

Study Guide

The
BASICS
of
CHRISTIAN
COUNSELING

by Ken Wilson, PhD.

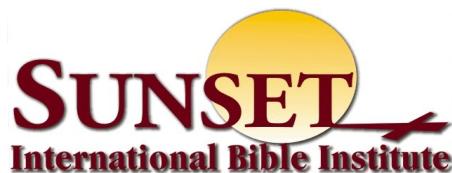


SUNSET
International Bible Institute



The Basics of Christian Counseling

**Taught by
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©2003**

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The Basics of Christian Counseling

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without the written permission of the publisher except in the case of brief
quotations within critical articles and reviews, including translation.

DISCLAIMER

The textbooks used in this course were selected because we consider
them some of the best and are well adapted to this course of study.
The three books ***The Power of Biblical Thinking***, by Ken Wilson;
Telling Yourself the Truth, by William Backus and Marie Chapian;
and, ***Happiness is a Choice*** by Frank B. Minirth and Paul D. Meier
contain a wealth of knowledge which will increase your
understanding the Basics of Christian Counseling. The diagrams and
charts will enhance your study and help you to understand the over all
content of this study. As with all books written by men, there may be
some things with which you and I would not agree. The principle,
“use what is good and discard what is not good” applies to all
textbooks used with our courses. Please be wise enough to discard
any and all teaching that is not biblical.

Instructions and Requirements for Level II Students (Secondary Certificate Only)

Each lesson is built around the instruction on either the DVDs or the CDs. Listen to or view the lecture as you follow along in the course Study Guide.

Reading: Please obtain a copy of Ken Wilson's book, "*The Power of Biblical Thinking*." Read the entire book and submit a half page summary to your test administrator. (**This will be 5% of your grade.**)

Tests: There will be two tests to complete for this course. One test is to be done at the end of lesson six (6) and the other is to be done at the end of lesson twelve (12). Each test will cover only the previous six lessons covered. All assignments must be completed by the time of your final test. You must receive a grade of 70% or above on each exam to pass this course. (**This will be 90% of your grade.**)

Memory Work: There are thirteen (13) Bible verses to memorize. Memory work will be done on the honor system. You are asked to write your verses from memory on your test in the presence of the administrator. After you have completed the test and turned it in, correct your memory work with a different colored pen. Or, you may quote them to the administrator during the course and he will keep track of the verses completed and report them to us.

Please be diligent in doing your memory work! Please indicate which version of the Bible you are using in your memorization. (**This will be 10% of your final grade.**)

Due by the Mid-Term Exam:

Proverbs 23:7	2 Timothy 3:16-17	Philippians 4:4-7
Jeremiah 10:23	Philippians 4:13	James 1:5-8

Due by the Final Exam:

Matthew 5:44-48	Romans 12:1-2, 3-8	Hebrews 1:1-4
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- A. The self-exam for each lesson is to be completed while you are doing the lesson or at the completion of the lesson.
- B. Level II must obtain a 70% or better on each test to pass this course. The midterm and final tests will be worth 90% of the final grade.

Grading Scale:	Memory Work	10%
	Two Tests	90%
	Reading	5%

Instructions and Requirements for Level III Students (Bachelor Degree)

Each lesson is built around the instruction on either the DVDs or the CDs. Listen to or view the lecture as you follow along in the course Study Guide.

Reading: Three books will be required, *The Power of Biblical Thinking*, by Ken Wilson; *Telling Yourself the Truth*, by William Backus and Marie Chapian; and, *Happiness is a Choice* by Frank B. Minirth and Paul D. Meier. These books must be read in their entirety and each will require a **three (3) page evaluation** to be sent in with your final test. (**These will be worth 20% of your total grade.**)

Tests: There will be two tests to complete for this course. One test is to be done at the end of lesson six (6), and the final test will be done at the end of lesson twelve (12). You must receive a grade of 70% or above on each exam to pass this course. (**The two tests will be worth 65% of your total grade.**)

Exams: All “self-exam” questions in the study guide must be completed in order to pass this course. (**5% of your final grade**)

Memory Work: There are thirty-two (32) Bible verses to memorize. Memory work will be done on the honor system. You are asked to write your verses from memory at the time you take your test. Correct them with a different colored pen, or you may quote the verses to your test administrator who will inform us of your completed work. Please be diligent in doing this assignment. (**This will be worth 10% of your final grade.**)

Due by the Mid-Term Exam:

Philippians 4:4-13
James 1:5

Ephesians 4:22-24
2 Corinthians 10:5

Ephesians 6:4
Exodus 20:12

Due by the Final Exam:

1 John 5:3
1 Peter 3:7

Romans 12:1-3
2 Timothy 3:16-17
1 Peter 5:7

Romans 15:7
1 Peter 1:13-16
2 Corinthians 4:2

Grading:	Reading and Evaluation Papers	20%
	Memory Verses	10%
	Self Exams	5%
	Two Exams	65%

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LESSON ONE

THE POWER OF THE MIND

INTRODUCTION

The power of the mind continues to amaze even the casual observer. The brain is much like a computer. It has access to a personal library of thousands of thoughts and pictures, ready to expose them on the imaginary monitor screen in our heads at a moment's notice. The mind can recall, at will, any programmed belief system that is in that personal library. Some of the belief systems are true and some are false. The brain does amazing things but appears unable to distinguish the difference between a truth and a lie. If a person believes that something is true, the brain will accept it as truth. All that is required is repetition of that belief for the brain to record it as truth for all time. Just like a computer's hard drive, whatever you have saved in your mind will stay there until you change it.

Most belief systems are formed in childhood. Once accepted, these beliefs are recorded as true even if they are not. "Belief Systems" then, are those collections of beliefs that the brain has recorded (after much repetition) and recalls at will because we use them when needed and believe them to be true. These belief systems have a direct relationship to how we see our world and how we think our world sees us.

LESSON AIM: To introduce the student to the science of counseling and therapy and to identify certain methods of counseling.

LESSON PREVIEW: You will . . .

1. Examine the method of counseling called "Cognitive Therapy" looking at its positives, negatives and possible dangers.
 2. Discover the method of arriving at truth and how truth or lies affect the lives of people.
 3. Learn how childhood memories can affect the way people relate to others in their sphere of relationships.
-

COGNITIVE THERAPY

A. Cognitive Therapy Is Used by Many Social Scientists and Psychologists

1. The word "cognitive" refers to the thought process of the mind.
 - a. These thought processes occur with "self-talk" or fantasies.
 - b. Two psychologists that have been instrumental in cognitive research are Albert Ellis and A. T. Beck.
2. Cognitive therapy proceeds in three stages.
 - a. The presentation of the cognitive concept to the counselee is the first stage.
 - b. The second stage is the process of awareness of dysfunctional thoughts on the part of the counselee.

- c. The final stage involves the rejection of the dysfunctional thoughts and the substitution of more functional thinking.
- 3. When Cognitive Therapy is coupled with the Bible as the final authority, it is the preferred method of counseling.
 - a. Cognitive Therapy is much more effective than the Psycho Dynamic (Freud) and Behavioral (Skinner) therapies that are popular with social scientists.
 - b. The concept of changing behavior by changing the thought processes (or beliefs) is basic to Christian conversion and the Christian walk (Ephesians 4:17-32).

B. The Bible Emphasizes That We Should Control Our Thoughts

- 1. The apostle Paul established this concept a number of times in his inspired writings.
 - a. Romans 12:2: "*Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind.*"
 - a. Philippians 4:8: "*Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable, if anything is excellent or praiseworthy, think about such things.*"
- 2. Two Christian psychologists, who have given a biblical emphasis to Cognitive Therapy are Dr. William Backus (***Telling Yourself the Truth***) and Dr. Chris Thurman (***The Lies We Believe***).
 - a. They base their beliefs on the process of changing the thought process of an individual.
 - b. This is fundamental to a conversion that a believer has when obeying the Lord.

C. The Christian Counselor must Be Aware That Cognitive Change Is Superficial

- 1. Cognitive change can be constructed in a very superficial manner.
 - a. There is a great need to get down to the “core beliefs” of the individual being counseled.
 - b. The “core beliefs” are the belief systems that a person operates by in life.
 - c. A major effort when counseling is devoted to developing an awareness of “self-talk,” what a person is thinking.
 - d. The writer of Proverbs expresses “self-talk” in these words: “*For as a man thinks within himself, so he is*” (Proverbs 23:7, NASB).
- 2. A number of irrational beliefs are part of self-talk (adapted from Ellis and Grieger, 1977). Here are some commonly held self-destructive beliefs.
 - a. I need to be loved by everyone.
 - b. It is terrible when things are not precisely the way I want them.
 - c. Painful things that happen to me are due to the circumstances or other people outside of my control.
 - d. I need to get upset about threatening things and focus all my attention on them.

- e. It is better to avoid my problems than to face them.
- f. I must be totally competent in every situation.
- g. If something at one time has affected my life, it will always affect me.
- h. I must be completely self-controlled.
- i. Doing little or nothing about a situation will make me happy.
- j. I cannot control my emotions and need not assume responsibility for how I feel.
- k. There is always a right and perfect solution; there will be a catastrophe if I cannot identify it.

D. These Negative Belief Systems Can Create a Series of “Perceived Threats”

- 1. “Perceived threats” are negative thoughts that can control a person’s feelings and behavior.
 - a. If these negative belief systems are perceived to be true, they can be acted upon as true and become “self-destructive lies” that can cause poor or wrong choices.
 - b. These belief systems can cause people to perceive things as threats, whether real or imaginary and cause “self-destructive” behavior to occur.
 - c. One negative outcome that is produced by “perceived threats” is **anger**.
- 2. Anger is a defense mechanism that can cause a lot of heartaches and problems in interpersonal relationships.
 - a. Reactions to perceived threats are automatic and programmed in the sub-conscious.
 - b. Automatic reactions are learned from the **angry** behavior of “significant people” at a young age.
 - c. Observations of these behaviors are imbedded in the mind and eventually will become automatic – like driving a car.
 - d. The brain has the ability to record belief systems in the subconscious mind and they will remain there until they are replaced with another belief system.
- 3. The brain can be programmed with new information and can produce new behavior (Colossians 3:1-13).
 - a. Belief systems are important factors in a person’s “mental” and “emotional” life and can be reprogrammed to produce positive results.
 - b. Programming can determine an individual’s behavior as positive or negative.
 - c. Belief systems determine what a person perceives as a threat and therefore influences “feelings” and “actions” that become behaviors.

HOW DO WE FIND TRUTH?

A. Many Attempts to Define “Truth”

- 1. Great thinkers and scholars seek to know truth and what it means in our lives.
 - a. Jesus is the *ultimate truth* and He declared we can know the truth that

- c. can set us free (John 8:32).
- b. Biblical truth can set people free from the lies that enslave emotionally, spiritually and psychologically.
- c. God's word is truth and must represent the standard and benchmark in a person's life (John 17:17; 2 Timothy 3:16-17).
- 2. The only other standard for truth is "reality."
 - a. This standard is highly subjective and requires rational thinking in all situations.
 - b. If a person's understanding of reality does not contradict the Bible, then it can be a logical standard for truth.

B. Lies Can Destroy Three Things in a Person's Life

- 1. **Identity.** When lies are believed by an individual's belief system, a redefining of who they are can occur and the individual tends to lose his/her identity and self-worth.
 - a. This redefining causes emotional dissonance (disagreeable auditory experience).
 - b. It creates the propensity to make bad choices.
- 2. **Values.** Lies destroy values because it distorts a person's ability to use rational thinking.
 - a. A person who bases values on lies will lose sight of the proper distinction between good and bad choices.
 - b. Romans 1:18-32 describes this process in great detail and the tragic outcome of believing lies based on the lack of solid God-given values.
- 3. **Relationships.** When a person loses self-esteem and believes lies based on poor thinking and values, interpersonal relationships will suffer.
 - a. A person in this condition is operating from deep sensitivity and has a "perceived threat" of being rejected by peers which can result in bad choices.
 - b. The lies from a negative belief system can interrupt and destroy a person's value system and self-esteem that will deeply affect interpersonal relationships.

C. Thoughts Are Powerful and Will Influence Beliefs and Attitudes

- 1. Every individual uses "self-talk" which can be positive or negative.
 - a. Thoughts are often images or attitude without words attached to them.
 - b. It is "interpretation" of events that produces feelings that are based on thoughts.
 - c. Belief systems are a product of what is perceived about a person's environment.
 - d. A person's circumstances do not cause negative feelings but one's interpretation of those circumstances is the determining factor.
- 2. The apostle Paul refused to allow circumstances to dictate his feelings or behavior.
 - a. Paul said, "*I have learned to be content whatever the circumstances*" (Philippians 4:11).
 - b. Paul is our positive example in the ability to have joy and faith in

- times of trouble (Philippians 4:4-7).
- c. Paul did not allow outward circumstances to control him, but his faith in Christ was his controlling factor.
 - 3. People often allow interpretation of events (filtered through belief systems) to determine feelings at any given moment.
 - a. Joy and contentment are often dependent upon positive self-talk.
 - b. People can believe a lie and this lie will determine beliefs and attitudes which lead to behaviors.
 - c. Self-talk \bowtie thoughts \bowtie belief systems \bowtie attitudes \bowtie behaviors.

WHAT HAPPENED IN CHILDHOOD?

A. Childhood Memories Influences Adulthood

- 1. Childhood memories comprise both positive and negative memories.
 - a. God planned that we should be born without knowledge of anything.
 - b. People are born with the desire to develop a self-concept, either a positive or negative one.
 - c. When a person is born, the mind is like a blank slate ready to receive various impressions from the events of life.
- 2. Self-esteem is developed early in life.
 - a. Some primitive beliefs and behaviors that cause unpleasant feelings as adults are acquired in the early years of life.
 - b. Research indicates that belief systems are formed at a very early age and do have lasting impressions and implications in adulthood.

B. Problems of Adults Are Traced to Childhood

(see case study of “Billy” in the textbook, *The Power of Biblical Thinking*)

- 1. Billy was receiving counseling for divorce and had a drinking problem.
 - a. That was the “presenting problem,” which many time is not the real problem.
 - b. Billy spent most of his time with his parents trying to restore some kind of relationship with them.
 - c. He wanted to confirm that they loved him, because in his childhood he did not receive hugs, expressions of love or praise.
 - d. His report cards would have “A’s” and “B’s” and a “C.” His parents would focus on the “C,” giving him verbal rebukes for the “C.”
 - e. He would interpret reaction from his parents that they did not love him or accept him.
 - f. This lie would cause him to believe that he was unlovable and as a result would lower his self-esteem.
- 2. Billy’s mind was programmed to believe he was unloved and he transferred the anger he felt to his wife and developed a drinking problem.
 - a. He spent much time trying to get his parents to show any indication that they loved him, even to the point of neglecting his own family.
 - b. It was discovered that his parents **did** love Billy and they used sternness and lack of praise as a way to build Billy up, but it had an opposite affect on him, as it would on any child.

- c. His parents feared that as an adult he would not be able to face a challenging world and resorted to sternness and lack of praise in an attempt to “toughen” him up and get him ready for the “real” world.
 - d. Lies were programmed into Billy based on his false interpretations and negative belief systems that ultimately caused dysfunctional feelings and negative behaviors.
 - e. Both Billy and his parents had to recognize the lies they had been telling themselves and replace them with the truth.
 - f. When that was accomplished, Billy realized his parents did love him and he began to deal with his anger in a biblical manner.
3. Billy’s problem was that he had interpreted the behavior of his parents as rejection.
- a. His parents had interpreted the purpose of parenting as a means of hardening and toughening a child to deal with the world rather than expressing the love, acceptance and appropriate discipline Billy needed to face the world with a sense of security and confidence.
 - b. Billy also came to know the Lord, the power of prayer and the guidance of God’s word in his life.

THE STORY OF “RUNAWAY JANE”

A. The Movie of the “Runaway Bride” Has Played out in Real Life

(see case study of Jane in the textbook, *The Power of Biblical Thinking*)

- 1. In counseling sessions “Jane” shared a story similar to the movie “Runaway Bride.”
 - a. She had been engaged several times, but would call off the wedding at the last minute.
 - b. This series of events would leave her disturbed and wondering why her relationships with men would end so close to the wedding day.
 - c. Jane’s parents had divorced and that left a significant impact on her as a child.
 - d. Current research shows the impact of divorce on children to be both long lasting and cumulative.
 - e. The trauma of divorce makes it difficult for children to cope with the challenges of early childhood and adolescence.
 - f. As in the case of Jane, divorce increases the likelihood of problems later in life.
- 2. During the course of counseling sessions it was discovered that she did not have a warm, nurturing relationship with her father and this affected her relationships with men.
 - a. Her father deserted the family when she was about eight years old.
 - b. His departure was very traumatic for Jane and she blamed herself for his leaving.
 - c. Her mother tried to explain that it wasn’t her fault, but she could not accept the truth.
 - d. She never got over the deep disappointment and self-inflicted blame for his desertion.

- e. She had repeated this lie so often that her subconscious mind finally accepted it.
3. The impact of Jane's father leaving the family had a negative impact on her relationships with men.
 - a. Jane would find something wrong with her fiancé and eventually they would fight and split up.
 - b. It was evident that Jane had accepted the lies she told herself and her mind was literally bringing about a "self-fulfilling" prophecy.
 - c. She would subconsciously torpedo her relationship, fearing her fiancé would reject her after marriage.
 - d. Jane faced the challenges of programmed lies that destroyed her relationships and caused her emotional and psychological pain.
 - e. Counseling helped her to understand how the mind can be programmed in a negative manner and that she could replace the negative with positive thoughts.

SELF EXAM FOR LESSON ONE

1. What is meant by "belief systems" and when are most of them formed?

2. What is "Cognitive Therapy?"

3. How would you define "perceived threats?"

4. What sources do we use to find "truth?"

5. Who is Albert Ellis?

LESSON TWO

COMPETENT TO COUNSEL

INTRODUCTION

ou don't have to be a professional counselor to be competent to counsel. A desire to help people, along with a workable knowledge of the Bible, and an understanding of how the mind works can prepare you to be an effective counselor.

In his book *Competent to Counsel*, Jay Adams emphasizes the fact that a Christian, who has such a knowledge of the Bible, can be effective in helping change the lives of those who are hurting and in need of support. The apostle Paul says, “*I myself am convinced, my brothers, that you yourselves are full of goodness, complete in knowledge and competent to instruct one another*” (Romans 15:14). Adams points out that the Greek word for “instruct” (or “admonish” in KJV) in this passage is “*noutheteo*,” which implies confrontation.

LESSON AIM: To show that most people can be a competent counselor with the proper knowledge of the Bible and an understanding of how the mind works.

LESSON PREVIEW: You will . . .

1. Gain an understanding of the power of self-talk and how it can relate to soundness of the thought process.
 2. Study the concept of Recognizing, Removing, and Replacing in helping one who seeks counsel.
 3. Learn important guidelines when to refer a counselee for more professional help.
 4. See that the counselor’s goal is not the solving of problems but to help the counselee to see and discover a solution to the problem on their own.
-

This word is also used in a passage that commands confronting by teaching through singing to one another (Colossians 3:16). W. E. Vine says that “*noutheteo*” is used of “instruction,” of “warning” (W. E. Vine’s *Dictionary of New Testament Words*, MacDonald Publishing Co., pp. 32, 33). Adams has emphasized that the word “counsel” (if it includes confronting) would fulfill the true meaning of the word “*noutheteo*. ” Of course the implication is that a Christian would be qualified if he or she were full of goodness and knowledge of the word of God. Such a person would then be qualified to speak the truth in love, using God’s word to confront and counsel others (Ephesians 4:15, 16). There are certain psychological problems that a professional Christian counselor would need to address and these will be discussed later in this lesson.

THE MIND CONTROLLED BY THE SPIRIT IS LIFE

A. The Wisdom of God Supersedes the Wisdom of Man

1. The apostle Paul tells Christians to control their thoughts and realize the power of them.
 - a. The admonition is to think on those things that are truthful and positive (Philippians 4:8).
 - b. Christians also need to control their imaginations.
 - c. To fantasize about unwholesome things is unhealthy – spiritually, emotionally and psychologically.
2. Paul tells Christians to bring thoughts into obedience and agreement with the knowledge of Christ (2 Corinthians 10:5).
 - a. The word of God is the standard for a child of God and anything that contradicts it must be subdued and rejected.
 - b. Biblical principles come from God and they apply to every facet of life.
 - c. Thoughts determine the heart and mind set of sinful man.
 - d. Change must come from those thoughts (Romans 8:6).

B. The Word of God Is a Christian’s Complete Guide

1. The beautiful power of the Bible is that it is all sufficient.
 - a. Peter declared that God granted everything pertaining to life and godliness, through the true knowledge of Jesus (2 Peter 1:3).
 - b. To live the Christ-like life, God, the Father has provided every need, and man cannot improve upon it (Jeremiah 10:23).
2. In 1 Corinthians 1:20, Paul asked, “*Where is the wise man? Where is the scholar? Where is the philosopher of this age? Has not God made foolish the wisdom of the world?*”
 - a. To live functional and faithful lives in Jesus, Christians must follow the precepts and instructions of the Bible.
 - b. The Bible is the rock-solid benchmark in dealing with the challenges of counseling with others.

THE POWER OF SELF-TALK

A. Problems in Life must Be Addressed by “Self-talk”

1. Problems in life often focus on changing feelings and/or behavior instead of addressing “self-talk.”
 - a. Attempts to control feelings can help solve problems that a person is experiencing.
 - b. The outcome of the problem is by a process of:
Thoughts — Feelings — Behaviors
 - c. Using the analogy of “diseases” vs. “symptoms,” the diseases would be the “thoughts” and the “symptoms” would be the feelings and behavior.
 - d. A person seeing a doctor that only treated symptoms and not the disease (the underlying cause) would change doctors.

- e. This illustration indicates how important thoughts are.
- f. Some person experiencing strong negative feelings or self-destructive behavior needs immediate help.
- 2. “Self-talk” refers to the words that comprise a person’s thoughts, either positive or negative.
 - a. This process of “self-talk” is based on the perceptions that a person has of the world – “self-destructive self-talk” is a lie that this person believes.
 - b. This belief is programmed into a person’s sub conscience mind and over time will become “truth” to this individual.

B. The First Warning Sign of a Problem Is Found in a Person’s Belief System

- 1. A person that has some significant problems, usually has self-destructive self-talk (lies).
 - a. The direct cause of emotional turmoil, maladaptive behavior, and mental illness is that lies have been programmed into one’s mind (Telling Yourself the Truth, p.17).
 - b. When a person believes the lies of negative self-talk, they will produce negative thoughts and the brain recalls them automatically.
- 2. Self-talk is a powerful force in a person’s life.
 - a. Self-talk is seldom changed, because it is programmed into a person’s subconscious mind.
 - b. Because it is programmed into the mind there is the tendency to accept it as truth.

BEWARE OF ABSOLUTES

A. Absolute Statements Are Lies That Can “Release” People from Problems

- 1. Phrases such as “I always make mistakes” or “I’m never going to be loved” are good examples of absolute statements.
 - a. Absolute statements contain words such as: “never,” “always,” “everybody,” “must,” and “forever.”
 - b. Absolute statements do not allow for exceptions or variables.
 - c. They are statements that are automatically believed and their truthfulness is not challenged because they are programmed into the subconscious by negative self-talk.
 - d. Some absolute statements can be true, such as “I can’t see myself as a professional athlete.”
- 2. Absolute statements and negative self-talk can lead toward low self-esteem and self-destructive behavior.
 - a. Using absolute statements as lies will keep a person from accepting responsibilities for their behaviors.
 - b. Negative and distorted statements from self-talk are from Satan (Acts 5:3; John 8:44; 2 Corinthians 11:14) and should be noted as such.
 - c. The mind accepts lies as truth and this in turn corrupts the belief system.
 - d. The results are bad choices leading to painful consequences.

- e. God instructs Christians to monitor their self-talk, “Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs” (Ephesians 4:29). This God given principle also applies to self-talk!

B. God Has Promised Joy

- 1. Everyone has an area of life that can be improved on.
 - a. Circumstances in life are not always perfect.
 - b. A person must question the self-talk they are giving themselves about the circumstances they are facing.
 - c. The critical factor in monitoring circumstances is the feedback expressed in a person’s self-talk.
- 2. An individual’s need to reject the lies and replace them with truth (Philippians 4:4-13).
 - a. Circumstances may not change but “belief systems” can change and make a difference.
 - b. Feelings are inherently neither “good” nor “bad,” they’re just feelings.
 - c. Thoughts that cause negative feelings can cause bad behavior and must be changed.
 - d. Likewise, positive thoughts can produce positive behaviors.

