



Institute for Biblical Counseling and Discipleship
ACBC Counseling Exam Study Guide

Q1: What issues should be covered in an introductory session with a counselee regardless of the counseling issue? Explain the importance of each issue.

Definitions:

1. Gather information (Prov 18:13)
2. Is the person truly a believer? (1 Cor 2:14)
3. Give hope! (1 Cor 10:13; Lam 3:21-24)
4. Define the problem (Mark 7:14-23)
5. Establish expectations (2 Cor 3:18)
6. Assign projects for growth (Phil 2:12-13)

Key Texts:

Proverbs 18:13, “If one gives an answer before he hears, it is his folly and shame.”

Colossians 1:28-29, “Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. For this I toil, struggling with all his energy that he powerfully works within me.”

Proverbs 27:6, 9, “Faithful are the wounds of a friend; profuse are the kisses of an enemy.” “Oil and perfume make the heart glad, and the sweetness of a friend comes from his earnest counsel.”

Lamentations 3:21-24, “But this I call to mind, and therefore I have hope: The steadfast love of the LORD never ceases; his mercies never come to an end. they are new every morning; great is your faithfulness. “The LORD is my portion,” says my soul, “therefore I will hope in him.”

Key Resources:

Jay Adams, *The Christian Counselor’s Manual* (Zondervan, 1986), 228-231.

Jay Adams, “Getting Started, The First Session” in *Critical Stages of Biblical Counseling* (Timeless, 2002), 5-78.

Jay Adams, *Ready to Restore* (P&R, 1981), 24-31.

Q2: Describe at least six biblical strategies to develop a caring relationship with your counselees. Clearly identify each strategy and ground its use in specific passages of Scripture, explaining its practical utility in building a relationship.

Definitions: Build the relationship

1 Thess 2:7-8, “But we were gentle among you, like a nursing mother taking care of her own children. ⁸ So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us.”

1. Listen actively and intently before advising: Prov 18:13.
2. Ask questions that draw the person out: Prov 20:5.
3. Speak truth in love: Prov 27:6,9; Eph 4:15; 1 Cor 13:1-3.
4. Humility, identify not as someone who has arrived, but as a fellow Pilgrim: 1Cor 4:7; 2Cor 1:3; Phil 3:12.
5. Grieve with the hurting, rejoice with the victorious: Rom 12:10, 15.
6. Serve them: John 15:13; 1 John 3:18; James 2:15-16.
7. Encourage people: 1 Thess 5:11.
8. Be available: 1 Thess 2:8.
9. Pray specifically for them: Matt 6:5-13; James 1:5-8.

Key Texts:

Proverbs 27:6, 9
John 10:27
Romans 12:10, 15
1 John 3:18
James 2:15-16
1 Peter 2:17

Key Resources:

Jay Adams, *The Christian Counselor's Manual* (Zondervan, 1986), 159, 226-227.

Wayne Mack, “Developing a Helping Relationship with Counselees” in John MacArthur, ed., *Counseling: How to Counsel Biblically* (Thomas Nelson, 2005), 101-113.

Jeremy Pierre & Mark Shaw, “The Nature of the Biblical Counseling Relationship,” in James MacDonald, Bob Kellemen, & Steve Viars, eds., *Christ Centered Biblical Counseling*, (Harvest House, 2013), 309-323.

Paul Tripp, *Instruments in the Redeemer's Hands* (P&R, 2002), chs. 7-8.

Q3: Provide a biblical theology of emotions. What role should a counselor allow a counselee's emotions to play in counseling? How can one tell the difference between sinful emotions and righteous emotions? How would you use Scripture to help a counselee change improper emotions?

Definitions:

- I. Theology:
 - a. God has emotion
 - i. God gets angry (Psalm 76:7; 78:31; 85:3; 106:29)
 1. Delights (Psalm 35:27)
 - ii. Jesus is compassionate (Matt 9:36; 14:14; 15:32)
 - iii. The Holy Spirit is grieved (Eph 4:30)
 - b. Is God impassable?
 - i. "Because God's intrinsic moral nature is unchangeable it must always and without fail express itself in ways appropriate to the moral state of any given situation." Bruce Ware
 - c. Man is made in the image of God
 - i. Is commanded to serve with joy (Deut 28:47)
 - ii. Is commanded to rejoice (Phil 4:4; Psalm 100:2; Rom 12:15)
 - iii. Is commanded not to fear (1 Pet 5:7)
- II. What role do emotions play?
 - a. Reveal the heart and beliefs.
 - b. No one should treat people as merely rational beings in need of instruction, nor merely as emotional beings in need of healing, nor as merely decision-makers who need right motivation... Human experience is three-dimensional. The human heart responds cognitively, through rational processes based on knowledge and beliefs. It also responds affectively, through a framework of desires and emotions. It also responds volitionally, through a series of choices reflecting the willful commitments of the heart. These three aspects of the heart's response are all a part of how people were designed to worship God." Jeremy Pierre, *The Dynamic Heart in Daily Life*
 - c. Emotions are often the smoke detector of the heart.
- III. Sinful emotions vs righteous emotions?
 - a. How are they expressed? (Eph 4:1-3, 15)
 - b. Is it a righteous desire? (1 Cor 10:31; Phil 2:3-4)

Key Texts:

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

Ephesians 4:31-32, "Let all bitterness and wrath and anger and clamor and slander be

put away from you, along with all malice. ³² Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you."

Philippians 4:6-10, "Do not be anxious... think on these things."

Matthew 6:25-34, "Do not be anxious" about material things.

1 John 4:18, "There is no fear in love, but perfect love casts out fear."

Galatians 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."

Genesis 4:4-7: Cain and Abel.

Daniel 5:5-6: Writing on the wall; King was fearful.

James 4:1-3: Fights and quarrels, Because "you ask wrongly, to spend it on your passions."

Key Resources:

Jay Adams, *The Christian Counselor's Manual* (Zondervan, 1986), 109-116, 420-425.

Jay Adams, *A Theology of Christian Counseling* (Zondervan, 1979), 102-105, 165.

David Powlison, "What do You Feel?" in *Seeing with New Eyes* (P&R, 2003), 211-224.

Brian Borgman, *Feelings and Faith* (Crossway, 2009).

Nicolas Ellen, "Biblical View of Emotions" (NANC Annual Conf., 2010).

