

Grace Bible Church 2017 Biblical Counseling Conference Track One

Session #1

What Makes Biblical Counseling Biblical

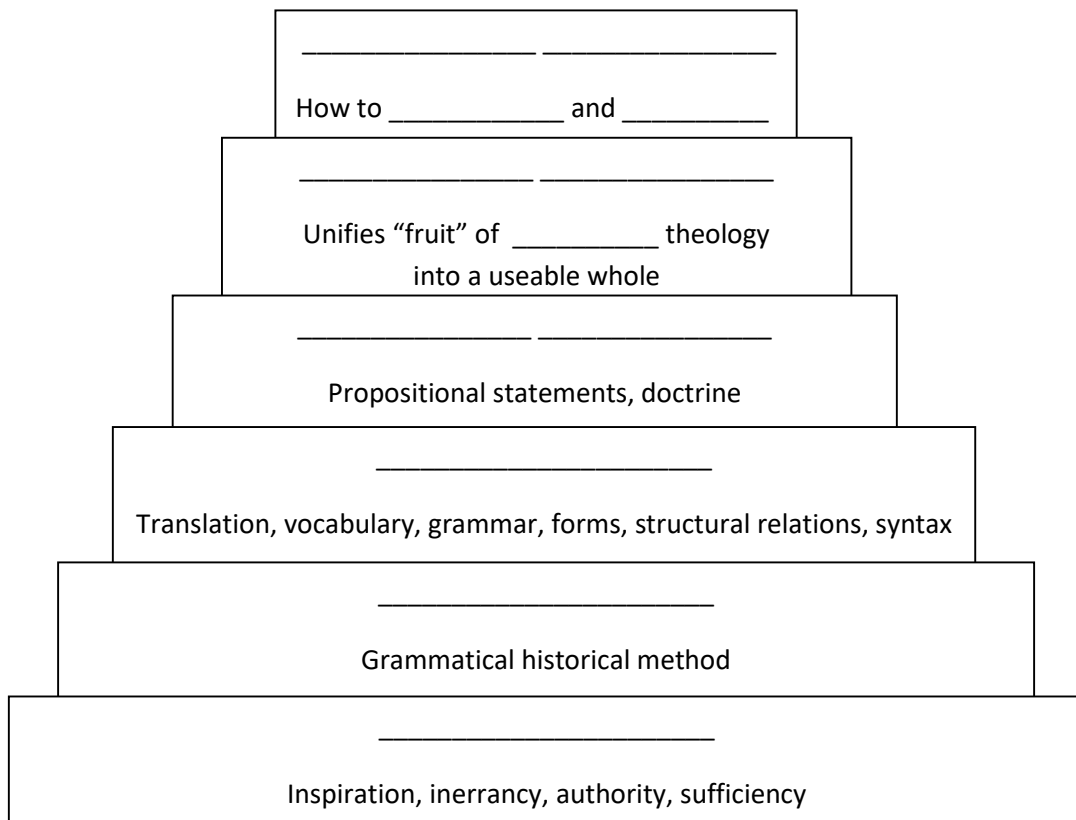
Introduction:

Why is this topic needed?

- 1) Because not all counseling that proposes to be _____ truly is.
- 2) Because all of us need to be _____ as biblical counselors.
- 3) Because all of us all of us need _____ in our 'cutting' and 'pasting'.

I. When It Recognizes The Bible As _____.

A. Theological Pyramid



"I know that theology is not stylish in this generation of Christians. When our friends think of going for help for their souls, they usually think in terms of their feelings and egos - their innerness, their hearts - and quite naturally gravitate to counselors, psychologists, and psychiatrists - something along the lines of the therapeutic.

But in matters of the Christian life, and especially prayer, it is the theologian we want at our side, to help us start with God, not just end up with God as a court of last resort... We Christians need theologians far more than we need psychologists." *The Wisdom of Each Other*, Eugene H. Peterson, p. 49 & 50

"Few ministers and priests think theologically. Most of them have been educated in a climate in which the behavioral sciences, such as psychology and sociology, so dominated the educational milieu that no true theology was being learned. Most Christian leaders today raise psychological and sociological questions even though they frame them in scriptural terms. Real theological thinking, which is thinking with the mind of Christ, is hard to find in the practice of ministry. Without solid theological reflection, future leaders will be little more than pseudo-psychologists, pseudo-sociologists, pseudo-social workers. They will think of themselves as enablers, facilitators, role models, father or mother figures, big brothers or big sisters, and so on, and thus join the countless men and women trying to help their fellow human beings to cope with the stresses and strains of everyday living. But that has little to do with Christian leadership." Henri Nouwen, *In the Name of Jesus* (New York: Crossroad, 1993), pp. 65-66, as quoted in *God's Passion for His Glory*, John Piper, Crossway Books, 1998, p. 25

Biblical Counseling = coming _____ someone with God's Word... filled with the Spirit... and giving _____ and _____ from God's Word... staying with them long enough for them to experience _____ change – from the inside out.

B. Implications:

1. Level six without levels 1-5 is not biblical _____.
2. Levels 1-5 without level six is _____ and ineffective.

I Timothy 4:16 "Watch your life and doctrine closely..."

Matthew 7:24 "Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock."

C. Questions I need to ask:

1. Is it possible that some of what I'm doing in level six isn't firmly grounded in _____?
2. Is it possible that I have not put a sufficient amount of effort into developing _____?

