the New Testament. The books of the New Testament were written in the latter part of the first century; the earliest extant manuscripts (trifling scraps excepted) are of the fourth century—say from 250 to 300 years later.

This may sound a considerable interval, but it is nothing to that which parts most of the great classical authors from their earliest manuscripts. We believe that we have in all essentials an accurate text of the seven extant plays of Sophocles; yet the earliest substantial manuscript upon which it is based was written more than 1400 years after the poet's death. 80/4

Kenyon continues in *The Bible and Archaeology*:

The interval then between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed. Both the authenticity and the general integrity of the books of the New Testament may be regarded as finally established. 79/288

The New Testament Compared With Other Works of Antiquity

The Manuscript Comparison

F. F. Bruce in *The New Testament Documents* vividly pictures the comparison between the New Testament and ancient historical writings:

Perhaps we can appreciate how wealthy the New Testament is in manuscript attestation if we compare the textual material for other ancient historical works. For Caesar's *Gallie Wars* (composed between 58 and 50 B.C.) there are several extant MSS, but only nine or ten are good, and the oldest is some 900 years later than Caesar's day. Of the 142 books of the Roman history of Livy (59 B.C.—A.D. 17), only 35 survive; these are known to us from not more than 20 MSS of any consequence, only one of which, and that containing fragments of Books III—VI, is as old as the fourth century. Of the 14 books of the *Histories* of Tacitus (ca. A.D. 100) only four and a half survive; of the 16 books of his *Annals*, 10 survive in full and two in part. The text of these extant portions of his two great historical works depends entirely on two MSS, one of the ninth century and one of the eleventh. 29/16-17

Bruce also comments, "There is no body of ancient literature in the world which enjoys such a wealth of good textual attestation as the New Testament." 28/178

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Part 1—Chapter 5: Is the Bible Reliable?

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AUTHOR	When Written	Earliest Copy	Time Span	No. of Copies
Caesar	100–44 B.C.	A.D. 900	1,000 yrs.	10
Livy	59 B.C.–A.D. 17			20
Plato (<i>Tetralogies</i>)	427–347 B.C.	A.D. 900	1,200 yrs.	7
Tacitus (<i>Annals</i>)	A.D. 100	A.D. 1100	1,000 yrs.	20 (-)
also minor works	A.D. 100	A.D. 1000	900 yrs.	1
Pliny the Younger (<i>History</i>)	A.D. 61–113	A.D. 850	750 yrs.	7
Thucydides (<i>History</i>)	460–400 B.C.	A.D. 900	1,300 yrs.	8
Suetonius (<i>De Vita Caesarum</i>)	A.D. 75–160	A.D. 950	800 yrs.	8
Herodotus (<i>History</i>)	480–425 B.C.	A.D. 900	1,300 yrs.	8
Horace			900 yrs.	
Sophocles	496–406 B.C.	A.D. 1000	1,400 yrs.	193
Lucretius	Died 55 or 53 B.C.		1,100 yrs.	2
Catullus	54 B.C.	A.D. 1550	1,600 yrs.	3
Euripides	480–406 B.C.	A.D. 1100	1,500 yrs.	9
Demosthenes	383–322 B.C.	A.D. 1100	1,300 yrs.	200 *
Aristotle	384–322 B.C.	A.D. 1100	1,400 yrs.	49 †
Aristophanes	450–385 B.C.	A.D. 900	1,200 yrs.	10

* All from one copy.

† Of any one work.

Greenlee states,

Since scholars accept as generally trustworthy the writings of the ancient classics even though the earliest MSS were written so long after the original writings and the number of extant MSS is in many instances so small, it is clear that the reliability of the text of the New Testament is likewise assured. 60/16

The Textual Comparison

Bruce Metzger observes:

In the entire range of ancient Greek and Latin literature, the *Iliad* ranks next to the New Testament in possessing the greatest amount of manuscript testimony. 90/144

WORK	When Written	Earliest Copy	Timespan	No. Of Copies
Homer (<i>Iliad</i>)	900 B.C.	400 B.C.	500 yrs.	643
New Testament	A.D. 40–100	A.D. 125	25 yrs.	over 24,000

Geisler and Nix make a comparison of the textual variations between the New Testament documents and ancient works:

Next to the New Testament, there are more extant manuscripts of the *Iliad* (643) than any other book. Both it and the Bible were considered "sacred," and both underwent textual changes and criticism of their Greek manuscripts. 54/366

They continue:

Only 40 lines (or 400 words) of the New Testament are in doubt whereas 764 lines of the *Iliad* are questioned. This five percent textual corruption compares with one-half of one percent of similar emendations in the New Testament. 54/367

Geisler and Nix make the following comment about how the textual variations are counted:

There is an ambiguity in saying there are some 200,000 variants in the existing manuscripts of the New Testament, since these represent only 10,000 places in the New Testament. If one single word is misspelled in 3,000 different manuscripts, this is counted as 3,000 variants or readings. 54/361

That textual variations do not endanger doctrine is emphatically stated by Sir Frederic Kenyon (one of the great authorities in the field of New Testament textual criticism):

One word of warning already referred to must be emphasized in conclusion. No fundamental doctrine of the Christian faith rests on a disputed reading . . .

It cannot be too strongly asserted that in substance the text of the Bible is certain: Especially is this the case with the New Testament. The number of manuscripts of the New Testament, of early translations from it, and of quotations from it in the oldest writers of the Church, is so large that it is practically certain that the true reading of every doubtful passage is preserved in some one or other of these ancient authorities. *This can be said of no other book in the world.*

Scholars are satisfied that they possess substantially the true text of the principal Greek and Roman writers whose works have come down to us, of Sophocles, of Thucydides, of Cicero, of Virgil; yet our knowledge of their writings depends on a mere handful of manuscripts, whereas the manuscripts of the New Testament are counted by hundreds, and even thousands. 78/23

Gleason Archer, in answering the question about objective evidence, shows that variants or errors in transmission of the text do not affect God's revelation:

A careful study of the variants [different readings] of the various earliest manuscripts reveals that none of them affects a single doctrine of Scripture. The system of spiritual truth contained in the standard Hebrew

text of the Old Testament is not in the slightest altered or compromised by any of the variant readings found in the Hebrew manuscripts of earlier date found in the Dead Sea caves or anywhere else. All that is needed to verify this is to check the register of well-attested variants in Rudolf Kittel's edition of the Hebrew Bible. It is very evident that the vast majority of them are so inconsequential as to leave the meaning of each clause doctrinally unaffected. 12/25

Frederic G. Kenyon continues in *The Story of the Bible*:

It is reassuring at the end to find that the general result of all these discoveries of the authenticity of the Scriptures, [is] our conviction that we have in our hands, in substantial integrity, the veritable Word of God. 77/13

I believe one can logically conclude, from the perspective of literary evidence, that the New Testament's reliability is far greater than any other record of antiquity.

NOTE: For a listing of some of the earliest and most important manuscripts, see *Evidence That Demands a Verdict*, pp. 46-48.

Manuscript Reliability Supported by Various Versions

Another strong support for textual evidence and accuracy is the ancient versions. For the most part, "Ancient literature was rarely translated into another language." 60/45

Christianity from its inception has been a missionary faith. "The earliest versions of the New Testament were prepared by missionaries to assist in the propagation of the Christian faith among peoples whose native tongue was Syriac, Latin, or Coptic." 91/67

Syriac and Latin versions (translations) of the New Testament were made around A.D. 150. This brings us back very near to the time of the originals.