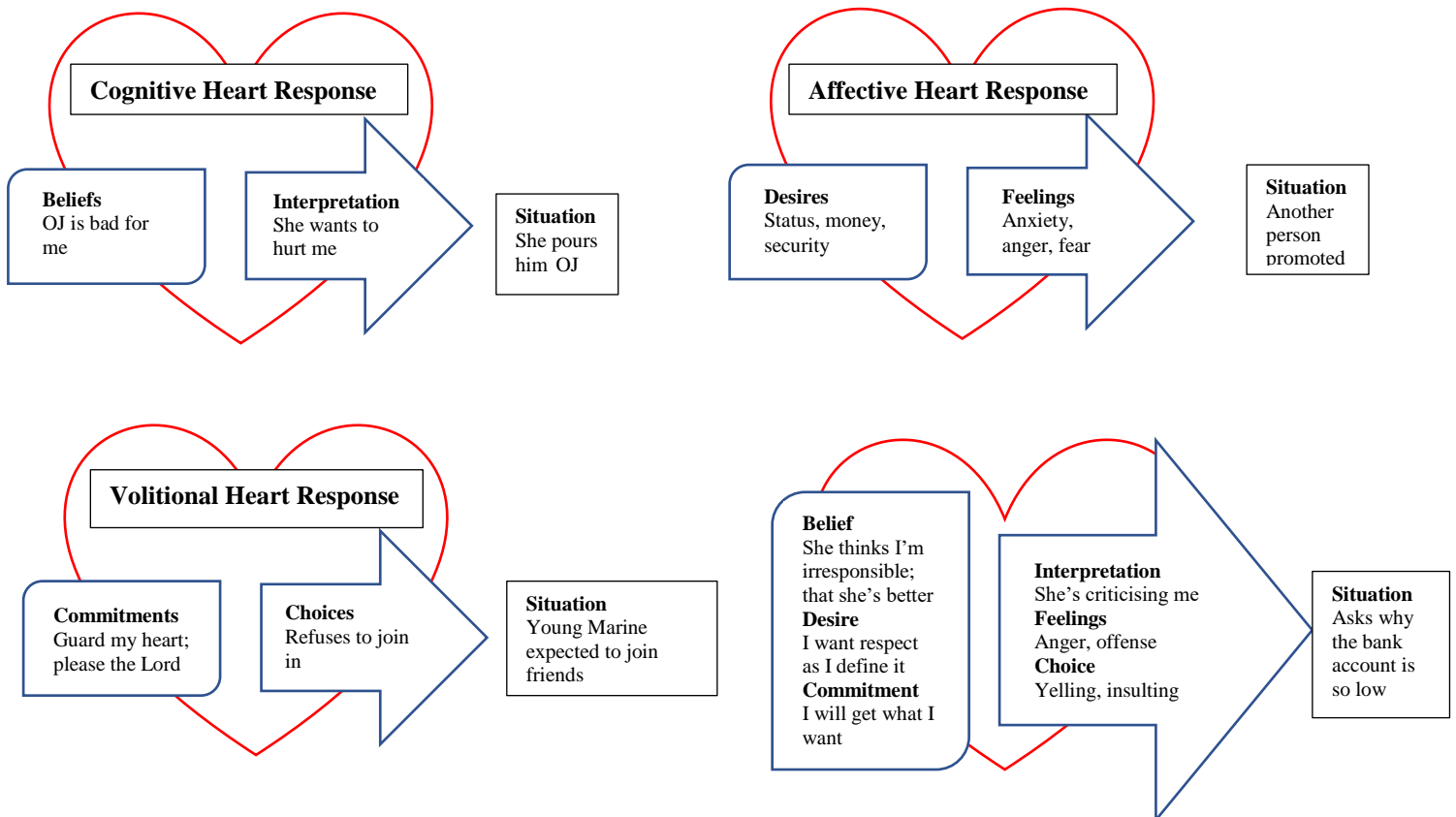
Elyse Fitzpatrick, "Emotions" (BCTC Faith Lafayette, Track 5, 2008).

Sam Williams, "Toward a Theology of Emotion" *Southern Baptist Journal of Theology* 7/4 (Winter 2003): 58-73.
 Jeff Forrey, "The Biblical Understanding and Treatment of Emotions" in James MacDonald, Bob Kellemen, & Steve Viars, eds., *Christ-Centered Biblical Counseling*, (Harvest House, 2013), 393-408.

Emotion Assessment Grid		
Components of	Characteristics of Unrighteous	Characteristics of Righteous
<i>Anger</i>	<i>Anger</i>	<i>Anger</i>
Arousal	<i>When I don't get what I want or think I deserve</i>	<i>When God does not get what He deserves (honor, obedience, worship, etc.)</i>
Expression	<i>When I use destructive speech or actions because I am not getting what I want</i>	<i>When the energy of anger is used, under control, to promote God's will</i>

Jeff Forrey, p. 406

From *The Dynamic Heart in Daily Life*



Q4: Provide a biblical definition of anger. Describe manifestations of anger in both the inner and outer man. Explain the biblical factors that drive anger. Detail several biblical strategies to respond to anger.

Definitions:

“Anger is our whole-personed active response of negative moral judgement against perceived evil.” (Robert Jones, p.15.)

1. It is an active response: it is something we do.
2. A whole-personed active response: “It always involves beliefs and motives, perceptions and desires.”
3. A response against something: Provocation is not causation! The real cause is what lies in our heart.
4. Involves a negative moral judgement: What you did was wrong or unjust!
5. Against perceived evil: May be accurate or inaccurate.

Manifestations:

1. Inner man: Bitterness, resentment, self-pity, adrenaline. “When a little thing pushed your button, it says something big about the buttons inside of you.” (Powlison, p.12)
 - a. “You shall not hate your brother in your heart, but you shall reason frankly with your neighbor...not bear a grudge.” (Lev 19:17-18)
2. Outer man: Flushed face, yelling, being distant, insults, punching a wall, etc.

How to respond:

1. Use it to motivate fair-minded, constructive, and energetic problem-solving.
2. Five things to tell yourself:
 - a. I want something too much – idolatry (James 4:1-4).
 - b. I am not God – Judge (Gen 50:19; James 1:19-20; Rom 12:17-21).
 - c. God has been very gracious to me – in Christ (Matt 18:22-35; Eph 4:31-32).
 - d. God is in control – He is doing good and will not give me more than I can bear (Gen 50:2; 1 Cor 10:13; Rom 8:28-29).
 - e. Remember who I am – a new creature in Christ (Rom 6:11; 2 Cor 5:17).
3. Five more things to remember:
 - a. God’s grace enables me to exercise self-control, patients, and gentleness (Gal 5:22-23; James 1:19).
 - b. God’s grace enables me to speak with gentleness and grace (Eph 4:29).
 - c. God’s grace enables me to lovingly do good to those who wronged me (Rom 12:9-21, Gen 5:21).
 - d. God’s grace enables me to receive correction, even from those who hurt me (Prov 9:8; 13:10).
 - e. God’s grace enables me to pursue restoration of those who hurt me.
 - i. Their sin is primarily against God (Ps 51:4).
 - ii. My objective is to restore (not vent or judge) my brother/sister (Matt 5:21-16; 18:15).
 - iii. If I am to help, I must be spiritual and gentle (Gal 5:13-23; 6:1-2).

Key Texts:

- Matthew 5:21-22, “You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ ²² But I say to you that everyone who is angry with his brother^[c] will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire.”
- Ephesians 4:29-32, “Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. ³⁰ And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. ³¹ Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. ³² Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.”
- James 1:19-20, “Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; ²⁰ for the anger of man does not produce the righteousness of God.”
- James 4:1-3, “What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? ² You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, to spend it on your passions.”

Key Resources:

- Robert Jones, *Uprooting Anger* (P&R, 2005).
- Lou Priolo, *The Heart of Anger* (Calvary, 1998).
- Stuart Scott, *Anger, Anxiety & Fear* (Focus, 2009).
- David Powlison, *Anger: Escaping the Maze* (P&R, 2000).
- David Powlison, *Good and Angry: Redeeming Anger, Irritation, Complaining, and Bitterness* (New Growth Press, 2016)
- Martha Peace, “Help for Overcoming Anger” in Elyse Fitzpatrick, ed., *Women Counseling Women* (Harvest House, 2010).

Q5: Provide a biblical definition of depression. Describe manifestations of depression in both the inner and outer man. Explain the biblical factors that drive depression. Detail several biblical strategies to respond to depression.

Definitions:

Biblical definition: Downcast soul (Psalm 42); strength dried up (Psalm 32); heart is struck down (Psalm 102).

Manifestations:

- Outer Man:
 - Markedly diminished interest or pleasure in almost all activities
 - Significant weight loss or weight gain
 - Too much sleep or too little sleep
 - Lethargy or nervous movement
 - Fatigue or loss of energy

- Inner Man:
 - Depressed mood most of the day / helplessness
 - Feelings of worthlessness or excessive/inappropriate guilt
 - Diminished ability to think or concentrate; indecisiveness
 - Recurring thoughts of death or suicide without a specific plan

Inner Man and Outer Man influence each other – prolonged sickness can lead to depression; prolonged depression can lead to illness.

Biblical factors that drive depression:

- Sin and guilt (Psalm 32)
- Overwhelming circumstances (Psalm 42)
- Injustice (Psalm 73)
- Relationships (Jeremiah 17:5-6)

Biblical strategies:

- Sin and guilt – repentance (Psalm 51)
- Overwhelming circumstances – God’s purposes for suffering (2 Cor 4:7-18)
- Injustice – God’s final justice (Psalm 37, 73; Romans 12)
- Relationships – Joy in knowing God (Psalm 16, Romans 8:28-29; Romans 12)
- Speak truth to yourself (1 Cor 10:5; Phil 4:8)

Key Texts:

Genesis 4:3-7 – Cain’s “face fell.”

Psalms 42 & 43 – “Why are you downcast, oh my soul?”