II. When It Recognizes The Bible As _____.

2 Peter 1:3-4 "His divine power has granted to us all things that pertain to life and godliness, through the knowledge of Him who called us to His own glory and excellence, by which He has granted to us His precious

and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire." *English Standard Version*

A. Because of the Effect of a Thinker's _____ .

B. Therefore, the Bible must have active functional control even to the degree a concept is _____ in the Model.

III. When It Can Be Derived And Understood By Any _____ .

A. Biblical counseling does not have a " _____ ."

B. Biblical counseling produces an increased _____ on the part of qualified believers.

2 Corinthians 2:14 "But thanks be to God, who always leads us to triumph in Christ Jesus, and manifests through us the sweet aroma of the knowledge of Him in every place."

IV. When It Is " _____ " Enough To Grow With The Counselor's Understanding Of Scripture

Presuppositions of Biblical Counseling

Dr. Stuart Scott

A 'presupposition' is a preceding condition that's necessary if you're going to understand what follows.

So what are some of the Presuppositions of Biblical Counseling? Or what are some of the conditions that you need to have in place in order to really understand biblical counseling?

Dr. Stuart Scott – professor of biblical counseling at Southern Seminary – lists the following presuppositions:

- I. The God of the Bible is the Sovereign **Creator** and **Sustainer** of the universe.
 - A. God will not allow anything to come into our lives which is beyond our control that will permanently damage or hinder His best for our lives. I Cor.10:13; Phil.1:6; Rom.8:28-29; I Thess.5:18; Lam.3:37; Jas.1:2; Eph.1:11
 - B. There is a **redemptive** value in every problem. God can use it for our **good**. God is far more concerned about our **character** than He is in removing the problem. Our character has value in this life and for eternity. Phil.2:13; Jude 24; Eph.3:20; I Tim.4:7-9
- II. Man was created in God's image as a **responsible** being. One cannot make **excuses** before his Creator. Gen.1:26-27; II Cor.5:10; Rev.20:11-15; Ezk.18:2ff.* If one does not act responsibly, there will be emotional consequences.
- III. Sin is thinking or acting **independently** of God and results in both temporal and eternal misery. God's laws are not optional for Christian and non-Christian alike. Prov.14:14; Ps.14:1; II Cor.10:4-6; Prov.23:7; Prov.13:15.
- IV. The Bible is the only **complete** and **authoritative** source which was written specifically to provide both the answers to man's behavioral problems and the means for man's behavioral changes. It is totally **sufficient** in these areas. A. Man can only change in two ways; external, and internal B. Only God can change the internal as well as the external Rom.10:14-17; II Tim.3:16-17; I Thess.5:23-24.
- V. Apart from **organically** caused factors, all of man's voluntary thought and behavior is moral, for which man is responsible before God and his neighbor. II Cor.5:10; Matt.12:33-37; Mark 7:18-23.
- VI. Every functional behavioral problem which man experiences is a result of **failure** to love God or man or both as the Bible says he should. Matt.22:37-40
- VII. Regeneration by the Holy Spirit is a **prerequisite** for Biblical change and obedience on the part of the counselee. I Cor.1:18-2:16; II Cor.5:17

* The proper motivation will be one of love and gratitude.

- VIII.** The only behavioral changes in man which are **pleasing** to God and are ultimately beneficial to men are those which are effected by means of the Holy Spirit applying the Word of God in sanctifying power to the will and mind of the counselee in accordance with Biblical methods and directives. Jn.17:17; I Pt.2:2; Col.3:1-17; Rom.12:2; Eph.4:23
- IX.** All **methodology** must grow out of Biblical principles and practices (thus, non-Christian content or methods have no necessary place in Biblical counseling). II Cor.6:14-18; II Tim.3:16-17; Col.2:6-10; I Pt.1:13-21
- X.** The Biblical counselor should **expect** and see results from Biblical counseling. I Cor.10:13; II Tim.3:16-17; Rom.15:13; Rom.8:28-29; Phil.4:13; II Pt.1:3-4; Eph.3:20
- XI.** Biblical counseling requires and includes church **accountability** and discipline where that is Biblically necessary. Thus Biblical counseling should ultimately be done under the authority of some church. Church discipline is corrective in design and only for professing Christians. Matt.18:15-17; Gal.6:1; I Cor.5:1-13; Matt.7:1-5
- XII.** God requires and equips **all believers** to counsel to one degree or another. Additionally, God holds the officers of the Churches responsible to counsel as a part of their life calling. Matt.18:15-17; I Tim.3:4-5; Rom.15:14; Titus 2:9ff; II Tim.4:1-2; Heb.13:17; Gal.6:1
- XIII.** Man's basic needs are to **know** God (be forgiven and know His person) and **glorify** God. By man's meeting these needs, his other secondary needs are met as a by-product (safety, acceptance, belonging, properly evaluating himself). I Cor.10:31; II Cor.5:9; Phil.1:6; Matt.6:33; Jer.9:23-24
- XIV.** The ultimate **goals** of the counselor (encourager) for the counselee (needy one) is:
- A. To allow him to acquire the biblical perspective and practical theology relative to his presenting problem(s)
 - B. To facilitate a meaningful walk with God in Christ-like behavior. Isa.55:8-9; Jer.9:23-24; Rom.8:28-29; Phil.2:1-11; 3:10