



Institute for Biblical Counseling and Discipleship
ACBC Theology Exam Study Guide

1. Describe the inspiration, inerrancy, and authority of Scripture as well as the relationship of each one of these issues to one another.

Inspiration:

Dictation vs. verbal plenary inspiration

Inerrancy:

In the original manuscript, Scripture does not affirm anything that is contrary to fact (Grudem, 90).

Genre and style of the day (truthfulness, not degree of precision -rounded numbers; paraphrase vs quote; chronology vs theme).

No original manuscripts, but we are certain of 99% of the words.

Sometimes, we simply don't know

Authority:

Scripture is self-attesting; otherwise human reason becomes the ultimate authority instead of God's Word.

Since it is inspired by God, it is God's Word. To disobey the Scripture is to disobey God. Therefore, we can speak authoritatively when we counsel.

Scripture texts:

2 Timothy 3:15-17	Matthew 12:5	Prov 30:5
Matthew 5:17-18	Matthew 19:4	Titus 1:2
1 Peter 1:20-21	Matthew 22:31	1 Thess 2:13
Matthew 28:18	Mark 12:26	John 10:35
Jude 1:25	Acts 17:11	Psalm 19
Matthew 7:29	2 Corinthians 10:5	

Resources:

Inspiration

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2008), 161-168.

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 73-82.

Jay Adams, *A Theology of Christian Counseling* (Zondervan, 1979), 17.

Millard Erickson, *Christian Theology* (Baker, 1983), 224-245.

Inerrancy

The Chicago Statement on Biblical Inerrancy. Available at <http://www.bible-researcher.com/chicago1.html>

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2008), 168-172.

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 73-89, 90-104.

Jay Adams, *A Theology of Christian Counseling* (Zondervan, 1979), 17-18.

Millard Erickson, *Christian Theology* (Baker, 1983), 246-285.

Authority

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2008), 164-168.

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 108-109.

Jay Adams, *A Theology of Christian Counseling* (Zondervan, 1979), 16-37.

Michael Frost, "Scriptural Authority, Not Culture, Defines Theology, Mohler Declares," *Baptist Press* (August 30, 2001). Available at <http://bpnews.net/bpnews.asp?id=11598>

2. Describe the sufficiency of Scripture. Relate the doctrine of the sufficiency of Scripture to the practice of biblical counseling. Research and respond to the arguments of at least one integrationist or Christian Psychologist regarding the insufficiency of Scripture for counseling.

Definitions:

Sufficiency of Scripture: “The Sufficiency of Scripture means that Scripture contained all the words of God he intended his people to have at each stage of redemptive history, and that it now contains all the words of God we need for salvation, for trusting him perfectly, and for obeying him perfectly” (Grudem, 127).

How does this apply to dealing with depression? Anorexia? Marital struggles?
Severe illness? Tragedy?

Does psychology play a role at all in counseling?

Psychology often observes well (what people who struggle with certain issues tend to do

The role of presuppositions – psychology views man as an evolved animal and God is nowhere in the picture, so their “solutions” can’t work.

Scripture Texts:

2 Timothy 3:15-17

2 Peter 1:3ff

Matthew 5:18, 24:35

John 10:35, 16:12-13, 17:17

1 Corinthians 2:13

Hebrews 4:12

Resources:

Sufficiency

Jay Adams, *The Christian Counselor’s Manual* (Zondervan, 1986), 18-23, 97.

Jay Adams, *Ready to Restore* (P&R, 1981), 11.

Paul Enns, *The Moody Handbook of Theology*, rev. ed. (Moody Press, 2008), 158.

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 127-135.

John MacArthur & Wayne Mack, *Introduction to Biblical Counseling* (Word, 1994), 63ff.

Stuart Scott & Heath Lambert eds., *Counseling the Hard Cases* (B&H Academic, 2012), 1-24.

Steve Viars & Rob Green, "The Sufficiency of Scripture," in *Christ Centered Biblical Counseling*, edited by James MacDonald, Bob Kellemen, & Steve Viars (Harvest House, 2013), 89-106.

Critique of the "insufficiency" view

Heath Lambert, *The Biblical Counseling Movement After Adams* (Crossway, 2012), chapter 5.

Heath Lambert, *A Theology of Biblical Counseling* (Zondervan, 2016), 37-64.

Eric Johnson, ed., *Psychology & Christianity: Five Views*, 2nd ed. (IVP, 2010), 143-147, 194-198, 245-273. In this "multiple views" book, David Powlison writes the article which articulates the biblical counseling view of counseling and its relationships to psychology (245-273). However, he also offers critiques of both integration (143-147) and Christian psychology (194-198) from a biblical counseling viewpoint.

David Powlison, "Critiquing Modern Integrationists," *Journal of Biblical Counseling* XI (1993): 24-34. Available from www.ccef.org/critiquing-modern-integrationists

Integrationist and Christian Psychology (potential resources for critique)

Eric Johnson, *Foundations for Soul Care* (IVP, 2007)

Stanton Jones & Richard Butman, *Modern Psychotherapies* (IVP, 1991)

Mark McMinn & Clark Campbell, *Integrative Psychotherapy* (IVP, 2007)

3. Describe your position on the nature of continuing revelation (i.e., prophecy, tongues, words of knowledge). In particular explain whether you believe prophecy is a present gift in today's church. Explain the relationship between your understanding of the gift of prophecy and the sufficiency of Scripture.

Sufficiency: The Word of God is sufficient for all we need for life and godliness.

Inspiration: God's Word is "God-breathed" meaning they are the exact, true, and authoritative words of God.

Continuing revelation: God continues to speak to people in an authoritative way.

Miracles: "Miracles are extraordinary manifestations of God's covenant lordship...attributes that define his lordship: his control, authority, and presence." (John Frame, *Systematic Theology*, p.129)

Prophecy: A message that is claimed by a prophet to have been communicated to them by God.

- Scripture is sufficient to address all things in counseling. We do not need prophecy or words of knowledge to counsel. We have God's Word.

Tongues: Speaking in an unknown language to God. Speaking in earthly, actual languages unknown to the speaker.

Scripture Texts:

2 Peter 1:3

2 Timothy 3:15-17

Hebrews 1:1-2

Hebrews 2:3-4

Ephesians 2:20

Jude 1:3

2 Cor. 12:12, "The signs of a true apostle were performed among you with utmost patience, with signs and wonders and mighty works."

1 Cor. 14:21-22

Revelation 22:18-19

John 14:26

Resources:

Nathan Busenitz, "Charismatic Counterfeits: Do the Modern Gifts Meet the Biblical Standard?" (Strange Fire Conference presentation, 2013), available at: www.gty.org/resources/sermons/TM13-14/charismatic-counterfeits-do-the-modern-gifts-meet-the-biblical-standard

Thomas Edgar, *Miraculous Gifts: Are They for Today?* (Wipf & Stock, 2001).