Proverbs 4:13 – Keep instruction

Matthew 7:24-27, 27:3-5 – Build on the Rock; Judas

2 Corinthians 10:5 – Take thoughts captive

Key Resources:

- Ed Welch, *Depression* (P&R) – booklet
- Ed Welch, *Depression: A Stubborn Darkness* (P&R)
- Bob Somerville, *If I am a Christian, Why Am I Depressed?* (Xulon, 2014)
- Jay Adams, *What to Do When You Become Depressed* (Timeless) – booklet
- Jay Adams, *The Christian Counselor’s Manual* (Zondervan, 1986), 350, 375-376.
- Jay Adams, *Competent to Counsel* (Zondervan, 1986), 126, 146.
- Laura Hendrickson & Elyse Fitzpatrick, “Depression: An Opportunity in Disguise” in *Will Medicine Stop the Pain?* (Moody, 2006), 97-120.
- Wayne Mack, *Out of the Blues* (Focus, 2006).
- Robert Smith, *The Christian Counselor’s Medical Desk Reference* (Timeless, 2000), 195-223.

Q6: Provide a biblical definition of anxiety and fear. Describe manifestations of anxiety and worry in both the inner and outer man. Explain the biblical factors that drive anxiety and fear. Detail several biblical strategies to respond to anxiety and fear.

Definitions:

Anxiety: Stress over what might or might not happen.

Fear: Concern over the future.

Rooted in unbelief – Matt 6:30

Need to understand God's sovereignty – Psalm 31:15; Job 14:5

A biblical definition of anxiety (Greek, *merimnao*) would be “a divided mind or a divided concern” (<https://www.billmounce.com/greek-dictionary/merimnao>).

Fear (*phobos*) is biblically defined as a “feeling of terror or alarm which stems from either real or perceived danger” (Elyse Fitzpatrick, *Overcoming Fear, Worry, and Anxiety*)

Fear can be right or wise when it causes a reverence for God (Proverbs 1:7; Ecclesiastes 12:13-14; 2 Corinthians 5:10-11), a fear of the evil one (Matthew 10:26-28) or when it's a natural response caused by legitimate danger (Job 41:33; Proverbs 22:3). Fear can be sinful when it is focused on self rather than on God (Matthew 6:19-24).

In the inner man, anxiety and worry is often categorized as an unsettled heart, where the soul is disturbed or agitated and will not be at rest even though the body may be at rest.

In the outer man, a person may experience sleeplessness, the inability to relax, the inability to concentrate, nervous energy, muscle tension or body aches and sweating.

Factors include:

The fear of man (Proverbs 29:25; Matt 10:28-33; Gal 1:10).

Trusting oneself rather than trusting the sovereignty of God (Josh 1:9; Matt 6:33-34).

Idolatry of the heart is a biblical driving factor for anxiety and fear (Matthew 6:19-24).

We want certainty and control, both of those are reserved for God. We are to be faithful and leave results to God.

Biblical strategies to respond to anxiety and fear.

God will never give more trouble in life than the counselee can handle (1 Cor 10:13), and that Jesus has a plan for rest and peace for the soul (Matt 11:28-30).

Take care of today's troubles and set godly priorities (Matt 6:33-34).

Personalize Psalm 23.

Memorize and personalize Philippians 4:4-9

Key Texts:

- Matthew 6:25-34 – Key text!
- Philippians 4:4-9 – Walk through this text with your counselee!
- Proverbs 3:25-26, “Do not be afraid of sudden terror or of the ruin of the wicked, when it comes, for the LORD will be your confidence and will keep your foot from being caught.”
- Matthew 10:28, “And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell.”
- Proverbs 22:3, “The prudent sees danger and hides himself, but the simple go on and suffer for it.”
- Proverbs 29:25, “The fear of man lays a snare, but whoever trusts in the LORD is safe.”
- Proverbs 1:7, “The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction.”
- Proverbs 9:10, “The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is insight.”
- 1 John 4:18, “There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love.”

Key Resources:

- Jay Adams, *The Christian Counselor's Manual* (Zondervan), 413-425.
- Jay Adams, *What Do You Do When Fear Overcomes You?* (P&R, 1975).
- Jay Adams, *What Do You Do When You Worry All the Time?* (P&R, 1975)
- Elyse Fitzpatrick, *Overcoming Fear, Worry, and Anxiety* (Harvest House, 2001).
- John MacArthur, *Anxiety Attacked* (Chariot Victor, 1993) re-published under the title, *Anxious for Nothing* (David C. Cook, 2012).
- Wayne & Joshua Mack, *The Fear Factor* (Hensley, 2003).
- David Powlison, *Worry: Pursuing a Better Path to Peace* (P&R, 2004).
- Lou Priolo, *Fear: Breaking Its Grip* (P&R, 2009).
- Stuart Scott, *Anger, Anxiety & Fear* (Focus, 2009).
- Ed Welch, *Running Scared* (New Growth, 2007)
- Ed Welch, *When People Are Big and God is Small* (P&R, 1997).

Q7: List several reasons for concluding a counseling case. For each, describe how you would go about ending the counseling.

Discussion:

- What is the purpose of your counseling?
 - What do you hope to see in this person's life?
 - Short term goals?
 - Long term goals?
- The person has solved his major problems.
 - Not the circumstance, but the response in the midst of the circumstance (Jer 17:5-8).
- The person has understood the major passages that were applied to it.
 - And has learned how to seek out biblical answers – how to think biblically in life's situations (Rom 12:2; James 1:2-4).
- Has replaced sinful habits with major biblical practices.
 - And has done so for the right reason (1 Cor 10:31).
- Has been able to generalize the major principles he has learned.
 - And understands how to continue to grow spiritually (2 Pet 3:18).
- How to end:
 - Ask if they think they now understand how to respond biblically, review biblical responses they have learned and done, commend them for their growth, ensure they have a habit of spiritual growth, let them know they don't need you anymore.
- The person doesn't complete the assigned homework.
 - At the end of the session, assign homework and tell them to call you when the homework is complete – then we'll schedule another meeting.

Key Texts:

- Galatians 5:22-23: Fruit of the Spirit
- Romans 12:2, "Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect."
- Matthew 18:15-17, "If your brother sins against you..."
- Matthew 22:37-40: First and second Greatest Commandments.

Key Resources:

- Jay Adams, *Ready to Restore* (P&R, 1981), 31.
- Jay Adams, *Critical Stages of Biblical Counseling* (Timeless, 2002), 209-213.
- Howard Eyrich & William Hines, *Curing the Heart* (Christian Focus, 2007), 161-162.

Q8: Describe in biblical categories the operations of the devil. Is there a difference between Believers and unbelievers regarding the activity of the devil? What is a biblical methodology for responding to the demonic in the context of counseling?

Definitions:

What does the devil do?

Satan is described as an accuser (Revelation 12:10; Zechariah 3:1), a tempter (1 Peter 5:8; Matthew 4:1; Acts 5:3; 1 Corinthians 7:5), an enemy of God and His children (Matthew 13:39), the evil one (1 John 2:13, 3:12, 5:18), an adversary (1 Peter 5:8), a hinderer (1 Thessalonians 2:18), a devourer (1 Peter 5:8), and a spreader of false teaching (1 Timothy 4:1). The devil cannot indwell a believer (1 Corinthians 6:15; Romans 8:9) but can establish strongholds through sleeping on your anger (Ephesians 4:26-27), lack of physical intimacy in marriage (1 Corinthians 7:5), unforgiveness (2 Corinthians 2:10-11), and spiritual laziness (1 John 3:10).

The operations of the devil in unbelievers includes binding their minds (2 Corinthians 4:4), causing mental incapacities (Luke 8:26-35).

Difference between believers and unbelievers?

Cannot possess a believer (Mark 3:27; Rom 8:9-11).

Counseling

Resist the devil through taking your thoughts captive to the obedience of Christ (James 4:7; 2 Cor 10:5).