There are more than 15,000 existing copies of various versions.

Manuscript Reliability Supported by Early Church Fathers

Sir David Dalrymple was wondering about the preponderance of Scripture in early writing when someone asked him, "Suppose that the New Testament had been destroyed, and every copy of it lost by the end of the third century, could it have been collected together again from the writings of the Fathers of the second and third centuries?"

After a great deal of investigation Dalrymple concluded:

That question roused my curiosity, and as I possessed all the existing

works of the Fathers of the second and third centuries, I commenced to search, and up to this time I have found the entire New Testament, except eleven verses. 84/35-36

» Bibliographical Test for the Reliability of the Old Testament (E/52-58)

In the case of the Old Testament we do not have the abundance of close MS authority as in the New Testament. Until the recent discovery of the Dead Sea Scrolls, the oldest complete extant Hebrew MS was around A.D. 900. This made a time gap of 1,300 years (the Hebrew Old Testament was completed about 400 B.C.). At first sight it would appear that the Old Testament is no more reliable than other ancient literature.

With the discovery of the Dead Sea Scrolls, however, a number of Old Testament manuscripts have been found which scholars date before the time of Christ.

When the facts are known and compared, there is an overwhelming abundance of reasons for believing that the MSS we possess are trustworthy. We shall see, as Sir Frederic Kenyon put it, that "the Christian can take the whole Bible in his hand and say without fear or hesitation that he holds in it the true Word of God, handed down without essential loss from generation to generation throughout the centuries." 78/23

First, in order to see the uniqueness of the Scripture in its reliability, one needs to examine the extreme care with which the copyists transcribed the Old Testament MSS.

The Talmudists (A.D. 100–500)

During this period a great deal of time was spent in cataloging Hebrew civil and canonical law. The Talmudists had quite an intricate system for transcribing synagogue scrolls.

Samuel Davidson describes some of the disciplines of the Talmudists in regard to the Scriptures. These minute regulations (I am going to use the numbering incorporated by Geisler and Nix) are as follows:

[1] A synagogue roll must be written on the skins of clean animals, [2] prepared for the particular use of the synagogue by a Jew. [3] These must be fastened together with strings taken from clean animals. [4] Every skin must contain a certain number of columns, equal throughout the entire codex. [5] The length of each column must not extend over less than 48 or more than 60 lines; and the breadth must consist of thirty letters. [6] The whole copy must be first lined; and if three words be written without a line, it is worthless. [7] The ink should be black, neither red, green, nor any other colour, and be prepared according to a definite recipe. [8] An authentic copy must be the exemplar, from which the transcriber ought not in the least deviate. [9] No word or letter, not even a yod, must be written from

memory, the scribe not having looked at the codex before him . . . [10] Between every consonant the space of a hair or thread must intervene; [11] between every new parashah, or section, the breadth of nine consonants; [12] between every book, three lines. [13] The fifth book of Moses must terminate exactly with a line; but the rest need not do so. [14] Besides this, the copyist must sit in full Jewish dress; [15] wash his whole body, [16] not begin to write the name of God with a pen newly dipped in ink, [17] and should a king address him while writing that name, he must take no notice of him. 35/89, 54/241

Davidson adds that "the rolls in which these regulations are not observed are condemned to be buried in the ground or burned; or they are banished to the schools, to be used as reading-books."

Why don't we have more old MSS? The very absence of ancient MSS, when the rules and accuracies of the copyists are considered, confirms the reliability of the copies we have today.

Gleason Archer, in comparing the manuscript variations of the Hebrew text with pre-Christian literature such as the Egyptian Book of the Dead, states that it is amazing that the Hebrew text does not have the phenomenon of discrepancy and MS change of other literature of the same age. He writes:

Even though the two copies of Isaiah discovered in Qumran Cave 1 near the Dead Sea in 1947 were a thousand years earlier than the oldest dated manuscripts previously known (A.D. 980), they proved to be word for word identical with our standard Hebrew Bible in more than 95 percent of the text. The 5 percent of variation consisted chiefly of obvious slips of the pen and variations in spelling. Even those Dead Sea fragments of Deuteronomy and Samuel which point to a different manuscript family from that which underlies our received Hebrew text do not indicate any differences in doctrine or teaching. They do not affect the message of revelation in the slightest. 12/25

When the Talmudists finished transcribing a MS they were so convinced they had an exact duplicate that they would give the new copy equal authority.

Frederic Kenyon in *Our Bible and the Ancient Manuscripts* expands on the above and on the destruction of older copies:

The same extreme care which was devoted to the transcription of manuscripts is also at the bottom of the disappearance of the earlier copies. When a manuscript had been copied with the exactitude prescribed by the Talmud, and had been duly verified, it was accepted as authentic and regarded as being of equal value with any other copy. If all were equally correct, *age gave no advantage to a manuscript*; on the contrary, age was a positive disadvantage, since a manuscript was liable to become defaced or damaged in the lapse of time. A damaged or imperfect copy was at once condemned as unfit for use. 78/43

The Massoretic Period (A.D. 500–900)

The Massorettes (from *Massora*, “Tradition”) were well disciplined, and they treated the text “with the greatest imaginable reverence, and devised a complicated system of safeguards against scribal slips. 28/117

Sir Frederic Kenyon says:

Besides recording varieties of reading, tradition, or conjecture, the Massorettes undertook a number of calculations which do not enter into the ordinary sphere of textual criticism. They numbered the verses, words, and letters of every book. They calculated the middle word and the middle letter of each. They enumerated verses which contained all the letters of the alphabet, or a certain number of them; and so on. These trivialities, as we may rightly consider them, had yet the effect of securing minute attention to the precise transmission of the text; and they are but an excessive manifestation of a respect for the sacred Scriptures which in itself deserves nothing but praise. The Massorettes were indeed anxious that not one jot nor tittle, not one smallest letter nor one tiny part of a letter of the Law should pass away or be lost. 78/88

The Witness of the Dead Sea Scrolls to the Reliability of the Hebrew Scriptures

The big question was asked first by Sir Frederick Kenyon: “Does this Hebrew text, which we call Massoretic, and which we have shown to descend from a text drawn up about A.D. 100, faithfully represent the Hebrew Text as originally written by the authors of the Old Testament books?” 78/47

The Dead Sea Scrolls give us an explicit and positive answer.

The problem before the discovery of the Dead Sea Scrolls was: How accurate are the copies we have today compared to the text of the first century? Since the text has been copied over many times, can we trust it?

What are the Dead Sea Scrolls?

The Scrolls are made up of some 40,000 inscribed fragments. From these fragments more than 500 books have been reconstructed.

Many extra-biblical books and fragments were discovered that shed light on the religious community of Qumran. Such writings as the “Zado-

know. One of the scrolls found was a complete MS of the Hebrew text of Isaiah. It is dated by paleographers around 125 B.C. This MS is more than 1,000 years older than any MS we previously possessed.

The impact of this discovery is in the exactness of the Isaiah scroll (125 B.C.) with the Massoretic text of Isaiah (A.D. 916) 1,000 years later.