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2008), 280-285.

John MacArthur, *Charismatic Chaos* (Zondervan, 1992), esp. chs. 2, 5, 9, 10.

John MacArthur, "Does God Still Give Revelation?" (Grace to You Article, July 13, 2009), available at www.gty.org/resources/articles/a366/does-god-still-give-revelation

John MacArthur, *Strange Fire* (Thomas Nelson, 2013).

The Master's Seminary Journal Volume 14, Number 2, Fall 2003 contains several articles relevant to this question. The articles are available at

www.tms.edu/JournalIssue.aspx?year=2003

Millard Erickson, *Christian Theology*, 892-894

4. Define general revelation and special revelation and describe the nature of their authority as well as their relationship to one another.

General Revelation:

- God's self-manifestation through nature, history, and the nature of man.
 - Nature: There is a knowledge of God available through the created physical order
 - History: There is a knowledge of God evident by the course of human history. Examples include the preservation of the people of Israel
 - Nature of man: Man has reason and makes moral judgement. He has a religious nature as almost all people have a religious belief; there is an internal sense of deity.
- Man can know that God exists through general revelation.
 - It is communicated to all men at all times in all places.

Special Revelation

- God's manifestation of himself to particular persons at definite times and places, enabling those persons to enter into a redemptive relationship with Him.
 - It includes God's words to the prophets and the words of Jesus.
 - What is recorded in the pages of Scripture is what we have today.
 - Necessary for salvation since General Revelation does not tell us how to enter into a saving relationship with God.

Scripture Texts:

- Psalm 19
- Romans 1:18-21
- 2 Peter 1:3
- 2 Timothy 3:15-17

Resources:

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2008), 158-161.

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 122-124.

Wayne Mack & John MacArthur, eds., *Introduction to Biblical Counseling* (Word, 1994), 71-78. (NOTE: this resource is out of print but used copies are available online).

Millard Erickson, *Christian Theology* (Baker, 1983), 177-22

5. Explain the doctrine of common grace relating the doctrine to the ability of secular psychologists to understand true information about the human condition.

Common grace; "The grace of God by which he gives people innumerable blessings that are not part of salvation." (Grudem, 657)

“Help given to saved and unsaved alike.” (Adams, MTR, 8)

Physical

Intellectual – the Noetic effects of sin

Difference between Common Grace and General Revelation:

General Revelation is specific to revelation about God – His creation, history, etc.

Common Grace pertains to all other things related to life – ability to raise crops, discover medicines, understand physics, principles of flight, mechanics, etc.

What about secular psychologists?

The noetic effect impairs an unbelievers ability to discern truth. All science must be interpreted and is viewed through the lens of the person’s worldview.

Evolution is a case in point; Romans 1:21-22;

Ps 82:5, “They have neither knowledge nor understanding, they walk about in darkness.”

Scripture Texts:

Matthew 5:45, “For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.”

Acts 14:17, “Yet he did not leave himself without witness, for he did good by giving you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness.”

Psalms 145:8-9, “The LORD is gracious and merciful, slow to anger and abounding in steadfast love.⁹ The LORD is good to all, and his mercy is over all that he has made.

Rom. 13:1ff – the origin and role of earthly authorities.

Resources:

Jay Adams, *A Theology of Christian Counseling* (Zondervan, 1979), 8-9.

Jay Adams, *The Christian Counselor’s Manual* (Zondervan), 92.

Louis Berkhof, *Systematic Theology*, New Com. Ed. (Eerdmans, 1996), 432-446.

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2014), 346-349

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 657-665.

Heath Lambert, *A Theology of Biblical Counseling* (Zondervan, 2016), 65-101.

6. Explain the doctrine of the noetic effects of sin relating the doctrine to the ability of secular psychologists to understand true information about the human condition.

Noetic effect of sin

Grudem: “Every part of our being is affected by sin – our intellects, our emotions and desires, our hearts (the center of our desires and decision-making processes), our goals and motives, and even our physical bodies.” (497)

As mentioned earlier, the role of naturalistic presuppositions inhibits psychologists from understanding the true nature of man and his relationship with God.

** Powlison article, page 27

Scripture Texts:

Jeremiah 17:9

Romans 1:21

Romans 3:10-18

Ephesians 4:17-19

Titus 1:15

Resources:

Jay Adams, *A Theology of Christian Counseling* (Zondervan, 1979), ch. 11 (165-173).

Louis Berkhof, *Systematic Theology*, New Com. Ed. (Eerdmans, 1996), 246-247.

Jeff Forrey, “Where Do We Find Truth?” in *Scripture and Counseling*, eds. Bob Kellemen & Jeff Forrey (Zondervan, 2014), 72-75.

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 497.

R. Albert Mohler, Jr., “The Way the World Thinks: Meeting the Natural Mind in the Mirror and in the Marketplace” in *Thinking, Loving, Doing: A Call to Glorify God with Heart and Mind*, eds. John Piper and David Mathis (Crossway, 2011), 56-58.

Martin Murphy, “Total Depravity” in *After Darkness, Light*, ed. R.C. Sproul, Jr. (P&R, 2003), 18-19.

David Powlison, “Critiquing Modern Integrationists” *Journal of Biblical Counseling* Vol. 11/3 (1993): 24-34. Available at: <http://www.ccef.org/critiquing-modern-integrationists>

7. Explain the doctrine of the Trinity, and provide its biblical basis.

Trinity

Grudem: “God eternally exists as three persons, Father, Son, and Holy Spirit, and each person is fully God, and there is one God.” (226)

Analogies don't work well: <https://m.youtube.com/watch?v=KQLfgaUoQCw>

Scripture Texts:

Deuteronomy 6:4

Isaiah 45:5-7

1 Corinthians 8:4, 6

Matthew 28:19

2 Corinthians 13:14

John 14:9, 16

Luke 3:21-22

Romans 8:9-11

2 Corinthians 13:14

Acts 5:3-4

Mark 12:29

John 1:1, 14

Hebrews 1:1-3, 8-10

Romans 1:7

John 10:30

Hebrews 10:15-17

Resources:

Jay Adams, *A Theology of Christian Counseling* (Zondervan, 1979), 88-93.

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2008), 202-206.

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 226-261.

Louis Berkhof, *Systematic Theology*, New Com. Ed. (Eerdmans, 1996), 82-99.

8. Explain each of the following attributes of God describing the practical implications of each attribute for life and counseling: wrath, mercy, holiness, omnipotence, omniscience, and omnipresence.

Communicable vs. incommunicable attributes of God. Grudem likes to say “more shared” and “less shared.”

Definitions:

Wrath: John 3:36; God’s just punishment of sin.

Mercy: God’s grace on undeserving people.

Holiness: About Leviticus 19 – “What is asserted fifteen times over is not the authority vested in the deity but the revealed nature of Israel’s God.” “The law is the perceptual replica of the divine nature; by obeying the law the Lord’s people become like him.” “In the life of obedience, therefore, two things come together: man in the image of God, and the law in the image of God.”

