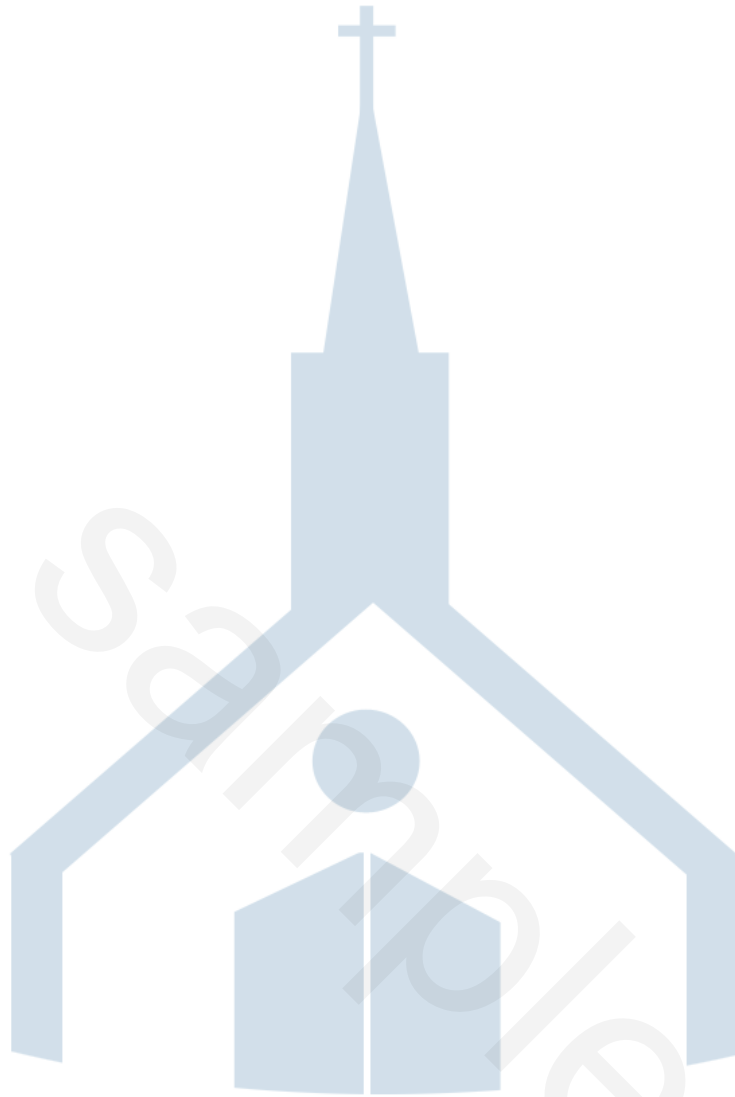


# Care & Discipleship

Leader Handbook







# Care & Discipleship

IBCD Certification

## CARE AND DISCIPLESHIP HANDBOOK

VOLUME 1.4



# CARE & DISCIPLESHIP TRAINING

**Welcome to the Care and Discipleship Course!** This material has been designed for people who have a passion to see believers equipped to disciple and counsel one another with the Word of God. Whether you are an individual seeking to better equip yourself to serve the body, a church leader looking for a way to train up members of your congregation, or a group of people with a vision to cultivate an atmosphere of one-another care in your own local church, this course will be a valuable tool for you.

The Care and Discipleship Course offers a variety of materials which will assist you in completing Levels 1 and 2 of the Care and Discipleship Certification process. It is composed of 38 sessions ranging from foundational principles to key counseling issues. The CDC Handbook contains complete outlines of each session, in addition to lists of additional helpful resources. All texts have been specifically tailored to accompany the video series. It also perfectly supplements the audio series, which is available for free on IBCD's website.

The Care and Discipleship Leader's Handbook is designed to assist those who are leading others through the course. While the basic content is the same, it includes special sections to provide you with practical helps to facilitate discussion, as well as indications of appropriate times to do so. The Student Handbook contains the same content, but the discussion sections are not included.

## Section 1: Sessions 1-20

This introduction to biblical counseling is designed to develop an understanding of how the sufficiency of Scripture impacts how to view life's struggles, especially in relation to psychology. It also explores the general principles involved in biblical counseling and how to practically apply them in specific situations including anger, conflict, depression, fear, and temptation.