Of the 166 words in Isaiah 53, there are only seventeen letters in question. Ten of these letters are simply a matter of spelling, which does not affect the sense. Four more letters are minor stylistic changes, such as conjunctions. The remaining three letters comprise the word "light" which is added in verse 11, and does not affect the meaning greatly. Furthermore, this word is supported by the LXX [Septuagint] and IQ Is (first cave of Qumran, Isaiah scroll). Thus, in one chapter of 166 words, there is only one word (three letters) in question after a thousand years of transmission – and this word does not significantly change the meaning of the passage.

54/263

F. F. Bruce says, "An incomplete scroll of Isaiah, found along with the other in the first Qumran cave, and conveniently distinguished as 'Isaiah B,' agrees even more closely with the Massoretic text." 28/123

NOTE: See *Evidence That Demands a Verdict*, pp. 58-60, for comments on how the Old Testament Text is further substantiated by the Septuagint, Samaritan Text, Jewish Targums, Mishnah, Gemarrah, Midrash, and other ancient literature.

» Internal Evidence Test for the Reliability of the Bible (C/49-54)

The bibliographical test has determined only that the text we have now is essentially what was originally recorded. One has still to determine whether that written record is credible and to what extent. That is the problem of internal criticism, which is the second test of historicity listed by C. Sanders.

At this point the literary critic continues to follow Aristotle's dictum: "The benefit of the doubt is to be given to the document itself, and not arrogated by the critic to himself." 96/29

In other words, as John W. Montgomery summarizes: "One must listen to the claims of the document under analysis, and not assume fraud or error unless the author disqualified himself by contradictions or known factual inaccuracies." 96/29

Dr. Louis Gottschalk, former professor of history at the University of Chicago, outlines his historical method in a guide used by many for historical investigation. Gottschalk points out that the ability of the writer

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(1) _____ hermeneutic

- (a) The literal meaning is the most likely interpretation.
- (b) The use of allegory and typology will be dictated by the author and not the reader.
- (c) The normal usage of language (narrative, poetic, didactic, etc) will impact the meaning of a text.
- (d) The text determines theology, not theology the text.
- (e) Close the cultural, historical, geographic, and language gaps.
- (f) "When the _____ makes common sense seek no other sense unless the facts of the _____, interpreted in the normal, historical, grammatical way clearly _____ otherwise." (paraphrase) Cooper's Golden Rule

(2) _____ ***interpretation***

- (a) Biblical counselors will seek to interpret the meaning of a passage from the immediate context in which the passage is found.
- (b) If the immediate context does not clarify a passage then the context may be enlarged (ex. chapter, book, testament, etc) until the passage's interpretation becomes clear.
- (c) Examples:

Luke 6:43ff

Getting The Big Picture

SITUATION:

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

FRUIT:

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

ROOTS:

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

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

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DEVELOPING COMMITMENT IN DISCIPLESHIP

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

As a disciple of Christ do I desire to:

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

In light of these points, commitment looks like:

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

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

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

E: Exert energy toward the goal. Romans 13:14; 1 Timothy 4:7

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

T: Trust God for the strength and resources to change, i.e.: the Holy Spirit. Philippians 2: 12-13, John 14:26; 1 Thessalonians 5:23-24

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MY PERSONAL COMMITMENT TO CHANGE

Are you willing to be counseled / disciplined and held accountable by another godly Christian believer who has made a commitment to come along side you? Are you willing to follow God's word in daily prayer, study of God's word, daily devotions and quiet time? Are you willing to be held accountable to worshipping, serving and fellowshiping in the body of Christ at Living Word Fellowship?

Please write your own statement of commitment to substantiate the above points of personal commitment to change in your spiritual and physical life.

Counselee / Disciple _____

Counselor / Discipler _____

Date _____

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A N T H E M Strategies for Fighting Lust By John Piper November 5, 2001

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

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

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

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

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

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

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

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ANTHEM Plan

- A - Avoid - Proverbs 4:23
 - Install Safe Eyes on home computer
 - Install XXX watch on work computer
 - Do not upgrade cable to include movie channels
 - Avoid newsstands where pornographic material is sold
 - Practice “eye bouncing” in public, not dwelling on other women
 - Have [REDACTED] and Ernie asking me “the tough questions”
 - Have a picture of my wife on my desk at work
 - Keep a picture of [REDACTED] in my wallet
 - When tempted, find [REDACTED], give her a hug, look at her for a while (when possible)
 - Do not rent or go to movies with explicit sexuality
 - Avoid the internet after [REDACTED] goes to bed
 - Enjoy my God-sanctioned physical relationship with [REDACTED]
- N - No - 1 Cor 10:13; James 4:7
 - Practice saying “no” to myself in areas of eating and buying new things. For instance, one dessert every couple days is good, I don’t need one every day. Also, saying no to a daily coffee drink is a good way to build up the ability to say “no” in ways I’m subtly tempted. I will also not own more than one fountain pen at a time.
 - I will try Piper’s recommendation to say “no” in the name of Jesus
 - I will start fasting for 2 days once a month with focussed prayer on self-control
 - When tempted to look at explicit material or lust, I will say “no” out loud
- T - Turn - 1 Cor 6:18
 - I will pray into my soul that turning is never effort wasted
 - I will go to bed and cuddle with my wife nights I am tempted
 - I will stop what I’m doing to spend time in worship, prayer, or reading the Word as I notice myself struggling
 - I will wake up [REDACTED] if I am really struggling
 - I will memorize 1 Corinthians 10:13 and meditate on it as I struggle, trusting that what Paul wrote is what God meant
 - I will remind myself that all porn is a killer from a savior (idolatry)
 - I will turn off my computer when tempted
- H - Hold - 1 Cor 9:24
 - I will pray asking for Christ to help me trust that there is superior satisfaction in following Him
 - I will meditate on the wretchedness of how lust and enjoyment of porn sadden God’s heart, weakens my relationship with Him, and undermines my marriage
 - If I go to bed because I’m struggling, I will stay in bed rather than return to my computer
 - I will pray that God would help me fall asleep
 - I will watch and meditate on the Passion movie to remind me of the great cost and pain associated with taking on my sins
- E - Enjoy - Psalm 34:8
 - I will teach my heart and soul to delight in temptation and struggle both because God allows it to grow my dependence on Him and the strength of my faith.
 - I will meditate on the thank list I have for [REDACTED] realizing that God has graciously given me means to proactively fight this battle
 - God is so good, He commands me to enjoy intimacy with [REDACTED].

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- **How do I train my soul for long-term satisfaction?**

- I will meditate and thank God for recent success, looking at my unity and closeness with Him as more desirable than sexual gratification

- M - Move - 2 Tim 2:22

- When necessary, I will go to bed, go for a walk, go for a ride on my motorcycle, or go for a jog to avoid temptation.
- When tempted to lust, seek ways to serve [REDACTED] because selflessness is the natural way to combat selfishness.

What is the Christian life?

The following are different views of the Christian life.

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

2. Read this description of the normal Christian life:

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

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

—by Martin Luther

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

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

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

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Study of Romans 11:36

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

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

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

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

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

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

What should be our focus in life? (Why do we do what we do?)

What are the things in my life (thoughts, attitudes, desires, thoughts) that do not reflect this purpose and focus?