(Look to the Rock, Alec Motyer, 77)

Omnipotence: Is 46:8-11; He is all powerful.

Omniscience: He knows all that is known and can be known; even things that were not but could have been.

Omnipresence: He is everywhere.

Scripture Texts:

Exodus 15:11, :Who is like you, O LORD, among the gods? Who is like you, majestic in **holiness**, awesome in glorious deeds, doing wonders?”

Exodus 32:9-10 “And the LORD said to Moses, “I have seen this people, and behold, it is a stiff-necked people. ¹⁰ Now therefore let me alone, that my **wrath** may burn hot against them and I may consume them, in order that I may make a great nation of you.”

Exodus 34:6, “The LORD passed before him and proclaimed, “The LORD, the LORD, a God **merciful** and gracious, slow to anger, and abounding in steadfast love and faithfulness.”

Leviticus 19:2, “Speak to all the congregation of the people of Israel and say to them, You shall be holy, for I the LORD your God am **holy**.”

1 Peter 1:15-16, “but as he who called you is holy, you also be holy in all your conduct, ¹⁶ since it is written, “You shall be holy, for I am **holy**.”

2 Samuel 24:14, “Then David said to Gad, “I am in great distress. Let us fall into the hand of the LORD, for **his mercy is great**; but let me not fall into the hand of man.”

Psalms 115:3, “Our God is in the heavens; **he does all that he pleases**.”

Psalm 139, Omniscience

Psalm 147:4-5, “He determines the number of the stars; he gives to all of them their names ⁵ Great is our Lord, and abundant in power; **his understanding is beyond measure.**”

Proverbs 5:21, “For a man's ways are before the eyes of the LORD, and he ponders^l all his paths.”

Jeremiah 23:23-24, “Am I a God at hand, declares the LORD, and not a God far away? ²⁴ Can a man hide himself in secret places so that I cannot see him? declares the LORD. **Do I not fill heaven and earth?** declares the LORD.”

Romans 1:18, “For the **wrath** of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.”

1 John 3:20, “for whenever our heart condemns us, God is greater than our heart, and **he knows everything.**”

Resources:

Louis Berkhof, *Systematic Theology*, New Com. Ed. (Eerdmans, 1996), 57-81.

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2014), 193-203.

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 156-225.

9. Explain, using biblical categories, your understanding of the image of God in man.

Image of God:

Grudem: “The fact that man is in the image of God means that man is like God and represents God” (p.442).

What about the Fall? God’s image was distorted, but not lost (Gen 9:6, James 3:9).

So what is the “image of God” in man?

1. Physical: Many ways in which we image God is done through physical means. God given skills, thinking and creativity (via our brains), bearing children who bear our image (Gen 5:3), etc.
 - a. “Even the body is destined to in the end a spiritual body, that is, a body which is completely spirit-controlled, a perfect instrument of the soul” (Berkhof, p. 205).
2. Moral: Inner sense of right and wrong. C.S. Lewis’s example: Pirates don’t think it’s wrong to steal until you try to steal from one of them (Rom 2:14-16).
3. Spiritual: We relate to God and are immortal.
4. Mental: Rationality, logic, abstract reasoning. Use of abstract, complex, language (Is 1:18-20) Awareness of time – past, present, and distant future. Music, art, literature, technology. Complex emotions.
5. Relational: Work, church, family, marriage, spiritual (John 17:20-26).
6. Functional: “The exercise of dominion over the creation” (Erickson, p. 527). (Psalm 8).

God speaks and God is relational.

1. “God is a *speaking* God...Language is also fundamental to human nature in the image of God” (Frame, p. 788).
2. “That is why, fundamentally, we human beings speak. That is why we human beings are relational, covenantal beings; it is because we image the relational, covenantal, speaking God” (William Phillip, *Why We Pray*, p. 26).
3. “We human beings are made *as* human beings for *relationship*. By our nature we are covenantal beings, because fundamental to our creation is the purpose that we should image the covenant, relational God” (Ibid, 27, emphasis in original).

Counseling:

“It is only the Christian, then, who can be counseled. Anything short of the effort to bring about the renewal of the divine image in man is an unacceptable goal because likeness (alone) is God’s goal for man. That is why Christian counseling, stressing salvation and sanctification, is adequate” (Jay Adams, *More Than Redemption*, p. 120).

“We do not get to choose whether we represent God in the world. That is already true of us. The only issue that remains is whether we will acknowledge that fact and respond to it in a way that honors God” (Heath Lambert, *A Theology of Biblical Counseling*, p. 189).

“The goal of counseling should be to facilitate the restoration of the image of God to its proper functioning in all of the practical ways it has been shattered in the lives of those who come to see a counselor” (Ibid., 190).

Scripture Texts:

Genesis 1:26-28 – God creating “in our image.”

Genesis 5:1 – “When God created man, he made him on the likeness of God.”

Gen 9:6 – “Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image.”

2 Cor. 4:4 – Jesus is the image of God.

Col. 1:15 – “he is the image to the invisible God, the firstborn of all creation.”

John 14:8-9 – whoever has seen Jesus has seen the Father.

Heb 1:3 – Jesus is the exact representation of the Father.

Romans 8:29 – we are being conformed into the image of Christ.

2 Cor. 3:18 – we are being transformed into his likeness.

Col. 3:9-10 – put on “the new self, which is being renewed in knowledge in the image of its Creator.”

Eph. 4:22-24 – “put on the new self, created to be like God in true righteousness and holiness.”

1 Cor. 15:49 – “Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.”

1 John 3:2 – “when he appears, we shall be like him.”

Resources:

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 442-450.

Anthony Hoekema, *Created In God's Image* (Eerdmans, 1986).

Millard Erickson, *Christian Theology* (Baker, 1983), 517-536.

Jay Adams, *A Theology of Christian Counseling* (Zondervan, 1979), 118-120.

Louis Berkhof, *Systematic Theology*, New Com. Ed. (Eerdmans, 1996), 202-210.

Heath Lambert, *A Theology of Biblical Counseling* (Zondervan, 2016), 180-213.

10. Provide a biblical description of the dichotomist view of mankind. Explain the counseling implications of this doctrine with regard to the inner and outer man.

Dichotomist/Dichotomy vs. Trichotomy

Counseling implications:

1. Man needs a doctor for the body, a pastor for the spirit, but a psychologist for the soul.
2. Charismatics would say you can bypass the mind to grow spiritually.

Scripture Texts:

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.”

Luke 6:45, “The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks.”

Mark 7:21-23, “For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. All these evil things come from within, and they defile a person.”

Romans 7:22, “For I delight in the law of God, in my inner being.”

Romans 8:10, “But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness.”

1 Corinthians 15:51-54, “Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, ⁵² in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. ⁵³ For this perishable body must put on the imperishable, and this mortal body must put on immortality. ⁵⁴ When the perishable puts on the imperishable, and the mortal puts on immortality.”