## Section 2: Sessions 21-38

This material builds on the foundation laid in Level 1, but focuses specifically on biblical views of marriage and parenting and how to deal with common problems in these areas. The intricacies of the mind/body issues in biblical counseling are also explored, especially regarding the use of psychotropic drugs. The course concludes with teaching on understanding God's will.

## Section 3: Helps for Biblical Counselors

The third section of the Care and Discipleship Handbook contains a variety of practical helps for those currently counseling, as well as those seeking certification. For an even more extensive list of resources, including homework assignments, additional outlines, articles and other resources as well as the most updated certification forms, please visit the website at <http://www.ibcd.org>.

## Course Components

As you work through the Handbook you will become familiar with several icons that have been implemented to assist you in navigating through the various aspects of the curriculum and the resources we have to offer you for each topic. Below is a list of each with a description:



### Videos

Marks which video session (or audio track) corresponds to each outline.



### Audios

Indicates helpful audios that can be referred to for further study on a given topic. These audios can be found on the website and are also embedded on each DVD (to be accessed with a computer).



### Books

Indicates suggested books for further study.



### Booklets

Indicates suggested booklets and pamphlets for further reading.



### Supplemental Resources

Indicates other helpful homework resources, outlines and handouts that are available to you on our website.



### Discussion Sections

The Leader's Guide includes discussion boxes with helpful questions to facilitate the course with a group. We understand that every group setting has its own time constraints, so we have time-stamped each discussion section during logical breaks in the flow of the material rather than in uniform time segments. This allows for leaders to plan when they want to break each session and gives them flexibility regarding the discussion of the material.



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

## Level 1

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

## Level 2

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

## Level 3

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

To learn more visit: [www.ibcd.org/cdc](http://www.ibcd.org/cdc)



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

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

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

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

**ACBC certified agency where Basic Training Course was completed:**

**ACBC Certified Agency:** IBCD

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

**Instructors:** Jim Newheiser, Laura Hendrickson

**Name of course taken:** IBCD Care & Discipleship Course

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

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

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

Phase 1.3 - finish an additional 500 pages of reading

Phase 2 - Exams and Application

Phase 3 - Supervision Counseling

More information can be found at [www.biblicalcounseling.com/certification](http://www.biblicalcounseling.com/certification)



I would like to give thanks to those who have spent many hours making this handbook as helpful as possible - Christina, Jackie, Pat, and Craig. We are greatly indebted to George Scipione, founder of IBCD, who laid the foundation for this material. I pray that God's people are blessed through your labors.

Jim Newheiser

June 2013



# TABLE OF CONTENTS

## Section 1: Sessions 1-20

### Fundamentals

What Is Biblical Counseling Part 1 (CDC 1) .....	1
What Is Biblical Counseling Part 2 (CDC 2) .....	7
What Is Biblical Counseling Part 3 (CDC 3) .....	11

### Methodology

General Principles of Biblical Counseling Part 1 (CDC 4) .....	17
General Principles of Biblical Counseling Part 2 (CDC 5) .....	23
General Principles of Biblical Counseling Part 3 (CDC 6) .....	29

### Practice

How Do People Change Part 1 (CDC 7) .....	37
How Do People Change Part 2 (CDC 8) .....	43
Theology and Biblical Counseling (CDC 9) .....	49
Peacemaking Part 1 (CDC 10) .....	53
Peacemaking Part 2 (CDC 11) .....	59
Peacemaking Part 3 (CDC 12) .....	65
Grace When Things Are Hard (CDC 13) .....	71
Anger Mismanagement: Only Grace Transforms the Heart (CDC 14) .....	79
Biblical Counseling: Depression (CDC 15) .....	91
Biblical Counseling: Worry and Anxiety (CDC 16) .....	105
Biblical Counseling: Fear (CDC 17) .....	115
Temptation Part 1 (CDC 18) .....	127
Temptation Part 2 (CDC 19) .....	137
Understanding the Influences of Nature and Nurture (CDC 20) .....	151

## Section 2: Sessions 21-38

### Marriage

Biblical Foundations: Marriage Is Made in Heaven (CDC 21) .....	161
Biblical Foundations: God's Directive for Marriage (CDC 22) .....	171
How to Change Your Husband (CDC 23) .....	181
How to Change Your Wife (CDC 24) .....	191
Solving Marriage Problems: Conflict Resolution and Communication(CDC 25) .....	197