BEAUTY IS IN THE EYE OF THE BEHOLDER

A. Cognitive Therapy and Biblical Counseling Helps Betty

(see case study in the textbook, *The Power of Biblical Thinking*)

- 1. Betty’s experience of sexual abuse caused significant problems in her life.
 - a. Betty was a victim of sexual abuse by men in her family, two brothers and an uncle for a period of eleven years.
 - b. This abuse occurred in a very formative stage of her life and left lasting marks on her.
 - c. Over the years of this abuse, she came to believe that all men wanted from her was sex.
 - d. She had told herself this lie and by the time she received counseling she was convinced that it was the truth.
 - e. As an adult on her own, she would select certain men and have a one night stand with them.
- 2. Betty had so programmed herself that she couldn’t imagine falling in love with a man who would respect and love her.
 - a. She was only attracted to men who were obviously promiscuous.
 - b. After receiving therapy, Betty was able to recognize the lies she told herself.
 - c. She needed to see her negative, programmed belief system of lies and how she perceived men.
 - d. Her perception of men came from her interpretation of these experiences, not from the experiences themselves.
- 3. Betty began to understand that she could only control the interpretation of these experiences.

- a. The trauma of being sexually abused would not be forgotten.
- b. The pain of the abuse would be lessened as she learned to replace the lies she was telling herself with the truth.
- c. Betty needed to replace the lies she had been telling herself with the truth based on God's Word.

B. The Recognition of an Absolute Standard of Truth in Betty's Life

- 1. When Betty received counseling, it was necessary to confront her about her behavior of sleeping with promiscuous men.
 - a. She needed to recognize that sex outside of marriage is sinful.
 - b. In addition to this recognition, she needed to understand that her lifestyle caused problems in her relationships.
 - c. Betty had to see "right" from "wrong" and that the Bible is the absolute standard she needed to live by.
 - d. When Betty reached this point, she could see the lies she was telling herself.
- 2. Telling Betty the truth was a necessary first step in moving on the path to God.
 - a. The lies that are programmed into the mind must be replaced by truth.
 - b. The truth must come from an absolute standard, the Word of God!

RECOGNIZING, REMOVING AND REPLACING

A. Steps That a Leader Can Take When Counseling Someone

- 1. The counselor must "know thyself."
 - a. The effective counselor must discover the lies in his/her own belief system and replace them with the truth.
 - b. There must be a willingness to confront negative beliefs that are causing trouble.
 - c. Because "feelings" are symptoms of what you are thinking, they must be dealt with first.
- 2. Every potential counselor should keep a daily journal.
 - a. The purpose of this journal is to track feelings that are experienced and the events that caused them.
 - b. A pattern may emerge from certain feelings during certain circumstances.
 - c. The response to these situations are noted in the pattern.
 - d. A daily journal allows the counselor to examine his/her belief system and the possible lies that are affecting thoughts and behaviors.
- 3. The counselor must learn to recognize the lies in his/her belief system to be effective.
 - a. The counselor should review the lies each day and ask God to help remove the lies from the subconscious mind and replace them with truth statements.
 - b. This process will help the counselor do two things:
 - 1) It will help "red flag" the lies in the counselor's belief system.
 - 2) This process will allow God to be involved in answering prayers

and giving wisdom and peace that only God can give (Philippians 4:6-7; James 1:5-8).

4. A daily journal is to be used when counseling someone.
 - a. The person being counseled should keep a daily journal on the feelings he or she is experiencing and the events that caused those feelings.
 - b. When this process is followed, a pattern will emerge regarding the feelings and circumstances of certain behaviors.
 - c. A useful tool is a chart with two columns that contains possible lies in one column and possible true statements in the second column.
 - d. This process will help identify what possible lies are behind any behavior that is dysfunctional.

Samples of...

SELF-DESTRUCTIVE LIES	BIBLICAL TRUTH STATEMENTS
I am lonely.	I may be alone but I'm not lonely as long as I have the Lord (James 4:6-10).
I'm dumb.	Thank you Lord for giving me the ability to think (Philippians 4:8).
I'm miserable.	I can be content in the Lord (Philippians 4:6-12).
Nobody loves me.	God loves me (John 3:16).
Nobody cares about me.	God cares (1 Peter 5:7).
I can't go on any longer.	I can do all things through Christ (Philippians 4:13).
I must be perfect.	All have sinned and fallen short of the glory of God (Romans 3:23).
I never do anything right.	Thank you Lord for giving me the ability to do some things well (Romans 12:3-8).
I must always please people.	I need to have the heart of a servant to serve God, not to please men (Ephesians 6:6-8).

B. Steps in the Counseling Process

1. Paul said, “*You were taught, with regard to your former way of life, to put off your old self . . . to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness*” (Ephesians 4:22-24).
 - a. When a person finally decides the need for Christ, the process of replacing lies with the truth can begin.
 - b. The process of replacing lies with truth may take some length of time to accomplish.
 - c. During this transformation process an individual will need positive support and the solid counsel of God’s word.

2. There is a need to practice telling truth statements to overcome the lies that a person is experiencing.
 - a. “Practice makes perfect” is a powerful concept when replacing lies with the truth.
 - b. When Paul told those who were liars to tell the truth, he told them they needed to be “tellers of truth.”
 - c. Biblical principles like these must be put into practice to effectively transform a person’s life.

CRITERIA FOR MAKING REFERRALS

A. The Following Cases Should Be Referred for Professional Counseling

1. Refer a counselee for professional help when the following psychotic tendencies exist:
 - a. Hallucinations.
 - b. Incoherence.
 - c. Paranoia.
 - d. Erratic behavior.
2. When a combination of two or more symptoms of clinical depression are observed then the counselor must refer the individual for professional help, such as:
 - a. Insomnia nearly every day.
 - b. Eating irregularities.
 - c. Severe apathy.
 - d. Suicide ideation.
 - e. Continuous depressive moods.
 - f. Significant weight loss or weight gain.
 - g. Diminished ability to think.
 - h. Susceptibility to disease.
3. When a counselee has excessive mood swings the counselor must refer that individual for professional help, such as:
 - a. Bipolar condition.
 - b. Manic-depressive condition.
4. When a hormonal imbalance is detected by a doctor.
5. In all cases that apparently require a medical doctor’s attention.
6. In cases of abuse the individual must be referred to the proper authorities and professional help, such as:
 - a. Sexual abuse.
 - b. Physical abuse.
 - c. Substance abuse.
7. When the counselee has made previous suicide attempts or threats.
8. When the counselee expresses uncontrollable anger or threats of violence.
9. In cases of extreme anxiety/panic or eating disorders.
10. In all cases where it is apparent that you as the counselor are unsuccessful in helping the counselee to progress toward complete mental and emotional health.

NOTE: It is extremely important for a counselor to heed these situations and refer the counselee for professional help!

B. The Counselor Must Refer a Counselee for Professional Help When the Case Is Beyond His / Her Expertise

1. This is a very important point and no counselor should feel ashamed for referring an individual for professional help.
 - a. As a counselor, it requires that the counselee's best interests be the **main concern**.
 - b. The credibility as a counselor rests on the counselee's acceptance that they are cared for.
2. There are questions that every counselor should ask:
 - a. What is the context of the problem?
 - b. Who are the persons involved?
 - c. What environmental factors are contributing to the difficulty?
 - d. What is my motive for counseling this person?

THE ROLE OF THE COUNSELOR

A. The Counselor's Goal Is to Help the Counselee

1. The goal is to help the counselee find solutions to their problems.
 - a. The counselor cannot solve the counselee problems, but can help.
 - b. It is the counselee that must work at and discover the potential solution to the problem/s they are facing.
 - c. In this process, both the counselor and counselee must never leave God out of the process (Philippians 2:12,13).

B. The Skilled Counselor Looks for Clues

1. The counselor looks into the motives behind the questions asked by the counselee.
 - a. When the counselor has some insight into the problem, then a redirection toward a solution can occur.
 - b. The counselor's attitude is vitally important to the counselee.
 - c. When a counselor is kind, the counselee feels cared for.
 - d. The counselee is seeking a counselor with poise and composure because this builds confidence.
 - e. As a counselor, you must remain objective.
2. The following are ways to avoid involvement in the counselee's problems and maintain an objective composure.
 - a. Commit the problem to the Lord (James 1:5-8).
 - b. Do not counsel close friends, relatives, or co-workers.
 - c. Do not get involved in orchestrating a counselee's personal life.
 - d. Do not touch a counselee in inappropriate ways.
 - e. Do not become emotionally involved with the counselee beyond a caring mode.
 - f. Focus attention on the counseling process.

C. God Is Expecting Certain Ethical Behaviors When Counseling Someone

1. The counselor must serve and be a Christian at all times.
 - a. When serving in the capacity as a counselor, an attitude of caring must be demonstrated.
 - b. The conduct of a Christian counselor must be above reproach and acceptable to God at all times.
2. The counselor must have two objectives.
 - a. The counselor must have the mind of Christ and a Christlike spirit when counseling with an individual (Philippians 2:5).
 - b. The counselee's interests must be foremost and above the counselor's own interests.

SELF-EXAM FOR LESSON TWO

1. How would you define “the power of self-talk?” _____

2. What do we mean by the term “absolute statements?”

3. How does the three-step process deal with self-destructive lies?

4. What are three cases that should be referred to a professional counselor?
1) _____
2) _____
3) _____

5. What are the four questions that a counselor should ask himself?
1) _____
2) _____
3) _____
4) _____

LESSON THREE

THE TRUTH ABOUT SELF-CONTROL

INTRODUCTION

The power of self-control depends on our ability to realize the power of the mind. We live in a society where people easily play the blame game and claim to be victims. It is too easy to blame others, things, the weather or God for the lack of self-control we have in our lives. We can control our emotions if we want to; it is within our ability to do so. The Bible states emphatically that we can and must learn to control our emotions.

The apostle Paul tells us that, “*. . . the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control*” (Galatians 5:22). The first step in developing self-control is to realize that we have such control, if we have the will to exercise it. God would never command us to do something that we have not the ability to do. A case in point is the problem of depression. Many depressed people can begin to get over depression when they begin to take responsibility for their feelings. By putting themselves in charge of their own lives they can begin to get better. In their popular book, *Happiness Is a Choice*, Dr. Frank Minirth and Dr. Paul Meier, who are both respected psychiatrists, based their book on the premise that depression is a choice of the will and can be controlled. One of the main causes of depression, in most cases, is the negative self-talk that some people engage in that eventually leads them to the point they lose hope. At this point if a person does not deal with his/her depression, it can develop into what is called “clinical depression.”

LESSON AIM: To gain knowledge and insight into methods of gaining control of one's person in the area of self-control.

LESSON PREVIEW: You will . . .

1. Learn of the nature and character of depression and how correct and wise thinking can help deal with this condition.
 2. Examine the emotion of anger, its effect on the mental condition of a person and how to properly handle it.
 3. Gain some insight into how to live with a perfectionist.
 4. Learn how the “agape principle” when applied to relationships with other people can help a person’s emotional and mental stability.
-

Clinical Depression is a state where there is a severe chemical imbalance in the brain and if diagnosed properly by a physician, can be treated effectively with antidepressants. In such cases, the ability of a person to deal with the depression without appropriate drugs is very difficult, but we should not lose hope (1

Thessalonians 4:13). Depression is a choice and it comes about when a person chooses to be a victim of their emotions instead of developing a mind set of self-control.

In depression, the worse a person feels, the less they will do. The lack of activity causes a person to feel guilt and sadness. This will lead to a spiral of depression. The truth is when a person takes control, that is, takes steps that help gain a sense of mastery and enjoyment, it helps him/her to connect with God and with other people. This positive process will lead to a person feeling better. It is easy for depressed people to tell themselves, “I can’t do it” or “I don’t feel like it.”

THE TRUTH ABOUT SELF-CONTROL

A. A Desire to Have Self-control Will Help Overcome Depression

1. Getting involved with other people or helping others is a key to overcoming depression.
 - a. Overcoming depression will require a desire to defeat the crippling affects it has.
 - b. Doing things that help a person feel worthwhile and significant will be a positive step in the right direction.
2. Feelings are deceptive and cannot be trusted.
 - a. Emotions cannot be trusted to reveal the truth in a person’s life.
 - b. Emotions are part of human nature and should not be suppressed, but they should and must be controlled.
 - c. The control of emotions **is** possible, **if** an individual depends on the power of God’s word working in his / her life (2 Corinthians 4:7-9).

THE TRUTH ABOUT ANGER

A. There Are Many Thoughts about What Anger is

1. Many people try to ignore anger.
 - a. Some people try to make it a sinful emotion that God has condemned.
 - b. Others believe that we should not get angry.
2. The problem of anger cannot be dealt with so simply.
 - a. Anger is a strong emotion and it just doesn’t go away, even if a person decides it ought to.
 - b. The truth is, anger is not always bad. God is angry at times (Psalm 7:11; Exodus 4:14; Deuteronomy 29:27).
 - c. Jesus experienced anger at the Temple (Mark 3:5; John 2:17).
3. The apostle Paul demonstrated anger on various occasions.
 - a. Paul got angry with the Corinth church when they did not get angry with the man who was living with his father’s wife (1 Corinthians 5).
 - b. Paul got angry with individuals and churches but he always had their best interest at heart (Galatians 2:11-14; Acts 16:18; 17:16; 2 Corinthians 7:9-11).
 - c. Paul did not get angry in a vengeful way or with jealousy in his heart.
 - d. Paul points out that Christians need to engage in righteous anger and

act accordingly when faced with sin in the church and the world.

- e. This controlling of anger is what God expects from His children.

B. The Emotion of Anger Is Not Always Harmful or Unloving

1. Next to love, anger is the most common emotion experienced in life.
 - a. Many psychologists believe that anger is the primary emotion experienced by a person in depression.
 - b. It is what a person does with the emotion of anger that has moral consequences.
2. In today's culture, it is easy for individuals to not take responsibility for feelings of anger.
 - a. There is a difference between being "angry" and "venting" anger.
 - b. There is a difference in being "assertive" and being "violent" when expressing anger.
3. "Venting" is a concept that is accepted by society and asserts that anger must be release, much like a steam boiler letting pressure out.
 - a. This erroneous view flies in the face of scripture.
 - b. The Bible tells us to release emotions in an acceptable way.
 - c. James 1:19-20 says, "*...be quick to listen, slow to speak and slow to become angry, for a man's anger does not bring about the righteous life that God desires.*"
 - d. This scripture encourages an individual to practice self-control instead of venting.
 - 1) Whether it is an adult venting or a child throwing a temper tantrum, all venting should be discouraged.
 - 2) "Venting" in our society has caused some violent outbursts commonly known as "road rage."
 - 3) Expressing feelings with self-control and a caring attitude should be taught as the proper behavior.

C. Defining Anger

1. Anger is defined as "an emotional response of the mind and body to a stimulus" (See note below).
 - a. Paul wrote, "*In your anger do not sin: do not let the sun go down while you are still angry, and do not give the devil a foothold*" (Ephesians 4:26).
 - b. God is instructing the angry individual to deal with the issue of anger before the day is over.
 - c. How an angry person deals with the emotion of anger is important.
 - d. The use of "self-control" must be used to control anger.
 - e. Paul is saying that a person can control anger or it will lead to sin.

NOTE: Anger is an emotional response to a stimulus and when the stimulus is withdrawn, anger responses will cease.

D. Learning to Reject Absolute Statements

1. The great need is to accept the truth, even if it causes pain and discomfort.

- a. Statements that contain lies should be erased from a person's mind.
 - b. Statements like, "I can't live without him or her" or "I can't stand it if I'm not liked by everyone" should be eliminated from the mind.
 - c. Statements like this cause a lot of anxiety.
 - d. These negative statements must be replaced with true statements such as, "I can stand it if I lose a loved one; it will be hard and painful, but I can make it."
2. It hurts to be rejected by people, but it is something that can be coped with.
- a. When rejection occurs, "it is not the end of the world!"
 - b. The Bible teaches that growth and maturity come from pain and hardship (Hebrews 12:7-11; James 1:2-4).
 - c. Most people in the world want peace and never find it because they look in all the wrong places and refuse to believe in God who has the power to give us peace (Philippians 4:4-9).

FILLING THE EMPTY PLACES

A. Finding Contentment in Circumstances

1. While in a Roman Prison, Paul proclaimed that he had learned to be content in whatever state he was in (Philippians 4:11-13).
 - a. Paul was saying with God he could be content in any circumstance.
 - b. It was not the circumstance that made him content or happy, but the mind set he had and his relationship with God that produces joy and contentment.
 - c. Circumstances do not make a person content, but a positive belief system and trust in God is what will make the difference in a person's life.
2. Trust in God provides contentment in any circumstance.
 - a. Paul is a powerful example in the attitude of contentment.
 - b. Contentment is found in making the most of the least as Paul did on a number of occasions.
 - c. Contentment does not depend on *what* you have or *where* you are but *in whom and where* you place your trust!

B. Discontentment Can Lead to the Process of Leaving the Lord Out of a Person's Life

1. In the Gospel of Matthew, Jesus tells the story of a man who had an evil spirit.
 - a. This was during the age when God allowed evil spirits to possess people.
 - b. The evil spirit was cast out of this man (Matthew 12:43-45).
 - c. The man was (metaphorically) swept clean and what remained was an empty place.
 - d. If the man did not replace the evil spirit with the teachings of God, then the evil spirit would repossess the man.
2. When a person's life is swept clean of sin, efforts must be made to keep sins out and keep close to the Lord.

- a. When a person becomes discontented with circumstances, there is a tendency to fantasize about what circumstances could be.
- b. This breaks down the inhibitions against sin and the mind starts to have sinful thoughts.
- c. These sinful thoughts will ultimately lead to sinful actions (Matthew 5:21-30).
- d. The process of leaving the Lord behind is a grave consequence (Matthew 6:24).
- e. Paul gives the solution to sinful fantasies, “We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ” (2 Corinthians 10:5).
- f. “Self” must yield to the Lord and become a slave to righteousness (Romans 6:16-17).

C. Discontentment with Circumstances Affect Behavior

- 1. Discontentment will cause a person to think of ways to change and to feel better.
 - a. The great danger in this thinking process is to depend less on God.
 - b. James describes the process as being “*...enticed by one's own lust and when the lust conceives, it gives birth to sin, and when the sin is accomplished, it brings forth death*” (James 1:13-15).
 - c. Getting off the track of trusting in God to give contentment will lead a person to look to the world instead of looking to God.
 - d. A change in a person’s circumstances in a positive way may make life better.
 - e. Trust must not reside in the circumstances alone; to do so will lead to failure.
- 2. Conversion to Christ, by the expression of faith in the beautiful waters of baptism, sweeps sin out of a person’s life (Romans 6:1-7).
 - a. After baptism, it is critical for the new Christian to establish a close relationship with Jesus Christ.
 - b. A prayerful relationship will strengthen any child of God because of the power of prayer.
 - c. Sincere study of God’s word is vital because the mind and heart must be programmed with the truth that God has the power to provide contentment (Philippians 4:6-13).
 - d. A Christian can have self-control because Paul says, “*God is faithful; he will not let you be tempted beyond what you can bear... but will provide a way out so that you can stand up under it*” (1 Corinthians 10:13).
 - e. The faithfulness of God is the foundation and promise of security, contentment and victory.
- 3. Many people believe that happiness is by luck or circumstance.
 - a. Trust in God will produce the real peace and contentment as a child of God.

- b. Dysfunctional behavior is caused when a person believes “circumstances determine happiness” and God is left out of the picture.

LIVING WITH A PERFECTIONIST

A. The Perfectionist and the Impact That They Have on Others

- 1. Living with a perfectionist can be challenging. (see case study in the textbook, *The Power of Biblical Thinking*).
 - a. Perfectionists believe that everything must be tidy and in a certain order or they cannot feel good about themselves and find peace.
 - b. Most perfectionists are taught in childhood to believe that “an orderly life is a happy life,” even if it hurts others.
- 2. Perfectionists have a temperamental tendency to develop an “introvert” personality.
 - a. These people just do not believe that their behavior is wrong or that they are hurting other people.
 - b. They are programmed to believe the lie, “my way is the only way.”

B. The “Gratification Grab Bag” Tendency in Perfectionists

- 1. Insecurity in an individual’s life will create a desire to find a behavior to overcome a feeling of insecurity.
 - a. For women who are being ignored by their husbands, it may be flirtation with another man.
 - b. Other women may “max out” the credit cards or go on an eating binge.
 - c. For men it might be sexual immorality, drinking, drugs or a perfectionist obsession.
- 2. Self-indulgent behavior is caused by the lies people believe and program into their minds.
 - a. These people fail when they want to change, because they engage in self-destructive behavior by way of negative self-talk.
 - b. Whatever the gratification is for the moment, it doesn’t last long enough and the result is usually guilt or a feeling of disgust.
 - c. Paul said it best, “*Everything is permissible for me, but not everything is beneficial. Everything is permissible for me, but I will not be mastered by anything*” (1 Corinthians 6:12).

THE PERIL OF UNREALISTIC EXPECTATIONS

A. “Unrealistic expectations” will cause disappointment and frustration

- 1. Each person must take responsibility for their behavior.
 - a. There is no necessary connection between the behavior of another person and our anger.
 - b. People are angry because of negative self-talk and personal choices.
 - c. These individuals have a choice to be angry or remain angry (James 1:9).

- d. Each person has a choice and must take responsibility for their behavior.
- 2. Expectations of others must be realistic.
 - a. People may not perform as expected due to a different belief system.
 - b. The key to realistic expectations is to accept one another just as Christ has accepted us (Roman 15:7).
 - c. Learning to accept people is loving them.

B. The Agape Principle

- 1. This principle requires that we love our neighbor.
 - a. This “*agape*” love is an unconditional love (Matthew 19:19).
 - b. Jesus used the verb form “*agapao*” when He said, “*Love your neighbor as yourself.*”
 - c. This passage describes how we should love our neighbor.
- 2. “*Phileo*” is Greek for “affectionate” love.
 - a. This Greek word is not normally used as a command to “love” someone.
 - b. “*Agapao*” can be commanded because it is a type of love that does not require emotional attachment.
- 3. A biblical definition of “*agape*” love.
 - a. This love would be, “the kind of love that does not require affection, but does require to do the best for someone.”
 - b. God expects His children to love everyone unconditionally.
 - c. That’s how Jesus could love us and command us to love and serve our enemies (Matthew 5:44-48; Romans 5:8; 12:17-21; 13:9).

C. Dealing with a Controller’s Manipulation

- 1. Married couples must be aware of the controlling factor that is exhibited by the controller.
 - a. The reaction given to the controller may feed the power trip they are on.
 - b. These people are looking for some type of reaction over the person they are trying to control and manipulate.
 - c. No matter how negative the “reaction” is, the controller gains a sense of power by this reaction.
- 2. The dynamic between the controller and the controllee is interesting.
 - a. The controllee needs to learn to “respond” (not react) in a non-emotional way that does not reinforce the belief system of the controller.
 - b. It is important to remember that the controller seeks to exercise power over someone.
 - c. When a person refuses to enable a controller, it is not rebellion, but it is self-control.
 - d. Such a response will usually have the effect of causing the controller to turn up the heat for a time to “push the button” of the person he is trying to control.
 - e. By the controllee exercising self-control (refusing to react to the

- controller), it sends the message to the controller for them to start taking responsibility for their actions.
- f. The goal is to change the belief system of the controller and replace it with the truth.
 - g. The truth is, that no one needs to be controlled and manipulated (James 4:10).

THE BLAME GAME

A. Most People Are Eager to Blame Everyone but Themselves for Their Behavior

1. Society today is very litigious, quick to sue anyone for the slightest reason.
 - a. People are not held responsible for their sins or as some would rather put it, “their mistakes.”
 - b. The belief is to “shift the blame” to someone else.
 - c. This propensity goes back to Adam and Eve when they said, “the devil made me do it” (paraphrased).
 - d. Nothing much has changed since then because people still play the blame game.
2. Modern humanistic psychology is obsessed that man is not responsible for his conduct.
 - a. American life is “increasingly characterized by the plain insistence, I am a victim; I am not responsible; it is not my fault,” (The Bible and Mental Health, Wayne Jackson, p. 91).
 - b. God does not allow us to blame others when we sin or fail to do what is right.

B. Each Person must Take Responsibility to Do What Is Right in the Sight of God

1. God expects individuals to accept responsibility for their actions and behaviors, even when the mistakes are minor.
2. Each person must live the life of truth and responsibility, always seeking the good of all men and modeling the righteousness of Christ (1 Peter 1:13-16).