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.”

2 Corinthians 7:1, “Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God.”

Ephesians 3:16, “that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being.”

Resources:

Heath Lambert, *A Theology of Biblical Counseling* (Zondervan, 2016),

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 472-487.

Louis Berkhof, *Systematic Theology*, New Com. Ed. (Eerdmans, 1996), 192-196.

Jay Adams, *A Theology of Christian Counseling* (Zondervan, 1979), 97-118. (note that Adams uses the term “duplexity” to describe the dichotomist view of man)

Winston Smith, “Dichotomy or Trichotomy? How the Doctrine of Man Shapes the Treatment of Depression” in *Journal of Biblical Counseling* Vol. 18/3 (2000): 21-29.

11. Describe the biblical understanding of manhood and womanhood from both an egalitarian and complementarian perspective. Explain which view you embrace and outline why you believe it to be the most biblical.

Egalitarian: There is no difference between the sexes in the roles they are to carry out (Gal 3:28?).

Complementarian: God made two equivalent genders that complement one another in the different roles for which they were created.

General ideas: Man created both man and woman in His image (Gen 1-2).
Marriage roles were defined before the Fall (1 Cor 11).
Leadership roles in the family and the church are male.
Women can still lead and teach in many areas.

Implications for counseling: Confused roles in marriage.
Men need to learn how to become servant-leaders (Mark 10:45)
even with rebellious wives (Rom 5:10; 12:9-21).
Women must learn to lovingly submit for Christ's sake (Eph 5:22)
even with unkind husbands (1 Pet 3:1-2).

Scripture Texts:

Genesis 1-2
Galatians 3:28
Colossian 3:18-19
1 Timothy 2:8-15-3:13
Titus 1
1 Corinthians 11:3-16
Ephesians 5:22-33

Resources:

The Danvers Statement – www.cbmw.org/core-beliefs

Heath Lambert, *A Theology of Biblical Counseling* (Zondervan, 2016), 204-212.

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2014), 668-678.

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 937-945.

Wayne Grudem and John Piper, eds., *Rediscovering Biblical Manhood and Womanhood* (Crossway, 1991), 345-363.

Andreas Kostenberger, *God, Marriage & Family* (Crossway, 2004).

Andreas Kostenberger, Thomas Schreiner, and H. Scott Baldwin, eds., *Women in the Church* (Baker, 1995).

John MacArthur, *Different by Design* (CVP, 1994).

Alexander Strauch, *Men and Women: Equal Yet Different: A Brief Study of the Biblical Passages on Gender* (Lewis & Roth, 1999).

12. Describe the dual natures of Jesus Christ and explain why this reality is crucial for salvation.

Definitions:

- “Jesus Christ was fully God and fully man in one person, and will be so forever” (Grudem, 529).
- “Jesus Christ is acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of the natures being in no wise taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons.” Council of Chalcedon, 451 A.D.
- “Our ability to understand something is not the standard that renders it true” Heath Lambert, 143.

Significance:

- If he were not God, he could not bear the penalty for the sins of the human race (Rom 8:3-4; Heb 10:12).
 - Since God is holy and just, and sin is so terrible, sin must be paid for either by the infinite value of Christ’s sacrifice, or by eternity in hell.
- If he were not man, he could not have lived a perfect life in our place.
 - “For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous” (Rom 5:19).
 - As Adam is our Federal head, giving us original sin, so Jesus is our new Federal head, giving us eternal life.
- His perfect life enabled Him to offer the perfect sacrifice (Rom 5:19; Heb 2:17).
- Because He has both natures, He can be a true mediator (1 Tim 2:15).

Counseling:

- Union with Christ brings forgiveness (2 Cor 5:21; Rom 6:5).
- It also brings strength (Rom 6:1-4; Heb 4:16; 7:23-25).
- It brings compassion (Heb 2:17-18; 4:15-16; 5:7-9).

Scripture Texts:

- Matthew 4:2 – Jesus was hungry
- John 4:6, 19:28 – He was weary and thirsty
- John 1:1, 1:14 – clear statement that Jesus is God
- John 8:58 – “Before Abraham was, I AM.”
- Philippians 2:5-8 – read it...
- Hebrews 1:3 – “He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power.”
- Hebrews 2:17-18 – “He had to be made like his brothers in every respect...he himself suffered being tempted...”

- Hebrews 4:14-16 – “Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. ¹⁵ For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. ¹⁶ Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.”
- 1 Timothy 2:5 – He is still a man!
- Romans 9:4-5 – “Christ, who is God over all...”
- John 10:30 – “I and the Father are one...”

Resources:

Heath Lambert, *A Theology of Biblical Counseling* (Zondervan, 2016), 136-157.

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 529-567.

Millard Erickson, *Christian Theology* (Baker, 1983), 699-755.

Louis Berkhof, *Systematic Theology*, New Com. Ed. (Eerdmans, 1996), 315-320.

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2014), 235ff.

13. Provide an explanation of and the biblical basis for the doctrine of substitutionary atonement, explaining the implications of this doctrine for human guilt over sin. Relate your understanding of this to the concept of false guilt.

Substitutionary atonement

“The atonement is the work Christ did in his life and death to earn our salvation” (Grudem, p. 568).

- The ultimate cause is the justice and love of God (Rom 3:24-25; John 3:16).
- Not a necessity – God didn’t save the angels who rebelled (2 Pet 2:4).
- But it was a necessity for the salvation of God’s people (Luke 24:25-26; Heb 9:17-26).
- Nature of the Atonement:
 - Jesus lived a perfect life (Rom 5:19).
 - Jesus’ suffering (Heb 5:8; Isa 53:3).
 - The cross – physical pain (Mark 15:24); pain of bearing sin (Isa 53:6,12; 1Cor 5:21); Abandonment (Matt 26:56; Matt 27:46); bearing the wrath of God (Rom 3:25; Heb 2:17; 1 John 2:2, 4:10).
 - Paid in full – complete (Isa 53:11; John 19:30; Rom 8:1; Heb 9:25-28).

“We may understand the atonement to involve sacrifice, propitiation, substitution, and reconciliation in relationship of God to humanity” (Erickson, p. 818).

- Jesus saw his death as a ransom (Matt 20:28; Mark 10:45).
- Christ saw himself as our substitute (John 15:13).
- Jesus bore our sins – they were laid on him or transferred from us to him (1 Pet 2:24; Gal 3:13; 2 Cor 5:21; Isa 53).
- God reconciles us to himself (Rom 5:10; 2 Cor 5:18).

Guilt

- We are all born in sin and we are all guilty (Rom 3:23; Rom 5:12-21).
- We deserve eternal death (Rom 6:23).
- When we deliberately disobey our conscience, even a “non-sinful” activity becomes sin (Rom 14:23).