Realize that while Satan can stir thoughts, you are still responsible for your own sin – no such thing as “the devil made me do it!” (James 1:14)

Key Texts:

- James 4:7-8 – Resist the devil and he will flee.
- 1 Corinthians 16:13, “Be watchful, stand firm in the faith, act like men, be strong.”
- Jude 1:9
- Romans 8:38-39 – Satan cannot separate us from the love of God!
- 2 Corinthians 11:14, “And no wonder, for even Satan disguises himself as an angel of light.”
- 1 Peter 5:8-9, “Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. ⁹Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world.”
- James 2:19, “You believe that God is one; you do well. Even the demons believe—and shudder!”
- Ephesians 6:10-20
- Romans 8:9-16
- 2 Corinthians 10:5 – take thoughts captive to the obedience of Christ.
- 2 Timothy 2:24-26, “And the Lord's servant^[e] must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, ²⁵correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth, ²⁶and they may

come to their senses and escape from the snare of the devil, after being captured by him to do his will.”

- 1 John 5:19, “We know that we are from God, and the whole world lies in the power of the evil one.”

Key Resources:

David Powlison, *Power Encounters: Reclaiming Spiritual Warfare* (Baker, 1994).

David Powlison, “Power Encounters” Audio series (Institute for Biblical Counseling & Discipleship, 1999), available at: <http://www.ibcd.org/resources/messages/category/demons/>

Paul Enns, *Moody Handbook of Theology*, 2nd rev. ed. (Moody, 2008), 306-310.

Jay Adams, *The Christian Counselor’s Manual* (Zondervan, 1986), 126-130.

Q9: Define, describe, and provide a biblical evaluation of each of the following: 12 step recovery programs, cognitive-behavioral therapy, the biogenic theory of mood disorders, and electroconvulsive therapy.

Definitions:

- Why do we need to know this?

12 step recovery programs: See “The Twelve Steps” attached below.

Cognitive-behavioral therapy (CBT): Cognitive behavioral therapy (CBT) is a common type of talk therapy (psychotherapy). You work with a mental health counselor (psychotherapist or therapist) in a structured way, attending a limited number of sessions. CBT helps you become aware of inaccurate or negative thinking so you can view challenging situations more clearly and respond to them in a more effective way.

Biogenic theory of mood disorders: Biogenic amine hypothesis is the theory that defects in the physiology and metabolism of biogenic amines, especially catecholamines (noradrenaline/norepinephrine and dopamine) and an indoleamine (serotonin), are pathogenetically linked to certain psychiatric illnesses, especially depression.

The BAH arose from the discovery that monoamine oxidase inhibitors and tricyclic drugs had mood elevating properties, and had a dramatic effect on brain monoamine functions; that phenothiazines inhibit cerebral dopamine activity further support this theory and suggest a link between a disorder of dopamine metabolism and schizophrenia.

Electroconvulsive therapy (ECT): Electroconvulsive therapy (ECT) is a procedure, done under general anesthesia, in which small electric currents are passed through the brain, intentionally triggering a brief seizure. ECT seems to cause changes in brain chemistry that can quickly reverse symptoms of certain mental health conditions. Conducted for severe depression and severe mania.

Key Texts:

Romans 12:1-2

Key Resources:

Educational resources (resources to aid in understanding these theories & therapies):

“The Twelve Steps of Alcoholics Anonymous.” Available at:
http://www.aa.org/assets/en_US/smf-121_en.pdf

“Cognitive Behavioral Therapy,” Mayo Clinic (February 21, 2013). Available at:
<http://www.mayoclinic.org/tests-procedures/cognitive-behavioral-therapy/basics/definition/prc-20013594>

“The Biogenic Amine Theory,” Segen’s Medical Dictionary (Farlex, 2012). Available at : <http://medical-dictionary.thefreedictionary.com/biogenic+amine+theory>

“Electroconvulsive Therapy (ECT),” Mayo Clinic (October 25, 2012). Available at: <http://www.mayoclinic.org/tests-procedures/electroconvulsive-therapy/basics/definition/prc-20014161>

Biblical resources (resources that aid in critique or discernment):

Jay Adams, *The Christian Counselor’s Manual* (Zondervan, 1979), 37 footnote 9.

R. Scott Clark, “A Reformed Critique of Alcoholics Anonymous” (February, 2006). Available at: <http://rscottclark.org/2012/09/a-reformed-critique-of-alcoholics-anonymous/>

Gary Gilley, “Twelve-Step Recovery Groups and the Christian,” *Think on These Things* 2/6 (April 1996). Available at: <http://www.svchapel.org/resources/articles/25-psychology/574-twelve-step-recovery-groups-and-the-christian>

Richard Hadley, “Electroshock: A Christian Option?” in *Journal of Biblical Counseling* IV/4 (1980): 18-25.

Charles Hodges, *Good Mood Bad Mood* (Shepherd Press, 2012), 37-53

Bob Kellemen, “Is Cognitive-Behavioral Therapy the Same as Biblical Mind/Heart Renewal?” (RPM Ministries, 2014). Available at: <http://www.rpministries.org/2014/01/is-cognitive-behavioral-therapy-the-same-as-biblical-mindheart-renewal/>

T.A. Mahon, “A Way Which Seemeth Right...” *The Berean Call* (Oct. 1 2005). Available at: <http://www.thebereancall.org/node/2568>

David Powlison, “Biological Psychiatry” in *Seeing with New Eyes* (P&R, 2003), 239-252.

David Powlison, “Powlison Responds” (The Gospel Coalition Blog, November 6, 2007). Available at: <http://www.thegospelcoalition.org/blogs/justintaylor/2007/11/06/powlison-responds/> (About CBT)

Robert Smith, *The Christian Counselor’s Medical Desk Reference* (Timeless, 2000), 64-71.

Edward Welch, *Blame it on the Brain* (P&R, 1998), chs. 1-3, 6-7.

THE TWELVE STEPS OF ALCOHOLICS ANONYMOUS

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

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Gary Gilley:

(April 1996 – Volume 2, Issue 6)

The Twelve Steps

The major concern that we have with AA (and other such recovery groups) is that contrary to their denial, they constitute a religious system. For example, they believe and talk about God, they pray, they have a creed, *Alcoholics Anonymous* is their bible, and they fellowship in a church-like setting. However, just like all religions, save true Christianity, Twelve-Step recovery groups cannot bring a person into a right relationship with God; for their god is not the God of Scripture, their prayers are to whatever power(s) they choose, their bible is not God's Word, and their salvation is from "addiction," not sin. The devil is more than happy to provide sobriety in the place of salvation. AA and recovery movements are false religions, attempting to lead mankind to a better and happier life, yet bypass the Cross.

The following is an overview of the Twelve Steps. Each recovery group words these steps somewhat differently to fit its needs, but the steps are all based upon the Twelve Steps of AA:

STEP #1: "We admitted we were powerless over alcohol — that our lives had become unmanageable."

While this step sounds Biblical, unfortunately AA defines alcoholism as a disease. Stafford says, "The 'disease concept' of alcoholism — not invented, but certainly popularized by AA — seems to remove any moral dimension from drinking" (Ibid. p14). Martin Bobgan writes,

“Step One is a dangerous counterfeit for both Christians and non-Christians. It serves as a substitute for acknowledging one’s own depravity, sinful acts and utter lostness apart from Jesus Christ, the only Savior and the only way to forgiveness (relief of true guilt)” (12 Steps to Destruction p91).

It should be noted throughout this study that the other recovery groups simply mimic what AA has done. Codependents Anonymous, for example, believes codependency is an illness (mental); Sexaholics Anonymous would teach that addiction to sex is an illness. The first step for Codependents only changes one word, “We admitted we were powerless over **others** — that our lives had become unmanageable.”

STEP #2: “Came to believe that a Power greater than ourselves could restore us to sanity.”

STEP #3: “Made a decision to turn our will and our lives over to the care of God as we understood Him” (Emphasis in original).

AA denies being a religion, nevertheless, when the central activity of a society is to turn one’s will and life over to God, that society is a religious society. What makes AA unique is that it doesn’t care which god you choose, so long as that god is loving and nonjudgmental. Of course, we would agree that sobriety is important, but one will go to Hell sober — if he turns his life over to any but the true God as revealed in Scripture.

STEP #4: “Made a searching and fearless moral inventory of ourselves.”

STEP #5: “Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.”