CHRISTIAN MORAL STANDARDS

A. Christian Values Stem from Faith in Christ Jesus

1. Faith will cause a Christian to think, act, and live differently from the world (1 John 5:1-4).
 - a. These special ways of thinking, acting, and living constitute a system of Christian values.
 - b. The values that Jesus Christ taught are applicable to every area of a Christian’s life.
2. There are many examples of Christian values in the Bible as taught by Jesus.

- a. Respect for human dignity stems from the commandment Jesus Christ gave.
- b. He stated that we are to love our neighbor as ourselves (Matthew 22:37-39).
- c. This Christian value determines how a person thinks, feels and acts in regard to other people.

THE SIN FACTOR

A. Basic Belief Regarding Sin

- 1. The Christian counselor needs to make a deep diagnosis about sin.
 - a. The average cause of self-control problems and disorders are rooted in sin.
 - b. Paul explains that a person's own sinful desires create the problem, not the temptation itself (1 Corinthians 6:12; James 1:13-15 NASB).
- 2. The Christian counselor must guard against the use of secular psychology when seeking to help someone.
 - a. Secular psychology often removes responsibility for a condition from the shoulders of the counselee.
 - b. God desires that each individual accept responsibility for their own behavior.

B. Importance of Teaching Repentance

- 1. One of the duties of the Christian counselor is to teach the counselee how to repent.
 - a. Repentance literally means, "being sorry for the thoughts and actions committed and changing the way of thinking and acting."
 - b. Paul rebuked the church at Corinth for the adulterer.
 - c. Later he commended them for acting on the command to disfellowship this adulterer.
 - d. He rejoiced that they had experienced "godly repentance" as opposed to "worldly repentance" (1 Corinthians 5; 2 Corinthians 7:8-11).
- 2. There is a big difference between "worldly" and "godly" repentance (Acts 3:19; 17:30; 26:20).
 - a. Worldly repentance says "I'm sorry, because I got caught."
 - b. Godly repentance says, "I'm sorry for what I did; I understand the evilness of it; I deeply regret it and will seek never to do that again" (James 4:6-10).
 - c. Godly repentance literally is the "changing of the mind" (Romans 12:2; Colossians 3:1-17).
 - d. It involves developing a new mind that submits to the will of God and His Spirit (Ephesians 4:20-24; Romans 8:6-11).

SELF-EXAM FOR LESSON THREE

1. What is the cause of depression as described in the textbook?

2. What is the truth about anger?

3. What is the significance of “filling our empty places”?

4. What is the purpose of the “Gratification Grab Bag”?

5. How does the “Agape Principle” apply to self-control?

6. Explain the difference between “worldly” and “godly” repentance using scriptures.

LESSON FOUR

HOW TO DEAL WITH ANGER ISSUES

INTRODUCTION

The apostle Paul tells us to deal with our anger within the time frame of a twenty-four-hour day when he says, “do not let the sun go down while you are still angry!” This means that we must deal with it before the sun goes down. If we do not, it will begin to tempt us to sin (Ephesians 4:26, 27). From these two verses we can see the moral distinction between GOOD anger and BAD anger. “Good anger” is when you control it and “bad anger” is when it controls you. Secular psychologies believe in the “anger management” concept of therapy that is proposed in workshops and seminars today. This method usually requires the counselor to manage anger in a way that involves venting or something similar to it. The Bible teaches a person to DEAL with anger in a responsible way. This requires expression of feelings in a loving manner and it requires a person to take responsibility for those feelings. When a person deals with anger issues, blame must not be placed on others. Dealing effectively with anger means that a person speaks the truth in love and communicates feelings and takes responsibility for those feelings and actions. It’s okay to be angry, just take responsibility for choosing to be.

Paul also tells Christians that if anger is not addressed before the end of the day, the devil will take advantage of this anger. A Christian in this emotional state will be tempted to sin. This means Christians cannot allow themselves to be in denial or avoidance when it comes to recognizing anger. The human psyche has a way of revealing anger issues (either by denying or by avoiding them) in sometimes mysterious and self-destructive ways. Anger is only one letter away from danger!

LESSON AIM: To become aware of the nature, character and danger of anger and how to manage anger in our lives and families.

LESSON PREVIEW: You will . . .

1. Investigate the underlying reason for anger.
 2. Learn of three options for dealing with anger.
 3. Examine the nature and characteristics of a dysfunctional family that is experiencing anger.
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RESEARCH ON ANGER

A. Research Findings Show Significant Impact of Anger on Health

1. “A growing amount of evidence suggests that suppressed anger does relate to hypertension and heart disease. Hypertensives, who are quick to respond physiologically to stress, show high amounts of suppressed anger”

(*Counseling for Anger*, Mark P. Cosgrove, Ph.D., Word Publishing, P. 68).

2. Dr. Armand Nicholi, a Psychiatrist with the Harvard Medical School states, “that a person cannot get sick without a stress factor being involved.”
3. Dr. Paul Faulkner, a Christian counselor says, “buried emotions of anger and fear are the most important stress factors in physical illness” (*Making Things Right*, Sweet Publishing, p. 131).

B. Prolonged Anger Produces Health Risks

1. Much of the research done on prolonged anger or stress shows that it produces many health risks and ultimately produces premature death.
2. Dr. Robert Good makes this observation, “Why did cancer take so many and, yet, not take others of the same environment, such as identical twins?” He continues, “it is the presence of emotional stressors, particularly unresolved anger. The hormones that the body releases under prolonged stress . . . inhibit the body’s normal ability to fight and destroy cancer cells” (*Making Things Right*, Sweet Publishing, p. 132).

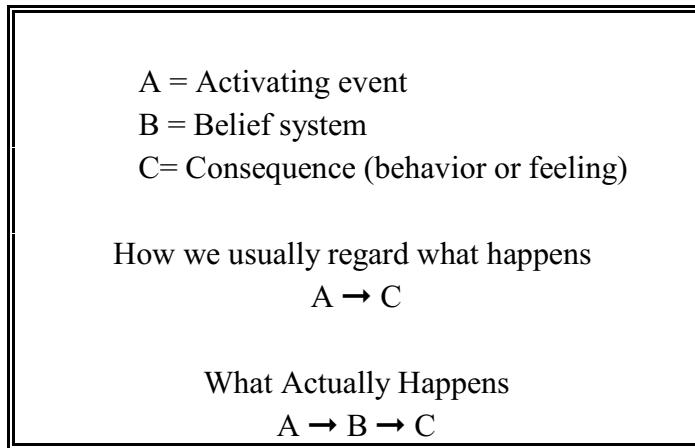
ANGER: A DEFENSE MECHANISM

A. Many People Live with Vengeful Emotions

1. Homes can become a place where emotions get out of hand and anger rules the day.
2. A good example is the Switzerland couple that fought to the point of destroying each other’s personal property (see the textbook, *The Power of Biblical Thinking* for detailed explanation of this bizarre fight).
3. Destroyed in the ongoing battle of these two angry people were rare tropical fish, expensive jewelry dropped into a garbage disposal, liquid bleach doused on clothes worth \$200,000, a \$180,000 original painting kicked in by a husband and a 38-foot yacht that was deliberately sunk by the wife.
4. Anger will consume a person!

B. Understanding the Thinking-Feeling Process

1. The processes of emotions are caused by three factors.
 - a. The Activating Event.
 - b. The Belief System.
 - c. The Consequence (behavior or feeling).
2. People will perceive feeling or behavior as an Activating Event to the Consequence
3. In reality, what actually happens are the Activating Events and the Belief System producing the Consequence.



C. Irrational Beliefs That Produce Anger

(These **lies** create perceived threats and angry emotions that causes self-destructive behavior)

1. I must be loved by every person I believe to be significant and important.
2. I must control attitudes and affections of others.
3. I must have a high degree of order and certainty to be happy.
4. I must be competent and successful in all things I attempt.
5. I must be treated well by other people or I will be emotionally disturbed.
6. I must have no bad experiences in my past or the past will continually ruin my future and never really be overcome.
7. I must have a life that is entirely pleasant, without any frustration, discomfort or pain or life will be unbearable.
8. I must make everybody happy and content.
9. I believe unhappiness is caused by my circumstances.
10. I must have all my needs met.

D. Options for Dealing with Anger

1. **CONFIRM IT!** (Evaluate whether or not it is worth responding to).
2. **POSTPONE IT!** (Evaluate how, when, and where to express it).
3. **EXPRESS IT!** (Expressing it in “I” messages, not venting).
4. “I” messages require that an individual do certain things.
 - a. Non-accusative in speech.
 - b. Willing to describe the feelings being experienced.
 - c. Willing to take responsibility for those feelings.
5. Examples of “I” messages and accusative messages.
 - a. An accusative message – “You don’t love me because you didn’t _____.”
 - b. “I” message – “I felt hurt and angry when you didn’t _____.”
 - c. Paul gives the right attitude of responding when he says, “*speaking the truth in love*” (Ephesians 4:15).
 - d. “I” messages will help reduce defensive responses!

E. Anger Is a “Defense Mechanism” that God Has Provided

1. It is a natural response of the mind and body when threatened.
2. God has provided the body with the hormone “adrenaline” to prepare a person for fight or flight.
3. God has also given each person an emotional makeup to get angry as a way to prepare against psychological threats.

4. Anger Is a Response with the Intent of Preserving Three Things

1. **Personal worth.** When self-esteem is threatened, a person will become defensive and angry.
2. **Essential needs.** When emotional needs and physical needs are threatened, a person develops a defensive posture.
3. **Basic convictions.** The same scenario will occur when a person is attacked on personal beliefs.

FIVE STEPS TO AN EMOTIONAL CRISIS

A. The Five Steps in an Emotional Crisis Are Progressive

1. Perceived threats. (Threats that are either real or imaginary.)
2. Fear/anxiety. (Fear and anxiety immediately follows the threat.)
3. Anger/bitterness. (Anger, unchecked, turns to bitterness.)
4. Discouragement/hopelessness. (This follows failure to resolve.)
5. Resignation/depression. (This can lead to clinical depression.)

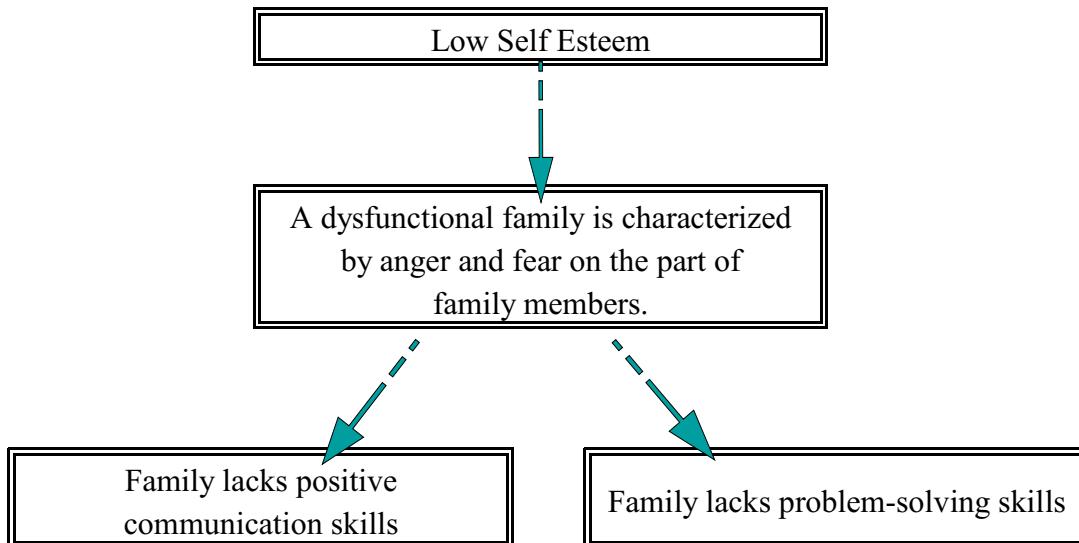
B. These Steps Will Be Experienced Sequentially and Consciously During an Emotional Crisis

1. The Bible says anger must be dealt with before the end of the day.
 - a. Anger is a RED FLAG that there is a PERCEIVED THREAT.
 - b. This threat can be either real or imaginary.
 - c. A “real threat” is recognized as an immediate potential for harm.
 - d. An “imaginary threat” is one that is perceived, but there is no immediate danger.
2. The “imaginary threat” could be on a person’s self-worth or belief system.
 - a. When a person experiences anger, it is because of a response to perceived threats.
 - b. If the threat is assumed, then appropriate action can and should be taken to address it.
 - c. This approach represents maturity on the part of the individual dealing with the imaginary threat.
3. A “real threat” must have immediate attention on the part of an individual.
 - a. If the threat is real, it must be dealt within the best possible manner and according to the Scriptures.
 - b. Anger can become a programmed response (a defense mechanism) to a perceived threat.

THE DYSFUNCTIONAL FAMILY

A. The “Dysfunctional Family” Is a Model of Angry Responses to Perceived Threats

1. Anger and fear are emotions that rule the hearts of a dysfunctional family each day.
 - a. It is a model based on false belief systems.
 - b. This false belief system will create in the “family system” a survival mentality that adversely affects the whole family.
 - c. It affects the interpersonal relationships of family members.
 - d. It creates an inability on the part of family members to communicate feelings and develop problem-solving skills.
2. There are three criterions that qualify a family as dysfunctional.
 - a. Lack of personal identity by individual family members.
 - b. Lack of positive communication skills.
 - c. Lack of problem-solving skills to deal with everyday problems.



B. The “Nuclear Family” Concept Is the Basic Context in Which Problems Occur

1. The family is seen as a rule-governed organism that has a dynamic which transcends that of its separate individual family members.
 - a. To understand a particular individual in a family, there must be an understanding of the dynamics in the entire family.
 - b. The “nuclear family” can be thought of as a “system.”
 - c. A “system” can be defined as a group of interconnected or interrelated parts, which mutually interact across time.
 - d. Systems have distinct characteristics and are made up of their parts and the relationships of their parts.
 - e. The system is greater than the sum of its individual parts.
 - f. Systems are characterized by an “interdependency” which includes how the parts influence each other.

2. Systems have boundaries that differentiate one system from another.
 - a. A particular member's dysfunctional behavior reflects an overall family system that is dysfunctional.
 - b. The "troubled member" reveals a family that is in trouble.
 - c. When one family member has a dysfunctional behavior, it reflects on the entire family.
 - d. Since the dysfunctional family is a "closed" system, it makes sense to explore how family members have influence on each other.

CO-DEPENDENCY ISSUES

A. A Descriptive Term for a Dysfunctional Family

1. The most common term to describe the symptoms of a dysfunctional family is "co-dependent."
2. This term came from the "family systems thinking" theory that showed the "whole" family as co-dependent.
3. Co-dependency is the most common symptom of a dysfunctional family.

B. Every Dysfunctional Family Has a "Primary Stressor"

1. Each member of the family adapts to the stress created by the stressor in an attempt to control and appease the stressor.
2. Family members will become involved in adapting to the stressor as long as the stress exists.
3. Members of the family will become co-dependent on the stressor and respond with "survival behaviors" that may include denial, dissociation, repression or anger.
4. This situation creates a very unstable family in terms of how they relate to each other.

SURVIVAL BEHAVIORS

A. Survival Behaviors Are Actual Responses to the Violent Behavior of the "Primary Stressor"

1. The adult child of a dysfunctional family learns to survive by developing certain patterns of behavior.
2. As an adult, these survival behaviors continue even though they are disconnected from the original stressor.

B. Survival Behavior in Adults Are Counter-Productive

1. These developed behaviors are very hard to change because they were so useful to the individual as they were growing up.
2. Individuals with these "survival behaviors" will develop a dependency on things outside themselves to the point of self-neglect.
3. "Survival behaviors" usually result in an underlying sense of anger and bitterness.

THE VICTIM MENTALLY

A. Individuals Who Possess a “Victim Mentality” Lack Having Their Needs Met

1. A person with a “victim mentality” believes his identity lives outside himself in a substance, activity, or another person.
 - a. This person has sold himself out and is not his own person, but is controlled by external things (substance abuse, activity or another person).
 - b. The result of this external control is the development of a “survival belief system.”
 - c. This person is always lacking in the fulfilment of essential needs and will not become a self-actualized individual.
2. A “survival belief system” produces programmed responses that are counterproductive and are exhibited in various ways.
 - a. People-pleasing.
 - b. Self-debasing.
 - c. Anti-social behavior.
 - d. Denial.
 - e. Distrust others.
 - f. Intimidating and controlling.
 - g. Blaming.
 - h. Avenging.
 - i. Habitual lying.
 - j. Manipulation.
 - k. Unhealthy expressions of anger.
 - l. Avoidance or rejection of feelings.
 - m. Lack of relational and problem-solving skills.

B. The Co-Dependent Individual Must Live a Life of Survival

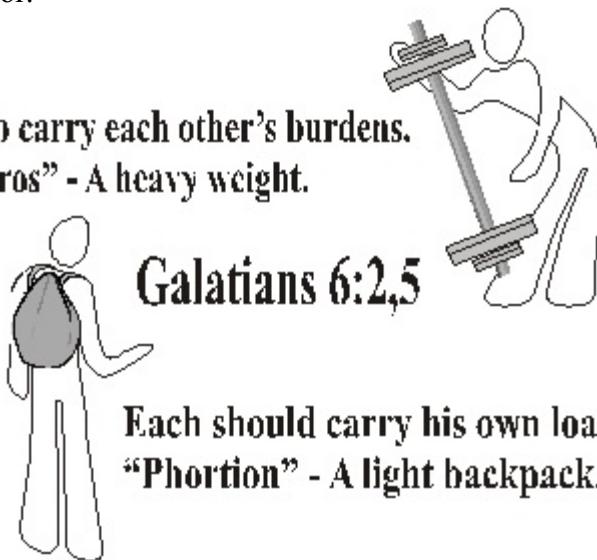
1. Co-dependent children have given up their own identity in order to take care of their parents.
 - a. The co-dependent person must live a life of survival and develop survival techniques.
 - b. As the result of the co-dependent’s lifestyle, the underlying emotion of anger is always lurking below the surface ready to explode.
 - c. Co-dependent individuals are willing to do whatever it takes to be loved or feel significant by others.
2. God created the desire for certain basic needs in people.
 - a. Everyone needs to be loved, respected, and secure in their self-worth (Romans 12:9-18).
 - b. Neglecting such basic needs, to serve others (especially the primary stressor in the family) is not healthy spiritually, emotionally or psychologically.
 - c. God desires that people serve others, but not at the expense of their own self-worth, or as a response to a threat.
 - d. Meeting a basic need is to be of service to others.

- e. This service should be an act of the will (Philippians 2:3-4).
- f. Co-dependant individuals need to learn to depend on God for love and acceptance (1 Peter 5:7).

BOUNDARIES AND LIMITS

A. The Needs for Boundaries

1. In the book *Boundaries*, Drs. Cloud and Townsend describe the purpose of boundaries in a person's life.
2. The purpose of boundaries is not to put limits on others, but to put limits on ourselves.
 - a. Boundaries are limits on how we allow others to influence us.
 - b. Boundaries are vital to our emotional, psychological, and spiritual health.
3. The Bible teaches that we must be responsible for our feelings and actions (Galatians 6:2,5).
 - a. In Galatians 6:2, the Greek word for "burden" is "baros" meaning "a weight, anything pressing on one physically."
 - b. This implies a giant boulder or heavy weight that is too much for one person to carry.
 - c. The Greek word for "load" (v.5) is "**phortion**" meaning "something to be borne, without reference to its weight,"
 - d. "**Baros**" represent a boulder of immense weight and "**phortion**" represents something as light as a "backpack" for hiking.
 - e. We are to help those who can't carry their load and at the same time take responsibility for our burdens.
4. If a person is not willing to take responsibility as they are capable, then they are sinning before God.
 - a. If we "enable" others by carrying their load when they are capable, we are encouraging them to be irresponsible.
 - b. We must set limits on others in regards to their influence on us.
 - c. Boundaries allow people to accept responsibility for their own behavior.



SELF EXAM FOR LESSON FOUR

1. How would you describe anger as a “defense mechanism?”

2. List three options for dealing with anger.

1) _____

2) _____

3) _____

3. What is the difference between “good” anger and “bad” anger?

4. What is the advantage in communicating in “I” messages?

5. What are the five steps to an emotional crisis?

1) _____

2) _____

3) _____

4) _____

5) _____

6. How would you define the term “co-dependency?”

7. What are three things that qualify a family as dysfunctional?

1) _____

2) _____

3) _____

LESSON FIVE

HOW TO CREATE A POSITIVE SELF-WORTH

INTRODUCTION

Js a consideration of self-esteem important? Some people think we are too self-centered anyway. God created in us the ability to instinctively learn in certain areas of our lives, such as: talking, eating, walking, and developing a self-concept either negative or positive. God does not want us to think too highly or too lowly of ourselves. The apostle Paul said, *“For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you”* (Romans 12:3).

If we think too highly of ourselves, we become arrogant and prideful and believe we don't need God (James 4:6). If we think too lowly of ourselves, we become incompetent and ineffective for God, because then we don't believe He can love us, cares for us, or that we are capable of success (1 Peter 5:7). If we can't see that God loves us, then we can't do all things through Him (Philippians 4:13). We will not have the willpower or the faith to be effective and consistent in serving Him. We must believe that He is God and that He will reward those who diligently seek Him (Hebrews 11:6).

LESSON AIM: To examine causes of low self-worth and constructive ways of creating a positive self-worth.

LESSON PREVIEW: You will . . .

1. Investigate some of the causes that create the feelings of low self-worth.
 2. Learn eight steps to a positive concept of self-worth.
 3. Examine the effects of low self-worth on behavior, especially deviant behavior.
 4. Learn three important ways to show acceptance toward children.
 5. Become familiar with five rules in disciplining a child.
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CAUSES OF LOW SELF-WORTH

A. People Are Products of Their Own Thinking

1. Every person has a self-concept that is shaped by parents and “significant others.”
 - a. Self-concept is developed by what is said by parents and significant others, either positively or negatively.
 - b. The process of being “conditioned” occurs over a period of time

- based on the negative or positive interpretation of what is said by others.
- c. A person's negative "self-talk" can become a "self-fulfilling prophecy" when the belief system is full of lies about their self-worth.
 2. People with a low self-worth believe they must please people to be liked or loved.
 - a. This false belief system brings disappointment to a person who has a low self-worth.
 - b. People eventually lose respect for "people-pleasers."
 - c. A great danger for these people is that they will allow others to manipulate or use them.
 - d. God desires that these people love others as they "love themselves" (Matthew 19:19).
 - e. When Jesus said this, He assumed that the normal attitude of an emotionally healthy person is that he loves himself.
 - f. God is the most powerful source we can draw from to develop a positive self-worth (John 3:16).

B. Carol's Case Story

(See the textbook for more information, "*The Power of Biblical Thinking*")

1. Carol had graduated from college with honors.
 - a. She was well dressed and had the appearance of an accomplished woman.
 - b. The challenge for Carol was that she could not accept her accomplishments and she was clinically depressed.
 - c. She was at a point in her life that she was not taking care of her responsibilities and she was advised to make an appointment with a psychiatrist to receive medical help with her depression.
2. A doctor diagnosed her condition and prescribed an antidepressant.
 - a. As the medication began to work, she was able to relax and receive counseling.
 - b. As a Christian, Carol could not find any acceptance from God in her life and she felt that she had greatly disappointed God and was a terrible sinner.
 - c. Her life did not include any evidence of a terrible sin or a sordid rebellious lifestyle.
 - d. It was discovered that she had a very demanding father, who never seemed to accept her for whom she was.
3. Carol married a man who was very much like her father.
 - a. Women who have demanding fathers usually marry men with the same traits.
 - b. These women subconsciously select men as husbands who are like their fathers, hoping to create a relationship of love and acceptance to feel fulfilled and needed.
 - c. The fascinating aspect of this is that these women have a tendency to "transfer" the feelings and fears they have for their fathers to God Himself.

- d. As a result, they tend to see God as very strict and demanding.
- e. They see God as unloving and there is no hope in their lives for love and acceptance.
- f. These ladies will become depressed and sometimes suicidal.