Practical Application:

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

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(3) _____ *and not deductive*

(a) The biblical counselor will look for and focus on what the Bible focuses on in terms of diagnosing the nature and causes of problems and providing solutions for problems.

(b) If the Bible does not emphasize something, biblical counselors will not emphasize it either.

(c) What is the inductive method?

(c) Studying for the Right _____

(1) *Rom 10:13,17*

(a) For the way of salvation (v. 13)

(b) For the faith to believe (v. 17)

(2) *2 Tim 3:16-17*

(a) For teaching (v. 16)

(b) For reproof (v. 16)

(c) For correction (v. 16)

(d) For training in righteousness (v. 16)

(e) To be adequate (v. 17)

(f) To be equipped for good works (v. 17)

(3) *Ps 19:7-11*

(a) Restore the soul (v. 7)

(b) Make wise the simple (v. 7)

(c) Rejoice the heart (v. 8)

(d) Enlighten the eyes (v. 8)

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(e) Be warned (v. 11)

(f) Be rewarded (v. 11)

(4) Acts 17:11

(a) Determine what is true and false.

(b) "...examining the Scriptures daily *to see whether these things were so*"

3. Through the _____ of God's Word

a) Leading to _____

(1) Acts 20:32 – "...the word of His grace, which is able to build you up..."

(2) 1 Pet 2:2 – "...by it you may grow..."

b) Leading to a God-honoring _____

(1) Phi 2:15 – "...prove yourselves to be blameless and innocent..."

(2) Tit 2:7 – "...be an example of good deeds..."

(3) Jam 1:22 – "...prove yourselves doers of the word..."

c) Examples of Biblical Counseling application: (see add. handouts)

E. Biblical Counseling is _____

1. Regarding sin's _____

a) For _____ and _____ (Gen 3:7-5:5)

(1) Guilt, shame, remorse (3:7; cf. 2:25)

(2) Fear, hiding, covering up (3:8-10)

(3) Blame-shifting (3:11-13)

(4) Increased pain (3:16)

(5) Struggle (3:17-19)

(6) Loss of paradise (3:23-24)

(7) Death (5:1-5)

RESEARCH REVIEW

Research into the Placebo Effect

"The functional neuroanatomy of the placebo effect," Helen S. Mayberg et al., *American Journal of Psychiatry*, 159:5, pp. 728-737.

"Effect of Hypericum perforatum (St. John's Wort) in major depressive disorder: A randomized controlled trial, Hypericum Depression Trial Study Group," *Journal of the American Medical Association*, 287:14, pp. 1807-1815.

Reviewed by Edward Welch

Red pills make better uppers, blue pills are better for sleep, and Americans respond best to injections—so goes the common thinking on placebos. But are placebos effective for depression and other common problems that are often treated with psychiatric medications? If they are, such evidence could challenge researchers to re-examine their theories about medication. It could also challenge philosophers to reconsider the validity of a duality (body-soul) view of the person in contrast to the monistic (body) views that are still popular.

The evidence is slowly building. Both brain researchers and practitioners know that placebos—drugs that have no active, pharmacological ingredients—are effective "treatments" for depression. That is, many people who feel depressed will feel less depressed after taking a pill that they think will treat depression but that has no chemical potency in itself. This observation is never questioned. The only debate is whether or not placebos are as effective as the highly touted anti-depressants themselves. If they are, then how do they work? These two studies are part of that ongoing research agenda.

Mayberg et al.'s study in the *American Journal of Psychiatry* on the functional anatomy of the placebo effect asks this question: Do placebos, when they alleviate depressive symptoms, produce actual changes in the brain? Furthermore, are those changes similar to the brain changes found with effective anti-depressants? The answers proposed by Mayberg

et al.'s study are "yes," to both questions. When placebos result in reports that someone feels less depressed, cellular changes are seen in PET scans. (PET scans are elaborate CT scans.) Also, these cellular changes are very similar to those that appear with real anti-depressants.

Given a biblical understanding of the person, this makes sense. We are a unity of body (physical substance) and soul (spirit, heart: immaterial substance). As such, any changes in our thoughts or feelings, which often can express our spiritual/immaterial aspect, would be supported or accompanied by changes at the cellular level. For example, when we think about the gospel (a spiritual event), all kinds of brain processes accompany this event. Similarly, whenever we feel blue, our emotions register also at the brain level. The reason this study is interesting is that it reminds us that we should be careful in the way we interpret the massive literature on depression and anti-depressant treatment.

The popular thinking is that if anti-depressants actually change brain chemistry, then they are treating deeper, underlying chemical imbalances that cause depression. The reality, however, is that placebos and "talk therapies" (such as biblical counseling) also change brain chemistry. In Mayberg et al.'s study, the brain changes from placebos are almost indistinguishable from the brain changes related to psychoactive medication.

Notice the implications for mind-body theories. It is possible that chemical manipulation of our brains can change our thoughts and feelings. But it is also possible that our thoughts and feelings can change the chemical activity of our brain. This offers some support to the proposition that humans are a unity of two substances rather than being of one material substance alone. The spirit or soul can affect the body, and the body can affect the soul. Cognitive psychology refers to this reciprocal relationship as involuntary changes that come from the "bottom up" or the "top down." Bottom-up changes are from drugs and other physical treatments (chemical manipulation being considered as a lower order cause than thinking), while top-down changes result from changes in our thinking, behavior, or, in the case of placebos, our expectations. In the realm

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of biblical counseling, these top-down changes can also result from repentance, believing the promises of God, and growing in obedience. So, when you read that science has proven that there are real changes in brain chemistry when people are medically treated for depression, anxiety, anger, obsessional thoughts, and numerous other problems, remember that placebos can have a similar effect on brain chemistry. Be aware also that faith and repentance—though not directly addressed in Mayberg et al.'s study—also affect brain chemistry.

One single study cannot establish the validity of an observation, but, according to the JAMA report, this study is not alone. "An increasing number of studies have failed to show a difference between active anti-depressants and placebo" (p. 1813). What do biblical counselors do with this? Don't be intimidated by the popular media, which suggests that drugs are the deepest and most important treatment for depression. A placebo, which is nothing more than hope in pill form, is oftentimes equally effective. As biblical counselors, we

Don't be intimidated by the popular media,
which suggests that drugs are the deepest and most
important treatment for depression.

The St. John's Wort study published in the *Journal of the American Medical Association* (JAMA) examines the effectiveness of placebos to relieve depressive symptoms as compared with two other treatments for depression. In this carefully designed study, 340 depressed men and women were divided into three groups. One hundred and thirteen were given St. John's Wort, 116 given placebos, and 111 given Zoloft, a well-known anti-depressant. After eight weeks of treatment, all three groups improved, with no statistical difference among them, as measured by the Hamilton Depression Scale. Another scale for depression suggested some advantage for Zoloft, but this small difference could be contaminated by the fact that the majority of subjects in the Zoloft group guessed correctly that they were taking the active drug. As a result, their expectation that they would improve would have made them more prone to report a better outcome.

can offer hope that is much more certain.

It is worth noting one other implication of the new generation of placebo research. The placebo effect, when it is from a pill, is increasing at a rate of about seven percent each decade. In other words, if 30 percent of a group of depressed people responded to placebos in 1970, 50 percent of that group would respond to them today. Such use of placebos suggests that as a culture we are putting more and more hope in our pills. The placebo effect is a measure of our confidence—the trust we place in a particular object. Those who put their trust in witchdoctors might die from his voodoo threats because they believe in witchdoctors. Those who trust in pills might report some healing from placebos because they believe in medication. As long as psychiatric medications are perceived as the deepest treatment for depression, the placebo effect will flourish.

