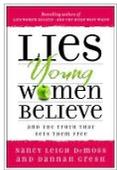
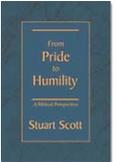


Resources for Life Change

(Resources are available in the Grace Resource Center):

From Pride to Humility, by Stuart Scott---This resource is phenomenal, to say the least. In a short, concise booklet format, Stuart Scott defines pride and then gives a breakdown of all of the various ways pride shows up in our lives in subtle, and not so subtle, ways. He then explains humility and writes about the qualities of humility and challenges the reader to put off pride and put on humility in very specific ways.



Lies Young Women Believe And The Truth That Sets Them Free, by Nancy DeMoss and Danah Gresh (**Book and Study Guide**)---Here's a very insightful and practical book and study guide for young women to read and work their way through. This book and its corresponding study guide is perfect for older women, moms and/or mentors to use to shepherd, disciple, counsel, and guide young women as they prepare to go out into the big bad world.

A Gospel Primer for Christians, by Milton Vincent---Do you desire hope and encouragement? Of course you do. And others around you do as well. Have you ever wondered if the gospel actually applies to your life on a daily basis? We understand that the gospel helps us come to know Christ in salvation and saves us from the wrath of God and hell. But how might it apply to daily living for believers? In this short booklet, Vincent loads the text with Scripture and great, great en-



COMMUNITY OF GRACE TRAINING (Winter/Spring Semester)

Do you want to learn more about Biblical Counseling and how God's Word speaks to all counseling issues? Do you want to understand more fully how you can take God's Word and apply it to your life and to helping others? Problems and Procedures is Class II and is being offered to our church family as a part of the Community of Grace Biblical Counseling Ministry. Problems and Procedures requirements are that the student does some level of homework and all students will be involved in developing and giving a presentation in class on a particular counseling issue. **Preferred—but not required Prerequisites**—for this class are one of the following: Introduction to Biblical Counseling class taught by Pastor Blake Shaw (Fall semester, 2011 or MBC class); or Track One at Faith Baptist Church in Lafayette; or Completion of two-year counseling training courses here at Grace under the teaching of Dr. Rick Thomas (several years ago); or another approved Biblical Counseling training course from a NANC certified teacher (see Pastor Blake for approval). Class will be held on Sunday mornings, 10:45am to 11:50am in the Fireside Room.

COMMUNITY OF GRACE BIBLICAL COUNSELING MINISTRY

Edition #3—November 2011



WORDS THAT JUMP OFF THE PAGE

By Pastor Blake Shaw

Have you ever read through a section of Scripture and had one word jump off the page at you? I'm guessing many of us have. Such is the case when I was recently reading and teaching the Introduction to Biblical Counseling class here at Grace. As a class we were

considering various passages that state boldly and clearly that the Bible is absolutely and totally sufficient for all counseling issues. We landed in 2 Timothy 3. At the beginning of 2 Timothy 3, Paul tells us that in the last days times are going to be very difficult. He goes on to tell us why they will be so and the first thing he says is that "... men will be lovers of self..." That's not what jumped out at me on this particular reading, but let's pause for a moment to consider the issue of loving self. For years we were told that we need to love ourselves more. **We were told that at the root of our problem is something known as low self-esteem, a bad self-image, and a problem with loving ourselves too little.** Such a message was presented across the airwaves of Christian radio, written about in Christian magazines and books, and shouted from the pulpits that filled our land. Sadly, the church bought this cheap bill of goods. All this teaching did though was press us deeper and deeper into self. The message was deafening. Lost in such a culture were the words of Jesus: "If anyone is to come after Me, let him deny himself, take up his cross (daily), and follow Me" (Luke 9:23). To deny oneself literally means, "to have absolutely no thought whatsoever for oneself." Give thought to that one for a while. It begs the question: "How does one embrace the psychobabble of the self-love, self-esteem, self-image movement and at the same time do what Jesus speaks of in Luke 9:23?" One can't. But I digress.

So in 2 Timothy 3 we are presented with the reality that because of self-love difficult times will come. In fact, as Paul continues, he lists for us about eighteen other issues that are party to creating a society that makes life difficult. I personally believe all of the issues that Paul mentions flow from the sewer pipe of self-love. If you think about each item in the list, you can see how each is rooted in a love for self.

One word that grabbed my attention was the word "ungrateful." It's not that the word itself is more significant than the other issues listed, but perhaps it stood out because of my own personal tendency to be ungrateful. Being ungrateful is what happens when we love ourselves. Think this through with me. Perhaps we actually are more American than Christian and we believe that constitutional rights are really rights that are granted by the Creator.

My friend Bill Curtis, when asked how he is doing, will commonly answer, "Better than I deserve." That's a great response with great truth.

Perhaps we have become Culturalists but not Biblicists and have forgotten that a "right" is actually something we have

earned. Last time I looked, we have one "right" and it is written about in Romans 6:23. There it says that "the wages of sin is death." That is our one true right. When one starts with a biblical foundation, one's perceived rights, entitlements, etc. seem to get set aside rather quickly. My friends, do you understand what we all deserve? My friend Bill Curtis, when asked how he is doing, will commonly answer, "Better than I deserve." That's a great response with great truth.