C. The Road to Positive Self-Worth

- 1. There are biblical steps to a positive self-worth.
 - a. Claim a **THEOLOGY** of God - get to know God (James 4:8).
 - b. Claim a healthy **FELLOWSHIP** - help build a healthy fellowship with other people (Hebrew 10:24-25).
 - c. Develop a healthy **SELF-UNDERSTANDING**. Realize your weaknesses and put them in proper perspective (Galatians 6:1-5).
 - d. Achieve a realistic **SELF-DISCLOSURE** and evaluation. Learn from your failures and seek help to overcome them (James 5:16).
 - e. Set **SPIRITUAL** priorities and goals. Seek to be spiritual in your thinking rather than worldly. Create a daily prayer life (1 Thessalonians 5:16-18).
 - f. Learn new **SKILLS** and improve old ones (1 Peter 4:10).
 - g. Master **CREATIVE** talk. Learn to talk in spiritual terms and reject coarse joking and obscene language (Ephesians 5:3-5).
 - h. Avoid **SELF-DESTRUCTIVE** influences. Find the “encourages” and avoid the “discourages” (Ephesians 4:29).
- 2. The Bible teaches the following truths about how God sees people as unique and special.
 - a. I will not **DIMINISH** myself - I am a creation of God (1 John 4:19).
 - b. I will not **COMPARE** myself negatively with others (Galatians 6:4).
 - c. I will not engage in negative, destructive **THINKING** (Philippians 4:8).
 - d. I accept my **FAILURES** and will learn from them (Romans 8:28).
 - e. I accept God’s **FORGIVENESS** when I repent (1 John 1:7-10).
 - f. I forgive myself, and I am **FREE** of the past (2 Corinthians 5:17).
 - g. I will now enjoy the **PEACE** that God promises me (Philippians 4:6-7).
 - h. I love myself for whom I am and who I can be in **CHRIST** (Romans 5:8).

LOW SELF-WORTH AND DEVIANT BEHAVIOR

A. Most Researchers Believe Deviant Behavior Is Caused by a Person’s Environment

- 1. There has been no reliable research that proves there is a genetic propensity toward violence, pedophile, homosexuality or any other type of deviant behavior.
 - a. Society has generally accepted homosexuality and defended this sin.
 - b. The Bible says that it is sinful and deviant (Leviticus 18:22; Romans 1:21-27; 1 Corinthians 6:9).
- 2. People are not born with a homosexual orientation; it is a result of choice.

- a. A distinction must be made between a homosexual “orientation” and homosexual “behavior.”
- b. Someone with a “homosexual orientation” can change his/her orientation through biblical counseling.
- c. Paul made it clear that such a change was possible (1 Corinthians 6:9-11).
- 3. When someone has a homosexual orientation, it is possible for God to accept them.
 - a. This person should have counseling to change their way of thinking.
 - b. Counseling will help alleviate the temptation that such an orientation causes.
 - c. This process occurs as a result of programming an acceptable belief system.
 - d. It is a choice someone makes in regard to his/her sexuality conditioned by cultural and environmental factors.

NOTE: Dr. Bill Flatt, in his book *Counseling The Homosexual*, makes this observation: “Sometimes nature is imperfect - chromosomes basically control sexual orientation and sometimes the gender distinction is not exact - nature deviates from the norm. Such a case does not make a person a homosexual.”

B. There Are Three Types of Marriage Relationships

- 1. **FATHER--DOMINANT.** This is an emotionally and psychologically, unhealthy relationship.
 - a. The father is harsh, autocratic, and lacks interpersonal relational skills.
 - b. The wife is warm, compliant, fearful, frustrated, and lonely.
 - c. The children lack relational and positive communication skills, and have a strong tendency towards violence.
- 2. **MOTHER--DOMINANT.** This is also an emotionally and psychologically unhealthy relationship.
 - a. The mother is controlling and dominant.
 - b. The husband is nice, kind, passionate, compliant (usually incompetent at home and often at work) and is resentful of his wife.
 - c. Men in this kind of relationship have a tendency toward pedophile.
 - d. Since they feel threatened by adult women, they see children as nonthreatening and accepting and will take advantage of these children.
 - e. The sons and daughters of a mother-dominant family lack an understanding of their masculine and feminine role.
 - f. Dr. Paul Meier says, “Boys become effeminate when they grow up identifying with their mothers instead of with their fathers” (*Child Rearing and Personality Development*, p. 53).
- 3. **FATHER-LED HOME.** This home is an emotionally, psychologically, and spiritually healthy environment.

- a. The father in this relationship knows how to lead and discipline without dominating, nurture without spoiling, and be vulnerable but firm.
- b. This kind of father provides a masculine role model of love and support that helps both sons and daughters understand their sexual roles (Proverbs 22:6; 1 Peter 3:7).
- c. Nurturing fathers are vitally important in raising children.
- d. Fathers that exhibit a nurturing attitude will help their children develop a healthy self-worth and avoid deviant behavior.
- e. When both parents show “affection” and “intimacy” to one another, the children develop a healthy self-worth.

NOTE: In the book, *What Every Family Needs*, Dr. Paul Faulkner and Dr. Carl Brecheen stated, “You have seen the sign that said, ‘The greatest thing I can do for my children is to love their mother.’ That’s basic – that the father and mother love each other. And they need to love each other in ways that children can see. That love between parents provides the backdrop for the love that the child experiences.”

THE FATHER’S IMPORTANT ROLE IN THE FAMILY

A. Fathers Are Especially Important in the Nurturing of Children

- 1. It is expected that mothers will nurture their children, but as a general rule fathers have not been motivated to nurture their children.
 - a. The modern day father is becoming more aware that he needs to nurture his family.
 - b. Current research in child development shows that the relationships’ children have with their fathers is very important in the personality development of their children.
 - c. For fathers to be effective as masculine role models for their sons, they must be perceived as “nurturing.”
- 2. A “nurturing father” is one who cares for, loves, accepts, and properly disciplines his children.
 - a. The development of a masculine orientation in “kindergarten boys” is facilitated by warm, rewarding, nurturing fathers who openly expressed interest in their son’s development of masculine traits.
 - b. The understanding, expressive, and supportive responsiveness of nurturing fathers with their daughters are important in developing a feminine sex-role orientation.

NOTE: An analysis of different parenting styles made the following summary: “Children whose parents were above average in “warmth” tend to be securely attached to their parents and were more competent. These children also had high self-esteem, did well in school, and accepted limits on their behavior. They were more considerate of other children and referred to internalized standards (*Child, Family, Community*, Berns, R.B. 1989, p. 155).

GOOD PARENTING, THE SECRET TO A HEALTHY SELF-WORTH

A. Discipline Is a God Ordained Responsibility of Parents

1. A number of scriptures point this out (Exodus 20:12; Deuteronomy 21:18-21; Colossians 3:20-21).
 - a. God does condone corporal punishment with restraint.
 - b. The proper balance of love, acceptance, and discipline is necessary to a child's positive self-worth.
2. There are three important ways to show acceptance.
 - a. Unconditional love (Romans 5:8; 15:7).
 - b. Healthy communication (Ephesians 4:29; James 5:16).
 - c. Appropriate discipline (Hebrews 12:5-11; Ephesians 6:4).

B. Acceptance of a Child Is Important for a Healthy Self-Esteem

1. It helps develop trust and self-worth in the child.
 - a. This is how God "parented" King David.
 - b. David committed a terrible sin when he committed adultery with Bathsheba and had her husband killed when she became pregnant.
2. God still accepted and loved David.
 - a. In time, and when the time was right, David repented.
 - b. The love of God motivated him (2 Samuel 11 & 12; Acts 13:22).
3. Parents sometimes think that "acceptance" is the same as "condoning."
 - a. Acceptance means that the parent "agape loves" the child.
 - b. Agape love is an unconditional love that does not have to condone the sins of the child.
4. Parents can adversely affect a child's behavior.
 - a. Lack of parental affirmation and acceptance of the child.
 - b. Being overprotective and not requiring responsibility from the child.
 - c. Lack of attention to a child or parental favoritism of a child.
 - d. Lack of parental firmness, or too much permissiveness.
 - e. Lack of providing security and boundaries for the child.
 - f. Lack of credibility because of parental inconsistency or dishonesty.
 - g. Inappropriate child/parent relationships that distort proper roles.

C. There Can Be No Effective Discipline Without Some Suffering or Pain

1. Children need to know the consequences of violating the laws of man and nature (Hebrews 12:7-11).
 - a. Knowing consequences helps children grow up and be responsible.
 - b. This does not mean that a parent has the right to physically, emotionally, sexually, or verbally abuse a child.
2. There are rules that can be followed when a child is disciplined.
 - a. As parents, agree on the forms of discipline that are used.
 - b. Be consistent with the forms of discipline that are agreed upon.
 - c. Be willing to accept the child while not condoning the behavior.
 - d. Be sure that the expectations of the child are understood and realistic.
 - e. The method of discipline should shape the will without damaging the spirit.

3. Discipline must be coupled with love.
 - a. Most of a child's attitude and character are formed by the age of six.
 - b. During this time, a child should be provided consistent love and discipline to help develop positive attitudes and good character.
 - c. God tells parents to not withhold discipline from a child and that, "he who spares the rod hates his son" (Proverbs 23:13-14; 13:24; 22:15; 29:15).
4. Non-abusive spanking is an effective technique.
 - a. It is administered as a "last resort."
 - b. It is administered with self-control.
 - c. It is reserved for willful acts of defiance.
 - d. It is administered in private (only on the child's bottom).
 - e. It is always followed by love and acceptance.

D. Spanking at the Adolescent Stage Attacks the Self-Esteem of the Child

1. Spanking an adolescent is ineffective.
 - a. It is better to set boundaries and restrict privileges as an appropriate discipline technique at the adolescent age.
 - b. When administering discipline to an adolescent, responsible psychologists and psychiatrists encourage the proper use boundaries.
 - c. Yelling and nagging at an adolescent is like trying to steer a car by honking a horn.
 - d. Parents must recognize that successful techniques of discipline are those that involve withholding something of importance to the adolescent child.
2. Parents are stewards of children and do not "own" them (1 Corinthians 4:2).
 - a. The purpose of discipline is to develop character.
 - b. The purpose of parenting is to show the child guidance, acceptance and love.
 - c. Responsible parents are the best people on earth to model and provide these qualities!

SELF EXAM FOR LESSON FIVE

1. What does the book say is the main cause of “low self-worth?” _____

2. How does God want us to see ourselves? _____

3. What is the connection between low self-worth and deviancy?

4. What are the values of a nurturing father? _____

5. What are three important ways to show acceptance?
1) _____
2) _____
3) _____
6. List eight biblical steps to a positive concept of our self-worth.
1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____
8) _____

LESSON SIX

COMMUNICATION AND COUNSELING TECHNIQUES

INTRODUCTION

A story is told about the man who noticed that his wife wouldn't say anything. She wouldn't answer his questions or respond to his requests. He finally took her to a psychiatrist. After the couple were seated in his office, the psychiatrist noticed that the man's wife would not look up and seemed to be very sad. He asked the husband what he could do to help. The husband replied, "Well doc, my wife seems to be depressed. She won't say anything and she just mopes around the house all the time. I don't know what's wrong with her." The psychiatrist surveyed the situation for a moment and then went over to the woman. He smiled at her and told her how much he appreciated her. She began to perk up. Then he held her hand and told her how pretty she was and she began to smile. He then reached over and gave her a kiss on the cheek and hugged her. She just beamed in response.

When the psychiatrist returned to his desk, he asked the husband if he saw what happened when he walked over and told his wife how much he appreciated her. The husband replied, "Yeah, I saw that." Then the psychiatrist said, "Did you see how she smiled when I held her hand and told her how pretty she looked?" The husband responded, "Yeah, I saw that too!" "Did you see how she beamed when I kissed her on the cheek and hugged her?" "I certainly did see that!" said the husband. "That is what she needs at least three times a week," said the psychiatrist. The husband scratched his head, thought for a moment, then said, "Well Doc, I can bring her in on Tuesdays and Thursdays, but Saturdays are my golf days."

This is a hypothetical, funny story that has a great message. Positive communication is communication that "cares" and has a tremendous impact on other people.

LESSON AIM: To provide the student with a proper concept of communicating and counseling and make him/her aware of several workable communication tools and skills.

LESSON PREVIEW: You will . . .

1. Read and examine six "communication distortions" and discover ways to correct this type of communication.
 2. Learn five basic rules of communication and practice them daily.
 3. Explore the practical process and development of a counseling plan and how to effectively put the plan into operation.
 4. Learn several good techniques which will benefit the counselor to be positive and effective.
-

THE VALUE OF POSITIVE COMMUNICATION

A. Positive Communication Is Communication That “Cares”

1. When people show they care what is being said, their feelings are “validated.”
 - a. This is the first step in creating positive communication.
 - b. To “validate” is to give credibility to the feelings of the other person communicating.
2. In organizations, poor communication is the number one leadership and management problem.
 - a. When communication breaks down, unity and motivation are lost and the group fails.
 - b. This is even more of a fact if the church is viewed as an “organism” rather than an “organization.”
 - c. Poor communication between a husband and wife is a contributing cause of the breakdown of the marriage.

B. Organisms and Organizations Have a Common Goal

1. The difference is that an organization does not require that the members work together.
 - a. An organism requires that the members be “interdependent.”
 - b. The church is an organism (1 Corinthians 12:12-27).
2. Good communication is important in an organism.
 - a. The family structure is basically an organism.
 - b. Positive communication is vital to the family for it to be “functional.”
 - c. A lack of communicating in positive and caring ways is a major defect in dysfunctional families.

COMMUNICATION BLOCKS

A. The Bible Gives Instruction for Positive Communication

1. Ephesians 4:29-32 provides instructions on how to create positive communication.
 - a. From birth to adulthood, people learn how to communicate ideas and concepts and how to persuade and negotiate.
 - b. Parents are the best role models for children learning how to communicate.
 - c. Parents need to teach and model positive communication in the family.
2. Children also learn how to distort and confuse communication by avoiding issues.
 - a. Communication distortions are designed to hide from, deflect attention from, hurt or humiliate another person.
 - b. Distorted communication is caused by distorted thoughts.
3. Distorted communications can be changed.
 - a. Sensitize the mind to be able to recognize the distortions when they appear in your thinking and communication.

- b. Confront each distortion that you recognize, and challenge its accuracy.
- c. Replace each distorted thought with a truthful and accurate message.
- d. Communicate a truthful and accurate message to the other person, along with an appropriate apology for the distorted message and for whatever hurt or damage it might have caused in a relationship.

B. Examples of “Communication Distortion”

- 1. **TUNNEL VISION** – This is when you see only what fits your attitude or thinking.
 - a. A person will use a small detail to make an overall interpretation of a situation.
 - b. Example: a couple has a fight and one says, “you ruined the whole day because of the fight.”
- 2. **ABSOLUTE STATEMENTS** – These statements contain such words as “always” or “never” or “can’t.”
 - a. These kinds of statements categorize events as “awful” or “terrible,” whereas in reality its implications are only mild or moderate.
 - b. Example: If a spouse forgets to do something the response may be, “you always forget to do . . .”
- 3. **POLARIZED THINKING** – In this kind of thinking, everything is, either black or white, good or bad, with no other possible explanations in between.
 - a. This is called “all-or-nothing” thinking and a person using this thought process sees only the two extremes.
 - b. Example: A request is made by a spouse and if he or she doesn’t follow up on the request, then the person uses the “all-or-nothing” thinking process.
- 4. **SHOULDS AND OUGHTS** – This form of distortion is when a person operates from a list of inflexible rules about how one should act.
 - a. With this distortion there is a feeling of rigidity and control.
 - b. Example: A couple is discussing a particular situation and one spouse responds with the statement “should do this or you ought to do that.”
- 5. **MIND READING** – This is a distortion when you expect the other person to know what you are thinking, wanting, or expecting.
 - a. This distortion sets up unrealistic expectations that can disrupt relationships.
 - b. Example: A couple is assuming that the other person knows what they are expecting or thinking and the communication is distorted.
- 6. **PERSONALIZATION** – This distortion is a form of paranoia because the person believes that actions of others are directed toward him in a negative way.
 - a. People with low self-esteem have a tendency to personalize what other people say to them and it causes them to feel defensive and vengeful.
 - b. Example: The wife may reason that her husband is doing something to deliberately irritate her and she will internalize this feeling which will become destructive to the relationship.

C. Five Basic Rules of Communication

1. Be willing to listen and understand others (James 1:19-20).
2. Be willing to compromise but not on basic convictions (James 3:13-18).
3. Be willing to validate the feelings of others (Romans 15:7).
4. Be willing to be vulnerable with your feelings (James 4:6-10).
5. Be willing to admit when you are wrong and apologize (James 4:6-10).

COMMUNICATION BETWEEN THE SEXES

A. “Men Are from Mars, Women Are from Venus”

1. John Gray, the author of the book with the title “*Men are from Mars, Women are from Venus,*” made the point that men and women think differently and communicate differently.
 - a. Men are motivated when they feel needed.
 - b. Women feel motivated when they are cherished.
 - c. The Bible implores men to love their wives and wives should respect their husbands (Ephesians 5:22-33; Colossians 3:18-19).
2. In the area of communication, men and women speak differently.
 - a. When men talk about problems, they instinctively offer solutions.
 - b. When women talk about problems, they want to be validated.
 - c. Women are more relationship oriented and men are more goal oriented.
3. Men have a hard time expressing love to their wives and women have a difficult time showing respect to their husband.
 - a. A man feels “masculine” when he is respected, depended upon, looked up to and thought of in positive respect.
 - b. A woman feels “feminine” when she is loved, cared for, protected and understood.

B. Male and Female Character Traits Are Formed Before Birth

1. Between the 18th and 26th weeks of pregnancy something happens that separates the sexes in a way that forever affects communication between them.
 - a. Researchers have observed testosterone and other sex-related hormones released over a baby boy’s brain which causes changes only to a baby boy.
 - b. The sex-related hormones and chemicals that cover the boy’s brain cause the right side to recede from the left side.
 - c. A boy starts life more “left-brain” oriented and girls start life more “right-brain” oriented.
2. The left brain houses more of the logical, analytical, factual and aggressive centers of thought.
 - a. Men are usually more logical, organized and aggressive in their thinking.
 - b. Women are more centered on feelings, language, pictures, fine-detailed work and intuitive thinking.

3. Male and female each have a different approach to solving a problem.
 - a. Men are fulfilled through working out the details of a problem and women are fulfilled through talking about the problem.
 - b. “Validating” is the most difficult process in communication for men.
 - c. Men like to feel that they have the “right” answers and have a difficult time validating a woman’s feelings when they disagree with them.
 - d. “Validation” does not require that a person agree with someone else’s feelings, it only requires that those feelings be recognized as valid to that person.

COMMUNICATION REQUIRES OPENNESS

A. Most People Withhold Feelings about People

1. Rarely do two people talk openly about their reactions to each other.
 - a. This occurs in fear of hurting others or making them angry.
 - b. Most people have not developed the skills of being open and sensitive.
2. The lack of open communication creates problems between people.
 - a. People are totally unaware of reactions or feelings that are occurring.
 - b. Many relationships that could be productive and enjoyable gradually fail under an accumulated load of tiny annoyances, feelings and misunderstandings that were never talked about openly.
3. OPENNESS must stem from a desire to improve our relationship with others.
 - a. Openness is not an end in itself but a means to an end.
 - b. When an attempt to improve relationships occurs, openness conveys the thought that the relationship is of value.

B. The Process of Communication Involves the Possibility of Risk

1. Communicating with others usually involves risk.
 - a. How importance the relationship is will determine the risk of a person’s self-esteem or rejection.
 - b. The discussion may become intense, spirited, angry or tearful, it should not be an attempt to force others to change.
2. Each person should use the information as needed.
 - a. The attitude should not be to win an argument, but “what each person can learn from the discussion to make the relationship more productive and satisfying.”
 - b. Reactions should be shared as close to the behavior as possible so that the other person will know exactly what behavior is being discussed.
3. Disturbing situations should be discussed as they occur rather than saving up massive accumulations of hurt feelings and annoyances.
 - a. There should be a “time-out” called by one or other to allow time for feelings to cool and allow evaluation as to what needs to be said for clarification.
 - b. This is when “I” messages are vitally important.
 - c. This allows the communication to be non-accusative and expression of feelings to occur.

- d. Paraphrasing the other persons comment, is a good way to be sure that communication is taking place and that each person is understanding what is being said.

THE PROCESS AND DEVELOPMENT OF A COUNSELING PLAN

NOTE: This section involves the steps to take in preparing to set up counseling sessions.

A. Being Prepared Will Help Inspire Confidence in the Person Who Is Being counseled

1. The counselor time is valuable; so don't waste it (Ephesians 5:15-16). It is best to set up appointments so that adequate time can be devoted to the counseling session.
2. The counselee's time is also important to consider. Be ready for the counseling interview and avoid the appearance of being interrupted or unprepared.
3. Because each case is different, handle it differently, time wise.
4. The conventional wisdom is that 50 minutes to an hour per session, per week is sufficient. Set a time limit of 10 to 15 weeks for completion.
5. The counselor needs to plan a "closing interview" when it is evident that there is no need to continue further or a referral is necessary.
6. The counselor needs to prepare the counselee for the time when the counseling process will end.
7. The counselor is effective when he convinces his counselee that they are responsible for using the "tools" and "skills" they have learned for the rest of their lives.

B. Steps That Will Help a Counselor Be Successful

1. Have a counselee fill out an information form with specific questions in reference to – date of birth, marriage, occupation, education, family members, examples of abuse (physical, sexual, or substance) and a family history of relationship with parents.
2. It takes time for both the counselor and the counselee to understand the problem; therefore, be patient.
3. The counselee may see the symptoms but fail to grasp the significance of the problem; therefore, don't depend on his/her assessment.
4. Learn to depend on the power of God in the process. God's power is needed in order to change lives (Romans 12:1-2; 1 Peter 5:7). Pray daily for yourself and your counselee (1 Thessalonians 5:16-18).
5. Allow one or two sessions to diagnose the problem and determine if a referral is necessary.

C. Following a Unique Counseling Pattern

1. Use a personality/temperament analysis profile in diagnosing the problem (**under the advisement of a professional counselor**).
2. Provide an atmosphere conducive to privacy.
3. Encourage the counselee to express himself/herself freely.

4. Reflect and restate what the counselee says for clarification.
5. Do not register surprise at anything said by the counselee.
6. Refrain from censoring or judging (Romans 15:7).
7. Encourage the counselee to suggest her/his own solutions.
8. Maintain a confidential attitude toward what is discussed.
9. Require the counselee to journal his/her thought, feelings and behavior.
10. Give the counselee homework to keep him/her involved in the process between sessions.
11. Avoid attitudes of “labeling,” “condemning,” “blaming,” and “rejecting.”
12. When recommending solutions, be willing to use the Bible as your standard of authority.

COUNSELING TECHNIQUES

A. The Following List Will Help the Counselor to Be Professional and Confidential

1. **BE CAUTIOUS**, both publicly and privately, when handling confidential information (which should be kept in a locked storage unit).
2. **Do not talk about other counselors or counselees.**
3. **Counsel in appropriate places**, such as an office that is private and allows for security and confidentiality, in order to control distractions (with someone nearby to provide monitoring).

B. The Following Are Recommended Techniques in Counseling

1. Give the counselee your undivided attention.
2. Develop good listening skills.
3. Look for vital pieces of information that will help you diagnose the problem (look cautiously into the counselee’s past for clues).
4. Concentrate on listening and asking questions to clarify thought.
5. Avoid asking questions with “yes” or “no” answers.
6. Ask questions that require answers that are informative and relative to the problem.
7. Ask questions that will help lead to an understanding of the problem.
 - a. “When were you aware of the problem?”
 - b. “What did you feel when you recognized the problem?”
 - c. “How would you describe the problem?”
 - d. “Where else have you looked for help?”
 - e. “How has your family responded to the problem?”
 - f. “How has the problem impacted your life?”
 - g. “What do you think could be a possible solution to the problem?”
 - h. “How have you tried to cope with it?”
8. Do not endanger the relationship by trying to force information out of the counselee.
9. Allow the counselee to develop at a pace according to his or her comfort level.
10. Take notes at each session, recording the “presenting problem” and all pertinent information revealed by the counselee.

C. Feelings of the Counselee Are Important

1. Feelings are to the counselor what symptoms are to the medical doctor.
 - a. The counselor needs to provide the counselee with a supportive environment in which feelings can be expressed freely.
 - b. The purpose of expressing feelings is to help locate and diagnose problems.
 - c. Observing body language is important in the process of determining the problem.
2. Counselees have a wide range of emotions that prompts them to seek help.
 - a. Strong emotions like prolonged sadness, emptiness, guilt, fear and anger are a few of the emotions that need to be addressed.
 - b. The counselor should not try to convince the counselee that he or she should not feel a particular way.
 - c. Validation is important and the counselor should listen carefully with a sensitive attitude.