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(b) For Their _____ (Rom 3:9-18)

- (1) *All under sin (3:9)*
- (2) *None righteous (3:10)*
- (3) *None understand (3:11a)*
- (4) *None seek God (3:11b)*
- (5) *None do good (3:12)*
- (6) *Wicked tongues (3:13-14)*
- (7) *Destructive (3:15-16)*
- (8) *Without peace (3:17)*
- (9) *No fear of God (3:18)*

c) For the _____ (Rom 8:20-22)

- (1) *Subjected to futility (8:20)*
- (2) *Slave to corruption (8:21)*
- (3) *Groaning in pain (8:22)*

2. *Regarding the world's* _____

- a) *Psychic Determinism*
- b) *Unmet Psychological Needs*
- c) *Indwelling Demons*
- d) *Poor Socialization*
- e) *Past/Present Victimization*
- f) *Inborn Temperament*
- g) *Genetic/Biological Determinism*
- h) *Circumstantial Determinism*

F. *Biblical Counseling is* _____

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1. Because of man's _____

a) Sinners Falling _____ (Rom 3:23)

b) Needing to be _____ (Isa 64:6)

c) Needing to be _____ (Heb 12:14)

2. Because of God's _____

a) It is _____ through Man

(1) *Drugs*

(2) *Behavior modification*

(3) *Dream analysis*

(4) *Unconditional positive regard*

(5) *Psychoanalysis*

(6) *Cognitive restructuring*

(7) *Ventilation*

(8) *Getting in touch with your feelings*

(9) *Insight therapy*

b) It is through the _____:

(1) *Our Substitute in life and death*

(d) 2 Cor 5:21 – “He made Him who knew no sin to be sin on our behalf...”

(e) 1 Peter 2:24 – “...by His wounds you were healed.”

(2) *Our Intercessor and Representative*

(a) Rom 8:33-34 – “...Christ Jesus...intercedes for us.”

(b) Heb 4:14-16 – “...we have a great high priest...”

(3) *Our Power to overcome sin*

(a) 1 Cor 6:9-11 – “...such were some of you...”

(b) Rom 8:37 – “...we overwhelmingly conquer through Him...”

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(4) Our Ruler

- (a) Eph 1:22 – “...head over all things...”
- (b) Phil 2:9-11 – “...every knee will bow...”

(5) Our Hope

- (a) 1 Tim 1:1 – “...Jesus Christ, who is our hope...”
- (b) Tit 2:3 – “looking for the blessed hope and appearing of the glory of...Christ Jesus.”

c) Three elements of true saving faith (God saves the whole person)

(1) *Notitia* – Mind or intellect

(2) *Assensus* - Emotions

(3) *Fiducia* – Trust (will)

d) Implications of true, saving faith for Biblical Counseling

3. Because of God's _____

a) _____ – “Go therefore and make *disciples* of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”

b) _____ – “for ‘whoever will call on the name of the Lord will be saved.’ How then will they call on him in whom they have not believed? How will they believe in him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent? Just as it is written, ‘how beautiful are the feet of those who bring good news of good things!’”

c) Biblical counseling points out sin and naturally leads people to the cross.

d) Biblical Counseling and Evangelism: Biblical counseling helps focus the pre-existing, but misplaced worship, of both believers and unbelievers, to the only Living God. For unbelievers this is conversion; for believers this is conviction.

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- Using the “three trees diagram” evangelistically
- The indicators that all people are religious by nature

e) God commands us to create more worshipers.

G. Biblical Counseling is _____

1. Concerning why heart idols _____

- a) Mark 7:21-23
- b) Luke 6:43-45
- c) James 1:13-16
- d) James 4:1-3

2. Concerning how heart idols are _____

a) _____ of Heart Idolatry

(1) “Idols are the thoughts, desires, longings, and expectations that we worship in place of the true God.” – Elyse Fitzpatrick, Idols of the Heart, 23.

(2) Heart idols are those things in our lives that we allow to shift our focus off the one true God.

b) _____ of Heart Idolatry

(1) When you desire anything more than you desire God, His approval, and pleasure

(2) When you have a strong, compelling desire for something or someone who God does not want you to have

(3) When you want something that is legitimate, but you are willing to be ungodly to get it

(4) When you respond in an ungodly way if you do not get what you want

(5) When you try to force people to give you what you want by ungodly words or actions

(6) When you use an ungodly standard or rule to justify ungodly attitudes, thoughts, desires, words, actions, and reactions

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c) _____ of Heart Idolatry

(1) Lust of the _____ – making a god out of appearance, possessions, or people (Matt 6:24; 1 Tim 6:9-10)

(2) Lust of the _____ – making a god out of appetites (sex, entertainment, food, sports, comfort, drugs, happiness, peace, etc.)

(3) Pride of _____ – making a god out of success, power, control, respect, intelligence, education, approval, etc.

3. Concerning how heart idols are _____

a) Use Scripture to give _____

(1) Their difficult circumstances are not causing their behavioral, relational, or emotional problems.

(2) Their difficult circumstances are the context in which their hearts are being revealed.

b) Use _____ to Identify the Idol(s)

(1) When you became..., which of your desires was not being fulfilled? What did you want that you were not getting?

(2) Right now, what would have to happen for you to be happy?

(3) What is it that brings out the worst in you?

(4) What is it that brings out the best in you?

(5) If you could change your situation in any way, how would you want it changed?

(6) Tell me what it is that you think about more than anything else.

(7) Why does what so and so did (or, why does what happened) bother you so much?

(8) What would it take for you to consider yourself to be a really successful person?

(9) By the time you come to the end of your life, what do you most want to have accomplished?

c) Show the _____ of False Worship

(1) Help them to understand that they have turned away from worshipping and serving the true and living God to worship a false god.

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(2) *Isa 44:10-20 – “...a deceived heart has turned him aside...”*

(3) *Rewrite of Psalm 23 by a heroine addict.*

d) Show God’s Demand for _____ Worship

(1) *Make it clear that God demands and deserves to be the absolute and unrivaled ruler of their hearts.*

(2) *Exo 20:4-5 – “...I, the Lord your God, am a jealous God...”*

(3) *“He loves You too little who loves anything together with you, which he loves not for Your sake.” - Augustine*

(e) Explain the Way of _____
(see add. page from MacArthur Study Bible)

(1) *Godly Sorrow (2 Cor 7:8-11)*

(2) *Confession (1 John 1:9)*

(3) *Heart Change (Psalm 51)*

(4) *Blessings of... (Psalm 32)*

(f) Explain the Process of _____

(1) *Introduction to the doctrine of sanctification*

(2) *Learning God’s Word is foundational for change (20-21)*

(a) God’s Word challenges us to be different “You have not so....” Cf. 4:1

regretted; ⁹but the sorrow of the world produces death. ¹¹For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, what clearing of yourselves, what indignation, what fear, what vehement desire, what zeal, what vindication! In all things you proved yourselves to be clear in this matter. ¹²Therefore, although I wrote to you, I did not do it for the sake of him who had done the wrong, nor for the sake of him who suffered wrong, ⁷but that our care for you in the sight of God might appear to you.