Once we get to a place where we truly understand and believe what we deserve, being grateful becomes more of a reality. It is because of my love for myself that I find myself being ungrateful. Self-love is not a friend. It pulls us away from living out the will of God, for God says, "In everything give thanks for this is God's will concerning you" (1 Thessalonians 5:18). When God says "everything," guess what He means? Yep. Everything! These are not easy words, are they? Give thanks in everything? Certainly He can't mean literally "everything" can He? In sickness? Yes! In marital struggles? Yes! In dealing with a rebellious child? Yes! When battling a toothache? Yes! When finances are crashing? Yes! When the boss is unreasonable? Yes! When the teachers over-load with homework? Yes! When dreams are shattered? Yes! When your husband is distracted by sports or hobbies? Yes! When your wife overspends or nags you or has no interest in sex? Yes! When your parents are unreasonable and won't let you do what you want to do? Yes! When your Worship Pastor picks songs for the church service that you don't care for? Yes! When the music is too loud or too soft according to your personal preference? Yes! When the Pastor of Counseling Ministry writes something that you don't agree with? Yes! Okay, I confess that last one was a self-protective question and that simply demonstrates the problem.

Look around you. Do a simple exercise and see how many things you can be thankful for in a one day period. Consider an example. In the morning when your alarm clock sounds and you wake up to it, you immediately have several things to thank God for: electricity, your hearing, that you woke up, and since you woke up, that means you got some level of sleep. Also, to shut off the alarm clock your brain had to function enough to instruct your arm to move your fingers to shut off the alarm clock. So, before you even get out of bed, you have five things to be thankful

For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. -Romans 6:23

What do we really need?

By Mrs. Pam Gannon

What do we really need? Today, we might answer this question in a myriad of ways. I need love. I need respect. I need “me time” or “down time” or a vacation. I need people (“my children?”) to stop bothering me. I need my children to obey. I need my spouse to listen to me. I need...

It is rare that we stop to think about what we are saying when we use this terminology. So let’s stop and think. Is it actually true that we “need” these things? If we do “need” them, what are we saying we “need” them for?

There are three concerns with the casual use of the word “need.”

First, an unbiblical Anthropology: One concern is that we are calling something a ‘need’ that is not biblically a true need. So what are true biblical needs? Biblically, we need a Savior. We need forgiveness. We need to be delivered from the Evil one. Jesus told Martha in Luke 10, “...you are worried and bothered about so many things; but only one thing is necessary.” The one thing? Himself. Then we could say, in order to sustain physical life, we need food, water, air, shelter. But is there more?

Well, we could say, for example, that “Love and Respect” are required in a marriage for it to be what God wants it to be. But does that mean a wife needs to get love from her spouse before she can be what God wants her to be as a wife, and a husband needs to get respect from his wife before he can be what God wants him to be as a husband? Then how could God say in 2 Peter 1:3 that His divine power has already given us everything we need for life and godliness through the true knowledge of Him? In other words, God has already given us all that we need in order to become the people He wants us to be, through our knowing Him. So, when the Bible talks about love and respect, does it use terminology that shows love and respect as a need to get something... or as a need to obey Someone? Could it mean a wife **needs to** respect her husband, and a husband **needs to** love his wife, in order to be like Christ for God’s glory?

So where did this idea of “neediness” (beyond salvation) come from? The claim that we have psychological needs that must be met before we can be complete people (self-actualized) comes from Maslow’s “Hierarchy of needs,” and not from our Lord. Unfortunately, the church has heartily embraced this terminology in our day and age.

Secondly, Enslavement: It sounds like, “so what’s the big deal with using a little common word?” But the word “need” carries a lot of baggage. As soon as I begin thinking in terms of “needs” – if I believe I “need” something from other people, it encourages a sense of entitlement (I deserve, I expect), leading to prideful anger (or even depression) when the perceived need is not met. It encourages a selfish focus, because now I have a responsibility to make sure **my needs** get met. I am running around expending time, energy and attention thinking and worrying about myself and my needs. If I am convinced that I “need” something, and you are not providing it, two things tend to happen.

1. I think I now have a right to be angry at you, and
2. I become enslaved to trying to do whatever it takes to get you to meet my ‘need’.

Contrast this with Jesus’ admonition in Luke 9:23, “And He was saying to them all, ‘if anyone wishes to come after Me, he must **deny himself** (emphasis added) and take up his cross daily and follow Me. For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it.’” You can see the problem. When I am caught up in thinking about my “needs,” I am increasingly focused on self, instead of denying self. I am increasingly focused on you in order to manipulate you to in some way meet my need. I have given you control over how I act and how I feel. (I feel good if you give me what I “need” and I am miserable if you don’t). I have made you my god. You control me. I worship you.

Thirdly, Unnecessary anguish: If we read books that embrace the “need” terminology, we are often tempted to justify responding with resentment, anger or demanding behavior when there is a perceived deficiency, simply because it is called a “need.” It deepens our anguish to believe a **need** is not met, rather than the truth that a **desire** is not being met. It frees us when we begin to think in “desire” terminology, because now we will not be “scarred for life” if this thing we “need” doesn’t happen—we can still be joyful productive Christians.

