THE HISTORY OF THE BIBLICAL COUNSELING MOVEMENT

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Engaging the Heart

I. Why study history?

II. Why bother with the history of the Biblical Counseling Movement?

A. The BCM is significant.

B. The battle over the Bible still rages.
   1. 1800-1900s saw “the battle for the Bible”, the issue of infallibility/inerrancy.
   2. The present battle lines are extended to the sufficiency of the Scriptures.

III. I’ll try to be like FOX NEWS: I report and you decide.

Exposition of the Word

I. You need a grasp of biblical and secular history.

A. Counseling is primarily a function of family/clan elders, a kingly function.

B. Counseling is also the work of religious leaders: priests & prophets, then elder/pastors.

C. This is a topic for an historical study, but most if not all preliterate societies reflect this characteristic pattern, ex. DeCoulages work, *The Roman Family*. 
II. You need a grasp of the Protestant Reformation’s gifts to counseling.

A. The ancient pattern continues but now a Scripture based counseling model develops. It is biblical in content and methodology. The Puritans did much in this area.

B. Satanic substitutes exist, both secular (Medical model that arises out of a deistic view of the universe) and sacred (heretical).

III. You need a grasp of the modern era.

A. 1750-1900 Psychology develops as an empirical science as opposed to philosophical anthropology.

B. 1900-1950 Psychology develops major schools and many offshoots. Through Harry E. Fosdick and Norman V. Peale psychology sweeps over the liberal churches, CPE etc.

C. 1950-1970
   1. Mainline churches business as usual, Robert Schuller.
   2. National Association of Evangelicals
   3. Clyde Narramore et. al. move psychology into the evangelical churches.

D. 1965-present Jay E. Adams triggers the BCM.
   2. 1970-1979 Adams writes major texts; Wayne Mack
   4. 1990-present Maturing & stabilization of the BCM.

IV. You need to grasp the present developments in the BCM.

A. The evangelical church scene.
   1. CAPS/AACC
   2. Criticism: M. Horton; Os Guiness; D Wells
B. BCM developments: main line

1. CCEF/Westminster –P; Journal of Biblical Counseling
2. NANC
3. The Master’s College/Seminary
4. SBC: Southern; Southeastern; Southwestern
5. Smaller Reformed Seminaries: RPTS; Greenville PTS; Mid-America; PRTS
6. Local Churches: ex, Faith Baptist Church, Lafayette, IN; RBCTI & INS, Moore, SC

C. Other developments influenced by the BCM.

1. BCF: John Broger
2. IABC: Ed Bulkley
3. Trinity Theological Seminary, Newberg, IN
4. Bobgans/Hunt

V. You need to evaluate the Biblical Counseling Movement.

A. The pluses and minuses: see for the 2012 Workshop “THE IMPORTANCE OF THE LOCAL CHURCH”.

B. Powlison’s evaluation

C. Lambert’s evaluation

D. Scipione’s evaluation of A-C

Exhortation for Life

I. The BCM is significant.

A. The church existed w/o it for millennia.

B. But, like the Protestant Reformation it is a call to fidelity to the gospel and to the Scriptures.

II. The BCM may be used of God to help the church as it struggles with the worldly influences in the dying embers of western civilization.