The Joy of Titus

¹³Therefore we have been comforted in your comfort. And we rejoiced exceedingly more for the joy of Titus, because his spirit ⁴has been refreshed by you all. ¹⁴For if in anything I have boasted to him about

repentance cannot occur apart from such a genuine sorrow over one's sin. The word "leading" is supplied by the translators; Paul was saying that repentance belongs to the realm or sphere of salvation. Repentance is at the very heart of and proves one's salvation: unbelievers repent of their sin initially when they are saved, and then as believers, repent of their sins continually to keep the joy and blessing of their relationship to God (see notes on 1 John 1:7-9). **sorrow of the world produces death.** Human sorrow is unsanctified remorse and has no redemptive capability. It is nothing more than the wounded pride of getting caught in a sin and having one's lusts go unfulfilled. That kind of sorrow leads only to guilt, shame, despair, depression, self-pity, and hopelessness. People can die from such sorrow (cf. Ps. 32:3,4).

7:11 This verse provides a look at how genuine repentance will manifest itself in one's attitudes. **diligence.** Better translated, "earnestness" or "eagerness." It is the initial reaction of true repentance to eagerly and aggressively pursue righteousness. This is an attitude that ends indifference to sin and complacency about evil and deception. **what clearing of yourselves.** A desire to clear one's name of the stigma that accompanies sin. The repentant sinner restores the trust and confidence of others by making his genuine repentance known. **indignation.** Often associated with righteous indignation and holy anger. Repentance leads to anger over one's sin and displeasure at the shame it has brought on the Lord's name and His people. **fear.** This is reverence toward God, who is the One most offended by sin. Repentance leads to a healthy fear of the One who chastens and judges sin. **vehement desire.** This could be translated "yearning" or "a longing for," and refers to the desire of the repentant sinner to restore the relationship with the one who was sinned against. **zeal.** This refers to loving someone or something so much that one hates anyone or anything that harms the object of this love (see note on x:7). **vindication.** This could be translated "avenging of wrong," and refers to the desire to see justice done. The repentant sinner no longer tries to protect himself; he wants to see the sin avenged no matter what it might cost him. **to be clear in this matter.** The essence of repentance is an aggressive pursuit of holiness, which was characteristic of the Corinthians. The Gr. word for "clear" means "pure" or "holy." They demonstrated the integrity of their repentance by their purity.

7:12 him who had done the wrong. The leader of the mutiny in the Corinthian church (see note on 12:7).

7:15 fear and trembling. Reverence toward God and a healthy fear of judgment (see note on 1 Cor. 2:3).

8:1-9:15 While this section specifically deals with Paul's instruc-

10 • Prov. 17:22
11 • Eph. 5:11 • 2 Cor. 2:5-11
12 • 2 Cor. 2:4
13 • Rom. 15:32

15 • 2 Cor. 2:9; Phil. 2:12
16 • 2 Cor. 2:3; 8:22;
2 Thess. 3:4; Philom. 8:21

CHAPTER 8

2 • Mark 12:44
4 • Acts 11:29; 24:17;
Rom. 15:25, 26; 1 Cor. 16:1, 3, 4; 2 Cor. 9:1
1 NU, MI omit that we would receive, thus changing text to urgency for the favor and fellowship

you, I am not ashamed. But as we spoke all things to you in truth, even so our boasting to Titus was found true. ¹⁵And his affections are greater for you as he remembers ¹the obedience of you all, how with fear and trembling you received him. ¹⁶Therefore I rejoice that ²I have confidence in you in everything.

Excel in Giving

8 Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia: ²that in a great trial of affliction the abundance of their joy and ³their deep poverty abounded in the riches of their liberality. ³For I bear witness that according to their ability, yes, and beyond their ability, they were freely willing, ⁴imploping us with much urgency ⁵that we would receive the gift and ⁶the fellowship of the ministering to the saints. ⁷And not only as we

tion to the Corinthians about a particular collection for the saints in Jerusalem, it also provides the richest, most detailed model of Christian giving in the NT.

8:1 grace of God. The generosity of the churches of Macedonia was motivated by God's grace. Paul did not merely commend those churches for a noble human work, but instead gave the credit to God for what He did through them. **churches of Macedonia.** Macedonia was the northern Roman province of Greece. Paul's reference was to the churches at Philippi, Thessalonica, and Berea (cf. Acts 17:11). This was basically an impoverished province that had been ravaged by many wars and even then was being plundered by Roman authority and commerce.

8:2 abundance of their joy. "Abundance" means "surplus." In spite of their difficult circumstances, the churches' joy rose above their pain because of their devotion to the Lord and the causes of His kingdom. **deep poverty.** "Deep" means "according to the depth," or "extremely deep." "Poverty" refers to the most severe type of economic deprivation, the kind that caused a person to become a beggar. **riches of their liberality.** The Gr. word for "liberality" can be translated "generosity" or "sincerity." It is the opposite of duplicity or being double-minded. The Macedonian believers were rich in their single-minded, selfless generosity to God and to others.

8:3 Paul highlighted 3 elements of the Macedonians' giving which summed up the concept of freewill giving: 1) "according to their ability." Giving is proportionate—God sets no fixed amount or percentage and expects His people to give based on what they have (Luke 6:38; 1 Cor. 16:2); 2) "beyond their ability." Giving is sacrificial. God's people are to give according to what they have, yet it must be in proportions that are sacrificial (cf. Matt. 6:25-34; Mark 12:41-44; Phil. 4:19); and 3) "freely willing"—lit. "one who chooses his own course of action." Giving is voluntary—God's people are not to give out of compulsion, manipulation, or intimidation. Freewill giving has always been God's plan (cf. 9:6; Gen. 4:2-4; 8:20; Ex. 25:1,2; 35:4,5,21,22; 36:5-7; Num. 18:12; Deut. 16:10,17; 1 Chr. 29:9; Prov. 3:9,10; 11:24; Luke 19:1-8). Freewill giving is not to be confused with tithing, which related to the national taxation system of Israel (see note on Lev. 27:30) and is paralleled in the NT and the present by paying taxes (see notes on Matt. 22:21; Rom. 13:6,7).

8:4 the gift and the fellowship. "Gift" means "grace." The Macedonian Christians implored Paul for the special grace of being able to have fellowship and be partners in supporting the poor saints in Jerusalem. They viewed giving as a privilege, not an obligation (cf. 9:7).

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(b) God's Word is foundational because it teaches me to be a disciple of Jesus Christ (20-21) "Learner"= manthano

(c) God's Word is foundational because it teaches me to focus on Christ —He is the goal (cf. 1:3) Heb. 12:2

(d) This is the consistent teaching of the Word – James 1:21-22

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

(3) We must make a decision to "put off" the old man (22).

(a) Take decisive action—"Put off" (aorist)
Cf. mortification—"put to death" Col. 3:5
This means I must take personal responsibility

(b) What am I wanting to rid myself of?"—"the old man"

Principle: God is in the business of change

(c) Why should I rid myself? "it is being corrupted in accordance with lusts of deceit"
Deceitful lusts—e.g. promise peace and happiness and relief but deliver sadness, grief, pain.