SELF EXAM FOR LESSON SIX

1. What is the most important aspect of positive communication?

2. How would you define “communication blocks?”

3. What are the five basic rules of communication?

- 1)
- 2)
- 3)
- 4)
- 5)

4. Discuss why a counseling plan is necessary when counseling others?

5. What is the most important symptom in diagnosing a problem?

LESSON SEVEN

THE BASIC PRINCIPLES OF CRISIS COUNSELING

INTRODUCTION

When we think of a crisis, we may think of a problem that has interrupted our lives for a brief period and after some problem solving, will go away. The “Crisis Counseling” we are talking about is really “Crisis Intervention!” A crisis of this level or magnitude can manifest a problem that has gone on for some time and the crisis itself may be the tip of the iceberg. It may reflect a deeper problem that has not been dealt with or has been denied. The following information details Crisis Intervention:

DEFINING A CRISIS

1. It can be a turning point in a person’s life.
 2. It is “a subjective reaction to a stressful life experience, one so affecting the stability of the individual that the ability to cope or function may be seriously compromised.” (Bard, 1974)
 3. The crisis is not the situation itself; rather, it is the person’s perception of and response to the situation.
-

LESSON AIM: To get an overall view of crisis counseling with a view toward intervention methods built on knowledge of various types of crisis situations.

LESSON PREVIEW: You will . . .

1. Gain an overall knowledge of different crisis situations and how to intervene in a successful way.
 2. Better understand the problem of domestic violence, including both the barterer and the victims.
 3. Look at the causes of depression.
 4. Examine the situation of sexual abuse dealing primarily with parent/child sexual abuse and incest.
 5. Learn some of the causes of grief, how to deal with grief and some of the dangers of unresolved grief.
 6. Learn how to recognize and work with chemical addiction.
-

CRISIS COUNSELING

A. What Are the Characteristics of a Person in Crisis

1. Perceiving a precipitating event as meaningful and threatening.
2. Appearing unable to modify or lessen the impact of stress.

3. Experiencing increased fear, tension, and/or confusion.
4. Proceeding rapidly to an active state of crisis – a state of disequilibrium.

B. General Observation about Crisis Theory

1. The individual is temporary upset, accompanied by some confusion, disorganization and characterized by a person's inability to cope with a specific situation through the use of traditional problem-solving methods.
2. Occurs episodically during the normal life span of a person.
3. Neither an illness nor a pathological experience; reflects a realistic struggle in the individual's current life situation.
4. Time span between precipitating event and final resolution varies, usually four to six weeks.

DOMESTIC VIOLENCE

A. Types of Domestic Violence

1. The counselor should be aware of the variety of violence that occurs in a family.
 - a. Physical abuse.
 - b. Emotional abuse.
 - c. Sexual abuse.
 - d. Destruction of property.
2. Many times in the church, women have been told to go back home and “submit.”
 - a. This advice must be used with prudence when given.
 - b. To those spiritual leaders who give this advice ask yourself, “are you willing to take the beating for that woman?” If you are not willing to do that, then do not suggest it!

B. General Statements on Domestic Violence

1. Every state has laws that govern domestic violence and the following are from the state of Washington. **Consult what your state laws say about domestic violence from the district's attorney office.**
 - a. It is against the law to hit, shove, push, pinch, grab, restrain an intimate partner.
 - b. It is not necessary for the partner to press charges – the state press charges.
 - c. Many times a “no-contact order” is involved; no contact means “NO” contact, even through a third party.
 - d. Anyone convicted of domestic violence must complete a one-year state approved counseling program.
2. In many states it is required by law to report abuse to local law enforcement or social services. **Check with the local district's attorney office for information regarding this responsibility.**

GENERAL OBSERVATIONS ABOUT THE PERPETRATORS AND VICTIMS OF DOMESTIC VIOLENCE

A. Domestic Violence Impact Families of All Types

1. They come in all shapes and forms – rich and poor, educated and uneducated, raised in the church and no relation to the church.
2. Without intervention, three trends are common.
 - a. The cycle of abuse accelerates.
 - b. The battering becomes more serious.
 - c. The abuser feels less and less remorse.
3. Families of domestic violence tend to be isolated.
4. Drugs and alcohol are contributing factors in much of domestic violence but are not the cause of the abuse.
5. Abused families attempt to maintain control by intimidation.
6. Expect minimization and denial; “She drove me to it. It’s her fault” is a very common response.
7. They have rigid belief systems regarding the role of women.

B. Observations about Victims

1. Many times they are ambivalent and blame themselves.
2. They lack the resources to leave the abusive situation.
3. They need a safe place to go, if they choose to leave.
4. They too often think they can change the abuser.
5. Although they have an intuitive sense of the danger level, they misjudge the danger frequently.

C. Helping to End Domestic Violence

1. Believe the victim and take him/her seriously. The counselor might be the first person to actually believe him/her.
2. Do not encourage marriage counseling in an abusive relationship. It puts the victim in more danger. It is the abuser’s problem.
3. “Couple counsel” is appropriate after all the safe issues are addressed.
4. Remember, it is the victim’s decision to stay or go. Be there to provide the emotional support needed for the victim to make a decision.
5. The number one issue is the safety of the victim.
6. Encourage the victim to have a safety plan – escape route, phone numbers, extra car keys, money, children’s birth certificates, all in an easily accessible location and a safe place to retreat to.
7. The best modality for treating a batterer is group counseling; the minimum length of counseling should be 26 weekly sessions.
8. The abuser’s belief system needs to change.
9. Train children at home and in the church that battering is wrong, and that the Bible does not condone it and the church will not tolerate it.

DEPRESSION/SUICIDE

A. There Are Some Things That a Counselor Should Know about a Depressed Mood

1. A depressed mood may be, in itself, a normal phenomenon.
2. After an experience of loss or an experience that hurts an individual's self-esteem, a sense of futility and lowered self-worth is to be expected (2 Corinthians 4:4-10; 1 Thessalonians 4:13-18).
3. The depression is an attempt to overcome or "repair" the loss.
4. In many cases it is a coping mechanism a person engages in as an attempt to escape reality.

B. Causes of Depression

1. Poor eating habits and/or not enough rest.
2. Reaction to drugs (toxic depression) or physical causes.
3. Repressed anger and anger turned inward.
4. Reactive or grief depression.
5. Negative thought patterns of faulty thinking.
6. A physiological abnormality creating a chemical imbalance.

C. Loss and Change

1. Loss is one of the major themes underlying depression.
2. Real or perceived loss is often the cause of depression.
3. Loss becomes a trigger for depression.

D. Steps in Helping to Lift Depression

1. RAPPORT – in the form of simple questions:
 - a. "How long have you felt this way?"
 - b. "When do you remember this starting?"
 - c. "How frequently do you have episodes of depression?"
 - d. "How long do the episodes last?"
 - e. "When have you experienced this mood before?"
 - f. "What pattern do you see in these episodes?"
 - g. "What did you do to help yourself?"
 - h. "What are the options you have to handle this?"
 - i. "What is the worst thing you can imagine happening?"
 - j. "What are you doing to make yourself depressed?"
 - k. "What are you thinking about that is bringing on depression?"
2. REASSURANCE – not shortcuts:
 - a. Make every effort to keep the depressed person active.
 - b. Ask, "If you were not depressed, what would you do?"
 - c. Make specific plans of activity.
3. REVELATION - he or she is learning. Help the depressed person look at all the sides of these new revelations.
4. REORGANIZATION - thorough understanding of what caused the depression and the construction of a stronger self-concept.
 - a. Keep up a daily routine.

- b. Get out of the house - go somewhere.
- c. See family and friends often but in small doses.
- d. Exercise.
- e. If it is difficult to talk, write.
- f. Let people know you need encouragement, not scolding.
- g. Remember depression usually ends.
- h. Keep up a good diet.
- i. Have someone to whom you can complain and express your anger.
- j. Work on your negative self-talk.

Dealing with Suicidal Tendencies

Warning Signals!

- Any previous suicide attempt
- Verbal suicide threats
- Moodiness or depression
- Taking unnecessary risks
- Sudden tendencies toward isolation
- Getting affairs in order such as giving a will
- Loss of interest in work/school
- A preoccupation with death and/or afterlife
- Formulation of a suicide plan
- Significant changes in sleeping or eating patterns

What to Do . . .

- Take the person's threat **seriously**.
- Be **direct**; talk openly.
- Let the person know you care.
- Ask how the person is feeling and inquire whether he or she has a specific suicide plan.
- Make a suicide contract (an agreement with the person not to hurt him/herself).
- Urge the person to get professional help; have them call their local crisis line.

E. Diagnostic Criteria for Major Depressive Episode

1. At least five of the following symptoms have been present during the same two-week period and represent a change from previous functioning (at least one of the symptoms is a depressed mood, and the other, a loss of interest or pleasure).
 - a. A depressed mood (or can be an irritable mood in children and adolescents) most of the day, nearly every day.
 - b. Markedly diminished interest or pleasure in all, or almost all, activities most of the day, nearly every day.
 - c. Significant weight loss or weigh gain when not dieting (more than 5% of body weight in a month), or decrease or increase in appetite nearly every day.
 - d. Insomnia or hypersomnia nearly every day.
 - e. Psychomotor agitation or retardation nearly every day.
 - f. Fatigue or loss of energy nearly every day.
 - g. Feelings of worthlessness or excessive or inappropriate guilt nearly every day.
 - h. Diminished ability to think or concentrate, or indecisiveness nearly every day.

- i. Recurrent thoughts of death (not just a fear of dying), recurrent suicide ideation without a specific plan, or a suicide attempt or a specific plan for committing suicide.
2. The following are facts that must be considered in the diagnostic process.
 - a. It cannot be established that an organic factor initiated and maintained the disturbance.
 - b. The disturbance is not a normal reaction to the death of a love one.

SEXUAL ABUSE

A. Definitions of Sexual Abuse

1. Covert incest – meets the sexual desires of the parents.
2. Emotional incest – meets the emotional needs of the parents.

B. An Overview of the Problem of Sexual Abuse

1. Seventy-five percent of all reported cases involve stepfather/daughter or father/daughter incest.
2. Sexual abuse occurs most often between the ages of 7–12 but is common earlier.
3. All victims are coerced and manipulated by the power imbalance, although most perpetrators do not use violence.
4. Forty percent of all victims require therapy in adulthood.

C. Risk Factors and Preconditions for Child Sexual Abuse

1. The presence of a stepfather.
2. They have always lived with the mother.
3. They were not close to their mother.
4. Their mother never finished high school.
5. They had no physical affection from their father.
6. The family income was usually less than \$15,000.
7. They had two or fewer friends in childhood.

D. The Grooming Process in the Father/Daughter Incest

1. A trust factor is developed between the daughter and father.
2. There is favoritism of the father to the daughter.
3. There is usually alienation of the father and mother.
4. The grooming and seducing process is always done in secret.
5. The normal boundaries between father and daughter are violated.
 - a. Bathing.
 - b. Dressing.
 - c. Bathroom behavior.
 - d. Conversations.
6. The grooming phase results in stages of child sexual abuse.

E. Stages of Child Sexual Abuse

1. Engagement – access and opportunity, relationship, inducements.
2. Sexual interaction phase – escalation of engagement.

3. Secrecy develops.
4. Disclosure and sexual intimacy develops.

F. Summary of the Grooming Process Cues

1. The perpetrator will build a unique kind of trust; usually accompanied by favors.
2. Alienation of the victim from family members and peers.
3. Demands of secrecy upon the victim.
4. Boundary violations.

G. Diagnostic Criteria for Sexual Addiction

NOTE: The presence of FIVE or MORE of the following reflect sexual addiction.

1. Sexual obsession and fantasy are a primary coping strategy.
2. Sexual behavior is the central organizing principle of daily life.
3. Inordinate amounts of time spent in obtaining sex, being sexual, or recovering from sexual experience.
4. Amount or duration of sexual behavior often exceeds what the person intended.
5. Severe mood shifts around sexual acting out.
6. Escalating patterns of increasing amounts of sexual experience because the current level of activity is no longer sufficient (exemplified by more of current sexual behavior or addition of new sexual behavior or initiation of new high risk, illicit, and immoral behavior).
7. Persistent pursuit of self-destructive or high-risk sexual behavior.
8. Persistent desire or efforts to limit sexual behavior.
9. Inability to stop behavior despite adverse consequences.
10. Pattern of out-of-control (compulsive) sexual activity for two years.
11. Pattern of alternating excessive control and out-of-control behavior for five years.
12. Severe consequences due to sexual behavior.
13. Presence of clear hierarchy of sexual acting out behavior.
14. Important social, occupational or recreational activities sacrificed or reduced because of sexual behavior.
15. Presence of any THREE of the following associated conditions:
 - a. Extreme sexual shame.
 - b. Other addictions.
 - c. Has been or is currently a victim of sexual abuse.
 - d. Secret or “double life” due to sexual behavior.
 - e. Sexualizing of nurturing.
 - f. Few or no non-sexual relationships.
 - g. Suicidal ideation or attempt.
 - h. Presence of sex-negative behavior.
 - i. Excessive reliance on denial.
 - j. Presence of co-dependent personality disorder.

DEALING WITH GRIEF

A. Grief That Reflects a Loss

1. Death of a child – loss of the future.
2. Death of a spouse – loss of the present.
3. Death of a parent – loss of the past.

B. Signs of Unresolved Grief

1. They refuse to talk about the deceased.
2. On anniversaries/birthdays they experience depression.
3. They constantly compare new relationships with old.
4. They experience morbid grief (example – keeping ashes of loved ones).
5. There is excessive grave visitation or never visiting.

D. The Nature of Grief

1. No one can get through life without loss or grief.
2. Grief is a God-given natural, healthy, self-corrective process whereby an individual can separate from someone or something that has been lost.
3. It is healthier to express emotions than to repress them. Repression is the means by which intolerable memories are kept out of the consciousness.
4. Anger is a common response to loss.
5. Guilt is a normal and common reaction as well. No one succeeds at being good and loving all the time. Usually there is a sense of unfinished business.
6. Pain must be faced before it can be healed. The grieving person will relive memories and only gradually confront each one with the realization that it no longer corresponds to something real. The whole sequence is repeated over and over. The specific psychological task is to break the emotional tie one has with the deceased so he or she can reinvest attachment and emotional energy in living people.
7. Time does not necessarily heal all wounds. There is no time limit to grief. He or she can get “stuck” in one of the stages of grief.

Stages of Grief

STAGE	IN DYING	IN DEALING WITH GRIEF
Denial	I don't ever admit I will die.	I don't admit I am hurting.
Anger	I blame others for letting death hurt and destroy me.	I blame others for hurting and destroying me.
Bargaining	I set up conditions to be fulfilled before I'm ready to die.	I set conditions to be fulfilled before I'm ready to forgive.
Depression	I blame myself for letting death destroy me.	I blame myself for letting the loss destroy me.
Acceptance	I look forward to dying.	I look forward to growth from the loss.

RESPONDING TO GRIEF

A. There Are Specific “Do’s” That Can Be Done to Help Someone Respond to Grief

1. Acknowledge the loss with a call, card, or letter.
2. Simply say, “I’m sorry,” or “Words fail me.”
3. Words aren’t always necessary – hugs, tears, etc., convey sympathy.
4. Give the mourner permission to grieve.
5. Listen without being judgmental.
6. Allow the person to talk about the deceased loved one.
7. Ask open-ended questions.
8. Offer practical advice and pray with them.
9. Share a pleasant memory or words of admiration for the deceased.
10. Remember them on the painful holidays, especially the “firsts.”
11. Remember that grief is long lasting.
12. Remember that usually the most difficult time is 7-9 months later.
13. Remember that nothing you can say will stop the person’s pain.

B. Specific “Don’ts” That Should Be Remembered When Responding to Someone with Grief

1. Don’t say, “Don’t cry” or “Be brave.” This may cause repression.
2. Don’t use cliches – “Time heals all wounds” or “The Lord knows best.”
3. Don’t be afraid of tears.
4. Don’t say, “I know how you feel.”
5. Don’t make statements or ask questions that induce guilt or affix blame.
6. Don’t change the subject when the person talks about his/her loved one.
7. Don’t tell the grieving person his or her loss is God’s will.
8. Don’t try to answer the question, “Why?”
9. Don’t attempt to minimize the loss because others are still in the family unit.
10. Don’t encourage the person to “get over it” because of your discomfort.

C. Harvard Study Concludes Those Most Helpful in Times of Grief

1. Funeral directors.
2. Nurses.
3. Clergy.
4. Physicians.

NOTE: Grief is not the result of what happened to the deceased but what happened to the bereaved. Loss of self happens when someone significant dies (example: when the wife dies, loss of meaning in life as a husband). The core of grief is anxiety. It is a form of separation anxiety. Resolving grief is learning to live with the memories, both positive and negative and to restore meaning to life.

CHEMICAL ADDICTION

A. Chemical Addiction Is Progressive

1. Addiction to chemicals is a primary, complex addiction of psycho physiological characteristics.
2. This addiction is identified by dependence on substances and their use becomes compulsive and habitual.
3. A person in this situation will abuse substances without regard to life's consequences.

B. Three Stages of Alcoholism

1. Early Stage Alcoholism
 - a. Blackouts, gulping drinks, sneaking drinks and repeated attempts at abstinence.
 - b. Preoccupation with alcohol, uncomfortable in non-alcoholic situations.
 - c. Irritation in discussing drinking, frequent reference to alcohol in normal conversation.
2. Mid-Stage Alcoholism
 - a. Changing beverage of choice, loss of interest in activities not related to drink.
 - b. Job loss or frequent job changes, projections, denial, neglect of food.
 - c. Loss of control, protects the supply, avoids family and friends, inappropriately large life changes.
3. Late-Stage Alcoholism
 - a. Tremors, early morning drinks, physical deterioration.
 - b. Onsets of lengthy intoxication, moral deterioration, impaired thinking.
 - c. Drinking with inferiors, unable to initiate action, indefinable fears, all excuses exhausted.

C. Twelve Steps of Alcoholics Anonymous

NOTE: Bill Wilson and the Oxford Group developed these steps in the 1930s.

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 whenever 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 a result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

D. Observations on Helping the Chemically Dependent

1. When observing a major change in the personality of someone, always screen for drugs and alcohol first.
2. Remember the rules of an alcoholic home: Don't talk, Don't feel, Don't trust.
3. The premier defense mechanism is denial. This fortress has to be assaulted at the belief system. The inconsistencies must be confronted.
4. Expect grandiose thinking.
5. Expect all or nothing thinking.
6. Do not be surprised at long periods of sobriety. That does not indicate a "cure."
7. In recovery, expect relapses. But do not give up helping.
8. Chemical addiction stunts personality growth. Ascertain when the person first started using— that is where the person is in maturity and in coping skills.
9. Remember that the whole family needs help.
10. As the addicted person begins recovery, do not neglect to see that all family members receive help.
11. Co-dependency is the nature of this family. The family system needs help as well as the substance abuser.

E. The Essence of Crisis Intervention

1. A "crisis counselor" should have some caring traits.
 - a. Be equipped in the skills of caring.
 - b. Secure training via a course like this.
 - c. Demonstrate compassion toward others in the crisis situation.
 - d. Be involved in people's lives.
2. The counselor should be concerned about the welfare of the counselee.
 - a. Show concern for the spiritual and emotional welfare of people.
 - b. Be willing to sacrifice time and money to make sure people are comforted through counseling.
 - c. Provide the support for the person to turn to "divine" help in time of need.

SELF EXAM FOR LESSON SEVEN

1. How would you define “Crisis Intervention?” _____

2. What are the four types of “domestic violence?”

- 1) _____
- 2) _____
- 3) _____
- 4) _____

3. List the six causes of depression.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____

4. List five steps in the “grooming process” in sexual abuse cases relating to father/daughter?

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

5. What are the five *Stages of Grief* by Kubler-Ross?

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

6. Give five conditions found in people with unresolved grief.

- 1) _____
- 2) _____

- 3) _____
- 4) _____
- 5) _____

7. Give some of the signs involving alcoholism in the stages below.

Early Stage Alcoholism: _____

Mid-Stage Alcoholism: _____

Late-Stage Alcoholism: _____

LESSON EIGHT

THE AUTHORITY AND RELIABILITY OF SCRIPTURE

INTRODUCTION

hen we think in terms of Biblical counseling, we need to again revisit the “authority and reliability of Scripture.” For the true believer, the thought of the Bible being anything other than “word for word” inspired of God, is an unrealistic concept. As a counselor, who relies on the Bible as his/her final authority, the truth of the Scriptures is fact and has application to every facet of our lives.

The apostle Paul said, “*All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work*” (2 Timothy 3:16 -17). We believe that the Scriptures give us the knowledge we need to live by and to counsel others in all aspects of life.

The Bible was written over a period of some sixteen hundred years with some forty different writers being used. These men lived in different eras separated by millenniums, in different sections of the world, coming from differing backgrounds. Yet, when all of their writings are put together, there is an amazing harmonious, united whole, without a single solitary proven contradiction to be found therein.

There have been men and women who have made attempts to find contradictions in the Bible. However, all such attempts have been easily disputed. It has been proven that all so-called contradictions have not been substantiated when there is: (1) the understanding of exactly what a contradiction is, and (2) the studying of the matter at hand in a more minute and careful way.

LESSON AIM: To establish the certainty of the authority and reliability of Scripture by examining certain truths concerning the Scripture.

LESSON PREVIEW: You will . . .

1. Learn facts that sustain the proven accuracy of the Bible.
 2. Understand and become familiar with Plenary Verbal Inspiration and be able to answer some objections to it.
 3. Develop an understanding of how to answer objections about the accuracy of the Bible.
-

THE PROVEN ACCURACY OF THE BIBLE

A. The Bible Has Never Been Proven Obsolete

1. Regardless of how far science has advanced, the Bible has never been proved wrong.
 - a. In 1861, the French Academy of Science published 51 facts that were believed to contradict the Bible.
 - b. None of these so-called facts is accepted as true by a living, recognized authority of science.
2. The Bible has always been historically accurate.
 - a. The nation of the Hittites is an example of the claim of skeptics that the Bible is not accurate historically.
 - b. There are many references to the Hittites in the Old Testament Scriptures (Genesis 15:20; Exodus 3:8, 17; Numbers 13:29; Deuteronomy 20:17; Joshua 1:4).
 - c. For years skeptics of various kinds have denied the historical existence of such a nation.
 - d. The archaeologist's spade uncovered evidence that indisputably proved that such a nation of people did exist.
 - e. The Hittites are mentioned in an inscription at the tomb of Merneptah (the supposed Pharaoh of the Exodus).
3. Many questioned the existence of Belshazzar, the king of Babylon (Daniel 5).
 - a. The historical evidence had no reference of King Belshazzar.
 - b. Unbelieving scholars took the position that Belshazzar was never king and that he never existed.
 - c. More than a hundred years ago, historical sources showed that Nabonidus was the last king of Babylon.
 - d. Records discovered by archaeologists in the middle of the 19th century discovered a great number of clay tablets that were excavated in the region.
 - e. Scholars examined these tablets and came to the conclusion that Belshazzar was actually co-ruler with his father, Nabonidus (this is the reason for the biblical reference to Belshazzar as the number two ruler and his offer to make Daniel number three).
 - f. The clay tablets show Belshazzar in the position as ruling King because of the absence of his father from Babylon who was in Persia growing his garden.

B. The Bible Is Sometimes “Prehistoric”

1. The book of Isaiah names the king of Persia, Cyrus, before he was even born (Isaiah 45:1; 2 Chronicles 36:22-23).
2. Isaiah wrote his prophecies around 700 B.C. and Cyrus was born around 590 B.C.
3. The “Dead Sea Scrolls” that were discovered in the mid-twentieth century contained a complete scroll of the book of Isaiah dated 100 B.C.
4. The earliest manuscripts (copies of copies of the original) in our possession are dated around 900 A.D.
 - a. That means that the Dead Sea scroll of Isaiah was copied 1,000 years before the earliest manuscript.

- b. Scholars report that this scroll differs only in a few minor details from the earliest manuscript copied a thousand years later.
- c. The providence of God has maintained the integrity of the Bible.
- d. This is just one of many examples that shows the Bible as reliable and the true word of God!
- e. The Jews, with God's help, evidently did a fabulous job transmitting the Old Testament scriptures throughout the centuries (Romans 3:1-2).

C. The Bible Has Always Been Accurate Geographically

- 1. The Bible is always accurate in the directions given.
 - a. Anytime the Bible says a given location is in the south, it is always in the south!
 - b. When the Bible says a given place is "up," it is always in that given direction (Acts 8:26; ASV).
- 2. The Bible has never been proven to be inaccurate scientifically, historically, geographically or any other way.
 - a. Archaeology continues to support the Bible.
 - b. The assumption that a document is inaccurate because it mentions a fact that has not been confirmed by scholars is the height of arrogance.