False guilt

- A Freudian concept that guilt feelings do great harm to people.
- A sense of guilt aroused by the conscience from standards imposed by others.

Scripture Texts:

- Romans 3, especially v. 24-25, “are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith.”
- 2 Corinthians 5:21, “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.”
- 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.’ But I say to you that everyone who is angry with his brother 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.”

- James 2:10, “For whoever keeps the whole law but fails in one point has become guilty of all of it.”
- Romans 2:15, “They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them.”
- Romans 14, especially v. 23, “But whoever has doubts is condemned if he eats, because the eating is not from faith. For whatever does not proceed from faith is sin.”
- 1 Corinthians 9, especially v. 20-21, “To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law.”

Resources:

Atonement:

- Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 568-607.
- Millard Erickson, *Christian Theology* (Baker, 1983), 818-840.
- Louis Berkhof, *Systematic Theology*, New Com. Ed. (Eerdmans, 1996), 367-383, 392-399.
- Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2014), 335-361.
- Bruce Demarest, *The Cross and Salvation* (Crossway, 1997), 147-202.
- John Murray, *Redemption Accomplished and Applied* (Eerdmans, 1955).
- Leon Morris, *The Apostolic Preaching of the Cross*, 3rd rev. ed. (Eerdmans, 1965).
- J.I. Packer & Mark Dever, eds., *In My Place Condemned He Stood* (Crossway, 2007).
- Gabriel Fluhrer, ed., *Atonement* (P&R, 2010).
- Steve Jeffery, Michael Ovey & Andrew Sach, *Pierced for Our Transgressions* (Crossway, 2007).

Guilt and False Guilt:

- Jay Adams, *Competent to Counsel* (Zondervan, 1986), 9-14 (especially footnote 1 on p. 14).
- Jay Adams, *A Theology of Christian Counseling* (Zondervan, 1979), 144-146.

14. Explain what it means to trust in Jesus Christ alone for salvation.

Definitions:

Trust/faith/belief

“Conversion is our willing response to the gospel call, in which we sincerely repent of sins and place our trust in Christ for salvation” (Grudem, p. 709).

- “Conversion” means “turning” – turning from sin to Christ.
- Turning from sin is called repentance.
- Turning to Christ is called faith.

Knowledge is not enough (James 2:19) and even agreeing is not enough (John 3:2; Acts 26:27).

“Saving faith is **trust** in Jesus Christ as a living person for forgiveness of sins and for eternal life with God” (Grudem, p.710).

- The definition emphasizes *personal trust* in Christ, not just belief in facts *about* Christ.

“Whoever believes in him should not perish but have eternal life” (John 3:16)

- More than **believes** that what he says is true and able to be trusted, but trust and confidence in Jesus as a person.

Faith is not like common understanding which tells us faith is made stronger by ignorance or by believing contrary to facts.

- Saving faith is consistent with knowledge and true understanding of facts (Rom 10:17).
- When people have true information about Christ, they are better able to put their trust in him.
- Faith is not weakened by knowledge but should increase with more true knowledge (Grudem, p. 712).
- Faith and repentance must come together since we understand and believe we are in a sinful, condemned state, living a life completely abhorrent to God. We then believe that Christ paid the penalty we deserve and turn away from our sin.

Scripture Texts:

- Matthew 4:17, “From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”
- Luke 13:3, 5, “No, I tell you; but unless you repent, you will all likewise perish. ⁴Or those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse offenders than all the others who lived in Jerusalem? ⁵No, I tell you; but unless you repent, you will all likewise perish.”
- John 1:12, 3:16, 18, 36, 5:24, 11:25-26, 12:44, 20:31
- Acts 2:38, And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.”
- Acts 16:31, 17:30, 20:21
- Romans 1:17, “For in it the righteousness of God is revealed from faith for faith, ^[a] as it is written, “The righteous shall live by faith.”

- Romans 10:9-10
- Ephesians 2:8-10, “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, ⁹ not a result of works, so that no one may boast. ¹⁰ For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.”
- 2 Timothy 1:9, “who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began.”
- Titus 3:5, “he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit.”
- 2 Peter 3:9, “The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.”
- 1 John 5:13, “I write these things to you who believe in the name of the Son of God, that you may know that you have eternal life.”

Resources:

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 709-721.

Louis Berkhof, *Systematic Theology*, New Com. Ed. (Eerdmans, 1996), 480-509.

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2014), 344-346.

15. Provide an explanation and biblical defense of justification.

Definitions:

Justification

- Justification is based on the work of Jesus Christ and is the response of God to repentant faith, where he makes a legal declaration that his elect are forgiven of sin and possess his own righteousness” (Lambert, p. 287).
 - See Romans 4:5 & 7
 - Deals with our moral standing before God. When God justifies a sinner, he pronounces that the sinner is forgiven of their sin and that they possess positive righteousness in God’s sight.
 - It’s a legal declaration of righteousness.
 - Based on the merit of Christ to earn righteousness for his people.
 - His righteousness is imputed to us.
 - Justification happens through faith.

- Justification is an instantaneous legal act of God in which he (1) thinks of our sins as forgiven and Christ’s righteousness as belonging to us, and (2) declares us to be righteous in his sight (Grudem, p. 723).
 - Forgiveness of sins is one part of justification.
 - If God stopped there, we would be morally neutral; similar to the state Adam was in before he had done anything wrong. He was not guilty, but neither had he earned a record of righteousness before God.
 - Imputation of Christ’s righteousness to us is the other part of justification.
 - Romans 4:3 & 6, the word “reckoned” (KJV) or “counted” (ESV) describes imputation.
 - God justifies us through our faith in Christ (Rom 5:1; Gal 2:16).
 - Justification comes to us entirely by God’s grace (Rom 3:23-24; Eph 2:8-9).

Scripture Texts:

- Romans 3:20-28, “For by works of the law no human being^[c] will be justified...”
- Romans 4:2-6, “For if Abraham was justified by works, he has something to boast about, but not before God. ³For what does the Scripture say? “Abraham believed God, and it was **counted** to him as righteousness.” ⁴Now to the one who works, his wages are not counted as a gift but as his due. ⁵And to the one who does not work but believes in^[a] him who justifies the ungodly, his faith is counted as righteousness, ⁶just as David also speaks of the blessing of the one to whom God **counts** righteousness apart from works.”
- Romans 5:1, “Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.”
- Romans 8:1 – no condemnation.
- Romans 8:33-34 – It is God who justifies, so no one can condemn.
- Galatians 2:16, “yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be

justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.”

- Galatians 3:11, “Now it is evident that no one is justified before God by the law, for ‘The righteous shall live by faith.’”
- Galatians 3:24, “So then, the law was our guardian until Christ came, in order that we might be justified by faith.”
- Ephesians 2:8-10, “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, ⁹ not a result of works, so that no one may boast. ¹⁰ For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.”

Resources:

Heath Lambert, *A Theology of Biblical Counseling* (Zondervan, 2015) 287-289.