Much of steps four and five have a Biblical ring to them — if we are talking about the search for and confession of our own sins. This is often not the case, but rather an opportunity to discover who has wronged us in the past. On the other hand, confession of sins to other people should ordinarily be only as broad as those affected by those sins. Keep in mind, as well, that in AA God can be any form of higher power (even self); therefore, these steps are not the same as confession or repentance of sin as outlined in the Bible. In addition, without the absolutes of Scripture, how is one to decide when he is morally wrong? Is the standard AA, or the majority of people, or our own hearts? Like many false religions the steps of AA sound very close to Biblical teaching until examined closely.

STEP #6: “Were entirely ready to have God remove all these defects of character.”

STEP #7: “Humbly asked Him to remove our shortcomings.”

While moralistic, these steps are not Biblical. God would have us recognize our total depravity, turn to Him in faith and be transformed (Eph. 2:1-10; II Cor. 5:17). *The real problem of man is not that he has “defects” and “shortcomings,” but that he is not in proper relationship with God.*

STEP #8: “Made a list of all persons we had harmed, and became willing to make amends to them all.”

STEP #9: “Made direct amends to such people whenever possible, except when to do so would injure them or others.”

The major concern with steps eight and nine is that they are self-serving. The addicted person is doing these things to make himself feel better. Melody Beattie in *Codependent’s Guide to the Twelve Steps* says, “We are on our way to freeing ourselves from guilt, taking responsibility for ourselves,

removing ourselves as victims, and restoring these relationships” (p146). The dedication of Beattie’s book says plenty: “This book is dedicated to me.”

STEP #10: “Continued to take a personal inventory and when we were wrong promptly admitted it.”

“This sounds terrific, however, by what standard is this ‘honest analysis’ to be made? What is the basis for an accurate self-appraisal? Because the Bible is not the standard for judgment, personal inventory depends upon what standard is this ‘honest analysis’ to be made? What is the basis for an accurate self-appraisal? Because the Bible is not the standard for judgment, personal inventory depends upon subjective values to determine what is right or wrong” (Bobgan p213).

STEP #11: “Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out” (emphasis in original).

The question must be asked, “If these people are not praying to the true God, what kind of responses are they receiving, and from whom?” Beattie, whose books are regularly sold in Christian bookstores, has this to say, “Now I have found a spiritual path through some Native American practices. Zen meditation, and shamanistic practices. . . We build a connection to God by building a connection to ourselves ” (p179,180). She also has this to say about the messages we receive from “our god,” “When it is time, we will receive all the guidance, power and assistance we need to do what we have to do, and we can let go of the rest. If we wait until it is time, our part will be clear. It will be possible. It will happen — naturally, gradually, and with ease. . . When in doubt, when confused stop and ask: What do I need to do to take care of myself? Then listen, and trust what we hear” (p184). **SCARY STUFF!**

STEP#12: “Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles.”

Although this sounds a lot like witnessing, listen to the focus of this step as explained by Bill Wilson, “Practical experience shows that nothing will so much insure immunity from drinking as intensive work with other alcoholics. It works when other activities fail.”

Stafford observes, “In other words, AA members share their testimony not simply out of concern for others, but also out of concern for themselves” (p18). Beattie makes this even clearer for codependents, “It is a message of self-love, self-nurturing, paying attention to our own issues, and taking responsibility for ourselves, whether that means addressing our own behaviors or owning our power to take care of ourselves . . . Our message is that we are lovable and deserving people, and we need to begin loving ourselves” (p189).

Research

Whether something “works” or not, is never the criteria for discerning truth. Only that the scrutiny of the Scriptures can reveal truth. In the light of the Word we know that twelve-step programs are unbiblical, but it is worth our time to at least ask the question, “do these programs even work?” The interesting thing is that we really do not know! Let’s examine the statements made by researchers:

In spite of the fact that it inspires nearly universal acclaim and enthusiasm among alcoholism treatment personnel in the United States, Alcoholics Anonymous wholly lacks experimental support for its efficacy (*The Effectiveness of Alcoholism Treatment: What Research Reveals*). Only two

studies have employed random assignment and adequate controls to compare the efficacy of AA versus no intervention or alternative interventions. Brandsma et al. (1980) found no difference at 12-month follow-up between AA and no treatment, and at 3-month follow-up those assigned to AA were found to be significantly more likely to be binge drinking, relative to controls or those assigned to other interventions... Bitman and Crawford (1966) assigned court-mandated “alcohol addicts” to AA, Clinic Treatment or no treatment (probation only). Based on records or rearrest, 31% of AA clients and 32% of clinic-treated clients were judged successful, as compared with 44% success in the untreated group (Ibid). Most recovery from alcoholism is not the result of treatment. Probably no more than 10% of alcohol abusers are ever treated at all, but as many as 40% recover spontaneously (*The Harvard Medical School Mental Health Review* publication, “Alcohol Abuse and Dependence”). Several studies have shown that those who quit drinking via AA actually have higher relapse rates than those who quit on their own (*Disease of America: Addiction Testament out of Control*).

Biblical Response

The 12-Step recovery programs, as practiced in secular society, are clearly non-Christian, unbiblical attempts to solve the problems of life apart from bowing before the One and only God. The Scriptures provide answers and solutions for every “addiction” and struggle man faces (II Pet. 1:3). However, natural man would rather “discover” his own way than yield to God’s way. We expect such behavior from the unsaved, but when the church trades in the Scriptures for Bill Wilson’s revelations, it amazes us. We agree with Martin Bobgan’s conclusion, “In spite of all that the Lord has given to His children through His Word and Holy Spirit, Christians continue to look elsewhere to solve their problems of living” (Bobgan p175). This is nothing new, see Jere. 2:13; Isa. 8:19,20. Some have suggested however that believers could bring the Twelve-Step programs into the church and “Christianize” them. We could point the struggler to the true God and at the same time take advantage of a secular program that seems to work. Besides the fact that there is no evidence that recovery programs are effective, we must ask why would a believer want to use a recovery program? The believer has the Word and Spirit of God. What does he need with constantly changing human wisdom and the methods of man? Besides, God already has revealed to us a two-step recovery program:

STEP#1: SALVATION — the forgiveness of sin, being justified by God and therefore being made the righteousness of God (Rom. 3:21-31).

STEP#2: SANCTIFICATION — growing in the grace and knowledge of our Lord Jesus Christ (II Pet. 1:3).

We would do well to “work” God’s 2-step program, rather than man’s 12-step program!

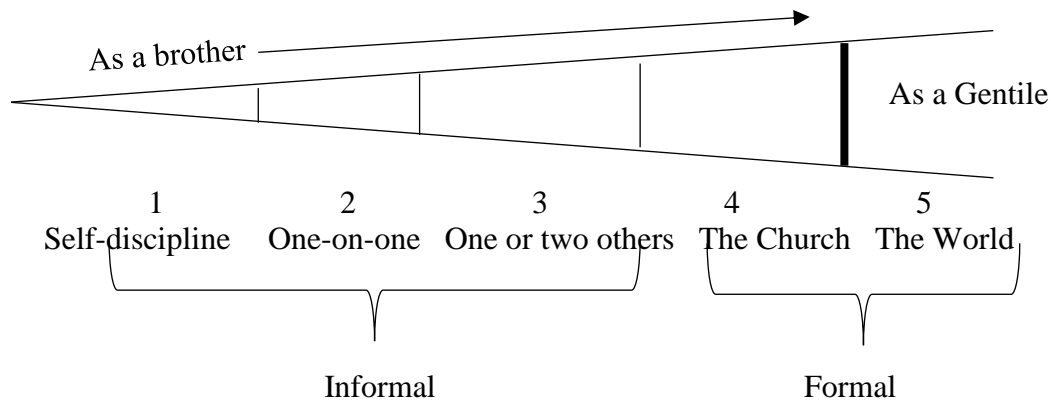
Q10: Describe the role you believe church discipline should play in biblical counseling.

Definitions:

Church discipline is the leadership of the church displaying love for:

- individuals, to warn them and bring them to repentance;
- the church, that weaker sheep might be protected;
- the watching world, that it might see Christ's transforming power;
- Christ, that churches might uphold his holy name and obey him.

(Leeman, p. 23)



(Adams p. 27)

As counselors, when do we approach church authority?

- How should church authority approach the individual?