THE BIBLE IS DIVINELY INSPIRED

A. Prophecies Foretold in the Old Testament Are Fulfilled

- 1. There are many prophecies that are fulfilled in Jesus.
 - a. Jesus would be betrayed by a friend (Psalm 41:9; Isaiah 53:1-3).
 - b. The price of betrayal would be thirty pieces of silver (Zechariah 11:12; Isaiah 50:6).
 - c. His mode of death was foretold (Psalm 22:15; 69:21).
 - d. His resurrection was foretold (Isaiah 53:1-9; Psalm 16:10; 110:1; Acts 2:22-36).
- 2. A survey of the historical records of Matthew, Mark, Luke and John demonstrate how wonderfully all the prophecies were fulfilled (2 Peter 1:19-21).
- 3. Peter W. Stoner, the mathematician, states that just selecting eight Old Testament prophecies describing the coming of Jesus proves the odds are astounding that they would be fulfilled.
- 4. Peter W. Stoner estimates that the odds of these being accidentally fulfilled by any one person (as Jesus did) are approximately 1 in 10,000,000,000,000,000,000,000,000 (Science Speaks, Peter W. Stoner, p. 106).

B. The New Testament Text

- 1. There are more than 4,000 Greek manuscripts (copies) of the New Testament dated in the 4th and 5th centuries.
 - a. Along with the manuscripts are several versions of the New Testament.

- b. These versions are dated from the first century to the fourth century.
- 2. There are quotations from post-apostolic writers (church fathers) that are of considerable value in determining the text of the New Testament.
 - a. These “church fathers” were contemporaries of the apostles.
 - b. The accumulation of these manuscripts is vast and precise and confirms the reality of the New Testament.
- 3. Some may argue that there are minor manuscript variations that exist, but they are negligible.
 - a. The Greek scholars, Westcott and Hort, feel the debatable portions of the New Testament text hardly amount to more than a thousandth part of the whole.
 - b. The New Testament documents have been in existence more than 1,900 years.
 - c. Fifteen of those centuries they were copied by hand.
 - d. In spite of these hand copies, there are only twelve to twenty significant textual variations in the entire New Testament and none affects an important doctrinal matter.
- 4. In comparison, the writings of Shakespeare have many problems.
 - a. Shakespeare’s writings have existed less than four hundred years.
 - b. In every one of the thirty-seven plays there are probably a hundred readings in dispute, a large number of which significantly affect the meaning of the passages in which they occur (The Inspiration of the Bible, Hastings).
 - c. F. F. Bruce states, “the evidence for our New Testament writings is ever so much greater than the evidence for many writings of classical authors . . .”

PLENARY VERBAL INSPIRATION

A. Understanding the Term, “Plenary Verbal Inspiration”

- 1. It is very important to understand what the term “Plenary Verbal Inspiration” means, and how it is interpreted.
 - a. The word “plenary” means, “complete in all aspects or essentials,” and the word “verbal” means, “of, relating to, or associated with words.”
 - b. This basic understanding will help people understand what it means when reference is made to the “inspired scriptures.”
- 2. Some suggest that the Bible is merely that of “natural genius.”
 - a. By this they mean that the Bible is purely the result of superior spiritual insight on the part of natural man.
 - b. Others allege that the Bible is “partially inspired” – that the spiritual portions of scripture are inspired, but this does not extend to historical, scientific, or geographical facts as presented in the Bible.
- 3. Jesus believed in the “word for word” (plenary verbal) inspiration of the Scriptures.
 - a. The “jot” was the smallest Hebrew letter, and the “tittle” was a tiny projection on certain Hebrew letters.

- b. Jesus affirms the minutest accuracy for the whole of the Old Testament (Matthew 5:17-18).
- 4. Jesus engaged the Sadducees in debate concerning the resurrection of the dead – a teaching they denied.
 - a. He charged them with ignorance of the Scriptures and then made an argument, which depended entirely upon the very “tense” of the verb form “to be.”
 - b. He was implying that when God said to Moses, “I am the God of Abraham, Isaac, and Jacob,” (“I am” being in the present tense) these men were still alive many years after they physically died (Exodus 3:6).
 - c. Unless the Old Testament Scriptures are verbally inspired, Jesus argued in vain.
 - d. His opponents were silenced (Matthew 22:31-33).

B. Jesus Proclaimed to the World His Authority

- 1. His authority came from God and His words were God’s words.
 - a. John 12:47-50 and 17:8 confirm that Jesus believed that the words He spoke came directly from God and that there was no intermediary or interpretation of man in the process.
 - b. God spoke through His son as recorded in Hebrews 1:1-4.
- 2. King David once said, “*The Spirit of Jehovah spoke through me; his word was on my tongue*” (2 Samuel 23:2).
 - a. David did not say that God’s “thoughts” were in his mind.
 - b. What he did indicate was that God’s “word” was upon his tongue.
- 3. The apostle Paul said the things of God revealed to him were revealed by the spirit.
 - a. The words he received from God were divine revelation.
 - b. He stated that these words were Spirit-directed words, not words of mere human wisdom.
 - c. “*This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words*”(1 Corinthians 2:13).
 - d. The inspiration of God blended well with the mind, outlook, temperament, interest, literary habits, and stylistic idiosyncrasies of each writer.
- 4. All scripture is inspired by God.
 - a. The scriptures consist of divinely directed communications, to certain commissioned persons, written down, authenticated by miracles, and made available to the world (Hebrews 2:3-4).
 - b. The word INSPIRATION comes from the Greek word, “*theopneustos*” which is a compound word formed from the noun for “God” (*Theos*) and the verb meaning to “to breathe” (*pneo*).
 - c. Paul is actually saying that the scriptures are “God-breathed” and is literally the WORD OF GOD! (2 Timothy 3:16).
 - d. The word “scripture” comes from the old Latin word that means, “writing.”

- e. The apostle Peter echos what Paul stated regarding the inspired writings (2 Peter 1:20-21).
- f. God did not give an idea to a prophet or apostle and let him interpret it and then put it into his own words and give it to others.
- g. Peter is saying that the Holy Spirit used the unique vocabulary and linguistic ability of each prophet to choose the words each would use to express the thought that God wanted expressed. Paul confirms this fact (1 Corinthians 2:12-13).

OBJECTIONS TO PLENARY VERBAL INSPIRATION

A. Skeptics Have Common Objections

- 1. **Objection:** “If the Old Testament was verbally inspired, New Testament writers would not have quoted it as carelessly as they did.”
 - a. **Answer:** Such quotations are attempts by the Holy Spirit to take the basic truths of the Old Testament passage and give it amplification and meaning in its New Testament context.
 - b. Good examples of this are found in Isaiah 11:10 and Romans 15:12.
- 2. **Objection:** “There are scientific errors in the Bible which would not be there if it were verbally inspired of God.”
 - a. **Answer:** A scientific discrepancy can only exist when there is a conflict between a proven fact of science and an explicit statement of Scripture.
 - b. We are not obliged to defend either scientific “theory” (or more like hypothesis) or theological speculation.
 - c. So-called scientific mistakes are either unproved theory or a misinterpretation of scripture.
- 3. **Objection:** “Since there are historical errors in the Bible which, if the Bible were inspired, would not be, why the errors?”
 - a. **Answer:** All of the historical pertinent data must be available to prove a true contradiction.
 - b. The testimony of scriptures must be correctly represented.
 - c. So far, many so-called contradictions have been resolved by further archeological evidence.
 - d. A contradiction exists, not when two statements differ, but only when both cannot possibly be true.
- 4. **Objection:** “Do not some biblical writers actually disclaim inspiration” (i.e., Paul in 1 Corinthians 7:10, 12, 25)?
 - a. **Answer:** When those alleged disclaimers are examined, they vanish!
 - b. To the contrary, Paul merely states that the Lord had not spoken specifically on these themes.
 - c. The apostles were guided into all truth (John 16:13).
 - d. Even when Paul stated his opinion (i.e., 1 Corinthians 7:25), he was also stating that his opinion, in this case, had been sanctioned by God.
 - e. Paul was not a whit behind any of the other apostles (2 Corinthians 11:5).
 - f. What the apostle taught was from the Lord (1 Corinthians 14:37).

- g. Hence, he could both “charge” and “ordain” with authority from God (1 Corinthians 7:10, 17, 40).

B. “Word for Word” Inspiration of the Bible

- 1. The assertion that concepts or ideas of the Bible are inspired, but not the words, is to deny the verbal inspiration of the Bible.
 - a. This is how the modernists are able to explain away passage of Scripture as they please.
 - b. In doing this, they deny the verbal inspiration of the Bible.
- 2. This type of interpretation lends itself to the subjective basis of understanding.
 - a. Who is right when the person says that it feels right or the person says the Bible says it is right?
 - b. If the Bible cannot be trusted as reliable, then there is no ABSOLUTE authority to go by in our everyday decisions about moral and ethical problems.
- 3. What good are “infallible ideas” if they are channeled through “fallible words?”
 - a. As the apostle Paul said, *“Let God be true, and every man liar. As it is written: So that you [God] may be proved right when you speak and prevail when you judge”* (Romans 3:4; Psalms 51:4).
 - b. The Bible came from God and is inspired by God!
 - c. The continuity over sixteen hundred years by more than forty writers is testimony of the Bible being from God.
 - d. The biblical counselor can feel confident in the Bible as a standard that is true, objective and divine.
 - e. Because of the divine inspiration of the Bible, a Christian counselor can use the Bible with confidence!

SELF EXAM FOR LESSON EIGHT

1. How do the “Dead Sea Scrolls” prove the accuracy of the Bible?

2. What are the two requirements for a so-called contradiction to exist?

- 1) _____
- 2) _____

3. How would you define “Plenary Verbal Inspiration?”

4. What does 2 Timothy 3:16, 17 prove about inspiration?

5. What did Peter mean when he said, “*no prophecy of Scripture is a matter of one’s own interpretation?*” _____

LESSON NINE

THE DESIGN AND ORDER OF GOD'S CREATION

INTRODUCTION

The beginning verse of the Bible states, “*In the beginning God created the heavens and the earth*” (Genesis 1:1). When the biblical account of creation is taken literally, not mystically or parabolically, every known fact of science or history can be conveniently and correctly placed within the biblical framework (Isaiah 40:12, 22). As to the nature of God’s creative work, four things should be emphasized:

1. All was created PERFECT and FULL-GROWN (Genesis 1:1-26).
2. All creation was completed in SIX twenty-four-hour DAYS.
3. All creation was NON-EVOLUTIONARY (in terms of transcending “kinds” as a classification).
4. The entire universe was created out of things NOT SEEN (Hebrews 11:3).

Which came first – the chicken or the egg? Evolutionists cannot give an answer to this question. They cannot conceive of an egg coming into being without a chicken nor a chicken without an egg being hatched. The Bible believer has no problem with this. Man has never created anything. He has produced life from live tissue in a “test tube,” in a “petri dish” or in the “womb,” but he has never created life out of nothing. Only God has done that. There is nothing in the Genesis account of creation that contradicts any known fact of science.

LESSON AIM: To see that the design and order of God’s creation gives no room for any kind of evolutionary creation.

LESSON PREVIEW: You will . . .

1. Discover that the “Law of Biogenesis” disproves the possibility of evolution.
 2. Learn that there are many unprovable assumptions surrounding the “Big Bang” theory of the origin of the universe.
 3. See that there are no observable facts to support the theory of evolution.
-

A. The Genesis Record Says That God Evaluated His Handiwork as “Good”

1. There was no disorder or “struggle for survival” involved in the bringing about of our world and its inhabitants.
 - a. All things were created in perfect harmony and order.
 - b. In the theory of evolution, all things are said to be going from a SIMPLER to a more COMPLEX state of being, from a more “disordered” arrangement to a more “orderly” one.

- c. The biblical account makes the process work in the exact reverse. The long lives of the Patriarchs due to climatic conditions are an example of this.
- 2. The “Origin of Species” by Darwin, contends that natural selection is the “mechanism” of evolution that brings about the survival of the fittest, and that all of life originated from one single cell source.
 - a. The Bible claims a “finished” creation – not a continuing process, which is constantly producing new forms (Hebrews 4:3).
 - b. The Genesis account affirms that the basic forms of biological life were created “after their kind” (Genesis 1:11-25).
 - c. The word “kind” (Hebrew word is “min”) is a generic term that is broader than what scientists commonly designate as a “species.”
 - d. Example: The owl is classified as a “kind” and yet there are more than 250 known species of owls (Leviticus 11:16-18).
- 3. There is room within the biblical group called “kind” for horizontal variation.
 - a. This does not allow for the vertical evolution that is essential to the Darwinian theory, i.e., the notion that all of earth’s creatures have resulted from a solitary primitive organism.
 - b. In the “evolutionary model,” the universe is self-contained and has come into being through mechanistic process without any kind of supernatural intervention.

THE LAW OF BIOGENESIS

A. The Evidence of the Law of Biogenesis

- 1. This law shows the “cause and effect” relationship and that there are no uncaused things.
 - a. The inanimate – the sun, moon, stars and earth imply a cause.
 - b. Common sense and reason rejects the idea that a house happened without cause (Hebrews 3:4).
 - c. “Spontaneous generation” is one of the fundamental concepts of evolution.
 - d. “The reasonable view was to believe in spontaneous generation; the only alternative, is to believe in a single, primary act of supernatural creation. There is no third alternative.” (Frontiers of Modern Biology in Theories of Origin of Life, New York, 1972, p. 187).
 - e. Evolutionists concur that spontaneous generation is not now occurring, but what evidence do we have that it ever did occur?
- 2. Evolutionists believe in spontaneous generation.
 - a. This belief demands a creation of all living things from a single cell that somehow was developed through some combustion of gases in the universe.
 - b. The Law of Biogenesis states that all life comes from preceding life, and that of its kind.
 - c. Evolution predicts exactly the opposite and makes its prediction on a total lack of evidence.

- d. The case for creation is based upon scientific evidence – the Law of Biogenesis.
- e. “The case for creation, however, is not based in imagination. Creation is based instead on logical inference from our scientific observation” (*What is Creation Science*, Drs. G. Parker & H. Morris, p.16).
- 3. The universe shows evidence of an orderly design.
 - a. Hebrews 3:4 declares that the builder of all things is God!
 - b. It is a COSMOS not a CHAOS.
 - c. A can of alphabet soup implies a maker, but a poem implies not only a maker but also an intelligent arranger.
- 4. If design is present, a “designer” must exist.
 - a. To believe in a design implies a designer.
 - b. Such is human logic and is an argument of “simplicity.”
 - c. The Law of Parsimony(argument of simplicity) concludes that the simplest solution to a problem is better than the complex.
 - d. God can explain some of life’s most perplexing questions, “Where did life come from?” and “What is the meaning of life?”
 - e. Evolution and atheism cannot explain any of this in a simplistic way.
 - f. Charles Darwin said the argument of design was the hardest to overcome in proving the evolutionary theory and called it “an utterly hopeless muddle.”
- 5. The Law of Photosynthesis argues for a designer.
 - a. This is the process of the biological synthesis of chemical compounds in the presence of light.
 - b. The process by which plant cells make carbohydrates from carbon dioxide and water in the presence of chlorophyll and light, and release oxygen as a by-product.
 - c. This process produces oxygen for all living things.
 - d. This process requires a design for all life and all are interrelated and interdependent and it had a GRAND DESIGNER – GOD!

B. The Big Bang Theory

- 1. The Big Bang theory alleges that some 20 billion years ago all of matter was tightly packed into a microscopic cosmic “egg.”
 - a. One writer expressed it this way: “Astonishingly, scientists now calculate that everything in this vast universe grew out of a region many billions of times smaller than a single proton, one of the atom’s basic particles” (*The Once and Future Universe*, IMPACT. 1983, p. 705).
 - b. Another writer stated, “all matter in the universe was compressed into an infinitely dense and hot mass” that exploded and the “primordial cloud of the universe expands and cools, stars are born and die, the sun and the earth are formed, and life arises on the earth” (*Until The Sun Dies*, Robert Jastrow, 1977).
 - c. This assumes that “matter” is eternal, but this is refuted by the Second Law of Thermodynamics.
- 2. The Big Bang theory speculates that the marvelously ordered universe randomly resulted from a gigantic explosion.

- a. Explosions have been known to destroy life, not create it!
- b. The problem of this theory is getting inorganic to give rise to organic, and then nonliving to give rise to living is not only impossible to imagine, but it has not been proven scientifically!

NOTE: Drs. Green and Goldberg have stated, “There is one step [in evolution] that far outweighs the others in enormity; the step from macromolecules to cells. All other steps can be accounted for on theoretical grounds – if not correctly, at least elegantly. However, the macromolecule to cell transition is a jump of fantastic dimensions, which lies beyond the range of a testable hypothesis. In this area, all is conjecture. The available facts do not provide a basis for postulation that cells arose on this planet” (*Molecular Insights Into The Living Process*, Goldberg & Green, 1976).

3. Evolutionary theories require a primitive earth that has conditions for certain chemical reactions.
 - a. The evolutionist believes that this chemical reaction was the origin of life.
 - b. If the primitive earth contained free oxygen, biochemical evolution would have been completely impossible.
 - c. True science cannot support the theory of “spontaneous generation.”

NOTE: Dr. Thaxton says, “as soon as the conditions become oxidizing [caused by oxygen in the atmosphere], the organic syntheses will effectively turn off. None of the essential molecules of life, e.g., amino acids, could even be formed under oxidizing conditions, and if by some chance they were, they would decompose quickly. Chemical evolution would be impossible . . . but it is a scientific fact that organic compounds (such as the essential precursor chemicals or basic building blocks that must have accumulated for chemical evolution to proceed) are decomposed rather quickly in the presence of oxygen” (*The Mystery of Life’s Origin*; Thaxton, Bradley & Olsen; 1984, pp. 76-77).

4. The world is becoming less energy efficient and it is winding down.
 - a. While things quantitatively remain stable, they qualitatively deteriorate.
 - b. In all energy transformations, there is a tendency for some of the energy to be transformed into non-reversible heat energy.
 - c. This is called the Second Law of Thermodynamics (Hebrews 1:10-12).
 - d. The First Law of Thermodynamics says nothing is being created at this time and that energy can be transformed in various ways, but it cannot be destroyed.
 - e. Everything we have is a result of energy.
5. The Second Law of Thermodynamics reveals that the universe is winding down.
 - a. The burning of a log is a good example of this Law.
 - b. A log has potential energy because of the molecules moving within it.

- c. When a log is burned, the energy that is stored in it is used.
- d. The energy has been transformed from one source to another and it is less usable.
- e. The evolutionary theory says that everything is moving from the simple to the complex. This is the opposite of known and available scientific facts.

C. There Are No Observable Facts to Support Evolution

- 1. A brief history of how Charles Darwin formed his evolutionary view.
 - a. He was a ministerial student at Cambridge University in the late 1820's.
 - b. He turned away from the Bible because he thought it contained contradictions.
 - c. He formed his evolutionary views, not because of scientific evidences, but he said he did so because he did not want to believe in "nothing."
 - d. Darwin thought the fossil record in the earth's crust would support his evolutionary views, but he was not able to prove the fossil record supported his views (*Origin of Species*).
- 2. The fossil record reveals no transitional forms of life.
 - a. "The earliest and most primitive known members [mammals] of every order already have the basic ordinal characters and in no case is an approximately continuous sequence from one order to another known" (*Tempo and Mode in Evolution*, George Gaylord Simpson, an evolutionary paleontologist).
 - b. Simpson goes on to say, "In most cases the break is so sharp and the gap so large that the origin of the order is speculative and much disputed" (Simpson, *Ibid.*).
 - c. The fossil record reveals that there are no transitional forms of life transcending from one kind to another.
- 3. The biblical record tells us that all life was created at one time.
 - a. The fossil record assuredly does not indicate that all forms of life have evolved from an original primitive source.
 - b. Dr. Duane Gish, in his popular book, *The Fossils Say No* states, "the abrupt appearance of a great variety of highly complex forms of life and sudden appearance of the higher categories of plants and animals with no evidence of transitional forms between these basic kinds, provide excellent support for special creation, but contradict the major predictions of evolutionary theory" (*The Fossils Say No*, 1979, p. 178).

D. The Anthropic Principle

- 1. The term "anthropic" derives from the Greek word "anthropos," which is the generic term for mankind.
 - a. The expression suggests that the universe in general, and our solar system in particular, appears to have been specially designed for human existence.
 - b. Only a supreme being could have created such a system.
- 2. The facts point to a universal and all powerful God who created the

- universe.
- a. Consider the Milky Way which is over 100,000 light years in diameter was created by an awesome God (*The Moon and Its Creation*, Whitcomb and DeYoung).
 - b. This universe is composed of 2.5 million other galaxies comparable to the Milky Way.
 3. The sun which supplies heat and light is poised at 93 million miles from earth.
 - a. If the sun were just 10 percent closer, it would literally burn everything to a crisp.
 - b. If the sun were just 10 percent farther away, earth would be a frozen solid of matter.
 4. The solar system is traveling through space at speed of over 600,000 miles per hour.
 - a. The solar system takes an estimated 220 million years just to complete an orbit.
 - b. If the earth traveled at only 35,000 miles per hour, just one-half of its current rate, the seasons would be doubled and the intense summer heat would bake the earth while the intense winter cold would freeze it.
 5. The tilt of the earth is very important to survival of life.
 - a. The earth's axis is inclined from the perpendicular to the plain of its orbit by twenty-three and one-half degrees.
 - b. The tilt of the earth accounts for the seasons.
 - c. If the earth was not tilted, the water vapor from the ocean would move north and south, piling up continents of ice and leave a desert between the equator and the ice.
 - d. The weight of the ice would depress the poles, causing the equator to bulge or erupt.
 - e. Surrounding our earth is a protective atmosphere that is composed of 78% nitrogen, 21% oxygen, and 0.03% carbon dioxide, along with water vapor and minute levels of several other gases (Science Digest, January, 1981).
 - f. The proper balance of these elements is absolutely essential to life on earth and it was GOD that mixed them just right!

E. The Six Days of Creation

1. The Bible says that it took six days for creation to occur, “*For in six days the Lord made the heavens and earth, the sea, and all that is in them, but he rested on the seventh day*” (Exodus 20:11; 31:16-17).
 - a. Evolution requires billions of years to develop, but it took God only six days for God to create the heavens and earth!
 - b. If everything was made in six twenty-four-hour days, then nothing was made prior to or after (Genesis 1:1-31).
 - c. The Hebrew word for “days” in this verse is “*yamin*,” in the plural form, and when in the plural form, it normally refers to a literal 24-hour day.

2. In Exodus 20:11, the days are viewed as literal twenty-four hour days.
 - a. The Hebrew word for “day” in Genesis One is “*yom*.”
 - b. When this word is associated with a “definite numeral,” it is (unless the context indicates otherwise) a solar 24-hour day.
 - c. Each of the days of creation had an EVENING and a MORNING.
 - d. How could the “evenings” and “morning” have been days of millions of years each in the first chapter of Genesis?
 - e. It took God six days to create the world, because God intended six days of work and one day of rest to be a pattern for man to live by.

F. To the Biblical Counselor, the Bible must Be the Word of God

1. The biblical counselor CAN rely on the word of God and depend on it when counseling others.
 - a. Much of psychological counseling today is based on the whims and opinions of so-called professionals.
 - b. The question arises, “Who is right when it comes to theories of counseling?”
 - c. If there is no absolute authority, no God, no revelation from God that can be reliable, one opinion is as good as another and no psychological statement can be determined as absolute fact.
 - d. Unless the universe was created by a Supreme Being, who gave it design and order, there is no such thing as a psychological law.
2. The biblical counselor has an objective source of knowledge – **THE BIBLE** – God’s revelation to us!
 - a. Because the Bible is the word of God, the biblical counselor can have a sense of competence, assurance, and absolute authority in the Bible.
 - b. The Bible provides everything that “pertains to life and godliness” (2 Peter 1:2-3) and can be trusted when counseling others!

SELF EXAM FOR LESSON NINE

1. What is the “Law of Biogenesis?” _____

2. What is the “Big Bang Theory?” _____

3. What is the “Second Law of Thermodynamics” and how does it refute evolution?

4. What is the “Anthropic Principle?” _____

5. How does the “Six Twenty-four Hour Days” prove special creation?

LESSON TEN

A REVIEW OF POPULAR COUNSELING THEORIES

INTRODUCTION

This chapter is designed to introduce the biblical counselor to the basic concepts and theories of counseling and to examine the role that Christian principles play in the counseling process. The modern day counselor has many theories and methodologies to choose from in his training and preparation as a therapist.

Whether a professional or a non-professional, all counselors chose some kind of philosophy to guide them in their pursuit of helping people cope with personal problems. It is not just the counseling theory that we need to look at, but the underlying philosophy of man's origin and purpose in life. We will choose a method of therapy that coincides with our view of man and his place in the role of living things.

LESSON AIM: To examine popular counseling theories based on the evolutionary hypotheses and theories with a biblical orientation.

LESSON PREVIEW: You will . . .