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 722-735.

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2008), 337-338.

Louis Berkhof, *Systematic Theology*, New Com. Ed. (Eerdmans, 1996), 510-526.

See also individual volumes referenced in question 13 regarding the atonement

16: Define faith in biblical terms explaining its relationship to justification and sanctification.

Definitions:

Faith

- “Saving faith is trust in Jesus Christ as a living person for forgiveness of sins and for eternal life with God” (Grudem, p. 710).
 - Believing that I’m a sinner, deserving of eternity in hell under the wrath of God and that Jesus lived the perfect life and suffered punishment in my place.
 - Justification comes after our faith as God’s response to our faith (Rom 3:26).
 - Sanctification is enabled after placing faith in Christ because now our heart motivation for growing in holiness is properly ordered.

Justification

- The instantaneous and complete legal act of God where he considers our sins forgiven and declares us perfectly righteous based on the work of Christ.

Sanctification

- “Sanctification is a progressive work of God and man that makes us more and more free from sin and like Christ in our actual lives” (Grudem p. 746)

Relationship

- Justification is instantaneous and legal, sanctification is progressive, continuous, and gradual.
- Justification is 100% God (as is glorification), sanctification is symbiotic with both God and man.
- Can also be thought of as:
 - Positional sanctification (justification)
 - Progressive sanctification
 - Perfected sanctification (glorification)

From p. 746 in Grudem:

Justification	Sanctification
Legal standing	Internal condition
Once for all time	Continuous throughout life
Entirely God’s work	We cooperate
Perfect in this life	Not perfect in this life
The same in all Christians	Greater in some than in others

Scripture Texts:

- John 15
- Romans 3:20-28, 4:2-6, 5:1
- Galatians 2:16, 2:20, 3:11, 3:24

- Ephesians 2:8-10
- 1 Corinthians 1:2
- Hebrews. 10:10, “For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.”
- Hebrews 11:1, “Now faith is the assurance of things hoped for, the conviction of things not seen.”
- Romans 6:19, “For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.”
- 1 Thessalonians 4:3, “For this is the will of God, your sanctification.”
- Philippians 2:12-13, 3:21
- 1 Corinthians 15:23
- Romans 6

Resources:

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 722-735, 746-758; 840-847.

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2008), 337-338, 266, 343, .

Louis Berkhof, *Systematic Theology*, New Com. Ed. (Eerdmans, 1996), 510-544.

J.C. Ryle, *Holiness*, reprint (Charles Nolan, 2001), xvi-xx, 18-40, though the whole book is helpful

Stuart Scott, “The Gospel in Balance” in *Christ-Centered Biblical Counseling*, eds. James MacDonald, Bob Kellemen, Steve Viars (Harvest House, 2001), 167-180.

In regard to faith and justification, see the individual volumes referenced in question 13 regarding the atonement

17. Describe the role of repentance in beginning and continuing in the Christian life. Explain the importance of the doctrine of repentance for biblical counseling.

Definitions:

Repentance: A heartfelt sorrow for sin, a renouncing of it, and a sincere commitment to forsake it and walk in obedience to Christ.

Is the person truly repentant or simply sorry for the mess he/she has made (the consequences)?
Is his main concern his relationship with God or “fixing” the problem?

Scripture Texts:

Job 42:4-6
Psalm 32:3-6
Psalm 51
Proverbs 28:13
Matthew 4:17
Luke 13:3, 5
Acts 2:38, 16:31, 17:30, 20:21
2 Corinthians 7:9-10 **
2 Corinthians 12:21
1 Thessalonians 1:9
Revelation 2:5, 22, 3:3, 19

Resources:

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 709-719, 746-761.

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2014), 99-100, 344-346.

Louis Berkhof, *Systematic Theology*, New Com. Ed. (Eerdmans, 1996), 480-481, 483, 485, 486-487, 491-492.

Jay Adams, *A Theology of Christian Counseling* (Zondervan, 1979), 201ff, 215ff, 233ff, 291ff.

C. John Miller, *Repentance* (CLC, 2010).

J.C. Ryle, *Holiness*, reprint (Charles Nolan, 2001), 18-40.

Thomas Watson, *The Doctrine of Repentance*, reprint (Banner of Truth, 2002).

18. Describe the doctrine of Union with Christ explaining its biblical basis and implications for Christian living.

Definitions:

“Union with Christ is a phrase used to summarize several different relationships between believers and Christ, through which Christians receive every benefit of salvation. These relationships include the fact that we are in Christ, Christ is in us, we are like Christ, and we are with Christ” (Grudem, p. 840).

“Union with Christ is the central truth of the whole doctrine of salvation... Union with Christ reaches its zenith in adoption and adoption has its orbit in union with Christ” (Murray, p.170).

“God’s grace transforms us through our union and communion with Jesus Christ... His uniting himself to us in our human nature is the basis for our uniting ourselves to him in faith” (Ferguson, p. 55, 57).

“This for [Paul] was the essence of being a Christian – being unite to Jesus Christ by faith, so that he typically described believers as those who were *in Christ*... On average in appears in his letters in one form or another between two and three times per chapter” (Ferguson, p. 61).

Three aspects (from Grudem):

1. God chose us in Christ before the foundation of the world - Eph 1:4; 11-12; 2 Tim 1:9.
2. During Christ’s life on Earth – His perfect life, his death and resurrection are accounted to us – Rom 5:19; 2 Cor 5:21; 1 Pet 2:24; Rom 6:6; Gal 2:20; Eph 2:6.
3. During our lives now:
 - a. Dying and rising with Christ – Col 2:12; Rom 6:4, 11; 2 Cor 5:17.
 - b. New life in Christ – “It is ‘in Christ’ that we are *called* to salvation (1 Cor 7:22), *regenerated* (Eph 1:3, 2:10), and *justified* (Rom 8:1; 2 Cor 5:21; Gal 2:17; Eph 1:7; Phil 3:9; Col 1:14). ‘In Christ we *die* (1 Thess 4:16; Rev 14:13) and ‘in him’ our bodies *will be raised up* again (1 Cor 15:22). These passages suggest that because our lives are inseparably connected to Christ himself, the Holy Spirit gives us all the blessings that Christ has earned” (Grudem, p. 843).
 - c. All our actions can be done in Christ – Col 2:6-7.
 - d. We are one Body in Christ – John 17:21; Rom 12:5; 1 Cor 10:17; 12:12-27.

Characteristics (from Erickson):

1. Judicial in nature. God always sees the believer in union with Christ and measures the two of them together. Thus, he does not say, “Jesus is righteous, but that human is unrighteous.” He sees the two as one and says in effect, “They are righteous.”
2. The union is spiritual. It is effected by the Holy Spirit (1 Cor 12:13; Rom 8:9-11) and it is a union of spirits.
3. Our union with Christ is vital. His life actually flows into ours, renewing our inner nature (Rom 12:2; 2 Cor 4:16) and imparting spiritual strength.