(4) Change will take place as we are renewed in the spirit of our minds (23)

(a) The action is renewal—new, mint condition, freshen up (2 Cor. 5:17)

(b) The timing—present tense, continual action (2 Cor. 4:16-18)

(c) The location—the spirit of the mind (the thinking, attitudes, desires of the inner person)
Desires change Cf. Romans 12:1-2

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(d) The facilitators of the renewal

- Victory in Christ already—Romans 6 (cf. 2:8-10)
- The Word—John 8:31-32 (verse 32; “come to know”)
- The Spirit—2 Cor. 3:18 (writing the Law on our hearts—Jer. 31:33; Ezk. 36:25-27).

Principle: True freedom comes from the continual study of and obedience to the Word of God as the Spirit applies it to our minds.

(5) The change can be complete by putting on the new man (24 [the new man is Christ, cf. Col. 3:10-11]).

(a) Follow the process (follow the directions precisely—each step is crucial)

- Put off, be renewed, put on—new clothes do not fit well over old. New “armor” won’t fit well over old clothes.
- Be renewed—can not skip it or else hypocrisy occurs (i.e. external change without internal change)
- Put on—can not stop with the other two or else you are not truly changed
- Usually this is the opposite of whatever the “put off” is and addresses heart motivations (remember the two great commandments)

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

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

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

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

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(6) Examples of the whole process (25-32).

- (a) Speaking truth (25)
- (b) Anger (26-27)
- (c) Stealing (28)
- (d) Unwholesome communication (29-30)
- (e) Bitterness, etc. (31-32).

H. Biblical Counseling is _____

1. Because of the Holy Spirit's _____

- a) Convicting (John 16:7-9)
- b) Giving life to those who are dead in their trespasses and sin (John 6:63; Gal 5:25).
- c) Changing externalism to genuine heart worship (John 4:23-24; Phil 3:3)
- d) Giving spiritual gifts (Rom 12:3-8; 1 Cor 12:3ff.)
- e) Helping us in our weakness (Rom 8:26)
- f) Helping and comforting (John 14:16-18)
- g) Pouring God's love into our hearts (Rom 5:5)
- h) Enabling us to kill sin (Rom 8:13-14)

2. Because of the Holy Spirit's _____

a) Change is _____:

- (1) 1 Corinthians 6:9-10*
- (2) Titus 3:3-8*
- (3) 1 Thessalonians 1:9-10*

b) Implications are _____:

- (1) Since the Holy Spirit is the agent of change, we should expect Him to use the means He has chosen to produce that change (i.e. changing the heart with grace).*

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(2) Since the Holy Spirit is the agent of change, we should expect Him to use the men and women He has designated to produce [or facilitate] that change.

(3) Since the Holy Spirit is the agent of change, there is hope in any situation and with any person who confesses Jesus Christ as Lord.

I. Biblical Counseling is _____

1. Entering the Counselee's _____

a) _____

(1) Phil 2:5-9 – “...being made in the likeness of men...”

(2) Mark 2:15 – “...many tax collectors and sinners were dining with Jesus...”

b) _____

(1) Heb 4:15 – “...tempted in all things as we are...”

(2) John 15:18 – “...the world... has hated Me before it hated you.”

c) _____

(1) Mark 5:35-36 – “...do not be afraid any longer...”

(2) John 6:61 – “But Jesus, conscious that His disciples grumbled at this, said to them...”

d) _____

(1) John 11:35 – “Jesus wept.”

(2) Mark 10:21 – “...Jesus felt a love for him...”

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2. Exposing _____ problems

- a) Matt 5:21-48 – “You have heard...but I say...”**
- b) Matt 6:1-4 – “Beware of practicing your righteousness before men...”**
- c) Matt 6:25-34 – “...do not be worried...”**

3. Explaining _____ causes

- a) John 10:25-27 – “...you do not believe because you are not of My sheep...”**
- b) Matt 14:28-31 – “...you of little faith...”**
- c) Matt 7:15-18 – “...the bad tree bears bad fruit...”**

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Worshiper acronym

Areas to question based upon the idea that all are worshipers. There are many questions that could be added to this list.

W- *Wants/ wishes*

What do you want in this situation? What are you wishing for?

O- *Others*

How are others being impacted by this situation?

How are your relationships in general?

How do others perceive you?

R- *Reasoning*

What do you think about regularly?

What do you think about yourself?

S- *Spiritually*

How is this impacting your relationship with the Lord?

What do you find yourself praying about regularly?

H- *Heart*

Drawing out the purposes of the heart questions

I- *Interests*

What do you like to read?

What hobbies do you have?

P- *Physical*

How is this impacting you physically?

How are you sleeping?

E- *Emotions*

What is the biggest emotion you struggle with?

R- *Responses/reactions*

How do you respond to this situation?

What habits do you struggle with?

How do you deal with this pressure in your life?

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4. Expressing _____ solutions

- a) John 3:1-16 – “...no one can see the kingdom of God unless he is born again...”
- b) Luke 10:38-42 – “Martha, Martha...”
- c) John 6:35 – “I am the bread of life...”

J. *Biblical Counseling is* _____

1. Christ _____ it

a) Through _____

- (1) *At His baptism (Luke 3:21-23)*
- (2) *Regularly slipping away (Luke 5:15-16)*
- (3) *On the cross (Luke 23:34,46)*

b) Through _____

- (1) *On dealing with enemies (Matt 5:43-44)*
- (2) *On how to pray (Matt 6:5-13)*
- (3) *On requesting co-laborers (Matt 9:38)*
- (4) *On perseverance (Luke 18:1)*
- (5) *On joy (John 16:24)*
- (6) *On temptation (Matt 26:41)*

2. Christ's apostles _____ it

- a) *Rom 12:12 – “...devoted to prayer...”*
- b) *Eph 6:18 – “...at all times...”*
- c) *Phil 4:6-7 – “...by prayer...”*
- d) *Heb 4:16 – “...that we may receive mercy and find grace...”*
- e) *Jam 5:14-16 – “...pray for each other...”*

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f) 1 Pet 4:7 – “The end of all things is near...”

3. Christ’s counselors _____ model it

- a) Regularly – Col 4:2
- b) Perseveringly – 1 Thess 5:17
- c) Believingly – Jam 1:5-6
- d) Earnestly – Heb 5:7
- e) Biblically – John 15:7
- f) Boldly – Heb 4:15-16
- g) Specifically – 2 Cor 12:8
- h) Unselfishly – Col 4:12
- i) Humbly and Reverently – Luke 18:9-14
- j) Thankfully – Eph 5:20
- k) Dependently – John 16:24

K. Biblical Counseling is _____

1. Connecting to the _____

- a) Phil 1:7 – “For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me.”
- b) Acts 20:31 – “Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears.”
- c) 1 Thess 2:7-8 – “But we proved to be gentle among you, as a nursing *mother* tenderly cares for her own children. Having so fond an affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us.”
- d) Prov 27:9 – “Oil and perfume make the heart glad, so a man's counsel is sweet to his friend.”

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2. Communing with _____

- a) Heb 1:1-2 – “...in these last days has spoken to us in His Son...”
- b) John 1:14,18; 14:9 – The Word was made flesh...; no man has at any time seen God, but the only begotten Son who is in the bosom of the Father; he has declared Him; He who has seen me has seen the Father.
- c) 1 Pet 3:18; Eph 2:14,18 – Christ died to bring us to God; we were afar off from God, but we have been made nigh by His blood; we have access to the Father through Him.