Solving Marriage Problems: Using Financial Wisdom from Proverbs(CDC 26) .....	207
From Idol to Blessing: How Grace Transforms Our Sexuality Part 1 (CDC 27) .....	215
From Idol to Blessing : How Grace Transforms Our Sexuality Part 2 (CDC 28) .....	227
Counseling in Cases of Separation, Divorce and Remarriage (CDC 29) .....	235
<b>Medicine</b>	
The Medicine-Only Approach to Counseling (CDC 30) .....	251
Psychotropic Drugs and Biblical Counseling (CDC 31) .....	261
Cognitive-Perceptual Disorders (CDC 32) .....	271
<b>Parenting</b>	
Parenting Is More Than a Formula Part 1(CDC 33) .....	279
Parenting Is More Than a Formula Part 2 (CDC 34) .....	287
But My Child Is Different! (CDC 35) .....	295
Dealing With Rebellious Teens: When “Good Kids” Make Bad Choices (CDC 36) .....	303
You Never Stop Being A Parent: Parenting Your Adult Children (CDC 37) .....	317
<b>The Will of God</b>	
Knowing God’s Will (CDC 38) .....	339

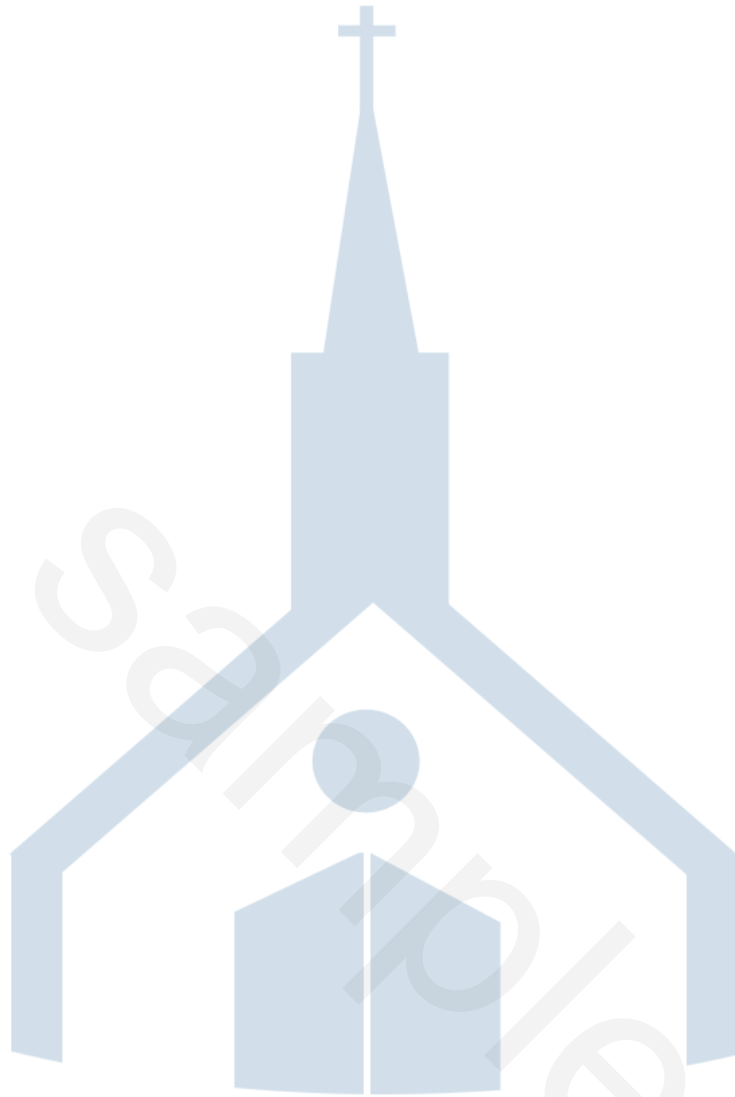
## Section 3: Helps for Biblical Counselors

<b>Appendix 1: IBCD Counseling Resources</b> .....	359
(Approximately) 100 “Go to” Texts for Biblical Counseling .....	361
The Use of Audio Resources in Counseling .....	367
Homework Assignments .....	369
Counselor’s Notes .....	371
Observer’s Organizer .....	372
Welcome to IBCD .....	373
How to Get the Most Our of Your Counseling .....	374
Consent to Counseling .....	375
Confidentiality Policy .....	376
PDI .....	379
<b>Appendix 2: CDC Documents</b> .....	383
Level 1 Exam .....	385
Level 1 Leader Interview .....	387
Level 1 Application .....	389
Level 2 Exam .....	393