Implications (from Erickson):

1. We are accounted as righteous (Rom 8:1).
2. We now live in Christ's strength (Phil 4:13; Gal 2:10; 2 Cor 12:9).
3. Being one with Christ also means that we will suffer (Mark 10:39; John 15:20; Phil 3:8-10; 1 Pet 4:13).
4. We have the prospect of reigning with Christ (2 Tim 2:12)

Scripture Texts:

John 15
Romans 6
Galatians 2:20
Ephesians 1-2
Phil. 2:12-13

Resources:

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 840-850.

Louis Berkhof, *Systematic Theology*, New Com. Ed. (Eerdmans, 1996), 447-453

Millard Erickson, *Christian Theology* (Baker, 1983), 961-967, 987.

Bruce Demarest, "The Doctrine of Union with Christ" in *The Cross and Salvation*, (Crossway, 1997), 313-44.

John Murray, *Redemption Accomplished and Applied* (Eerdmans, 1955), ch. 9 (161-173).

Sinclair B. Ferguson, *Devoted to God* (The Banner of Truth Trust, 2016), (55 – 59).

19. Explain the biblical categories of past, present, and future sanctification.

Sanctification: Being set aside, separated, or consecrated to God.

“Its primary meaning is the idea of separation in consecration and devotion to the service of God. With this is connected the idea that what is set aside from the world for God should also separate itself from the world’s defilement and share in God’s purity” (Berkhof, p. 528).

Past: Justification; “A definite moral change occurs in our lives at the point of regeneration... This initial step in sanctification involves a definite break from the ruling power and love of sin, so the believer is no longer ruled or dominated by sin and no longer loves to sin” (Grudem, p. 747). All the work of God.

Present: Progressive Sanctification; **2 Cor 3:18:** “We are progressively becoming more and more like Christ as we go on in the Christian life.” Also, **Col 3:10:** “sanctification even involves increasing likeness to God in our thoughts as well as our words and deeds” (Grudem, p. 748-749). God and man cooperate.

Future: Glorification or Completed Sanctification; **Heb 12:23:** “the spirits of just men made perfect.” of [the] righteous (or just)

[δικαίων \(dikaiōn\)](#)

Adjective - Genitive Masculine Plural

[Strong's Greek 1342:](#) From dike; equitable; by implication, innocent, holy.

made perfect,

[τετελειωμένων \(teteleiōmenōn\)](#)

Verb - Perfect Participle Middle or Passive - Genitive Masculine Plural

[Strong's Greek 5048:](#) From teleios; to complete, i.e. accomplish, or consummate.

2 Cor 7:1; 1 Thess 5:23: “When we appreciate that sanctification involves the whole person, including our bodies, then we realize that sanctification will not be entirely completed until the Lord returns and we receive new resurrection bodies” (Grudem, p. 749). All the work of God.

Scripture Texts:

Past:

- 1 Corinthians 1:2, “To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours.”
- Hebrews. 10:10, “And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.”

Present:

- Romans 6:19, “For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.”
- 1 Thessalonians 4:3, “For this is the will of God, your sanctification: that you abstain from sexual immorality; that each one of you know how to control his own body in holiness and honor.”

Future

- Philippians 3:20-21, “But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.”
- 1 Corinthians 15:42-44, “So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body.”

Overall: Titus 2:11-14

Resources:

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 746-758; 840-847.

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2008), 264, 341.

Louis Berkhof, *Systematic Theology*, New Com. Ed. (Eerdmans, 1996), 527-544.

Richard Mayhue, “Sanctification: The Biblical Basics” in *The Master’s Seminary Journal* Vol. 21/2 (2010): 143-157. Available at <http://www.tms.edu/tmsj/msj21f.pdf>

20. Explain the synergistic nature of sanctification being sure to describe the relationship between God's grace and moral effort in the Christian life.

Definitions:

Whereas justification and glorification is 100% of God, sanctification requires effort on the part of the believer, but it is based on what God has done for us and the empowering of the Holy Spirit.

Synergistic – both God and man at work. Man obeying the imperatives (the commands of Scripture), but based on the indicatives of Scripture (what God has done for us).

Scripture Texts:

Philippians 2:12-13

Romans 6

Ephesians 4:22-24

Resources:

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 746-758; 840-847.

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2008), 264, 341.

Louis Berkhof, *Systematic Theology*, New Com. Ed. (Eerdmans, 1996), 527-544.

Richard Mayhue, "Sanctification: The Biblical Basics" in *The Master's Seminary Journal* Vol. 21/2 (2010): 143-157. Available at <http://www.tms.edu/tmsj/msj21f.pdf>

Anthony Hoekema, "The Reformed View" in *Five Views on Sanctification*, ed. Stanley Gundry (Zondervan, 1996).

Sinclair Ferguson, "The Reformed View" in *Christian Spirituality: Five Views of Sanctification*, ed. Donald Alexander (IVP Academic, 1989).

Stuart Scott, "The Gospel in Balance" in *Christ-Centered Biblical Counseling*, eds. James MacDonald, Bob Kelleman, Steve Viars (Harvest House, 2001), 167-180.

21. Explain the role of the Holy Spirit in the Christian life describing the importance of this role in the counseling process.

We need the Holy Spirit to:

- Understand Scripture (1 Cor 2:12-16)
- Convict of sin (John 16:8)
- The Holy Spirit enables man to produce fruit (Gal 5:22-25)
- Teach and remind us of God's commands (John 14:26)

We coach, the Holy Spirit convicts and teaches.

“All holiness stems from His activity in human lives” (Competent to Counsel, p. 20)

Scripture Texts:

1 Corinthians 2:10-13	Ephesians 1:13, 2:22
Ephesians 4:30	Romans 8:9
1 Corinthians 12:11	2 Corinthians 3:6
Hebrews 9:14	1 Corinthians 2:12-16
Psalms 139:7-10	John 16:8
Isaiah 40:13-14	Galatians 5:16-25
Romans 15:13	Philippians 2:12-13
John 16:13	Hebrews 4:12 with Ephesians 6:17
Matthew 28:19	
Acts 5:3-4, 28:25-26	
1 Corinthians 12:4-6	
2 Corinthians 13:14	
Jeremiah 31:31-34	
Hebrews 10:15-17	
Genesis 1:2	
Matthew 3:16	
Romans 6:1ff	
Galatians 5:16-25	
2 Samuel 23:1-2	
1 Corinthians 2:1ff	
2 Peter 1:20-21	
Acts 8:29	

Resources:

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 232-233, 237-238, 634-656.

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2008), 257-297.

Jay Adams, *A Theology of Christian Counseling* (Zondervan, 1979), 249-262.

Jay Adams, *Competent to Counsel* (Zondervan, 1986), 20-23.

Gordon Fee, *God's Empowering Presence* (Baker, 2009).