1. Examine several aspects of counseling theories based on the evolutionary hypothesis considering their strength and weaknesses.
 2. Consider four different aspects of biblical counseling, making an evaluation of their strengths and weaknesses.
-

THE PSYCHO DYNAMIC THEORY

A. Sigmund Freud Had a Great Deal of Influence on Modern Day Psychology

1. Freud had a radical impact on the theories of human race and his views have permeated all of society.
 - a. He has been credited with bringing psychiatry into the mainstream of society.
 - b. Through his efforts, psychology has reached a status in our society as a science in and of itself.
 - c. However, many therapists do not accept his conclusions on human nature.
2. Freud's psychoanalysis focuses on three themes.
 - a. Emphasis on "sex" and "aggression" as a motivational basis for behavior.
 - b. A focus on "deterministic" and "naturalistic" assumptions of the PSYCHO DYNAMIC model.

- c. The “direct attack” on religion that Freud made in his later writings.
3. Classic Freudian “psychoanalysis” assumes that all human behavior is determined by “psychic” energy and early childhood experiences.
 - a. The belief for understanding a person’s current behavior is necessary to understanding that the behavior is rooted largely in unconscious conflicts and motives.
 - b. Freud believed that the forces that move us are irrational and strong, most often related to aggressive or sexual impulses.
 - c. He believed that man was basically an animal and therefore, all motives are instinctually based.
 - d. Freud was influenced heavily by Julian Huxley’s defense of the evolutionary theories of Charles Darwin.
 - e. He became convinced that man was just an animal of a higher intelligence and his theories of human behavior were more or less based on evolution.
4. Freud’s theory of psychology can best be understood with the three terms he uses.
 - a. The “id” is the entity where our most primitive sexual and aggressive drives and urges occur.
 - 1) “Id” assumed to be present at birth.
 - 2) The “id” is largely unconscious, illogical, demanding and relentlessly driving toward personal gratification.
 - b. The “ego” is reality-based and develops as an individual interacts with the external world.
 - 1) The “ego” is largely conscious and serves a vital role in mediating the primitive urges of the “id.”
 - 2) Freud’s belief was that the “ego” kept the “id” in check with constraints or opportunities of reality.
 - c. The “superego” places restrictive demands on both the “id” and the “ego.”
 - 1) The “superego” is seen as a kind of “conscience.”
 - 2) The “superego” is assumed to be only partially conscious.

B. The Freudian Development of Personality Is a Series of Psychosexual Stages

1. The “oral stage” (first year of life).
 - a. It focuses on the gratification or lack of gratification like a baby sucking or chewing.
 - b. Failure to get one’s needs met potentially leads to greediness and an unhealthy preoccupation with possessions later in life.
2. The “anal stage” (ages one to three).
 - a. This stage centers around the child’s experience of parental demands, discipline and expectations, especially as they relate to toilet training.
 - b. Unresolved issues (psychic gratification centers on retention or expulsion) leads to unhealthy attitudes about bodily functions.
3. The “phallic stage” (ages three to six).
 - a. This stage focuses on gratification of the genitals.

- b. Unresolved issues distort sexuality later in life.
- 4. The “latency stage” (ages 6-12).
 - a. The emphasis at this stage is on increased socialization with other children.
 - b. This stage relates directly to academic, athletic, interpersonal or recreational competencies, which impact self-concepts.
- 5. The “genital stage” (ages 12-18).
 - a. The sexual impulses become predominant at this stage.
 - b. Healthy or unhealthy interest in the opposite sex develops in this stage.

C. The Ultimate Goal of Psychoanalysis Is the Total Reconstruction of the Personality

- 1. To accomplish this goal, it is necessary to relive certain painful childhood experiences and work through them.
- 2. This process is called “abreaction” or “catharsis.”
- 3. There are certain conclusions in Freud’s theories that have some merit in counseling, but much of his views are based on the fact that man is just an animal.
- 4. This view will cause an individual to look at a person who is basically controlled by animal instincts.
- 5. Freud has based his philosophy of therapy on these conclusions.

THE BEHAVIORAL THEORY

A. John B. Watson Promoted the Theory of Behavioral Counseling

- 1. His concept was based on “naturalism.”
 - a. Naturalism assumes that the universe is composed exclusively of matter and energy.
 - b. This view lead him to conclude that there are no such things as “supernatural” entities such as gods or spirits.
 - c. The specific formula for understanding behavior was later supplied by the learning theories of Pavlov, Thorndike, B.F. Skinner and others.
- 2. In Behaviorism, all human and animal behavior is viewed as caused by events in the environment.
 - a. Behavioral understanding of a person is found in their behavior patterns, reflexes, perceptions and impressions.
 - b. This theory believes that “self” is nothing more than the aggregation of the person’s empirical traits.
 - c. In behavioral assessment, it is not persons or personalities that are assessed, but behaviors and the controlling variables.
 - d.

B. Behavioral Therapy Methodology

- 1. The behaviorist asserts that “classical” and “operant” learning processes explain man’s behavior.
 - a. “Operant learning” is also called instrumental learning and refers to

- the modification of freely emitted behavior (behavior which is free of being non-reflexive and non-coerced).
- b. “Classical conditioning” is the process by which an involuntary response becomes reflexively associated with new eliciting stimuli (all human beings exhibit reflexive responses that are unlearned to the stimuli that elicit these responses, i.e., a burn elicits pain, a noxious odor elicits nausea).
 - 1) The classic example is Pavlov’s dogs, which learned to salivate at the sound of a bell.
 - 2) The repeated association of the bell with the presentation of food provided a stimulus for the dogs.
 - 3) The food was the “unconditional stimulus, “which elicited an “unconditioned response” of salivation.
 - 4) After the conditioning trials, the previously irrelevant bell became a “conditioning stimulus.”
 - c. “Operant conditioning” is an emitted behavior modified over time by the consequences.
 - d. The consequences that follow are contingent upon the response the stimuli forms in the behavior that occurs.
4. There is much to accept in Behavioral Therapy methodology that can be of use to a counselor.
- a. This theory can help us understand our programmed response to a certain stimulus in certain ways as a result of a conditioning process.
 - b. The use of this theory has helped social scientists in many ways to understand human behavior.
 - c. Behavioral Therapy does miss the key aspect of human existence – that man has a soul and the nature of man seeks and longs for a higher power (Psalms 103:1-5).
 - d. It loses sight of the ability of man to project beyond current situations.
 - e. This theory lacks in providing man the opportunity to make adjustments in his status, not by conditioning, but by an inherent moral compass (Romans 2:14-16).

THE NON-DIRECTIVE THEORY

A. Psychologist Carl Rogers Embodies the Theory of Non-Directive Therapy

1. This theory asserts that the client, not the therapist, should be at the heart of the counseling process since only the counselee has the resources by which to become aware of and able to grow personally by removing obstacles (often called Person-Centered therapy).
 - a. It is significant that Rogers preaches a theory that subscribes to the belief there is no absolute authority.
 - b. Rogers believed that each person’s perception of who he is and who he can be will lead to healing without direction from the therapist.
 - c. The therapist is not allowed to impose any moral judgements or any standard of truth on the counselee.
2. Non-Directive means that the therapist does not direct the counselee.

- a. The only role the counselor serves is to guide the counselee through repeating statements for clarification, hoping the counselee will see the errors in their life and make the proper corrections.
- b. It is clear that this therapy is a reaction against what Rogers perceived as the dogmatism of “prescriptive” religion.
- c. This is also a direct reaction against the Bible as the absolute authority in a person’s life and leaves the counselee helpless and hopeless (Jeremiah 10:23).

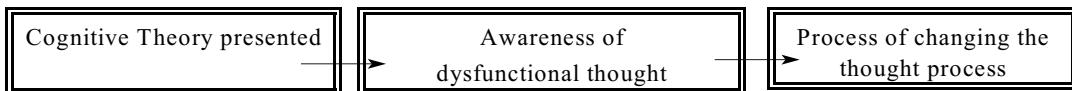
THEORIES WITH A BIBLICAL ORIENTATION

A. The Cognitive Theory

- 1. “Cognitive” means “the process of knowing in the broadest sense, including perception, memory, and judgement” (New World Dictionary, Second College Edition, 1974).
 - a. This theory looks to the mind and thought process as the main motivator of human behavior.
 - b. The main contributors to this therapy process are Albert Ellis and A.T. Beck.
 - c. Neither of the men are Christians, but their methodology coincides with the biblical model and mandate for human behavior.
- 2. The Bible requires believers not to be conformed to this world.
 - a. Paul declares in Romans 12:2 that this process is a transformation of the mind, which is a changing of a person’s belief system.
 - b. The cognitive theory and the concept of transforming the mind are compatible and useful to a Christian counselor.

B. Cognitive Therapy Typically Proceeds in Three Stages

- 1. The presentation of the cognitive theory.
- 2. The development of an awareness of the dysfunctional thoughts on the part of the counselee.
- 3. The changing of thoughts and the substitution of more functional thinking.



C. Christian Scholars Give Credence to the Cognitive Theory

- 1. William Backus, Ph.D. (Telling Yourself The Truth) and Chris Thurman, Ph.D. (The Lies We Believe) give a more biblical emphasis to this theory.
 - a. This theory has a biblical orientation as opposed to the humanistic theories of Freud, Skinner and Rogers.
 - b. The basis of this theory is that a person can change their feelings and behavior through the process of rational thoughts.
- 2. Ellis called this therapy “Rational Emotive Therapy” (RET).
 - a. Beck, Ellis, and others emphasize the need to get down to the “core beliefs” (belief systems) of the counselee.
 - b. During this process a major effort is devoted to developing a self-

awareness of “what we tell ourselves” determines what we become (Proverbs 4:23).

THE TEMPERAMENT THEORY

A. The Temperament Theory Is Accepted More and More by Christian Counselors

1. Basic to this theory is the belief that a person’s “temperaments” are created by God.
 - a. This theory is also referred to as “Creation Therapy.”
 - b. “Temperament” is the inborn part of a person that determines behavior toward people, places and things.
 - c. Each person has certain traits and characteristics that are part of the “temperament make-up” that reveals the inner person.
 - d. The temperament pinpoints a person’s perception of themselves and is a determining factor in coping with stress and pressure.
2. Hippocrates was the first to bring to light the theory of temperament.
 - a. According to him, a person’s behavior was governed by the color of bile within a person’s body.
 - b. The body fluids were called “humors” and Hippocrates divided the fluids into four classifications.
 - 1) Blood
 - 2) Black Bile
 - 3) Yellow Bile
 - 4) Phlegm
 - c. He believed that an excess of one or more of these fluids would cause a person to behave according to the nature of the fluid; i.e., a person who had an overabundance of black bile would be an extremely dark, moody person, as in “melancholy.”
 - d. Alfred Adler (1927) interpreted Hippocrates’ four temperaments.
 - e. The theory of “humors” has proven to be scientifically unsound, but it did give a basic understanding of the differences in human behavior.
 - f. Temperament therapists believe that the “temperaments” are the traits unique to that person and “personality” is what is portrayed.
 - g. The wider the difference between the temperament and personality, the higher the anxiety/stress level a person will experience.
 - h. This produces a stronger possibility of engaging in destructive and compulsive/obsessive behavior.

NOTE: Dr. Tim LaHaye, a Christian psychologist, has promoted that “temperament” are God-given traits and are genetically inbred differences of uniqueness (*Understanding The Male Temperament*, Tim LaHaye, Ph.D., Revell Company, 1975; *The Spirit Controlled-Temperament*, LaHaye, Tyndale House Publisher, 1966).

OTHER THEORIES WORTHY OF CONSIDERATION

A. The Theory of Nouthetic Counseling

1. This theory was developed by Jay Adams.
 - a. Adams coined the phase “**nouthetic** counseling” from the Greek word “*nouthesis*.”
 - b. The noun form (*noutheteo*) and the verb form (*nouthetic*) are found in Romans 15:14 and Colossians 3:16.
 - c. The words can be translated as “admonish,” “instruct” or “counsel.”
 - d. The word has the connotation of “confronting one another.”
2. Nouthetic confrontation consists of three basic elements.
 - a. It implies that there is a problem.
 - b. It is confrontation with the intent of making a change in the counselee.
 - c. It is teaching with the purpose of influencing for good.
3. Paul reveals that a Christian can counsel others when they are full of “goodness” and “knowledge” (Romans 15:14).
 - a. It is training by the Word of God.
 - b. The intent of this approach is to correct a problem and make it right before God (Galatians 6:1-2).

B. Nouthetic Counseling Is “Directive”

1. This process of counseling involves the use of “authoritative” instruction.
 - a. It depends on the Word of God as final authority.
 - b. The “end justifies the means; rather, it regulates the means.”
2. The use of Nouthetic counseling requires equal responsibility from the participants.
 - a. The counselor and counselee play an equal role in the counseling process.
 - b. To be effective, the counselee must accept the Bible as final authority.
 - c. The counselee must be willing to face the problem and find a biblical solution.
3. Nouthetic counseling has merits as well as weakness.
 - a. The writings of Jay Adams discounts the idea that psychology has merit as a therapy for the Christian.
 - b. His focus is that psychological knowledge is not needed to draw on and all that is needed is the Bible and prayer.
 - c. When properly applied, the Bible and psychology are effective because it is a study of the mind that God made.
 - d. Nouthetic Theory is commendable but lacking in appreciation of true psychological laws that can help the counselor when dealing with hurting people.

C. The Misbelief Theory

1. Developed by William Backus, a clinical psychologist.
 - a. This method of therapy involves putting the truth into the value systems of an individual.

- b. It is a person's "modus operandi," and the words (self-talk) that an individual programs into their value systems.
2. The brain can be programmed to believe lies as well as truth.
 - a. As the repetition of lies becomes consistent, the brain records them as truth.
 - b. These lies will definitely impact a person's ability to make good decisions.
 - c. The Mis-belief Theory is built on the Cognitive Model of therapy with a total focus on the truth based in the Scriptures.
 - d. This approach is the basis of biblical counseling.

SELF EXAM FOR LESSON TEN

1. How would you describe the "Psycho dynamic Theory?"

2. What is the major flaw in the "Behavioral Theory?"

3. What are the three stages of "Cognitive Therapy?"

1) _____

2) _____

3) _____

4. What are the three basic elements in the "Nouthetic Theory?"

1) _____

2) _____

3) _____

5. What is the difference between "Temperament" and "Personality?"

LESSON ELEVEN

THE COUNSELOR AND CHRISTIAN ETHICS

INTRODUCTION

Jn our world today, the concept of “ethics” is determined by the situation one is in. “Situation ethics” is the moderate approach between the two extremes of “legalism” (saved by law-keeping) and “antinomianism” (no absolute moral law). It contends that all written codes of law are not really “laws” in the sense of being permanent and unchangeable. They are only guidelines or general principles that may or may not reveal the right and loving response for a given situation.

“The situationist enters into every decision-making situation fully armed with ethical maxims of his community and its heritage, and he treats them with respect as illuminators of his problems. Just the same he is prepared in any situation to compromise them or set them aside in the situation, if love seems better served by doing so.” (*Situation Ethics*, Joseph Fletcher.)

Thus, what is “right” may differ in any given situation depending on what the “loving” response is. The highest moral principle is indeed (*agape*) love. *Agape* is “unconditional love” and has the intent of doing what is best for another. It is at once the intent of all law and the summation or fulfillment of all revealed commands. Love is the guiding and motivating force behind all Christian thought, speech and behavior (Romans 13:8-10). But love requires of us that we keep the commandments of God (John 14:15).

LESSON AIM: To look at four things that directly affect the mental and emotional condition of those involved – Abortion, Pornography, Materialism and Humanism.

LESSON PREVIEW: You will . . .

1. Determine the rightness or wrongness of abortion and the psychological effect it has on those involved.
 2. Discover the definition and nature of pornography and how harmful it is for those involved in it.
 3. Look at materialism and its relationship to mental health and personal relationships.
 4. Learn the true meaning of humanism and the ungodly influence it has on our society and the human race in general.
-

Four Things That Affect Mental and Emotional Condition

A. Abortion

1. Abortion, as such, is not in the Bible.
 - a. There is a reference to a miscarriage found in Exodus 21:22-25.
 - b. This situation does give us an idea of God's will in regards to the sanctity of life.
2. When does the "embryo" become a living viable organism?
 - a. When does a developing "fetus" have a soul?
 - b. God's word provides insight for our careful consideration as recorded in Psalm 139:13-16.

B. A Look at Embryology

1. Life begins at conception.
2. All that an individual is capable of becoming is included in the single cell called a "zygote."
3. At day two the zygote splits and continues this process which is called a "blastocyst."
4. Week one: This bundle of cells implants into the mother's uterine.
5. Week three: The embryo is taking a fundamental body shape.
6. Week four: There is a discernible heartbeat.
7. Week six: The brain reveals electrical impulses.
8. Week seven: Movement of the body begins to occur.
9. Week eight: The body has clearly defined organs, hands feet, and limbs(fetus at this point).
10. Week nine: Ultrasound can pick up fingerprints, footprints and the creases in the palms of the hand.
11. Week ten: The fetus becomes very active – i.e., sucking thumbs, jumping, and playing with umbilical cord.
12. Week eleven: The growth of the fetus is about 3 inches. The heart is beating, the brain is active and all bodily systems are working. (THIS IS THE AVERAGE AGE OF AN ABORTION!)
13. Four months: More movement occurs and the baby will respond to outside stimuli. Facial movement can be observed such as a frown, turning of head, kicking of feet and hair may even appear!
14. Six months: The nervous system is developed to a high degree.
15. Seven months: The eyes respond to light and attention is given to sounds
16. Nine months: Brain waves are similar to that of a newborn and delivery is ready to occur!

Note: The above information comes from the AFA Journal, May 1992.

C. God's Interest in Human Development

1. God does take an interest in humans as they develop (Genesis 25:23; Job 31:15; 33:4-6; Psalm 139:13-16; Ecclesiastes 11:5; Isaiah 44:2, 24; 49:1-5).
2. A good example of this divine interest is the account of Jeremiah who God formed in the womb (Jeremiah 1:4-5).

3. Jesus was named before being conceived (Luke 2:21).
4. The apostle Paul was called to be a preacher and set apart in his mother's womb (Galatians 1:15).
5. John the Baptist leaped in Elizabeth's womb at six months at the voice of Mary (Luke 1:41).

D. Man is God's Unique and Crowning Creation

1. God gives a baby a soul that will last for all eternity (Genesis 2:7, 19; Job 32:8).
2. To destroy human life purposely and with intent is murder.
3. This is condemned in the Bible (Exodus 20:13; Deuteronomy 5:17; Matthew 5:21; 15:19; Romans 13:9; James 2:11).

E. The Negative Psychological Effects of Abortion

1. The immediate reaction after an abortion may be relief.
 - a. There is no more fear of the unknown, but what about one month after an abortion?
 - b. In-depth studies report there is an occurrence of guilt, anxiety, depression and suicide as the consequences of abortion.
 - c. Women suffer from not one, but a combination of these emotional difficulties.
2. Guilt over an abortion is a frequent reaction – a reaction that may smolder for years.
 - a. As these women confront their guilt they express statements as, “I murdered my baby” or “I did something very wrong.”
 - b. Many fears can result from unresolved guilt such as, depression, self-accusation, phobias, or fears of infertility and of sex.
 - c. Anxiety and anger are felt and expressed by women in the post-abortion period.
3. Many women are depressed when telling their feelings about their abortion experiences.
 - a. Many women feel completely immobilized because of guilt.
 - b. They do not function adequately in the various areas of life.
 - c. They feel alienated from those around them and feel they have no one to confide in.
 - d. They experience insomnia and/or nightmares about little children and have flashbacks about the abortion procedure.
4. Families who experience “amniocentesis” for prenatal detection of an abnormality and chooses abortion, are at risk of emotional trauma.
 - a. Studies indicate that the incidence of depression following selective abortion is as high as 92% in women and 82% in men.
 - b. Selective abortion is the result of a premeditated choice, where stillbirth is regarded as an unfortunate accident.
 - c. Premeditated abortion is a sin, but not unforgivable!

PORNOGRAPHY

A. Pornography Permeates the Very Fabric of Society

1. Pornography is a sin because it gives the impression that moral standards are no longer valid.
2. Pornography is a sin because it undermines the thinking and standards of all people and lowers mankind to the level of animals.
3. Christians cannot afford to be involved in pornography in any way.

B. What Is Pornography?

1. The word “pornography” comes from the two Greek words *porneia* and *graphei*.
 - a. *Porneia* means, “fornication; illicit sexual behavior.”
 - b. *Graphei* means, “writing” (1 Corinthians 6:9-11).
 - c. Pornography applies to illicit sexual behavior portrayed by the use of various media formats such as movies, magazines, or the internet.
 - d. Paul condemns the Gentiles who had rejected God, by describing their activity as “*being filled will all unrighteousness, sexual immorality (porneia), wickedness, covetousness and maliciousness*” (Romans 1:29).
2. Biblically, pornography can be defined as “media presentations, which implicitly or explicitly present language or action that is intended to, or tends to produce a sexual arousal in a person, which creates illicit sexual thoughts and behavior.”
 - a. Some dancing could be included in this category.
 - b. Pornography directly applies only to sexual aberrations and in principle to sexual violence.

C. The Government and Legal Issues

1. In 1983, congress passed legislation making child pornography illegal.
 - a. In 1984 there was the creation of a new Commission on Pornography.
 - b. This commission found that hard-core pornography is detrimental and degrading to society.
 - c. Eighty percent of all hard-core pornography is produced in Los Angles County.
2. The difficultly of lawmakers to originate laws regarding pornography are many.
 - a. The current misinterpretation of the separation of church and state will not allow lawmakers to use religious standards of morality to judge obscenity.
 - b. The world can never define or discriminate the obscene from that which is not because the world has no absolute criteria to make such a judgement.
3. The moral laws from God are the only criteria to use.
 - a. If one rejects God, there is NO absolute standard by which to judge deviant behavior (Isaiah 55:7-9).
 - b. Without the divine standard that God provides, it all becomes a matter of personal taste, regardless of how repulsive the pornography is.

- c. Majority rule does not determine right from wrong (Matthew 7:13-14).
- d. All decisions based on personal taste are destined to cause confusion, contradiction, and legal gymnastics when it comes to defining pornography.

D. Pornography is Harmful

- 1. Pornography is degrading to people because it treats people as objects.
 - a. Pornography does not build respect or integrity that individuals are made in God's image.
 - b. It is harmful because it creates sexual fantasies that accompany it including masturbation.
 - c. It creates a lust for illicit sex (Matthew 5:27-30).
 - d. Pornography is also linked to sexual violence in many forms.
- 2. Pornography creates lust and is addictive and progressive.
 - a. Sex abusers testify that they fed their lust on the use of pornography (e.g., Ted Bundy).
 - b. It has a direct correlation to rape, wife abuse, murder and other felonies.
 - c. A by-product of pornography is the lust it produces in the hearts and minds of people.
 - d. It is a SIN and a crime that is consuming the nation.

MATERIALISM

A. A “Materialistic” Outlook Is a Focus on Worldly Things

- 1. The very concept of materialism is anti-Christian (Matthew 6:19-24).
 - a. The underlying definition of materialism is a great regard for the physical and material things of the world.
 - b. The consequence of materialism causes an individual to measure life by the amount of “things” in their possession.
- 2. Materialism affects a person’s personal conduct and outlook of life.
 - a. These individuals come to embrace the view that comfort, pleasure, and wealth is the only real and highest goals and values.
 - b. This concept of materialism is a compelling temptation to a Christian and can affect spiritual values.
 - c. Materialism must be guarded against because of the negative consequences it has on Christians.

B. The Dangers to Be Recognized

- 1. Materialism can choke spirituality from the heart of a Christian (Luke 8:14).
 - a. This can be likened to a person choking on food or the terror of someone suffocating.
 - b. The fright of a choking Christian is just as real as these life-threatening examples.
- 2. Materialism can prevent Christians from growing and maturing (Philippians 3:7-11).

- a. It is a sad day when a Christian begins well in God's service only to be overcome and entangled with material things.
- b. The cares, riches, and pleasures of this life are the "stuff" which lures Christians into materialism.
- c. Materialism can prevent a child of God from being transformed into a creation of God's workmanship (Romans 12:1-2 and Ephesians 2:10).
- 3. Materialism is a weapon of the devil (Ephesians 6:10-18).
 - a. This battle is ongoing and the devil is trying to control the hearts and minds of Christians (Colossians 3:1-17).
 - b. Christians are not of this world and therefore materialism must NOT dominate or control a Christian's life.
 - c. The Christian's citizenship is in heaven (Philippians 3:17-21).
 - d. Christians must realize that covetousness is a "wantonness, absence of restraint, lustful desires and indecency," which is idolatry (Colossians 3:5).