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Level 2 Leader Interview .....	395
Level 2 Application .....	397
Level 3 Required Reading Form .....	401
Level 3 Counseling Observation Form .....	403
Level 3 Counseling Observation Log .....	404
Level 3 Leader Interview .....	405
Level 3 Application .....	407
<b>Appendix 3: NANC Documents</b> .....	<b>411</b>
Overview - Three Phases of NANC Certification .....	413
FAQ and Instructions .....	416
Statement of Faith .....	422
Sample Schedule for Completing Certification in One Year .....	423
Application Packet Checklist .....	424
Application .....	425
Observation Log .....	429
Approved Reading List .....	430
Reading Log .....	431
Theology Exam .....	432
Counselor's Exam .....	433
Pastor/Elder Evaluation .....	434
Colleague/Co-worker Evaluation .....	435
Case Report Form .....	436
Sample Membership Covenant .....	437





# Care & Discipleship

IBCD Certification

**CARE AND DISCIPLESHIP  
SECTION 1: SESSIONS 1-20**





# WHAT IS BIBLICAL COUNSELING? PART 1

## Introduction and Review

- A. A breakdown in society- the religion of secular humanism.
  
- B. The failure of the church.
  
- C. The emergence of the biblical counseling movement. Jay Adams: 1970's *Competent to Counsel*.

## Harmful Errors of Modern Psychology

- A. Is psychology a science in the same way that medicine is?
  - 1. Should the pastor deal with the spiritual problems while the “mental health professional” deals with emotional and mental problems?
  
  - 2. Psychology and theology both deal with the same fundamental issues of meaning and value, from widely differing perspectives.



## Discussion (15:30)

### 1. How are theology and psychology similar?

*Psychology and theology both deal with the same fundamental issues of meaning and value. They approach them from widely different perspectives, however.*

### 2. How has western society's approach to theology and psychology shifted over the past 100 years?

*Over the past 100 years secular humanism has come to dominate western society where once Christian ethics served as the moral basis. Where once people with problems like family or depression sought the help of a minister, now most seek the help of a psychologist or doctor. This cultural shift has also affected the church, where secular psychology is widely accepted and often even taught.*

### 3. What is one major problem with assuming that psychology is a science in the same way that medicine is?

*One major problem with considering psychology scientific is that there are over 250 different approaches to psychology. Many of these approaches are contradictory.*

## B. Unscriptural presuppositions and practices of certain schools of psychology.

### 1. A faulty view of man.

- Man is only an advanced animal: naturalism/materialism. *Gen 1:26-27*
  
- Man is basically good, or at worst a blank slate. *Rom 3:10-18, 23; Ps 51:5*
  
- Man is autonomous: able to solve his problems without God's help. *John 15:5; 2 Tim 3:2*

2. Excuses sin and denies personal responsibility.

- Blame shifting: parents, teachers, society, etc. *1 John 1:8-10; Js 1:13-15; Ps 32:3ff*

- The medical model: calling sin sickness. “Mental illness”

- Is there such a thing as “mental illness”?

- Biology is the hot topic in psychology right now.

3. No fixed moral values: relativism. *2 Tim 3:16-17*

- Non-directive counseling (Rogers). *Prov 14:12; Col 1:28; Js 5:19-20*

- Sinful behaviors and desires legitimized.

- Promotion of “socially acceptable” behaviors: gratification of carnal appetites, ventilation, etc.

- Often attempts to relieve God-given guilt by destroying conscience.

4. No place for God.

C. Secular psychology is powerless to bring about meaningful change. *Jer 17:9; Rom 8:5-8*

D. What about those cases in which people seem to get better?

1. Often symptoms (i.e. bizarre behavior) go away with or without treatment.

2. The most serious (spiritual) problems remain. *Luke 11:24-26*

sample



## Discussion (52:30)

1. What are some of the unbiblical presuppositions of modern psychology?

*Answers may include: a faulty view of man, a denial of personal responsibility for sin, lack of fixed moral values and no place for God.*

2. How is the biblical view of guilt fundamentally different than that of secular psychology?

*Secular psychology views guilt as a bad thing that people need to rid themselves of by throwing off the beliefs and ideas that make them feel bad. The Bible teaches that guilt is a tool which is meant to make us aware of our sin and drive us to seek the Lord through repentance.*

3. Why is secular psychology powerless to bring about meaningful change?

*Because secular psychology begins with a faulty view of who man is as created in God's image and morally responsible to Him, it cannot properly diagnose the fundamental problem: sin. Without addressing the problem of sin, meaningful, God-glorifying change can never take place.*

4. Sometimes positive change does appear to take place in those seeking help through secular psychology. What is often the lingering problem even if this does occur?