Key Texts:

Matthew 18:15-17

1 Corinthians 5:1-7

Galatians 6:1-3

Hebrews 12:7-12

Key Resources:

Jay Adams, *Handbook on Church Discipline* (Zondervan, 1986).

J. Carl Laney, *A Guide to Church Discipline* (Wipf and Stock, 1985).

Jonathan Leeman, *Church Discipline* (Crossway, 2012).

John MacArthur, *The Master's Plan for the Church* (Moody, 2008), 265-286.

Q11: Describe what you believe to be the role of confidentiality in biblical counseling. What kind of commitment to confidentiality should a biblical counselor make? What biblical and practical considerations limit confidentiality? What is the responsibility of a biblical counselor to report to civil authorities on matters of domestic violence, sexual abuse, and other illegal matters? How should biblical counselors cooperate with the authorities about these things?

Definitions:

“I am glad to keep confidence in the way that the Bible instructs me. That means, of course, I shall never involve others unless God requires me to do so” (Adams, p. 32).

Proverbs 11:13, “Whoever goes about slandering reveals secrets, but he who is trustworthy in spirit keeps a thing covered.”

1 Timothy 3:11, “Their wives likewise^[d] must be dignified, not slanderers, but sober minded, faithful in all things.”

Exodus 23:1, “You shall not spread a false report. You shall not join hands with a wicked man to be a malicious witness.”

Proverbs 16:28, “A dishonest man spreads strife, and a whisperer separates close friends.”

Key Texts:

Matthew 18:15-17
Romans 13:1ff

Key Resources:

Jay Adams, *Handbook of Church Discipline*, (Zondervan, 1986) 30-32.

Bob Kellemen, *Equipping Counselors for Your Church* (P&R, 2011), 304-323.

Wayne Mack, “Developing a Helping Relationship with Counselees” in John MacArthur, ed., *Counseling: How to Counsel Biblically* (Thomas Nelson, 2005), 109.

Deepak Reju, “Strict Confidentiality?” Biblical Counseling Coalition Blog (June 12, 2012). Available at: <http://biblicalcounselingcoalition.org/blogs/2012/06/12/strict-confidentiality/>

George Scipione, "The Limits of Confidentiality in Counseling," *Journal of Pastoral Practice* 7/2 (1984): 29-34.

Steve Viars, “Handling Child Abuse Reporting and Other Legal Issues,” audio (Faith Baptist Church, Lafayette, IN, 2008).

Strict Confidentiality?

One of the assumptions that I (Deepak Reju) was taught when I first entered the counseling world was *strict confidentiality*. You (as the counselor) promise never tell anyone else about the counselee's problems. The counselee is taking the very risky step of revealing his sin to you, and he finds security in knowing that no one else will ever know his junk. Yet, as a pastor, this created a dilemma for me. Jesus describes a situation in Matthew 18:15-17:

“If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses.’ If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector.”

One brother sins against another. The two talk about it; and it seems to not go well. The offender would not listen to his friend. The person comes back with a second friend to talk about it; and again, he refuses to listen and deal with his sin. That leaves you with one option left—“tell it to the church” (v. 17). Bring this unrepentant sinner before the church and exclude him from fellowship. Treat him like a pagan or tax collector, someone who is deliberately rebellious against God.

Strict confidentiality is not possible for Christians who practice counseling in the context of a local church. If a person is not willing to repentant of his sin, the counselor must eventually expose this sinner to the church. If we are going to follow the ethics of the Bible, it is not an option for us to conceal an unrepentant sinners' sin. Granted, many of us (as counselors) will persevere for a long-time—exhorting, persuading, pleading with the sinner to turn. But if he or she does not, we're left with one two options—bring a second witness (v. 16); and then bring it to the church (v. 17).

As you can see, there are limits to our confidentiality in a church setting. Pastoral counseling requires us to always fit the sinner within the context of a local church. We're not lone-rangers in private practice; but shepherds watching over a flock of God's sheep (1 Peter 5:1-13).

Informed Consent

Because strict confidentiality is the expected norm in our society today, every person who comes for help needs to understand why counseling in a church is different. So my informed consent explains it like this:

Just like all of our other pastors, I cannot promise strict confidentiality. But you should assume that I am always going to use discretion with the information conveyed to me. Most of the time, I will be able to keep your information private. But, there will be times when I will have to speak to others in order to wisely discern how best to shepherd you as a member of CHBC. Examples of exceptions to confidentiality are when the counselee 1) indicates an intention to harm him or herself or someone else; 2) has recently committed sexual or physical abuse; 3) is engaging in repeated, ongoing serious immorality (e.g. adultery) that might require the involvement of the church; 4) is a minor and I believe it is in the best interest of the child to disclose information to

the parent; (5) has done something that violates the law and I am required to report it; (6) is in a situation that might warrant church discipline and requires oversight of other elders, staff, or involvement of the church as a whole; or (7) if I am ordered by a court of law to release your information, I will have to comply with the law. This is not an exhaustive list of examples.

To date, I have not had anyone read this and say, “No thanks, I’ll get help elsewhere.” Most of the time, most of the information told to me by our members never has to be told to anyone else, but sadly, several times, I’ve had to pursue several of the exceptions listed above.

Confidentiality, church discipline, and trust are all important topics to think through in pastoral counseling, so if you are interested in further reading, look at Bob Kellemen’s very helpful book *Equipping Counselors for the Church*.

Counseling Exam 12 (see case study)

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

Q: Assume that the information you have here is a straightforward presentation of the facts and write down the homework assignments you want Erik to complete after this first meeting with you. After you list the homework explain the specific issues you will address with Erik in counseling sessions. Please include the categories of "put off" and "put on" in your answer.

Definitions:

"Putting-Off"

"Putting-On"

Key Texts:

Romans 12:1-2

Ephesians 4:22-24

Key Resources:

Jay Adams, *The Christian Counselor's Manual* (Zondervan, 1973), 176-216.

Jay Adams, *How to Help People Change* (Zondervan, 1986), 190-200.

Jay Adams, *Theology of Christian Counseling* (Zondervan, 1979), 237-248.

Brian Croft, *Help! He's Struggling with Pornography* (DayOne, 2010).

Tim Chester, *Closing the Window* (IVP, 2010).

Heath Lambert, *Finally Free* (Crossway, 2013).

Wayne Mack & Wayne Johnston, *A Christian Growth and Discipleship Manual* (Focus, n.d.), 134-137.

Randy Patten, "Homework that Maximizes Change" audio, ACBC Counseling & Discipleship Training (Raleigh, NC, 2013). Available from ACBC.

Counseling Exam 13

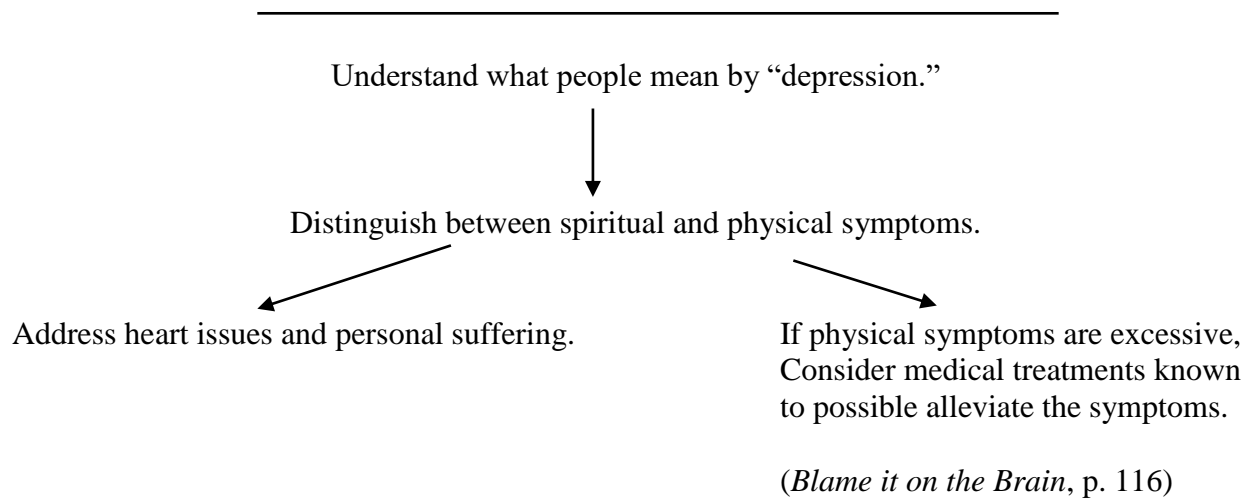
Sarah is a 34 year-old married mother of three who comes to you for help with depression. She says that she has been feeling “terribly sad” for the last six months, and has had a lot of trouble “keeping up with life.” She came to you seeking the opinion of a biblical counselor on what she should do.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

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

Definitions:

Depression:

“What is this depression that you feel? Sometimes it’s best described as a blackness, an emptiness or hopelessness that never ends, a sorrowing without hope. It’s sorrow, but it’s more than that: It’s the absence of any real feeling except nothingness. For many women, these feelings seem to come upon them from out of the blue. It’s almost as though one day they awakened to the fact that the sun has disappeared and all the colors that used to cheer them have washed out.” (*Will Medicine Stop the Pain?* pp. 97-98)



What to Say?