C. Contentment for a Christian Is a Blessing

- 1. Christians should learn to be content in life.
 - a. God knows our needs and our struggles (Matthew 6:25-34).
 - b. Paul "learned" how to be content (Philippians 4:11).
 - c. Peter informs Christians that God does care for His children and this can lead to contentment (1 Peter 5:7).
- 2. Paul noted that "godliness with contentment" is great gain.
 - a. He observed that with food and clothing, a child of God should be content (1 Timothy 6:6-10).
 - b. Contentment is not based on circumstances.
 - c. The crown of life in heaven is greater by far than any riches or rewards in this life and should serve as a Christian's motivation (2 Timothy 4:6-8).
 - d. Insights from the Scriptures vividly make clear the dangers of materialism.

HUMANISM

A. Humanism Is an Attitude of Worldly Values

- 1. Definition of Humanism
 - a. "The quality of being human; human nature; any system of thought or action based on nature or ideals of man."
 - b. Humanism is a modern, non-theistic, rationalistic movement that holds that man is capable of self-fulfillment of ethical conduct without recourse to super-naturalism.
- 2. Humanists hold an attitude of worldly values.
 - a. Individuals with this conviction believe that man is capable of determining his destiny.
 - b. They believe that there is no absolute truth, and man is a law unto himself (Judges 21:24-25).

B. Humanism and Atheism Go Together

1. The humanist rejects the supernatural (2 Timothy 3:1-5).
 - a. The Humanist Manifestos leave no doubt about their denial of God's existence. It says, "We find insufficient evidence for belief in the existence of a supernatural . . . as non-theists we begin with humans not God, nature not deity." (*Humanist Manifestos I & II*, Prometheus Books, 1973, p.16).
 - b. They begin with nature and leave God entirely out of the picture.
 - c. Humanists theorized that man can enjoy unlimited potential.
2. The theory of organic evolution is a logical corollary of atheism.
 - a. The humanists teach that God does not exist.
 - b. They regard the universe as self-existent and not created, that it evolved.
 - c. The humanists teach that man developed from lower animals and made enormous progress since his appearance on earth.
3. Humanists would like to convince others that humanism means the same as being a humanitarian.
 - a. Humanists deny all absolutes and therefore cannot consistently talk about any obligation to do good for anyone.
 - b. Joseph Fletcher, a prominent humanist bio ethicist, opposes sending food and other supplies to countries, which have "exceeded their biological carrying capacity" (*Humanhood: Essays in Biomedical Ethics*, Joseph Fletcher, Prometheus Books, 1979, p. 55).
 - c. Fletcher holds the view that nations that refuse to practice birth control should not be helped.
 - d. He contends that if these nations do not practice and promote birth control, then the nations that are supporting them are acting in an immoral manner.

C. The New Eugenics and Humanism Go Together

1. "Eugenics" is a science that attempts to improve the human race through the control of heredity factors.
 - a. The word "eugenics" comes from a Greek word meaning, "well born."
 - b. The philosophy of eugenics is the idea that the best of the human race ought to be preserved and the inferior be eliminated.
2. The father of modern eugenics was Francis Galton (1822-1911).
 - a. He believed that exceptional types of animals can be developed by selective breeding.
 - b. His belief was that this same principle could and should be applied to the human race.
 - c. Galton, a cousin of Darwin, was significantly influenced by Darwin's book, *The Origin of Species* (1859).
3. Hitler adopted Galton's and Darwin's philosophy.
 - a. The Nazi philosophy says the weak and flawed people of society should be eliminated.
 - b. This same belief is being promoted by many people today.
 - c. Dr. William Gaylin, a professor of psychiatry and law at Columbia

University, stated, “. . . it used to be easy to know what we wanted for our children, and now the best for our children might mean deciding which ones to kill . . .” (*Death Without Dignity*, Paul Marx, Liturgical Press, 1975, p. 81).

- d. Humanism has promoted many sordid ways to alter the human race.
- e. This philosophy has promoted abortion, genetic engineering, human cloning, and the new eugenics.
- f. All of these beliefs are just another step in man’s thinking that humans are just animals to be experimented with.
- g. All this perverted thinking is contrary to God’s will and has created an atmosphere that says life is not sacred (Romans 1:18-32).

D. Cloning Is Man’s Way of Saying We Don’t Need God Anymore

1. Richard Seed, a Chicago scientist says, “Cloning and the programming of DNA is the first serious step in becoming one with God.”
2. This philosophy, which has developed in the last generation, has sown death and reaped a whirlwind of pain.
3. Paul sated it well, “*Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap*” (Galatians 6:7).
4. The challenge lurking on the horizon is EUTHANASIA (act or method of causing death).

WHAT DOES THE BIBLE SAY?

A. The Bible Teaches the Sanctity of Life

1. Throughout the entire Bible, not only is the sanctity of life taught, but the HOPE of life after DEATH!
 - a. The ultimate promise of God is the wonderful quality of life after death.
 - b. This quality of life transcends anything experienced here on earth (2 Peter 3:11-13; Revelation 21:1-4).
2. The great HOPE that one has in Jesus is a great motivation to pursue eternal life.
 - a. Because of the blessed hope in Jesus, mankind can look beyond the grave.
 - b. Only God of the Bible provides the hope of experiencing the bliss of ETERNITY with Him (Philippians 3:7-11).

B. Christian Counselors Have the Bible as the Ultimate Guide and Source

1. A Christian counselor has the solemn duty of upholding the Bible as God’s inspired word and absolute standard of authority.
 - a. With a divine standard, the Christian counselor can go to the word of God with confidence, knowing it can help others in need.
 - b. Standing firm on the Bible provides a rock solid foundation for moral ethics.
2. The Bible can help all individuals get the most out of life.
 - a. The Bible explains man’s origin and purpose in life.

- b. Christian counselors can proclaim this belief in all counseling endeavors with courage and confidence (John 15:18-27).

SELF EXAM FOR LESSON ELEVEN

1. What does the Bible say about abortion? _____

2. What are some of the psychological effects of an abortion?

3. Why is pornography harmful? _____

4. What are the dangers of “materialism?” _____

5. Why do Humanism and Atheism go together?

LESSON TWELVE

THE COUNSELOR AND THE HOLY SPIRIT

INTRODUCTION

 e live under the dispensation of the Holy Spirit of God. It is the fulfillment of the promise of Jesus (John 14:16-17; 16:13). The Holy Spirit converts sinners (through the Word of God), dwells in the Christian, comforted the apostles and abides even today as the Comforter (1 Corinthians 6:19).

God designed that the Holy Spirit be manifested in three ways: The Baptism of the Holy Spirit (Acts 1:5-8; 2:1-5); The Indwelling of the Holy Spirit (Acts 2:38; 5:32); and the Miraculous Gifts of the Holy Spirit (Acts 8:15-18; 1 Corinthians 12:12-31). Jesus said that those who came to be continual believers in Him would receive the Spirit of God to indwell their bodies, but only after He had been glorified (John 7:37-39). The indwelling of the Holy Spirit did not guarantee that the baptized believer would have miraculous powers. God had purposed miracles for the early church (Hebrews 2:3-4).

LESSON AIM: To understand the role and purpose of the divine Comforter, the Holy Spirit of God, in the healing ministry of counseling.

LESSON PREVIEW: You will . . .

1. Examine the doctrine of the Godhead and see that the Holy Spirit is a divine entity and part of the Godhead.
 2. Learn that the Holy Spirit is given to indwell Christians and produces righteous fruit in the life of those whom He indwells.
 3. Be convicted that prayer is extremely important in helping the Christian counselor in the counseling process.
-

THE DOCTRINE OF THE GODHEAD

A. The Doctrine of the Godhead Is Revealed Only in the Bible

1. An adequate understanding of the Godhead and the nature of the Holy Spirit will help Christians counselors.
 - a. If a Christian counselor entertains false conceptions and wrong views of the Godhead, there will be a lack of understanding of the nature of the Holy Spirit and how He helps counselors.
 - b. There are many false views regarding the Godhead.
 - c. Careful examination of Bible teachings will be necessary to properly understand the doctrine of the Godhead.
2. Some teach that the Godhead is a threefold manifestation of one person.

- a. This theory makes the Godhead one God.
 - b. There is a sense in which the three are one, but this unity does not destroy the three distinct personalities of the Godhead.
 - c. Another false view of the Godhead is that there are three Gods; this theory ignores the unity of the Godhead.
 - d. These views contradict the sound teachings of the Bible that God is three persons, yet one in essence and purpose.
3. Jesus referred to God as His Father and as a distinct person from himself (John 17:1-5).
- a. Jesus promised to send the Comforter (Holy Spirit) from the Father (John 15:26).
 - b. Jesus could not send the Holy Spirit as a third divine person if the Godhead were only one person showing himself in three different ways (Acts 1:6-8).
 - c. The Godhead was revealed to men in the Bible as three persons; not as three representations of one person.
 - d. All the members of the Godhead are of the SAME NATURE, therefore, they partake of the nature of the other members of the Godhead (Genesis 1:26).

THE HOLY SPIRIT IS A PERSON

A. The Works of the Holy Spirit Manifest His Personality

1. The Holy Spirit speaks, witnesses, teaches, guides, leads, and forbids (1 Timothy 4:1; John 15:26; 14:26; 16:13; Acts 16:6-10).
 - a. The Holy Spirit possesses a “mind” (Romans 8:27).
 - b. He has “knowledge” (1 Corinthians 2:11).
 - c. He has “affections,” and the highest of all affections is attributed to the Spirit (Romans 15:30).
2. The slights and injuries suffered by the Holy Spirit declare His personality.
 - a. Ephesians 4:30 indicated that the Holy Spirit can be grieved.
 - b. Acts 7:51 declares that the Holy Spirit can be “resisted.”
 - c. Jesus said the Holy Spirit can be “blasphemed” (Matthew 12:32).
3. The Holy Spirit does the work of deity.
 - a. He “created” the universe (Psalm 104:30).
 - b. The Holy Spirit “regenerates man” (John 3:5-8).
 - c. The believer is “strengthened” by the Holy Spirit (Ephesians 3:16).
 - d. The body will be “resurrected” by the work of the Holy Spirit (Romans 8:11).
 - e. The Holy Spirit “performs” miracles (miraculous gifts of the Spirit, 1 Corinthians 12:4-11).
4. The Greek definition of the Holy Spirit gives a deeper understanding of who He is.
 - a. The Holy Spirit and the work performed comes from *pneuma*, which can be translated, “wind,” “breath,” or “spirit” (John 3:8; 2 Thessalonians 2:8).

- b. The Holy Spirit is deity, is a person, and is a part of and works with the eternal Godhead.
- c. The Spirit wants to work in a Christian life (Ephesians 5:18)!

B. The Gift of God

- 1. Twice in the Gospel of John, Jesus promises that all believers and the apostles would receive the Holy Spirit as an abiding, indwelling presence (John 7:38-39; 14:16-18).
 - a. In agreement with Acts 2:38 and 5:32, the apostle Paul says that God had given Christians the Spirit as they heard the word of faith, obeyed it and became His sons (Galatians 3:2, 5, 26-29; 4:6; 1 Thessalonians 4:8).
 - b. Jesus said the apostles' relationship to the Spirit of God was going to change.
 - c. The Spirit has been "with" them when Jesus sent the disciples out on the limited commission to performed miracles (Matthew 10:5-8).
 - d. Now the Spirit will be "in" them in an INDWELLING sense (John 7:38-39; 14:16-18).
- 2. The writings of Paul explain the fact of the indwelling as well as the function of the indwelling Spirit of God.
 - a. The Spirit is a SEAL of God unto salvation.
 - b. Sealing the CHRISTIAN is a work of God through the Spirit (Ephesians 1:13-14).
 - c. The Father is the SEALER and the Spirit is the SEAL.
 - d. The word "seal" means, "to set a mark upon something by the impression of a seal, to stamp, to confirm, and authenticate" (Thayer).
 - e. God has approved us as being His by giving us His Spirit (Romans 8:15-17; 1 John 3:23-24; 4:13).
- 3. A Christian can have confidence in the seal of the Spirit because God's word declares it!
 - a. By a knowledge of that word and faith in Jesus, a child of God can be sure of the seal of the Spirit.
 - b. If a demon (spirit) can enter the body, then the idea of God's Spirit indwelling the Christian is an established fact (Matthew 12:43-45; Acts 19:11-20).
 - c. "Demon Possession" is not the same as demon influence (Ephesians 6:10-12; 1 Peter 5:8; 2 Corinthians 11:3,14-15).
 - d. Demon possession ended in the First Century along with the phasing out of miraculous gifts (1 Corinthians 13:8-13).
- 4. The Holy Spirit is a Christian's motivation to Godly living.
 - a. Paul says that the work of the Spirit is to motivate the Christian to do and be good (Ephesians 4:29-30; Philippians 2:13).
 - b. The knowledge of the Spirit's indwelling gives Christians the power to overcome the lusts of the flesh (1 Corinthians 6:19,20).

C. The Intercession of the Holy Spirit

- 1. The Holy Spirit is interested in the prayers and affairs of men.

- a. Paul declares in Romans 8:26-27 the sincere attention the Holy Spirit has in mankind.
 - b. The Holy Spirit is concerned about burdens individuals have.
 - c. Aware of the weaknesses of the saints, the Spirit expresses this to God as an intercession.
2. The word “intercession” has its origin in the Greek word *entunchano* which means, “primarily to fall in with, meet within order to converse” (Dictionary of New Testament Words, Vine, p. 607).
- a. The indwelling of the Spirit is a fact.
 - b. The comforting work of the Holy Spirit strengthens the Christian to face all temptations (1 Corinthians 10:13).

D. The Fruit of the Holy Spirit

- 1. The three aspects of the Holy Spirit.
 - a. The Holy Spirit operates in conversion.
 - b. He dwells in Christians (Acts 2:38).
 - c. A Christian’s conduct is the “fruit of the Spirit” (Galatians 5:22-26).
- 2. The fruit that is produced might be called the gift of the Spirit.
 - a. Without the Spirit it would not be possible to consistently have or produce the kind of fruit spoken of in 2 Peter 1:4-11.
 - b. The chief work that the Holy Spirit has with Christians is to develop them into the likeness of Christ.
 - c. The primary objective of the Holy Spirit dwelling in Christians is to reproduce in the Christian the glory of the personality of Christ (Philippians 2:5,13).

THE CHRISTIAN LIFE

A. Christians May Live on Two Levels

- 1. The LOWER level, which is the carnal, worldly level.
 - a. This level is base and consists of the works of the flesh (1 Corinthians 3:1-4).
 - b. Paul lists the works of this level in Galatians 5:19-21.
 - c. Those who live upon the lower plane live as the world does.
 - d. At this level, people live after the flesh and the world (Hebrews 5:11-14).
- 2. The HIGHER level consists of the fruit of the Spirit (Romans 8:5-14).
 - a. The Christian who enjoys this level of living must develop into the likeness of Christ.
 - b. This lifestyle of living is a life to be lived on a higher plane.
 - c. The higher, spiritual level is where the fruit of the Spirit is seen (James 3:17-18).
- 3. There is a conflict between the CARNAL and the SPIRITUAL.
 - a. The carnal nature and the spiritual nature are sometimes in the same person.
 - b. The war is between good and evil, choosing to follow Jesus or the devil.

- c. To bear fruit is the supreme and ultimate purpose of the Christian life (John 15:1-11).
- d. The test of the Christian life is “the fruit of the Spirit” (1 Thessalonians 5:19).
- e. A child of God must strive to “be filled with the Spirit” (Ephesians 5:18).

B. The Works of the Flesh

- 1. The Greek word for “flesh” is *sark*, and means, “carnal, fleshly, sinful, worldly, or in reference to nature” (Galatians 5:19-21).
 - a. Those who are living in the lower plane of the flesh are minding the things of the world (Romans 8:5-14).
 - b. These people do the things of the flesh (James 3:13-16).
 - c. Works of the flesh may mean the frailty of human nature and its corruption by sin (Romans 6:11-18).
 - d. These works make a very black list and include, “sensuality” and “uncleanness” in their most enticing and debasing forms.
- 2. The sins and practices of the world are summed up by the phase “mind of the flesh.”
 - a. Romans 1:18-32 gives the sordid list of the “works of the flesh and the mind.”
 - b. These sins are enmity with God and are the works of the devil (James 4:1-6, 1 John 3:8; Romans 8:6-8).

C. The Work of the Spirit

- 1. The glory of Christianity is the fruit of the Holy Spirit (Galatians 5:24).
 - a. Spiritual growth and development of Christians conform to the laws of the Holy Spirit’s working.
 - b. A Christian cannot bear the fruit of the Spirit who does not have the indwelling Spirit in him.
 - c. In order to allow the Spirit to work in a Christian, the sins of the flesh must be crucified.
- 2. There are nine different kinds of fruit mentioned in the Bible (Galatians 5:22-23).
 - a. Those mentioned are: “love,” “joy,” “peace,” “patience,” “kindness,” “goodness,” “faithfulness,” “meekness,” “self-control,” and against such there is no law.
 - b. As Christians trust in God and live faithful to His word, the fruit of the Spirit is revealed as the natural result.

D. The Leading of the Holy Spirit

- 1. There is a distinction to be made between the miraculous and extraordinary manifestations of the Holy Spirit and the common or ordinary manifestations.
- 2. The Holy Spirit led Jesus and the apostles in some extraordinary, miraculous way.
- 3. The Holy Spirit also leads Christians through the Word and by influence.

4. Christians must submit to influence of the Spirit (Ephesians 5:18).

E. The Guidance of the Holy Spirit

1. The guidance of the Holy Spirit is as important in the Christian life as it is in leading unbelievers to Christ.
 - a. All this leading is done through the guidance of the Word of God (Romans 10:14-17).
 - b. The Holy Spirit uses the instrumentality of the truth (John 16:13-15).
 - c. He speaks through the word of God (1 Timothy 4:1-2).
 - d. The truth, through the written Word, is used by the Holy Spirit in conversion today as distinct from using error (Acts 16:14).
 - e. The Holy Spirit gave all truth to the apostles and the church was to follow the doctrines and practices established by them (Acts 2:42).
2. God works through the Holy Spirit as His agent.
 - a. The Holy Spirit guides us (1 John 3:23-24).
 - b. God will give us wisdom through His Spirit (James 1:5-8).
 - c. God strengthens us through His Spirit (Ephesians 3:16).
 - d. Christians are filled with the Holy Spirit (Ephesians 5:18).
 - e. The Christian has the indwelling of the Holy Spirit (Acts 2:38; 5:32).
 - f. The Spirit can be grieved and He can be quenched (1 Thessalonians 5:19).
3. There is a difference between the Holy Spirit GUIDING and INSPIRING people.
 - a. When guided by the Holy Spirit, He influences an individual to do the will of God.
 - b. The early disciples were given the miraculous gifts and inspired by the Holy Spirit.
 - c. These disciples were directed by the Holy Spirit to speak and do God's will (John 14:15-17; 25-26).

F. The Anointing of the Holy Spirit

1. It is the indwelling of the Holy Spirit that is described as the "anointing" of the Holy Spirit.
 - a. In 1 John 2:20-27, the apostle John was dealing with false teaching about the true nature of Christ.
 - b. John was encouraging the church to follow the teaching they had already received about the nature of Christ and to allow the Holy Spirit (the anointing) to work in them (Philippians 2:13).
 - c. To be guided or led by the New Testament is to be led by the Holy Spirit (1 Timothy 4:1-5).
2. When the Holy Spirit is leading someone, it is by the written word.
 - a. The Holy Spirit leads everyone the same way (1 Corinthians 4:6).
 - b. The Holy Spirit speaks to people and leads through the written word.
 - c. The Holy Spirit led the apostles into ALL truth about the church and the traditions that should be followed by all Christians (Ephesians 2:19-22).

THE POWER OF PRAYER IN COUNSELING

A. Prayer Should Be a Part of a Counselor's Life

1. Christian counselors place a strong belief in the truth and the power of God's Word.
 - a. For the Christian counselor the promise that God will provide help is real (1 John 5:14-15).
 - b. The Christian counselor must ask in faith, knowing and believing that God will give the wisdom needed to help others (James 1:5-8).
2. Prayer accomplishes several things.
 - a. It releases the person to God and reminds everyone that God is the final resource in life.
 - b. Reliance on prayer will cause a person to place faith in God and His direct "intervention" is needed to provide guidance.
 - c. A counselor can pray specifically for a person's needs, and for a listening ear and sensitivity toward the person that is receiving counseling.

B. The Core of Counseling Is Prayer

1. The power of prayer in counseling should not be minimized.
 - a. The Bible emphasizes that sincerity, intensity, humility, and thankfulness are important ingredients (Luke 18:1-14; Colossians 4:2).
 - b. God desires that prayers come from the heart (Matthew 6:5-8).
 - c. A Christian can have the confidence of the Holy Spirit's help (Romans 8:26-27).
 - d. Jesus serves as the Christian's High Priest in prayer (Hebrews 2:16-18; 4:15-16).
2. Prayer reflects a dependency on the Lord.
 - a. Prayer is not something to tack on the end of a counseling session to make it a "Christian counseling" session.
 - b. Counseling sessions can be more effective when prayer is used as an integral part of each day.
 - c. Awareness of God and the part He has in helping people will be a great access to a Christian counselor.

C. The Power of Prayer and Agape Love (see case study in the textbook)

1. Paul expresses the privilege of prayer in Philippians 4:6-7.
 - a. Prayer can provide the proper perspective when addressing a particular counseling session.
 - b. Going to God in prayer can help an individual "look on the bright side" of a situation.
2. Coupled with prayer is the great blessing of agape love for others.
 - a. The Greek word *agape* is the noun form of the word for "unconditional love."
 - b. It is a love that requires a person to seek the best for another person.
 - c. Agape love is unconditional and does not require an emotional attachment and therefore can be commanded by God.

D. Case Study with “Joe and Mary”

1. Mary needed too express agape love to her husband Joe.
 - a. The kind of love needed was the kind of love that Jesus spoke of in Matthew 19:19.
 - b. Mary was reminded by the counselor that she needed to love Joe like Jesus spoke of in Matthew 5:43-48, to love your enemies.
 - c. Mary reluctantly said she would try to love him.
2. The positive outcome of the counselor’s advice to Mary was astounding!
 - a. Mary had followed up with the advice of the counselor to agape love her husband.
 - b. She was excited that she tried to love her husband like an enemy and do what’s best for him.
 - c. The happy and positive outcome was the result of prayer and agape love that saved this marriage!
 - d. The counselor was successful because of his dependence on God’s word and the power of prayer!

MAY GOD BLESS FAITHFUL COUNSELORS, WHO KNOW WHERE THE TRUTH AND POWER IS, AND NEVER STOP PUTTING THEIR FAITH IN GOD AND NEVER STOP CARING FOR PEOPLE!

SELF EXAM FOR LESSON TWELVE

1. How do we know the Holy Spirit is a person and not simply a “force?”

2. What does the Holy Spirit do for us as counselors?

3. What is the intercession of the Holy Spirit? _____

4. How does the Holy Spirit lead us? _____

5. How should the counselor use prayer in the counseling session? _____

Study Guide

Ken Wilson

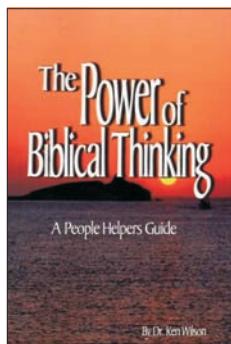
Ken Wilson has been a minister and family counselor for over 30 years. He earned a Doctor of Ministry degree from Bethany Theological Seminary and a Ph.D. from Cornerstone University in Clinical Pastoral Counseling. He is a licensed Pastoral Counselor with National Christian Counselors and a Certified Marriage and Family Therapist with American Society of Christian Therapists. Dr. Wilson is a registered Marriage and Family Counselor in the state of Washington.



He has spoken at workshops and seminars in numerous states. He has written Bible study guides on vital subjects including: *Basic Doctrines of the Bible*, *Christian Ethics*, *Keys to Victory Over Anger*, and *Keys to Successful Parenting*. He is also the author of several books, including: *The Power of Biblical Thinking*, *The Christian Home*, *James: Faith That Makes a Difference*, and *The Transformed Life*.

He served as a minister for the Lakeview Church of Christ in Tacoma, Washington for over twenty years. Dr. Wilson is presently the director of the Lakeview Bible Institute, where he teaches counseling and Bible. He is also a faculty member of Sunset International Bible Institute.

He and his wife Sandy have been married more than thirty-five years and have four children and eleven grandchildren.



☞ *The Power of Biblical Thinking* is a companion to this Study Guide.



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