3. Communicated through _____

- a) Father/sons and daughters (2 Cor 6:17; John 1:12; Matt 6:32)
- b) Husband and wife/marriage (Eph 5:25-32)
- c) Head and body (Eph 1:21-23)
- d) “In Him” (120 times – 2 Cor 5:17; Eph 1:7; etc.)

L. Biblical Counseling is _____

1. In its _____ on Christ

- a) Col 1:28 – “...present every man complete in Christ.”
- b) 1 Cor 2:2 – “...nothing among you except Jesus Christ, and Him crucified.”
- c) 2 Cor 4:5 – “...we do not preach ourselves but Jesus Christ as Lord...”
- d) Philippians (4 Chapters; 104 verses) – considered a counseling epistles, there are at least 54 references to Jesus Christ

2. In its _____ to help people

- a) The concern of biblical counseling is to help people who have problems rather than solving problems that happen to involve people.
- b) 1 Thess 2:8 – “...so fond an affection for you...”
- c) Gal 4:19 – “...with whom I am again in labor...”
- d) Philemon 1:9 – “...for love’s sake I rather appeal to you...”

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3. In its _____

- a) N.T. Epistles were primarily Counseling Letters
- b) N.T. Epistles were written to address Specific Issues
- c) N.T. examples

(1) *Galatians vs. Philippians*

(2) *1 Corinthians vs. Colossians*

(3) *1 Thessalonians vs. 1 Timothy*

(4) *Philemon vs. Titus*

4. In its _____

a) *Admonish, Encourage, Help*

(1) *1 Thess 5:11,14*

(2) *Titus 2:15*

b) *Warn, Reject, Restore*

(1) *Titus 3:10-11*

(2) *Gal 6:1*

c) *Instruct, Remind*

(1) *John 11:20-35*

(2) *John 3:1-16*

M. *Biblical Counseling is* _____

1. *Depending upon the whole* _____

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- a) John 15:1,2 – “I am the true vine, and My Father is the vinedresser...”
- b) Eph 5:26 – sanctified and cleansed by the washing of the water of the Word
- c) 2 Cor 3:18 – transformed into the image of Christ by the Spirit of God

2. Demanding man's _____

- a) Rom 8:13 – “...you are putting to death...”
- b) 2 Cor 7:1 – “...let us cleanse ourselves...”
- c) 1 Tim 4:7 – “...discipline yourself...”
- d) 1 Cor 9:24-27 – “...run in such a way...”

3. Discussing _____ with others

- a) Gen 2:18 – “...it is not good for the man to be alone...”
- b) Luke 2:52 – “...in favor with God and man.”
- c) Prov 17:17 – “...a friend...a brother...”

4. Dealing with the _____ man

a) _____ Man

- (1) *1 Tim 6:11*
- (2) *Rom 6:11-13*
- (3) *Matt 5:28-30*

b) _____ Man

- (1) *Rom 12:2*
- (2) *Eph 4:23*
- (3) *Jam 1:2*
- (4) *Heb 4:12*

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5. Discussing the _____, _____, and _____

a) The Past¹

(1) A person's past has a significant influence on the development of his "manner of life."

(a) Ephesians 6:4a

(b) Colossians 3:21

(c) 1 Peter 1:18

(2) No person is a helpless victim whose present "manner of life" is determined by his past.

(a) 1 Corinthians 6:9-11

(b) Colossians 3:5-8

(3) A person creatively interacts with and interprets past events while incorporating his interpretations into his "manner of life" either positively or negatively. Two people may experience the same event and yet respond to it quite differently because of the way they have learned to interpret their circumstances.

(a) Genesis 32:1-21

(b) Genesis 45 and 50

(4) No person perfectly interprets or reproduces what has happened to him in the past. Every person, because of finiteness and fallenness, practices a bit of reconstruction.

(a) Numbers 11:3-6

(5) The Christian should seek to interpret his past as coming from God and for God's glory.

(a) Psalm 37:23

(b) Genesis 50:20

(c) Ephesians 4:1

(6) Every unbeliever will distort his past with an explanation that doesn't honor God's truth. He will resist the truth and endeavor to believe the lie.

¹ The following 13 biblical principles about the past have been adapted and adopted from an article in *The Biblical Counselor*, July, 1993 by John Bettler, Director of CCEF, Laverock, PA).

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(a) Romans 1:18

(b) Proverbs 16:2

(7) A person is not always aware of the assumptions, values, and habits that shape his “manner of life.”

(a) Luke 10:38-42

(b) Mark 10:17-24

(8) A person isn’t driven or controlled by unexplored and largely unexplorable and unknowable “unconscious forces.”

(a) John 8:32

(b) Romans 8:2

(c) Philippians 3:13-14

(9) Exploring a person’s past may help to reveal to that person his “manner of life.”

(a) 1 Peter 1:18

(b) Jeremiah 13:23

(c) 1 Corinthians 8:7

(10) Exploration of a person’s past is not always necessary to produce biblical change.

(a) Romans 6-8

(b) Mark 10:17-21

(c) John 8:1-11

(11) Change occurs in the present. It involves repentance for the distorted values and habits of a false “manner of life” and putting on godly values and behavior patterns in the present.

(a) Ephesians 4:25-32

(b) James 4:1-8

(c) Ezekiel 14:1-11

(12) Reliving past experiences or releasing stored up emotions through a process commonly called catharsis is not a part of biblical change.

(a) Philippians 3:12-14

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(13) *God is sovereign over all the events of a person's life and works through these events, whatever they may be, to make Christians more like Christ.*

- (a) Romans 8:28
- (b) Psalm 103:19
- (c) Genesis 50:20

b) The Present

- (1) *Rom 8:18 – we suffer with an eternal hope***
- (2) *1 Pet 1:6 – we rejoice though we suffer***
- (3) *1 Cor 15:23 – evil companionships corrupt***
- (4) *Prov 13:20 – he who walks with the wise becomes wise***

c) The Future

- (1) *1 John 3:2-3 – we know that when He shall appear we shall be...***
- (2) *Phil 1:6 – will perfect it until the day of Christ Jesus...***
- (3) *Rom 8:28-30 - ...He also glorified.***

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Drawing out the purposes of the heart

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

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

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

1. When do you tend to experience fear, worry, or anxiety (Matthew 6:19-34)?
2. Where have you struggled with disappointment (Proverbs 13:12,19)?
3. In what situations do you struggle with anger (James 4:1,2; Proverbs 11:23)?
4. Where do you encounter problems in relationships (James 4:1-10)?
5. What are the situations of life that you find particularly difficult (I Corinthians 10:13,14)?
6. What things do you find yourself seeking to avoid?
7. Where have you experienced regular problems in your relationship to the Lord?
8. In what situations do you tend to doubt the truths of Scriptures?
9. What is a good relationship? What do you expect of others?
10. In what type of situations do you struggle with bitterness?
11. Where have you struggled with regret, being tempted to say, "If only..."?
12. In what experiences from the past do you have a hard time letting go?
13. Where do you tend to struggle with envy? What do you find yourself wanting that others have and you don't?
14. Whose opinion really matters to you?

Fill in the blanks:

1. Life would be all right if _____?
2. I really wish I had _____?
3. I need _____?

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