- Express compassion (Col 3:12); her depression is real!
- Antidepressants: mask symptoms, side effects, eventually lose their effectiveness.
 - The experience of her friends demonstrates this.
- What is needed: determine the real cause.
- David experienced depression because of his sin (Psalm 32), because of his circumstances (Psalm 42 & 43), and because of evil doers (Psalm 37 & 73).
- As a mother of three small children, she can easily feel overwhelmed with life without seeing an end in sight or seeing that she is accomplishing anything.
- But God shows us that we're not unique in our struggles and promises that He will provide a way to overcome our struggles (1 Cor 10:13).
- Lay out a general plan:
 - Look at her lifestyle (Is she sleeping? Exercising? Eating well?).
 - It might be wise to get a medical exam to rule out medical issues (iron deficiency, thyroid issue, etc.)
 - Look at her schedule (Does she ever get a break? Does her husband help?)
 - What is she believing? (Here's where we want to get to heart issues)
 - Perfect house? Is she getting her work done?
 - Is being a mother meaningful to her?
 - Are her children unruly?
 - Does she think she deserves something better?
- God's Word has the answer and we will walk through this together! (Matt 7:24-27; Heb 10:24-25)

Key Texts:

- Genesis 4:3-7, God warns Cain.
- Psalms 42 & 43
- Proverbs 4:13, "Keep hold of instruction; do not let go; guard her, for she is your life."
- Matthew 7:24-27, Build your house on the Rock;
- 2 Corinthians 10:5, "We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ."

Key Resources:

- Elyse Fitzpatrick & Laura Hendrickson, *Will Medicine Stop the Pain?* (Moody, 2006), chs. 1, 2, 5.
- Charles Hodges, *Good Mood Bad Mood* (Shepherd Press, 2012), 37-53.
- Robert Smith, *The Christian Counselor's Medical Desk Reference* (Timeless, 2000), 63-100.
- Edward Welch, *Blame it on the Brain* (P&R, 1998), 115-130 (chs. 1-3 provide essential theological material which may be helpful also).
- Edward Welch, *Depression: A Stubborn Darkness* (New Growth, 2004), 209-217.

Counseling Exam 14

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

Gathering Information:

- Ask questions and observe body language.
 - Open-ended questions.
 - Thoughtful and gracious.
 - Relevant.
 - Produce Facts.
- Her relationship with Christ.
- Perhaps her husband will come as well.
- Age of her children?
- When was her last medical exam?

- The Situation (What is going on?)
 - Family of origin. What do I know about the person's childhood?
 - Crisis events. What major events (death in the family, divorce, car accident, etc.) influenced the person's life?
 - Significant relationships. How did they shape this person's view of herself and the world?
 - Significant experiences. Not necessarily crisis events, but long-term experiences that shaped the person's life?
- The Responses (What does the person do in response to what is going on?)
- The Thoughts (What does the person think about what is going on?)
- The Motives (What does the person want out of, or in the midst of, what is going on?)
(Paul Tripp, Chapter 10. Also, see page 312)

Key Texts:

- Proverbs 18:13, "To answer before listening, that is folly and shame."
- Proverbs 20:5, "The purposes of a person's heart are deep waters, but one who has insight draws them out."

Key Resources:

- Jay Adams, *The Christian Counselor's Manual* (Zondervan, 1986), 257-293.
- Howard Eyrich & William Hines, *Curing the Heart* (Mentor, 2007), 93-99.
- Wayne Mack, "Taking Couselee Inventory: Collecting Data" in John MacArthur, ed., *Counseling: How to Counseling Biblically* (Thomas Nelson, 2005), 131-146.
- Robert Smith, *The Christian Counselor's Medical Desk Reference* (Timeless, 2000), 71ff.
- Paul Tripp, *Instruments in the Redeemer's Hands* (P&R, 2002), ch. 10 and appendices 1-3.
- See also resources listed under question 5 regarding depression as several contain help on data gathering.

Counseling Exam 15

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

Work with a physician?

- Usually good idea to get a physical exam to see if there is a physical issue (hormones, thyroid, other)
- Offer to go with Sarah to visit the doctor.
- The doctor may be quick to offer antidepressants – inform that you'd like to try counseling first.
- Ask if the doctor has other suggestions. He may suggest lifestyle changes (exercise, diet, sleep, etc.)
- If the doctor is concerned, make an appointment to return at a future date.

Questions to ask your doctor:

- Are there alternatives?
- Purpose of the medicine?
 - Treatment for a disease (necessary) or to feel better (optional)?
- Does the doctor think counseling may be helpful in lieu of medicine?
 - Other lifestyle changes? (exercise, diet, sleep)
- Does the doctor think the medicine will be long term or short term?
- Does the doctor think you can either eliminate or reduce the medication?
- If not, what does he think you can do to get ready?

Who are you seeing?

- Psychologist – a PhD who is not licensed to practice medicine.
- Psychiatrist – a medical doctor who specializes in prescribing psychiatric medicine.

In general:

- We don't want to be adversarial.
- Recognize their expertise.
- Realize they tend to be quick to prescribe antidepressants or other psychotropic drugs.
- Realize that most doctors are happy to see their patients reduce or eliminate medication.
- Respect HIPAA.
- If they insist on keeping the counselee on medication, counsel anyway.
- Might encourage getting a second opinion.

Key Texts:

- 1 Timothy 5:23, "No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments."
- Colossians 4:14, "Luke the beloved physician greets you."

- 2 Corinthians 4:16, “So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day.”

Key Resources:

- Jay Adams, *Competent to Counsel* (Zondervan, 1986), 37.
- Jay Adams, *The Christian Counselor’s Manual* (Zondervan, 1986), 437-443.
- Dan Wickert, “Working with a Physician,” audio (NANC Annual Conference, 2010). Available at <http://soundword.com>
- Laura Hendrickson, “How to Talk with Your Doctor” in Elyse Fitzpatrick & Laura Hendrickson, *Will Medicine Stop the Pain?*, (Moody, 2006), 217-221.
- Robert Smith, *The Christian Counselor’s Medical Desk Reference* (Timeless, 2000), 195-223.

Counseling Exam 16

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

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

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

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

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

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

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

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

Approach:

1. Look at the Key Texts listed below.
 - a. What questions should you ask Tim and Emily to help decide whether to pursue them as believers or unbelievers?
 - b. What are you trying to determine?
2. What difference will their status as Christians make in your counseling?

Key Texts:

Matthew 7:15-23

James 2:14ff

1 John 1-5

Key Resources:

- Jay Adams, *Ready to Restore* (P&R, 1981), 20-23.
- Jay Adams, *A Theology of Christian Counseling* (Zondervan, 1979), 120-121.
- Jay Adams, *A Christian Counselor's Manual* (Zondervan, 1973), 37.
- Howard Eyrich & William Hines, *Curing the Heart* (Mentor, 2007), 187-193.
- Heath Lambert, *A Theology of Biblical Counseling*, (Zondervan, 2016), 274-303.

Counseling Exam 17

Q: Describe, as fully as you are able, your strategy to help Tim and Emily think biblically about his diagnosis and their use of bi-polar and illness language.