John MacArthur and Wayne Mack, *Counseling: How to Counsel Biblically* (Thomas Nelson, 2005), 79-87.

22. Provide your understanding of how the Holy Spirit guides Christians.

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.”

- God’s moral (revealed) will: His commands and desires (1 Thess 4:3 – your sanctification!)
 - Learned from his Word.
- God’s sovereign will (His plan): Isa 48:8-11; Ps 33:11
 - God’s sovereign will allows and uses events that violate his moral will (Geon 5:20; Acts 2:23).
- Does the Bible teach that God as a “perfect” will? (Marriage analogy)
 - God only has Plan A.
- God does not guide through “fleece,” casting lots, signs (Matt 12:39; 2 Cor 11:14), open doors (2 Cor 2:12-14; 1 Sam 24:4-7, or dreams and visions (Ezek 13:1-9), or feelings (Prov 14:12; 28:26).
- What about Rom 8:14 and Gal 5:8?

- God guides through his Word (Ps 119:24; 2 Tim 3:16-17; 2 Tim 2:15).
- God guides through wise counsel (Prov 15:22; 12:15; choose wisely - Psalm 1)
- God leads through the Holy Spirit (John 14:26; 16:13; Ezek 36:27)
- God guides through providence which reveals his sovereign will (Acts 18:21; James 4:13-17)
 - You make your plans and decisions, but the Lord controls the outcome. (Pr 16:9)
- Some decision are clear cut, based on Scripture; others must be made according to wisdom.
 - You are free to consider desires, you need to plan (Pr 21:5), but be submissive to God’s sovereign will (Rom 1:13).
 - Rom 8:28-29: Deo Volente - DV!

Scripture Texts:

- Proverbs 11:14, “Where there is no guidance, a people falls, but in an abundance of counselors there is safety.”
- Proverbs 16:9, “The heart of man plans his way, but the LORD establishes his steps.”
- Proverbs 21:1, “The king's heart is a stream of water in the hand of the LORD; he turns it wherever he will.”
- Proverbs 24:6, “by wise guidance you can wage your war, and in abundance of counselors there is victory.”
- Psalm 73:24, “You guide me with your counsel, and afterward you will receive me to glory.”
- Deuteronomy 29:29
- 2 Thessalonians 2:13

- Colossians 3:16, “Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.”
- John 16:8, “And when he comes, he will convict the world concerning sin and righteousness and judgment.”
- John 17:17, “Sanctify them in the truth; your word is truth.”

Resources:

Jay Adams, *A Theology of Christian Counseling* (Zondervan, 1979), 23-25.

Jay Adams, *A Christian's Guide to Guidance* (Timeless, 1998).

Gary Gilley, *Is That You, Lord?* (Evangelical Press, 2007).

23. Provide a biblical description of the church.

Definitions:

1. "The church is the community of all true believers for all time" (Grudem, p.853).
 - a. All who are saved by the death of Christ, OT and NT alike.
 - b. Eph 5:25, "Christ loved the church and gave himself up for her."
 - c. Eph 1:22-23, "And he put all things under his feet and gave him as head over all things to the church, *which is his body*, the fullness of him who fills all in all."
2. Christ himself builds the church: Matt 16:18, "I will build my church."
 - a. Invisible church: 2 Tim 2:19, "The Lord knows those who are his."
 - b. The visible church
 - c. The universal church: Acts 9:31, "So the church throughout all Judea and Galilee and Samaria had peace and was built up."
 - d. The local church:
 - i. Rom 16:5, "greet also the church in their house."
 - ii. Eph 4:11-12 – the church has offices – Eph 4:11-12; Acts 14:23; Titus 1:5; 1 Tim 3; Titus 1; 1 Pet 5:2; Heb 13:17.
3. Discussion:
 - a. What constitutes a local church? Regularly watching or listening to one's favorite preacher on TV, FB or video?
 - b. What kind of church involvement should a counselor require of a counselee?

Scripture Texts:

1 Cor. 12:12-13

2 Cor. 11:2, Eph. 5:23-32, Rev. 19:7-8

Eph. 1:22, 4:15, Col. 1:18

Acts 2:1ff

1 Thes. 4:13-18

Eph. 2:11-3:6

1 Cor. 10:32, Eph. 3:1-6, 5:32

Acts 14:23, 27, 2:42, 20:17-35.

Eph. 1:4-6, 3:21, 1 Cor. 17:7, 1 Pet. 4:7, Col. 1:24-29, Eph. 4:7-16, Matt. 28:19-20,

Matt. 16:18

Resources:

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 853ff.

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2008), 359-382.

Charles Ryrie, *Basic Theology*, New Ed. (Moody, 1999), 455-459.

Jay Adams, *A Theology of Christian Counseling* (Zondervan, 1979), 276-280

24. What role should the church play in the counseling process?

Definitions:

“According to Scripture, the church has an obligation to nurture those who are already believers and build them up to maturity in the faith” (Grudem, p. 867).

Col 1:28; Eph 4:12

“God has given (1) ordained teaching and ruling officers (2) the task of changing people’s lives (3) through the authoritative ministry of the Word (II Tim 3:15-17)” (Adams, p. 278).

“Others, doing counseling in a free-lance manner outside the church may have the gifts, but they neglect the resources of the whole body” (Adams, p. 279).

“We pray that you want your church not only to have a counseling ministry, but to be a counseling ministry. You want to be a place where the sufficiency of Scripture and the doctrine of progressive sanctification permeate everything. You want your church to be a discipleship factory” (CCBC, p. 225).

“A healthy church is one in which each member lovingly submits to the good of the whole. Under the ministry of God’s Word, they strive for unity. In the strength of the Spirit, they pursue spiritual growth together. With growing awareness of their sins, they are willing to gently confront and live transparently with one another. They learn and grow, forgive quickly, walk patiently with one another, pray for humility, and wait expectantly for the Savior to return” (CCBC, p. 240).

Building a culture of discipling (Matt 28:19-20).

Church discipline (Matt 18: 15-17)

Scripture Texts:

Eph. 4:12ff

Heb. 13:17

Col. 1:28-29

Matthew 18:15-17

Resources:

Jay Adams, *A Theology of Christian Counseling* (Zondervan, 1979), 276-296.

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 853-949.

Paul Tautges, *Counsel One Another* (Day One, 2009), 153-171.

John MacArthur and Wayne Mack, *Counseling: How to Counsel Biblically* (Thomas Nelson, 2005), 222-230.

Rob Green & Steve Viars, “The Biblical Counseling Ministry of the Local Church” in *Christ-Centered Biblical Counseling*, eds. James MacDonald, Bob Kellemen, Steve Viars (Harvest House, 2001), 225-238.

Deepak Reju & Mark Dever, “The Health of the Church and Biblical Counseling” in *Christ-Centered Biblical Counseling*, eds. James MacDonald, Bob Kellemen, Steve Viars (Harvest House, 2001), 239-256.