The Solution: Back to 2 Peter 1:3. This is great news!! Child of God, you have been given everything you need to live a life that is pleasing to God, through the knowledge of Him. Do you “need” something more than what His divine power has already granted to us? No! We are overflowing with His love! (Rms 5:5). We have been given His sufficient truth (Ps 19). We have been given His forgiveness and peace and joy and Spirit and goodness and grace! We are FULL when we are His children.

So it is biblically inaccurate to refer to “psychological needs” that must be met, and is in fact harmful to our spiritual growth because of how it encourages a selfish focus and a denial of God’s resources. That being said, it is true we have **duty** needs—we need to obey God. We need to love and respect and serve and be focused on God’s glory in order to be like Jesus.

Finally, we should be grieved more with God’s reputation being maligned when we disobey, or our spouse disobeys, than being concerned that “I’m not getting what I need.”

Q&A

Guest Writer: Mrs. Julie Gossack

Q: He was “tempted in all things as we are” (Heb. 4:15). Discuss this phrase and relate this to our counseling theory and practice.

A: It is comforting to read the truth of Hebrews 4:15, “For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.” What comforts us most in this verse are the following three things: 1) Jesus sympathizes with our weaknesses, 2) Jesus was tempted, and 3) Jesus didn’t sin when He was tempted.

Jesus sympathizes with our weaknesses. The Greek word translated “sympathize” in Hebrews 4:15 is *sumpathéō*, and it means to “be touched with the feeling of” (Zodhiates, 1992, p. 957). *Sumpathéō* comes from two root words, one meaning “together with” and the other meaning “to suffer” (Zodhiates, 1992, p. 957). This verse is saying that Jesus suffers together with us. He has fullness of compassion upon us, being touched with feeling for us. His sympathy, as stated in Hebrews 4:15, is due to our “weakness.” Weakness, in this verse, literally means “without strength” (Zodhiates, 1993, p. 270). It is a physical weakness that relates to the fact that we are human (Zodhiates, 1992). The reason Jesus can have such great compassion upon our human weaknesses is because He was fully human and personally experienced these weaknesses. What a great comfort it is to know that our Savior, the Son of God, is touched with feeling for our human weaknesses.

Jesus was tempted. Hebrews 4:15 says that Jesus was tempted in *all points*. We read in Matthew 4:1-11 that Jesus was tempted by Satan after having fasted 40 days and 40 nights. At this particular time, Satan tempted Jesus to sin in three particular ways. Satan tempted Jesus to make stones into bread, to test God, and to worship him rather than God. Certainly these three temptations were not the only ones Jesus faced while a human, since He was tempted in *all points*, but these are the specific temptations recorded for our edification. What is especially important to note about temptation is that it is suffering. Temptation is called suffering in Hebrews 2:18 when it refers to Jesus’ suffering, “for in that He Himself has suffered, being tempted...” Hence, after Jesus was tempted by Satan, “angels came and ministered to Him” (Matthew 4:11). Being tempted is suffering. Fighting temptation is difficult and painful; it is real suffering. Yet, we have a Great High Priest who also suffered with temptation.

He knows the pain. He understands the difficulty. He knows our human weaknesses. He has great compassion upon us, being touched with feeling, because He too was tempted. What a great comfort to know our Savior, the Son of God, also suffered, being tempted as a man.

Jesus was without sin. Though Jesus was tempted in all points, Scripture tells us that He was “without sin” (Hebrews 4:15). It is difficult to fathom being tempted and not sinning because we humans are all too familiar with sin. Yet, we must look to the example of Jesus, Who did not sin when He was tempted. One might argue that He didn’t sin because He was God, but we must remember that He was also fully human. In His humanness He fought temptation and chose to not sin. We too can fight temptation. We too can choose to not sin. Scripture tells us that, “no temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it” (1 Corinthians 10:13). Our faithful God will help us. Jesus will assist us to fight temptation. As a fellow sufferer He can help: “For in that He Himself has suffered, being tempted, *He is able to aid* those who are tempted” (Hebrews 2:18, emphasis added). The Greek word translated “aid” in this passage is fascinating and very comforting to me personally. The word is *boéthéō*, from *boē*, meaning “a cry or exclamation,” and *théō*, meaning “to run” (Zodhiates, 1993, p. 344). This word literally means to run at a cry. Jesus hears the cries of the sufferer and runs alongside to uphold, assist, and help. His companionship in suffering is joined with compassion since He also was tempted. For this reason Hebrews 4:15 is followed by the exhortation in the next verse, “Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need” (Hebrews 4:16). What a great comfort it is to know that, “we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin” (Hebrews 4:15)

References: (Zodhiates, S. (1992). *The Complete Word Study New Testament*. AGM Publishers, Chattanooga, Tennessee.)

Zodhiates, S. (1993). *The Complete Word Study Dictionary: New Testament*. AGM Publishers, Chattanooga, Tennessee.)