Definitions:

He may struggle with mood swings, but the body cannot make you sin.

Describing it as an illness provides no hope – you cannot change.

His anger is coming from the heart.

He can put off his sin and put on gentleness (Eph 4:31-32) – if God commands it, He enables you to do it (Rom 8:1-11).

Key Texts:

Genesis 4:3-7

Psalms 42 & 43

Proverbs 4:13; 25:28

Matthew 7:24-27; 15:18-20

Mark 7:14-23

2 Corinthians 10:5

Key Resources:

- Jay Adams, *The Christian Counselor's Manual* (Zondervan, 1979), 380-383.
- Elyse Fitzpatrick & Laura Hendrickson, *Will Medicine Stop the Pain?*, (Moody, 2006), 50-51.
- Garrett Higbee, "Tony and Bipolar Disorder" in Stuart Scott & Heath Lambert, eds., *Counseling the Hard Cases* (B&H Academic, 2012), 171-198.
- Charles Hodges, *Good Mood Bad Mood* (Shepherd Press, 2013), 175-180.
- Robert Smith, *The Christian Counselor's Medical Desk Reference* (Timeless, 2000), 216-219, 366-367.
- Edward Welch, *Blame it on the Brain* (P&R, 1998).

Counseling Exam 18

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

Key points to make:

Remember: You need to write this as though you’re speaking to Emily. Don’t throw in any questions, just make it a one-page monologue of how you address both of those issues.

- You would first want to address the idea of guidance.
 - Prov 14:12 – Our way may seem right to us but we can make some very poor decisions.
 - Jer 17:9 – our own hearts and desires can deceive us.
 - 1 Cor 11:14 – Even if others are telling you that you should divorce, their counsel is wrong if it is contrary to Scripture.
 - John 17:17 - God has given us His Word to guide us.
 - Ps 119:24 – It is God’s Word that provide us counsel.

- You next need to address what Scripture says about divorce and remarriage.
 - Gen 2:24 – God takes the marriage covenant very seriously; it is meant to be permanent.
 - Matt 5:31-32 – God does protect people from an unfaithful spouse, so he has specific criteria reading divorce. Adultery is one of them.
 - 1 Cor 7:10-17 – Abandonment is the second one, but even here God tells us to stay together if possible.
 - Matt 5:31-32 – As Christians, if we divorce unbiblically, Scripture tells us that as long as reconciliation is possible, we cannot remarry.

Key Texts:

Proverbs 21:1

Psalm 73:24

Deuteronomy 29:29

John 17:17 and Ephesians 5:26 with 2 Thessalonians 2:13 and Romans 15:16

Colossians 3:16 with Ephesians 5:16

John 16:8, John 17:17

Genesis 2:24-25

Deuteronomy 24:1-4

Malachi 2:16

Matthew 5:31-32

Matthew 19:3-12

Mark 10:2-12
1 Corinthians 7:10-17

Key Resources:

- Decision-making
 - Jay Adams, *A Christian's Guide to Guidance* (Timeless, 1998).
 - Jay Adams, *A Theology of Christian Counseling* (Zondervan, 1979), 23-34.
 - Gary Gilley, *Is That You, Lord?* (Evangelical Press, 2007).
 - James Petty, *Step by Step*, (P&R Publishing, 1999).
 - Stuart Scott, "Biblical Decision-Making" in *Biblical Manhood* (Focus, 2009), 59-78.

- Divorce & Remarriage
 - Jay Adams, *Marriage, Divorce, and Remarriage in the Bible* (Zondervan, 1980).
 - H. Wayne House, ed. *Divorce and Remarriage: Four Christian Views* (IVP, 1990).
 - John MacArthur, *The Divorce Dilemma* (Day One, 2009).
 - John Piper, *This Momentary Marriage* (Crossway, 2009), 157-176.

Counseling Exam 19

Q19: What strategy would you employ to see repentance, reconciliation, and restoration happen between Tim and Emily?

Key Points:

- Tim must acknowledge (in front of Emily) that he has a sinful heart problem, not a disease problem. (Mark 7:20-22).
- Tim needs to see that his sin is primarily against God (Psalm 51:4).
- Tim needs to genuinely repent, meaning a whole-hearted turning away from his sinful anger (2 Cor 7:9; Eccl 7:9).
- Tim must understand that if he ever harms Emily, either Emily or a church elder will call the police and have him arrested (Rom 13:1-5).
- Tim needs to be instructed in how to ask forgiveness from Emily (Matt 5:21-26; *The Peacemaker* has an excellent outline regarding forgiveness).
- While nothing that Emily has said or done justifies Tim's sinfulness, Emily also needs to confess any sinful words or behavior on her part (Matt 7:3-5).
- Emily must not harbor bitterness, but needs to forgive Tim based on the gracious forgiveness she has in Christ (Eph 4:31-32; Matt 18:21-35).
- We will have several counseling sessions where we discuss biblical communication in marriage and biblical conflict resolution (Stuart Scott's booklet, *Communication and Conflict Resolution* is very practical).
- We will also spend time studying Phil 2:1-11, highlighting the aspect of humbly considering your spouse's interest as more important than your own.
- Any other Scriptural passage that you think would be helpful.

Key Texts:

- Psalms 32 & 51
- Luke 17:3-4, "Pay attention to yourselves! If your brother sins, rebuke him, and if he repents, forgive him, ⁴and if he sins against you seven times in the day, and turns to you seven times, saying, 'I repent,' you must forgive him."
- Ephesians 4:31-32, "Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. ³²Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you."
- 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Key Resources:

- Robert Jones, *Pursuing Peace* (Crossway, 2012).

- Ken Sande, *The Peacemaker* 3rd ed. (Baker, 2004).
- Ken Sande, *Peacemaking for Families* (Tyndale, 2002). (this resource overlaps greatly with *The Peacemaker* but contains some additional material and is easier to use for this type of counseling case).
- Stuart Scott, *Communication and Conflict Resolution* (Focus, 2005).
- Paul Tripp, *What Did You Expect?* (Crossway, 2010).
- See also resources for Theology Exam question 17 regarding repentance

Counseling Exam 20

Q20: Describe a detailed plan of restoring marital communication that you would pursue with Tim and Emily.

General Plan:

1. What has their communication been like over the years? Recently?
 - a. It's easy to assume that Tim is completely at fault, but have they both contributed to poor communication? Being sarcastic, not listening, etc.?
2. The goal of communication is to love and serve the other person. Listen with the goal of understanding, not convincing, the other person.
 - a. James 1:19-20
 - b. Phil 2:3-4
 - c. Matt 10:45
3. Tim's task for the rest of his life is to learn about and understand his wife. He is in the "School of Emily" and will never graduate.
 - a. 1 Pet 3:7
4. Do not make assumptions about what the other person should or should not know already, or about the other person's intentions. Only God knows the inner thoughts of a person.
 - a. 1 Sam 16:7, 1 Cor 2:11
5. Unintentional offenses are still offenses and a loving response is to change behavior or language in order to remove offenses.
 - a. 1 Cor 13:4-7
6. They must both speak kindly. The standard of our language must be Eph 4:29. If your words do not build up the other person or give grace to the one who hears, they are sinful.
7. Seek forgiveness quickly and often!
8. Have dedicated times to talk. Might want to have them journal.

Key Texts:

- Proverbs 12:18, "There is one whose rash words are like sword thrusts, but the tongue of the wise brings healing."
- Proverbs 15:1-2, "A soft answer turns away wrath, but a harsh word stirs up anger.² The tongue of the wise commends knowledge, but the mouths of fools pour out folly."
- Philippians 2:3-4, "Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. ⁴Let each of you look not only to his own interests, but also to the interests of others."
- James 1:19-21, "Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; ²⁰for the anger of man does not produce the righteousness of God. ²¹Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls."
- 1 Peter 3:7, "Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you^[a] of the grace of life, so that your prayers may not be hindered."

Key Resources:

- Jay Adams, *Competent to Counsel* (Zondervan, 1970), 211-241.
- Wayne Mack, *Strengthening Your Marriage* (P&R, 1977), 55-90 (Unit 4).
- Stuart Scott, *Communication and Conflict Resolution* (Focus, 2005),
- Paul Tripp, *War of Words* (P&R, 2000).