*Studies show that 2/3 of people tend to get better over time whether or not they seek any kind of help. On the surface it looks like if a person "gets better" or solves their problem success has been achieved. However, what often has happened in these cases is that people have exchanged one idol for another. The change that is sought through biblical counseling is that people would repent of their sin, be reconciled to God and grow in holiness. If this has not happened, then meaningful change from a biblical perspective has not taken place.*



## WHAT IS BIBLICAL COUNSELING? PART 2

### Christian Approaches to Counseling

- A. Radical separation: the pastor and psychologist are professionals working in different realms.
1. Pastors refer cases dealing with emotional problems to qualified counselors.
  2. Psychology and biblical Christianity address the same human problems from very different viewpoints.
  3. Who is qualified to counsel? *Gal 6:1; Rom 15:14*
- B. Integration: psychologists who happen to be Christians are best suited to helping people with their problems.
1. These people tend to use their psychological training as a starting place, with scripture being applied to support the psychological ideas. *Mark 12:31; 2 Tim 3:1-2*
  2. They tend to accept psychological findings uncritically while neglecting sound in-depth Bible teaching.
  3. The danger of integration. *2 Cor 6:14-18*



## Discussion (25:33)

1. What is the radical separationist view of the role of pastor and counselor?

*Radical separationists view pastors and psychologists as professionals who work in completely different realms. They believe that while pastors should dedicate themselves to the explicitly spiritual concerns of their congregations, emotional and mental crises should be referred to “trained” psychologists.*

2. What does the Bible say about who is qualified to counsel?

*The Bible’s requirement for qualification is spirituality according to Galatians 6:1. This means that those living a life controlled and characterized by the fruit of the Holy Spirit are qualified to help others. Someone with “official” training may not meet the Bible’s requirements while someone without “official” training may be the very person best equipped to help.*

3. What are some of the problems of the integration approach?

*Many integrationists are people who have spent thousands of hours of their lives being trained in a psychology that springs from an opposing worldview. They tend to use this training as a starting place and attempt to work Scripture into their system, rather than using the Scriptures as their foundation and scrutinizing all things through its lens.*

C. Synergism/spoiling the Egyptians: since “all truth is God’s truth,” Christians should add the best of psychology to what the Bible teaches.

1. They claim to use Scripture to critically examine the findings of psychology.

2. They have the same problems as the integrationists.

3. Their system is usually built around extra-biblical concepts.



4. That which was taken (spoiled) from the Egyptians was silver, gold, and garments, not ideas and beliefs. *Lev 18:3-4; 1 Cor 3:19; Col 2:3, 8-10*



### Discussion (39:30)

1. What are some common Christian approaches to counseling in our day?

*Answers may include: radical separation, integration, and synergism.*

2. What is the premise of synergism?

*The premise of synergism is that, because all truth is God's truth, we can and should employ truths found in secular psychology to assist us in Christian counseling. They liken this to the Israelites plundering the Egyptians.*

3. How is the idea of "plundering the Egyptians" applied inappropriately to counseling?

*What the Israelites took from the Egyptians were objects, silver, gold and clothing, not ideas and beliefs. In fact the Lord continually reminds the Israelites to guard against the beliefs and practices of the godless cultures around them.*

4. Why might it be useful to learn about psychology?

*It is useful for Christians to know and understand the worldview of others. The purpose in this is not so that counselors can turn there to find truth to help people, but so they can understand where their counselees are coming from. Most counselees will come in having been "psychologized" by the culture and it is helpful for counselors to be aware of the beliefs and presuppositions under which many of them are operating.*

5. Where does the Bible say that we are to look for the treasures of wisdom and knowledge?

*According to Colossians 2 the treasures of wisdom and knowledge are found in Christ alone, not in the philosophies of the world which can be very deceptive.*